

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

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THAT SHOWALTER-CLARK DISCUSSION.

The object of this article is to clarify some things for the readers of The Apostolic Way. Brother Showalter, editor of the Firm Foundation, is selling a tract purporting to be a debate on the Sunday School question between me and him. This tract contains a kind of irregular discussion of what constitutes the real issue among our brethren concerning the Sunday School. I have tried in vain for months to get Bro. Showalter to debate a proposition on this subject with me. I have suggested terms that all must admit are entirely fair to both parties. I have stated several different propositions, all of which he has turned down. About four weeks ago I sent him two propositions for publication in the Firm Foundation, but they have not yet been published.

Bro. Showalter is in a close place. He is trying to run a paper to please a certain class of preachers and others among us. Some of the men who are now pushing the Firm Foundation were among those who organized against that paper about 1906, started the "Christian Monitor" at Denton, Texas, and tried to kill the Firm Foundation. I had just become an editor of the Firm Foundation, attended the meeting at which the Monitor was born, and know a good deal more about matters connected with that movement than I shall here relate. The Monitor died, the Firm Foundation later changed hands, and the crowd that had tried hard to kill this paper set in to capture its new editor. They have, to all appearances, succeeded.

Most of the men to whom I allude are among the younger set, few of them over fifty-five years old. Of course, the young college-bred preachers who are anxious for good jobs with strong churches are in sympathy with every movement that tends to increase their influence. Once in a while some man who has stood firm in younger manhood for the Lord's ways joins the procession because he is getting into his dotage and thinks he must hold his place with "the brethren." A man of this kind deserves sympathy. But poor Bro. Showalter must keep in line with the preachers who hold the meetings, and send in the subs. He can not afford to debate a fair proposition on the Sunday School issue, much less can he afford to stand firm for the old paths. To do this would kill his paper. So, the readers of this paper need not be seriously disappointed that Bro. Showalter repeatedly misrepresents my teachings or that he will not come up like a man to a fair and full discussion of the issues.

I last offered him either or both of the

following propositions to be discussed in the Firm Foundation and The Apostolic Way:

1. "The New Testament Scriptures authorize the Sunday School, as it is popularly carried on among the so-called loyal churches of Christ in this country."

Showalter affirms.

2. "The Sunday School as it is found among the so-called loyal churches of Christ in this country is a harmful innovation upon the churches of Christ as described in the New Testament."

Clark affirms.

These propositions are substantially those last submitted by me to Bro. Showalter. Why will he not discuss such propositions? Are they not fair? Do they not cover the issue as it is?

But to what purpose is our effort to throw on the brakes? We, as a people, have joined the religious throng that is being swept away from safe ground by the overpowering spirit of evil abroad in the world. The soul-destroying curse of the age is the glorification of human achievement instead of faith in God. The pulpits, the schools, the religious periodicals of the day, not to mention the secular press—all magnify what man is doing to the neglect of glorifying God. The Lord help us to keep our eyes on Him, "despising even the garments spotted by the flesh" of human substitutions and inventions in religion.

N. L. CLARK.

BROTHER HAM'S STATEMENT.

"Los. Angeles, Calif., No. 4.—I have had quite a number of inquiries, I presume from readers of the P. C., asking how I stood on the Sunday School, including the class system of teaching and human literature in the work and worship of the church.

"It is not for the sake of argument (as I am not expecting you to publish anything concerning the matter either pro or con), but that all may know my position, will merely state the bare fact that I have taken my stand against the Sunday School, including classes and human literature."—L. E. HAM.

I observed the above in a recent issue of the Pacific Christian, and thought it worth passing to the readers of The Way. It should animate us to press the battle with all our power to know that we are gaining ground.

Indeed, The Apostolic Way has made, and is making, a wonderful fight against the Sunday School, and we should not slacken in this battle; but let us beware, lest the devil encroach upon us through other avenues! Let us wage a war on

all evils simultaneously!

HOMER L. KING.

Rt. 2, Lebanon, Missouri.

Dear Bro. Teurman: I am a stranger to you, having only a few months ago come out from the Bible class, human literature Sunday school brethren. I have been at war with them on some questions for quite a while. I refer you to the congregation at Montebelo, California, of which I am a member, or to Brethren: E. V. Hollifield and P. S. Hall, of that place.

L. E. HAM.

THE ELDERSHIP.

One fold, and one Shepherd of it. One church, and one head of it. The one fold is made up of local flocks. The one church is made up of local churches. The Shepherd of the flock and of the church is the same—Jesus. The one fold and one church are the same. The local flocks and the local churches are the same.

In Isa. 9:6 we read: "The government shall be on his shoulders. In I. Cor. 12:28 we find governments. The government on Christ's shoulders is the government of the one fold, or one church. The governments, plural, mean the governing of the local flocks, or churches, plural. These local flocks, or churches, are ruled by under-shepherds, or elders.

The illustrious pioneers in the restorative move of a hundred years ago, called the elders of apostolic times, when everything was done by gifted men, a provisional eldership. We understand when that passed away, Christ's will revealed completeness and perfection; then everything was permanent, even a permanent eldership.

However, we hear of a man now and then who, seeing the havoc among the churches which have a so-called eldership, say the Lord did not intend the churches should have any after the provisional one was removed.

As they have it, the eldership ended, the rule of the local churches ceased. I would like to know how the Lord rules the church—the whole, without ruling the local churches—the parts. Rule the whole without ruling the parts that make it!

For what were the chapters, the first in Titus and the third in I. Timothy, written for? The gifted men could do their work without any written instructions. They have come down to us with the rest of his will to us. What for?

I wish some able brother who knows the truth would write a series of articles on the eldership. I am not in a condition to do it myself.

J. R. JONES.

Rodeo, New Mexico.

FROM SPRINGFIELD, COLORADO.

Springfield, Colo., Jan. 31, 1923.

Six came forward at my meeting last Sunday night a week ago. Two old grey-haired men and their wives that were with the progressives years ago said they wanted to confess their faults and take a stand for the truth, two other ladies made the confession and I baptised them into Christ. I did this at a point where the Holiness (falsely so-called) are preaching every Lord's day afternoon, preached there twice at night a month apart with this result. We need some good preacher to spend two or three months with us, as I am putting what time I can of Lord's days at five different points, and two other brethren are doing the same, but none of us can take time away from our daily work to do this protracted work. Bro. G. C. McCraw has promised us he would spend some time with us next summer. This is a great field. If we had two more preachers, I think I know of work here for them. But like other points, not much money. Yet I am sure a living could be had for a month or two at least. Holiness pretenders are the main religious opposition to the truth here. But the word soon explodes it. We have a good chance at error here, as we all use the same house, and it makes the truth shine brighter if other doctrines are laid beside it, just so the same people hear both sides of the story. But in older settled countries, every kind has his own quarters and they only hear one side of the story. That is why I don't try to do more teaching in town. The country affords better opportunity to teach sinner and even the saint has a better chance to practice what he professes. Another advantage, the poorest of people—the ones who make the best Christians, are willing to go to their own school-house, clad in what they have, while they would not think of going to town, or even in an adjoining community, without better clothes.

The great commission was, go preach the gospel to every creature—not bring every creature to town to be taught. Storm the school houses about the city and see the walls crumble within it.

Success to The Way and its readers, the truth must be contended for. While the contention is very unpleasant sometimes, it must be done. We should not get so merciful to Satan that we can't oppose him. True, we must instruct with the spirit of meekness; yet remember, although Satan and his followers have a right to be in the world with their doctrines and institutions, as well as their thinkers; yet in the kingdom of Christ I am not willing to concede one inch of territory to them until they declare allegiance to the King Immanuel. How can you show a man he is wrong, or what is right unless you express it by word and action.

We enjoyed the picture of your family. You people may feel lonely in that far off land, yet few are so widely known and prayed for, I am sure.

N. R. WINTERS.

FROM BROTHER DUCKWORTH.

We regret that Brother R. F. Duckworth was compelled to leave the work in this field a month or six weeks earlier than he expected to leave. Brother Duckworth received a telegram the afternoon of January 21 stating that his mother had pneumonia and was not expected to live, and he and Sister Duckworth and baby left here that night for Denison, Texas.

In this connection I give a personal letter just received from Brother Duckworth, which should be of interest to our readers:

My Mother is improving, think now she will get up again. Wife and baby are both sick, have had "flu"; seem some better this morning. I have not been able to do anything but wait on them. Please thank the church there for help sent me. My sudden call home and wife and baby's sickness has put me in a position to need and I deeply

appreciate help from thoughtful brethren. I reached home with about fifty (\$50) dollars less than when I left last September. If we can have health we will continue in the field. I am confident that brethren who know us and our work will not allow necessity to drive us into other fields of labor. The hiring of some one to do my writing is expensive, but this I will try to do until wife gets able to write again. Others wrote for Paul yet like him I can't help wishing for good eyes (a renewal of the thorn in the flesh), yet I will try not to complain and will use every opportunity to serve him who gave his life that I might see.

Your brother in Christ,
R. F. DUCKWORTH.

As many of our readers know, Brother and Sister Duckworth have in the past few years had much sickness and several deaths in their family, having buried a son and daughter and Sister Duckworth has had to give up her father and mother in death.

After Brother and Sister Duckworth left, the little church here, knowing that Brother Duckworth had been put to extra expense and that he was worthy of their fellowship, took it upon themselves to send him \$40. I do not mention this as a matter of boasting, but hoping it may encourage other brethren and churches to see it is their duty to stand by our faithful preachers.

For several years after I moved to this state my wife's health was bad and I know what it means to be burdened in this way, and I also know what it means to have the love and fellowship of good brethren in such trouble. Not only have brethren stood by me in sickness, but they have never failed me at any time, and no one has been more thoughtful of our needs than have Brother and Sister Duckworth.

I am confident that brethren will continue to stand back of Brother Duckworth and every other preacher who is standing firm in the fight for a pure, faithful New Testament church.

Brother Duckworth should be addressed at 731 W. Heron Street, Denison, Texas. C. T.

J. W. Kelly has changed his address from Ballinger to Abilene, Texas.

CONCERNING THE NEW OFFICE.

Work is progressing nicely on the new building, notwithstanding we are being halted some by rain and cold. We hope to have the building ready to move into not later than March 15. By the time this reaches our readers we should have the walls completed and the roof on. This will enable us to go right ahead with plastering and other inside work, even though the weather is bad.

Looking after the work on the building, as well as doing much of the work myself has prevented my getting out two issues again this month. It seems I am doing about the best I can under the circumstances and I hope brethren will accept this explanation. I feel confident you would if you only knew the load I am trying to carry each day, and especially if you could have my experiences, even for a short period of time.

We intend to give to our readers a picture of our new office building when it is completed.

We shall make a full report of all donations for the new building in our next issue. If more than the amount asked for to finish the building is received, what is left

will be used to better equip the office.

We are re-running in this issue of The Way the article which appeared in our last issue under the heading of "Some Important Changes" in order to let a large list of new readers know just what we are doing, and also that old readers may again have their attention called to the matter.

We hope to be able to put out two issues for March, and regularly thereafter at our new headquarters.

WOLF ISAAC DEBATE.

A short while before Christmas a traveling man (who was selling Pastor Russell's, or, rather, Judge Rutherford's literature) called on Bro. G. W. Wolf at his store and tried to sell him some of his stuff, and said they have half a million dollars in a bank in New York, and have had for years, which they offer to give to any man that would show them that they are wrong and that they had challenged the most prominent men among our brethren and they would not meet them in debate.

Bro. Wolf asked him to give the names of some of our brethren that had refused to meet them, and he said he was a stranger in Houston and didn't know the names of the preachers here, and Bro. Wolf told him to give the name of one anywhere, and he couldn't do that; then Bro. Wolf told him his statement was false, and said he could meet them himself. The man then challenged Bro. Wolf with a man who lives here by the name of Joseph Isaac. So we had the debate the last two Sundays in December. Two propositions were discussed, with two sessions of two hours each. The first proposition was that man is wholly mortal and at death ceased to exist. I can't give all he said on this, but some of the ridiculous things were that Jesus was wholly mortal and nothing divine about him as long as he was Jesus, but when he became Christ he became divine. Another ridiculous position was after admitting that God is the author of all life, he said that he is the author of the life of the fish, the dog, and man, and the only difference between the three is in their organism.

The second proposition was that the kingdom and reign of Christ is yet in the future—and would set up at his second coming.

I want to say that if a man ever was completely eaten up in debate Bro. Wolf devoured this one. Bro. A. McGary was there at the first session and heard the first two speeches, and he told me that Bro. Wolf's talks were as fine as he ever heard.

I have heard a good many debates by some of the ablest of our brethren, but I have never heard any man that can make everything as plain and with as much force as does Bro. Wolf.

We tried to get the Heights church for the debate, and Bro. Smith, who is the Pastor, and Bro. McCarty, one of the leading brethren, were willing, but some of them objected and said they were afraid it might cause some dissatisfaction, though they knew that Bro. Wolf would teach only the truth.

We are still battling for the truth. We meet for worship in the Central Park Woodman hall, where the trolley shuttle car leaves the Harrisburg Boulevard. Should any loyal brother come this way we would be glad to have him with us.

I will write soon and give some of the leading arguments that Bro. Wolf made if this is published.

W. T. McMILLAN.

1436 Arlington St., Houston, Texas.

Brother G. B. Harrell reports the cause of Christ growing and doing well in every way at Fort Smith, Arkansas. The Dodson Avenue church there is building Brother Harrell a residence.

SOME IMPORTANT CHANGES.

Some important changes are being made in my personal affairs, as well as in the paper's, and I feel that I should, briefly, let The Way readers know of these things.

Some time ago I bought a twelve-acre tract of land adjacent to our little city. Since then I have sold my home place, a house and lot with office in back yard. This necessitated a new office building.

The property I bought has business frontage on the Atlanta and Montgomery concrete highway, and directly in front of car stop and railroad station.

I am putting up a building of brick and hollow tile on this property, 23 by 50 feet, with concrete floor, which will cost about twelve hundred dollars complete. At present about half of the building will be used for our printing office and the rest will be rented out for store.

I have advised with brethren who are my close personal friends, as well as good friends of The Way, and they fully concur in the above plans. We do not believe a cheap office building is adequate to the present needs of the paper, nor is it a matter of saving in the long run.

Five Hundred Dollars Needed.

We believe enough faithful friends can be found among The Way readers to raise five hundred dollars in donations, which will pay for the paper's part of the building. One good brother, upon hearing of my plans to build, writes me he will give a hundred dollars in twenty-five dollar payments. There are no doubt others ready to help in this move for a better office and plant and will readily respond in helping to raise this small amount needed. So confident am I that brethren will help to make it possible for us to have a good building, I have gone ahead and arranged for about seven hundred dollars of the amount needed, hoping we will receive enough to complete the building by the time we will have to have the money. Work is already going on, and by the time this is being read we should be well along with the walls of the building.

All along in my connection with The Way as publishing editor my dream has been to somehow put both myself and the paper mainly upon a self-supporting basis, that myself and family might be able to live while we give our time to this work, and that the paper might have an income to help to meet expenses independent of its subscription returns.

With the present arrangement I am hoping that I can, in the course of a year or so, get things arranged so that my little farm will go a long way toward the support of myself and family, and with a good office building and some additional equipment I hope to gradually get the paper to where it will largely meet its own expenses by means of job printing, etc.

We are in this fight to stay, and to win; and by the help of the Lord and his faithful children we will win. So let us not become weary in well-doing.

May we not hear from you at an early

date, and if you can help us in this undertaking we assure you your assistance will be gratefully received. If you cannot help us in a financial way, write us a word of encouragement anyway and let us know you are interested in the work of the Lord and that you are glad we are succeeding with the paper so well so far.

CLARENCE TEURMAN.

SOME REFLECTIONS

Nineteen hundred and twenty-two with all its blessings and mistakes is gone, never to return. We, each and every one, will have to give an account to our God for everything we have done during the year that has past. Then let us just give thanks unto God for his many blessings and pray his forgiveness for all the mistakes we have made, and try hard not to make those mistakes, or others like them, during 1923. But let us resolve that we will do more for the upbuilding of Christ's kingdom, and when we say "upbuilding" let us mean it. This can only be done by a sacrifice on our part and a whole-hearted willingness to be guided by God's holy word in everything we say and do. Let us resolve:

- (1) That we will "preach the word";
- (2) That we will be "instant in season and out of season," II. Tim. 4:1,2;
- (3) That we will endeavor to keep "the unity of the Spirit in the bond of peace." Eph. 4:3;
- (4) Let us ever manifest the sweet spirit of "Love."

Christ showed his love for fallen man by sacrificing his life for him, and in return he asks us to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. Rom. 12.1.

Then so long as there is one precious soul out of the "ark of safety" we, as God's children, should be busy trying to win that lost one for Christ. And in our department toward our brethren may we follow Paul's admonition in Gal. 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

We then must try to restore the erring one. If we would all remember this sacred plea, even manifesting the sweet spirit of love, and look at our own lives before we try to right our brother's mistakes we would not have so much strife in the church of Christ. W. A. McMILLAN.
Lometa, Texas.

NURTURE.

"And you fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

This scripture is used by our Sunday School friends as a proof-text for bringing their children to the house of worship on the Lord's day and dividing them into classes.

The word nurture is from the Greek word *paideia*, which occurs six times in the New Testament and is translated in Eph. 6:4 nurture. In II. Tim., 3:16, instruction. In Heb. 12:5, 7, 11, chastening, and in Heb. 12:8 chastisement.

While it is clear to anyone that we can instruct children on the Lord's day without dividing them into classes, yet for argument's sake I'll concede this and ask them if it means public instruction why don't they also publicly correct, discipline and chastise them? If it means public instruction it also means publicly correcting and whipping or punishing them.

Again: In the class system they do not bring their children to the house of worship for the purpose of teaching them, as much as they do to hear them recite what they have learned at home during the preceding week.

I heard of one man who, in order to try and break the force of this, said that his children did not study the lesson at home. "O consistency, thou art a jewel."

L. E. HAM.

1251 Jane St., Los Angeles, Calif.

I am pleased with the effort you are putting forth in the interest of primitive christianity. I have contended for the same for several years, but I have never been permitted to worship with brethren every Lord's day in the month who have no innovations, for I hold appointments where they hold some form of innovation—if not man-made literature, and women teachers, some form of a Sunday School. I am with you and the good brethren in the fight of faith with all my heart.

J. B. OTTS.

Rt. 3, Gainesville, Texas.

LOSE CHURCH SUIT.

Broken Bow, Okla., February 3, 1923.

I am just in from the courts today. The battle has been raging for a week between the church of Christ and the Sunday School people over literature, class division and women teachers, known as the Sunday School faction. We thank God the church of Christ won this suit. The Sunday School people are outdoors and will have to build them a house or meet outside. Brother Teurman, we are glad and thankful for our victory. J. H. Lawson was their attorney—I suppose you know him. We find him to be a Sunday School agitator and a church robber. He fought hard for the property, but he lost his suit. Judge Logdon of Marietta, Oklahoma, rendered the decision. We did not go to law with these people; we were drawn into it by them and were in the defense; they were the plaintiffs.

Your brothers in Christ,

T. J. STEVENS,
M. W. TUCKER,
ED. STOUT,
CHARLIE WATSON,
R. C. CLEMENTS.

Elders and deacons of the church of Christ of Broken Bow, Oklahoma.

Send us three subscriptions at the regular rate of \$1.00 the year and you will receive The Way a year free for the favor.

We are running quite a bit of recent issues in small type, thus giving much more reading matter than ordinarily.

We were pleased to have with us recently Brother John W. Lampp, of Scott, Georgia, who was with us over Lord's day.—C. T.

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AGREEMENTS.

Agreements are good things—provided—that they are also in agreement with the word of God. The so-called agreement between Brethren Clark and Showalter, however, not only lacks a great deal of being a satisfactorily established fact, since Bro. Clark positively and emphatically denies it, but if it were true, it still lacks any evidence whatever that it is in accord with the Scriptures. Bro. Showalter's insistence that the Sunday School question is now definitely settled by his farcical claim of agreement between himself and Bro. Clark, at the same time proclaiming a great victory over Bro. Clark (with whom he is perfectly agreed) only places him in a most ridiculous light before all thinking people. In his so-called discussion of the Sunday School question with Bro. Clark, Bro. Showalter does not even pretend to state what is done in the "Sunday School," alias "Bible classes," alias "Bible study" at Austin, much less offer a single passage of scripture in its defense.

The only conclusion that a reasoning mind can arrive at is that the issue is still wide open for discussion and I hereby, once more, challenge Bro. Showalter to state definitely and categorically what the church at Austin does on Lord's day when engaged in its Sunday School, Bible class or Bible study work and affirm that the Scriptures teach it, defending his affirmation with me in a written discussion to appear in the Firm Foundation and The Apostolic Way, and then published in pamphlet.

On my part, I am perfectly willing for the whole world to know just what we do here in Munday, when the church meets on the Lord's day.

If Bro. Showalter refuses to meet this challenge, there will be no reason to conjecture why, because the reason will be self-evident. G. A. TROTT.

IS THE HOLY SPIRIT A PERSON?

(Number Three)

The Scriptures teach that the Holy Spirit is a personal being, having bodily parts, with individual existence or identity,

sustaining the attributes of reason, self-consciousness, and self-activity. This doctrine, which is found in the New Testament, is ridiculed by our good Brother Harless as coming from Alexander, the Nicene council of 325 A. D., and the Roman Catholic church. And he goes so far as to designate it as the "mark of the beast" (Rev. 13). Our brother tells us that he stands with Arius and his martyred followers. And in all this he betrays as much ignorance of history as he does of the Bible.

In his letter to Alexander, Arius himself wrote, "We believe in one God alone, without birth, alone everlasting, alone unoriginate. * * * We believe that this God gave birth to the only begotten Son before eternal periods, through whom he made these periods and all things else; that he gave birth to him, not in semblance, but in truth giving him a real existence, at his own will to be unchangeable, God's perfect creature, but not as other creatures. * * * Not, as Valentinus maintains, a development; nor, again, Manichaeus, a con-substantial part; nor as Sabellius, Son and Father at once, which is to make two out of one, * * * but created by the will of God, and endowed with his own glorious perfections—yet so that the Father did not thereby deprive himself of attributes which are his without origination, being the Source of all things; so that while THERE ARE THREE PERSONS (emphasis mine), yet God is alone the Cause of all things and unoriginate."—Werner's Universal Encyclopaedia, Vol I, pages 496-7, article Arius. This clearly shows that Arius taught that there were THREE PERSONS. Does Brother Harless accept this? Why, no; he denies the third person in the Godhead. Moreover, we read, "Arius * * * maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those things whom God had created—the instrument by whose subordinate operation he formed the universe; and, therefore, inferior to the Father both in power and dignity. Also, that the Holy Ghost was not God, BUT CREATED BY THE POWER OF THE SON."—Religious Denominations of the World, page 243. Does Brother Harless believe that Christ created the Holy Ghost? Arius taught that the Holy Ghost was created by the Son, and that he was a person, while our confused brother teaches that the Holy Ghost is "not a person, * * * not a separate intelligence from God, but bears the same relation to God that your spirit does to you"! (See second paragraph of his Nov. 1 reply.) Arius contended that the Spirit sustained a SEPARATE and DISTINCT existence from the Father, but Brother Harless thinks that the Spirit is "not a separate intelligence from God"! And yet he has the courage to tell us he stands with Arius! If Arius was right in contending that the Son created the Holy Spirit, and Brother Harless is right in arguing that the Holy Spirit is not a separate

intelligence from God, then it logically follows that Christ created a part of God—his intelligence! Shame on such a theory.

But it may be argued by Brother Harless that the writings of Arius have been destroyed by his enemies, and that we do not know what he taught. Well, in case he tries to make this dodge, I should love for him to tell us how he learned what Arius stood for. Where did he get his information, if his writings were all destroyed?

The reader will please bear in mind that I do not believe in the doctrine of the "Trinity" as taught by the Catholics and Methodists, neither do I fully agree with Arius. All sectarians have some truth; but the trouble is, they also have much error. Our brother wants to line me up with some human idea as to what the Bible teaches. Finding himself unable to meet my arguments, he puts up a "straw man" and proceeds to fight him. The truth of the matter is, I am closer to what Arius taught than our good brother Harless. For I believe that God, the Son, and the Holy Spirit are three persons, each separate and distinct from the other; and that the Son and the Holy Spirit are subordinate in their relation to the Father. But our brother does not believe all this.

All along, Brother Harless intimates that I teach the Holy Spirit is an object of worship. But please remember that I have never contended for such a thing. He comes nearer teaching that than I do. For if he is correct in saying that the Holy Spirit is "not a separate intelligence from God," it surely follows that the Spirit is a part of God. Hence he must admit that the Holy Spirit, from his point of view, is an object of worship; or else deny that we can worship all of God, particularly that part which is "NOT A SEPARATE INTELLIGENCE FROM GOD, BUT BEARS THE SAME RELATION TO GOD THAT YOUR SPIRIT DOES TO YOU!" This TWO IN ONE God of Brother Harless is just as bad as the Roman Catholic's "three in one" God. Does Brother Harless worship all of his God? If he does, per his own definition, he makes the Holy Spirit an object of worship! Our brother's position is nearer that of the Catholics than is mine. Inadvertently, he has accepted part of the very doctrine that Arius opposed! Namely, that the Holy Spirit and God were con-substantial, inseparable, indistinct, co-eternal and co-existent. For he makes the Spirit a part of God's existence.

Nor is this all. Brother Harless says the Holy Spirit "is not a separate intelligence from God." If God's Spirit is not SEPARATE from his intelligence then his INTELLIGENCE is his Spirit! This being true, it will be legitimate for us to substitute the word "intelligence" for the word "Spirit." Then we would read, "Ye are builded together for an habitation of God through the Intelligence!" (Eph. 2:22.) "And ye shall receive the gift of the Intelligence!" (Acts 2:38.) And as he says God's Spirit "bears the same relation to God that your spirit does to you," it clear-

ly follows that when Christ cast the "dumb spirit" out of the man, he simply cast out the poor fellow's INTELLIGENCE! Brother Harless says he doesn't believe that the dumb spirit was a person. Well, he needs to study demonology and the nature of man.

In his first reply, our brother says, "His spirit, his plans," thus making the plan the spirit; but in his last, he changes base, and says, "His spirit moved upon the plan of his answer." In one article, he has the plan the spirit; in another article, he has the spirit moving upon the plan!

Again he says, "His (Ashley's) spirit comes to me by and through his word," using the word "spirit" in its secondary sense, referring to the thoughts that came from my personal spirit which dwells within me. But could he have received my mind or spirit if there had been no personal mind or spirit within me to plan the word—letter which he received? Why, certainly not. Just so of the Holy Spirit. For had there been no personal Spirit to guide the men who wrote our Bible we could not have had the mind of the Spirit. Thus his illustration turns out to be against him.

My venerable opponent charges me with misunderstanding him. If I have misunderstood him, it was because he failed to make his meaning clear. For I took him to mean what he said. But it appears to me that he is the one who is guilty of misunderstanding. Twice I have stated that I believe that the Holy Spirit dwells in christians by faith through the Word of God; but Brother Harless tries to make the readers believe that I will not answer him on this! Brother Harless admits that God is a person. And in I. Jno. 4:15 he is said to dwell in christians. Will our brother explain how God—a person—can dwell in heaven and on earth at the same time? When he has done this, he will have also explained how the Spirit can also do the same thing. Surely our brother can see that it is just as easy for the Holy Spirit to dwell on earth and in heaven at the same time as it is for God to do so! It is a true adage which says, "That which proves too much, proves nothing." And since our brother's argument proves too much, it doesn't prove anything. I have never taught that the Spirit dwells in us personally, and I hope my opponent will not so grossly misunderstand me again.

But in reality, this question as to how the Holy Spirit can dwell on earth and in heaven at the same time, is Brother Harless' problem, and not mine. For he argues that I misunderstood him in thinking that he taught that the Spirit was an "influence" from God. And he contends that the Holy Spirit is "not a separate intelligence from God." Now, if the Spirit is not separate from God, he is a part of God—God's intelligence! This being true, when God sent his spirit to earth, he just sent his intelligence! Moreover, since our brother says God's Spirit "bears the SAME relation to God that your spirit

does to you," he has God sending his inner, personal and intelligent part to earth to dwell in christians. Let Brother Harless explain how that part of God which is NOT SEPARATE FROM HIS INTELLIGENCE, AND WHICH BEARS THE SAME OR IDENTICAL RELATION TO HIM THAT OUR SPIRITS DO TO US can be in heaven and one earth, and in different christians at the same time!

In his efforts to evade the force of the argument that I made on the formula for baptism, found in Matt. 28:19, Brother Harless says I try to prove that there are three lawgivers, while James says, "There is one lawgiver." I am frank to admit that I was mistaken in this. God gave the law, and the Holy Spirit revealed it to the Apostles. However, my argument on the authority of the Spirit was well taken. Christ said, "Baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit." "In the name of" means by the authority of. Therefore the something which is personal to exercise authority. Therefore the Holy Spirit is a personal being. Even Brother Harless says, "We can truthfully say that the Spirit is the author of the law of the Spirit." Well, can the Spirit be the "AUTHOR" of the law without having some authority through that law? And can an impersonal something be the "author" of law?

My contention is further borne out by Matt. 3:16 and Jno. 1:32, 33. Here we read that both John and Christ SAW the Spirit of God. "And he saw the Spirit of God descending like a dove, and lighting upon him." The Spirit was "SEEN" "DESCENDING" AND "LIGHTING"! This proves that the Spirit is a real, tangible entity, capable of self-activity, one of the attributes of personality. But perhaps Brother Harless thinks this was the "Intelligence" of God. In which case, I should like to know if the "Intelligence" of God can descend and alight? Or, in the event that he thinks that it was the inner part of God that was descending, will he tell us how God could have remained alive and spoken, seeing he considers that the Holy Spirit "bears the same relation to God that your spirit does to you." James says we are dead when our spirits leave our bodies. (Jas. 2:26.) And if the relation is the "SAME," as our brother contends, he would have the Father dead!

Moreover, the Father was to send the Spirit. (Jno. 14:26.) It certainly looks like our deluded scribe could see that there is a difference in the one who sends and the one who is sent. Surely there is a difference in the SENDER and the SENT. This shows that the Spirit is separate and distinct from God, Brother Harless' statement to the contrary, notwithstanding.

And moreover, the Spirit has a "MIND." (Rom. 8:27.) Can something which is "NOT A PERSON" have a "MIND"? (Of course animals also have minds, but no one would think of classifying God's Spirit as an animal—such would be blasphemy.) Not only does the Spirit possess a "mind,"

he possesses knowledge also; for he "KNOWETH" (I. Cor. 2:11). I want my opponent to tell us how a thing which is "not a person" can possess knowledge. Furthermore, the Holy Spirit exercises will power—has a will. "But all these things the one and the same the Spirit operates dividing separately to each as he wills." (I. Cor. 12:11, word for word rendering from the Greek, Berry Interlinea.) Get that, please! "As he (the Spirit) WILLS." To have will, or free power to act, presupposes personality. Therefore the Holy Spirit is a person. Surely our worthy brother realizes that impersonal things do not have wills! Again, it is said that the Spirit can "SPEAK."

Let Brother Harless tell us how that which is "NOT A PERSON" can "speak" and "testify." Some light here, please. And I also want my good opponent to tell us how that which is "NOT A PERSON" can "HEAR." Christ said that the Spirit "hears." (Jno. 16:13.) "He (the Spirit) maketh intercession for the saints." (Rom. 8:27.) Brother Harless tries to evade this by saying the Spirit intercedes "BY" and "THROUGH" the saints. But this flies right into the face of the declaration of inspiration, which says, "FOR THE SAINTS"! Is it possible that my venerable brother does not know the difference between "BY" and "FOR"? But this is sufficient to prove my proposition; so I shall close.

This closes the discussion on my part. I have enjoyed our little discussion very much, and I am hopeful that much good will come of our efforts to bring out the truth on the subject. Please read closely all that both Brother Harless and I have had to say on the question, and compare it all with the Word of God.

Yours for the truth on all subjects.

W. G. ASHLEY.
Council Hill, Oklahoma.

REPLY TO BROTHER ASHLEY.

Bro. Ashley's number three is before me. I must admit I am puzzled a little to know whether the man that made the track is going to Babylon or coming back. One thing is plain, his "third God in the God-head" is not worshiped. He says, "This (third person) is the intelligent part of God." Also, "The body without the Spirit is dead." So our brother is just worshiping two-thirds of his God.

"Three gods in one God, and one God in three gods." According to his own theory he is worshiping the dead part of God. Our brother, looking through his Babylonish glasses, sees many strange things. He can not see that John made a comparison of the natural body, when he said "The body without the Spirit is dead." The infant and idiot has spirit (life), and without this spirit "the body is dead." "Even so faith without works is dead." But the infant, when an adult, either receives the Spirit of God, or the spirit of satan, by hearing and receiving the word of truth,

or hearing and receiving the words of falsehood. Either of those spirits can be rejected and the body yet live.

When the serpent said to Eve, "thou shalt not surely die." Eve believed the lie and acted upon it, and by so doing the spirit of rebellion (of sin) was in her, transferred from satan to her in and by words spoken.

The spirit of satan has been perpetuated from generation to generation by one person speaking lies to another person, till the spirit of wickedness prevails over the earth. This unholy spirit is the spirit of satan, that proceeded from satan and is in (not at, or near by) all his children. Thus we see the effect of the spirit that is in a lie. The "Holy Ghost," God's Spirit, is the "Spirit of truth." We hear the truth and accept it. "The Spirit of truth," or "Holy Spirit," is in us, and we are God's children. One the Spirit of lies, the other the "Spirit of truth." John 14:26; also John 14:16, 17; John 15:26. God's word is truth. John 17:17. If we receive God's word we receive the truth, and the "Spirit of truth." God's Spirit is in us. If we reject God's word we reject his Spirit. Well might Jesus say, "The words I speak unto you, they are spirit and they are life." Can our brother in his wild scramble give us a better explanation than the "Lord from heaven" has given?

We thus prove that God's Spirit bears the same relation to him that satan's spirit bears to him. We may next hear that our brother is preaching that satan is dead. Our young brother, in his wild scramble to get the third person in the Godhead sees visions. No wonder, with the sectarian glasses on his nose. He sees the "Holy Ghost" descend in a bodily shape like a dove and abide on Christ. Therefore, the "Holy Ghost" is a person. But our esteemed brother has contended (without proof) that man was created in the "image and likeness" of the "Holy Ghost." But he now discovers it was the doves, and not a man, that was created in the image of the Spirit. When we see a dove we see the image of the Spirit. I do not blame our brother for this blunder; his glasses may have been turned upside down. Peter saw a vision, "a sheet let down from heaven." I have also seen a vision. You know Joel said, "Your old men shall see visions and your young men dream dreams." The "Holy Ghost sat upon them like forked tongues of fire." Therefore the Holy Ghost is a person, and fire was "created in the image" of the "Spirit." God is able to cause anything to appear in any form he pleases. At the baptism of Christ it was a sign to John that he had baptized the Messiah. John 1:32, 33. Nothing more.

Our young brother says the old man is ignorant. I plead guilty. I am a "fool for Christ's sake."

Bro. Ashley wants to know how I know that I am standing with the martyred church. I know it by the prophecy that was fulfilled just after the council at Nice,

A. D. 325. Alexander and his followers, backed by the red dragon (Roman government) "took peace from the earth," and because the church would not accept the Trinity one million martyrs suffered death in a few short years. The same rabble burned the works of Arius and all the Bibles they could find. This war was made on the "remnant of the church, that kept the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. This is why I know it. As to what Arius taught we only can glean from history, and that written by his enemies (Roman Catholics). Their history is fraught with falsehoods. But we glean this much: Arius and the church refused to accept the doctrine of the Trinity, and for this cause the church suffered martyrdom in the fourth century.

Yes, the doctrine of the Trinity is the "mark of the beast" that they clung to, and yet hold as sacred as our brother does his third person. Our encyclopedias and church histories are not always to be relied upon, especially when they come through Roman Catholic hands, or those influenced by them.

Arius was right in claiming one Allwise God, and that he had no equal. He was right in saying that Christ was created by the Father. He was the "first begotten." Heb. 1:6. Begotten means to create, to cause to exist. He was "the beginning of the creation of God." Rev. 3:14. As to what encyclopedia and church history says about Arius and what he taught about the Spirit, I do not believe it. We have church history that says Arius claimed that the Holy Spirit was nothing but an influence. This I am thinking is also false. I remember not long since of the same false charge being brought against an old ignorant brother. Maybe Bro. Ashley read it. I called attention in my last to Bro. Ashley's misunderstanding. I now call it by its proper name, misrepresentation. From start to finish he has misrepresented me. Bro. Ashley, I would not do this. It may grieve the "Holy Spirit" that I am yet trusting in you. It is not a mark of great intelligence and comes from a bad spirit. Space will not permit calling attention to the many places he has misrepresented me; the reader will know for himself. Brother Ashley in one of his articles says, The Spirit is invariably called he and himself. This shows his vaunted knowledge of the Scriptures. It is called it and itself. Rom. 8:16. Also Rom. 8:26.

Our brother asks again, how God and Christ can dwell in heaven and in the church at the same time. I gave him Paul's answer, and he seems not to believe Paul. Read I. Cor. 3:16; also Rom. 4:9. "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you." But our brother will say this is not the real Holy Spirit that is in the shape of a man, or a dove, I am not sure which; for it is a person and can not dwell in a man in person. You see he does not believe "what is written," and it is no use for

me to tell him.

But Bro. Ashley admits the "Holy Spirit" dwells in God's children, but not in person. Then how, Bro. Ashley, in Spirit. Ah, in Spirit! Then the Holy Spirit has a Holy Spirit, one a person and the other not a person. We are learning something from this able scribe.

You had better come again, dear brother, and tell us just how many "Holy Spirits" there are, and how many are persons, and how many are not. If God has a "Holy Spirit," and the "Holy Spirit" has a spirit, I plead guilty again to the charge of ignorance. I would love to learn. I fear our brother's glasses have got him into trouble again. I can not follow our brother in all his wild goose chase. If he wants to know more about how Spirits speak, hear, feel, see, etc. I will gladly enlighten him, either in private or publicly.

Our brother found one of his straw men teaching the "Holy Spirit is nothing but a plan." He downed him. Good, Bro. Ashley. I would advise you to practice a while on straw men before you attack another foolish old man. But that our God had a plan, and "worked to that plan," see Isa. 45:18.

If our brother could ever learn that our God is a real person, with an image and likeness, and that man was created in that likeness; also that God created (begot) his Son in the same likeness, God being a real person and the "Spirit of Holiness" being in him, as the spirit of wickedness was in satan. Christ came in his Father's name, and in the spirit of his Father. The same Spirit that was in the Father was in him—"Holy Spirit." He said to his disciples, "The Holy Spirit is with you and shall be in you." He also says, "When he the Spirit of truth, which is the Holy Ghost, is come he shall remain with you forever." Where is that Spirit today? Paul says, "Ye are the temple of God, and the Spirit of God dwells in you." But our brother will tell you this is not the real "Holy Spirit," but Christ says it is. And Paul says "there is one Spirit."

Whom will you believe? "Let God be true though every man a liar."

God no longer gives his Spirit by miracle. It is free for all. It is now "a river a man can swim in." "A pure river of water (Spirit) of life." We are all invited to "drink." We find this "water" (Spirit) in the "one body," the church of Christ. But if we are looking for a personal Spirit we will never find it.

I am now willing to rest my pen, hoping and praying that God's eternal Spirit, through and by his "truth," may guide us into all truth, and at last into heaven itself. I hope our little tilt has resulted in no bad feeling.

I ask the readers to reread all that has been said and decide in your own mind if Bro. Ashley has not made a failure.

Here is my heart and hand, dear brother, for the truth and nothing but the truth.

I hold you as very dear, but erring brother.
A. HARLESS.

Garrett's Bend, West Virginia.

The Ashley-Harless discussion in this issue was left over from last issue for lack of space.

WORDS OF ENCOURAGEMENT.

We appreciate more than we can express the many encouraging letters and contributions being received in behalf of the new office building. Following are a number of excerpts taken from the many good letters received.

"I am rejoiced to know you are arranging to enlarge your place of business for the Lord, or rather that you are to have a new and better place in which to carry on the business, and I do hope that every reader of the A. W. will help you in this work.

"I shall clip your family's picture from the paper and post it in my scrap-book and preserve it.

This little donation (\$10.00) is for your new quarters, and I pray God you may live to a ripe old age and continue the Lord's battles, and that you and your good wife may so train your tender offsprings that they may be shining lights among those with whom they associate."—H. H. Montgomery (Louisiana).

"I herewith send you my check for \$25.00. Use it as you see fit on the house. If there ever was a time that we needed the Truth taught it is now. It seems to me the churches are all gone out of the way. I have been doing all I can to get The Apostolic Way in at the homes I can. May God bless you in your work, is my prayer."—J. D. Perkins (Texas).

"Let me encourage you. You are in a glorious work, and you are growing."—A. Ellmore (Indiana).

"Enclosed herewith please find my check for \$5.00 which kindly send me The Apostolic Way for a year, the remaining \$4.00 too be used as you see fit to the best advantage of the cause."—Cliff Johnson (Oklahoma).

"You sent me two copies of the last issue of the paper, and I handed the extra copy to a brother, and he in turn handed me a dollar to send in for the paper.

"I am also sending you one dollar to help on the new office. I regret that I am not able to do more. I am cutting crosssties now, and as they are one dollar a piece, I thought I would try to donate just one to help the A. W. in the great fight for truth. We were all glad to see your pictures in The Way. It is so like yourself and Sister Teurman, I don't remember so well about the children."—Noah Holt (Alabama).

"You are a very busy man, but I must take a little of your time, for I want you to know I appreciate your efforts at conducting a good paper, and that I know much about the terrible trials and difficulties a publisher has to grapple with. I see that you are trying to get into better quarters with your outfit. Here is a dollar to help you in that business."—C. D. Moore. (West Virginia).

"You will find enclosed \$1.00 for which please advance my paper one year. I hope to send you some money for the benefit of your new building soon."—A. E. Cregburn (Texas).

"I am glad to hear of greater plans and efforts in behalf of The Apostolic Way. I am in financial straits just now and can't help, but hope to be able to do so later on. I am constantly looking for brethren of like faith whom I think will assist us with The Apostolic Way. I have sent copies of the paper to Canada and different parts of the U. S. A., from New York City to California."—W. T. Taylor (Oklahoma).

I am glad to know you are planning some improvements on The Way office. We are interested in the paper here, and I wish we were able to assist you some financially, but we are few in number and expenses have been pretty heavy on us during the present year. I shall try to solicit subscriptions for The Way whenever I have an opportunity.

"I wish you comfort and success in your new quarters."—Homer L. King (Missouri).

"Enclosed find \$1.00 for my renewal. I have heard of people staying with the Book; that's 'The Way.' The paper is certainly rightly named."—R. S. Martin (Missouri).

D. F. Cogburn (Texas) sends four subscriptions and writes: "The paper is gaining very fast. Continue in the good work."

"You will find enclosed seven subs., also check for \$10.00, for which you may credit the subscriptions and use the rest for your building fund. Wife and I were delighted with your family's picture in The Way. We just feel sure that we are acquainted now. We have longed for a photo of you and family. Hope you may be able to continue in your good work and give us The Way.—John T. Chambers (Indiana).

"After reading your article in regard to some important changes and reading Bro. Duckworth's article in regard to The Way editor and family I feel constrained to write you a few words of congratulation and encouragement. I am truly delighted with your pictures; they are well worth the space they occupy. A more healthy, robust family would be hard to find from a physical view point, and I am persuaded that you are just as healthy spiritually. May our dear heavenly Father grant you and your family a long and happy life to continue the fight of faith, I want to assure you that I am heartily with you in your grand and glorious work; for I know you are engaged in the grandest work of this life, and I have often wished that I could be with you and help you."—S. W. Higdon (Texas).

"Find enclosed my little contribution (\$5.00) to aid in making a home for the A. W. I fully appreciate the noble sacrifice you and your family are making in the efforts to restore purity and truth in the worship of the saints or disciples of Christ."—J. S. Bond, (Oregon).

"I send you M. O. for \$25.00 to apply on your building. I will pay out in installments until I pay out the \$100. as I promised."—A. M. George.

Enclosed herewith find check for \$16.00 to help you on your building and the paper. I sent you \$16.00 last week, \$6.00 for subscriptions and \$10.00 to help on the paper, and Brother Montgomery also states that he sent you \$10.00, and I am going to ask you to put this all in one fund and we, the Velva Street church of Christ have promised to give \$55.00 on this cause, of which \$20.00 has been sent in by Brother Montgomery and myself, \$16.00 that I am enclosing herewith, leaving balance unpaid, which will be paid at the rate of \$1.00 a week by several of the members. When paid in we will send check for balance due.

We are getting along fine and dandy and are still in the fight for primitive christianity, and this is to wish you and yours success."—A. D. King (Shreveport, Louisiana).

"Find enclosed \$1.00 for renewal and \$5.00 for the office."—John Brazzell (Kansas).

"I am very much pleased with the A. W. and intend to stay by it just as long as it continues to be loyal. I intend to help you on your building and also your personal support later on. I consider the A. W. the only loyal paper to the

word of God we have, and for this very reason I intend to stay with you and it to the very last. If we live you will hear from me later on."—W. E. Massey, (Texas).

We need, and will greatly appreciate the help of every one who can find it within their hearts to aid in this undertaking, be it much or little. But we hope that no one will give a dollar to this fund who does not do so willingly and cheerfully, feeling that it will be for the good of the cause of Christ.

A TRIP TO OKLAHOMA.

I closed a debate with C. A. Smith (Missionary Baptist) at Victor Hill, eight miles east and two and one-half north of Shawnee, Oklahoma, which lasted four days. The debate passed off nicely, large crowds attended and good was accomplished. Three were baptized after the debate. One was a member of the Missionary Baptist church. Other Baptists expressed their dissatisfaction with Mr. Smith.

After closing the debate, I went to Oklahoma City and preached two nights in the county court room. The church of Christ at Tenth and Francis streets refused the use of the house to us and hence we had to secure the court house in which to preach.

Brother G. T. Searcy and Bro. E. M. Borden attended and asked quite a few questions. The subject of debate was mentioned, but we failed to agree upon the propositions. I submitted the following propositions to Bro. Searcy and Bro. Borden for their consideration.

"Proposition No. 1. The method of teaching the word of God on Lord's day as maintained by me and my brethren is the only scriptural method of teaching the word of God to an assembly."

J. N. Cowan affirms.

denies.

"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, with women teachers and uninspired literature is scriptural."

affirms.

J. N. Cowan denies.

Bro. Searcy claimed that the propositions were not fair and did not state the issue. Brother Borden said he would accept the propositions and debate the same with me at any place such debate was wanted, so we have Searcy vs. Borden.

I go from here to Elbert, Texas, to engage in a meeting.
J. N. COWAN.
Corpus Christi, Texas.

We believe you will say this issue is a "hummer." It contains much of interest to all, and a casual reading will convince even those who are prejudiced that we are gaining much every way; but we hope for greater things. Many more things of interest will appear in our columns from time to time, and as we can make room.

Among other things, we mean to expose a lot of "crookedness" that is going on in the ranks of the Sunday School faction among us. Yes, things will be "lively." We have the truth on that crowd and we shall give it to The Way readers. We have nothing to fear and the truth will do us all good if presented in the proper spirit.

FROM HAMILTON, TEXAS.

After begging and pleading for years for peace and unity and failing to obtain it, a few of us, about ten or twelve in number, have withdrawn ourselves and are now meeting in the court house at 10:30 to worship God according to his revealed will, and we want to extend a special invitation to all lovers of truth unmixd with man's wisdom, in passing this way to stop with us. They will always find a hearty welcome.

S. W. HIGDON.

Hamilton, Texas.

RESPONSIBILITY OF THE CHURCH.

When we speak of the responsibility of the church, it involves every member of the church. God placed the responsibility of preaching the gospel on the church; beginning with the Apostles, they were to go preach, Matt. 23:19; Mk. 16:15. They were the charter members of the church. After this the disciples went everywhere preaching the word.

In Rom. 10:13-15 we hear Paul say, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Now, if I understand language there are certain things mentioned here that are very necessary to the saving of the world.

Whatever may be meant by calling upon the name of the Lord, salvation depends upon it; and one cannot call acceptably without faith. One cannot believe without hearing; and the preaching is necessary to hearing, but how can they preach except they be sent?

We have many places right around us that never hear the gospel because the preacher is not able to go at his own charges. Yet there are churches that hire a preacher for full time and never seem to think of sending him into destitute fields.

There are also preachers who claim they can go without support from the brethren; yet they advertise in the papers for calls to hold meetings.

If I am financially able to hold meetings at my own charges, why should I send along article to the paper asking the brethren to call me? Brother, the call has been made, and it is a standing call to every true child of God. If I can go without neglecting my family and depriving them of the necessary things of life, God will hold me responsible if I don't go. But if I need the assistance of the church, and they don't send me, then God will hold them responsible.

How can they preach except they be sent. To my mind neglect of the church along this line is the greatest hindrance to the cause of Christ of anything I know of. There are so many souls hungering for the bread of life, and we preachers doing practically all the work we do with churches already established and able to take care of themselves.

Brethren, let's call the churches' attention to the need of preaching the gospel to all the world according to the commission.

I want to be busy preaching all the time, but am not able to do it at my own charges. Some time ago I announced in the A. W. that if some congregation would support me in one mission meeting, I would hold one at my own expense. In reply, I received several letters asking me to come where they had a church already established, but not an offer to support me to go to a destitute place.

I could write lots along this line, but this will suffice for the present. Brethren, let us think on these things. W. H. RILEY.

Wellington, Texas.

Hamilton, Texas, Jan. 22, 1923.

I have been watching the paper and listening at the talk. There are some things really amusing to me. One is the challenge Bro. Dent, of Lometa, Texas, makes. It seemed like he wanted a debate, but before he closed it was plain he did not. And Bro. Lawrence, of Abilene, Texas, of all quibbling, he has done it. He is perfectly willing to debate, but sees no use of it! It looks to me like, from where I am standing, it is very important. Jude 3, says: "Contend for the faith delivered to the saints."

Some seem to think that great men ought not be called in question, but from my view point, men are just men. It is, I think, extremely dangerous to consider men too great. It seems like men should be willing to let the Lord rule in

all things. If we take the Lord at his word and do as he has commanded, then he alone is responsible for the outcome. On the other hand, if we take things in our hands we are responsible, and that looks dangerous, from Jer. 10:23, and Prov. 14:12.

There are a few of us meeting here at the court house who are satisfied with the Bible. If any of the preaching brethren pass this way they can find a welcome with us if they, too, are satisfied with the Bible; if not, they need not apply.

Well, Bro. Teurman, I am going to help you some in your undertaking, and may the Lord bless you in your work. I will send you a small contribution in a few days. J. S. HALL.

I am now ready to arrange dates for meetings during the summer of 1923, and I should be glad to hear from all who desire my services, suggesting a date that will suit you, if you have not already done so. HOMER L. KING.

Route 2, Lebanon, Missouri.

I filed my regular appointment at Whitesboro last Lord's day, the 28th. Good meeting considering bad weather. I go to Belcherville the first Lord's day in February. Expect to go to Die, Cooke County, the third Lord's day. Let us be doing something, brethren, if we expect to get any reward. I am ready to go anywhere I am called. Try me. H. C. PEARSON.

Gainesville, Texas.

SMITH-COWAN DEBATE.

This debate began January 5, lasting eight sessions, at Victor Hill school house, twelve miles northeast of Shawnee, Oklahoma. C. A. Smith, Missionary Baptist, affirmed for the first four sessions on a general church proposition. Mr. Smith seemed to be scared. While in the affirmative, would not discuss but two phases of his proposition; namely, total depravity and impossibility of apostasy. Church succession he just mention. Close communion; salvation by faith only; baptist practice, all were just mentioned; but Mr. Smith did not try to defend any of above. The Baptist were not satisfied with Mr. Smith's affirmation.

Bro. Cowan is too well known to the A. W. for an introduction by me, but I want to say that he discussed his proposition systematically and answered every argument made by Smith, pro and con, and examined every passage of Scripture introduced by Mr. Smith while in the affirmative passage was the resurrection of the valley of dry bones which referred to the house of Israel, spoken of by Ezekiel. Bro. Cowan's time was called just as he referred to this.

Mr. Smith left arguments and text after text unnoticed and Bro. Cowan insisted that he pay his respects to same time after time, but Mr. Smith let the debate close with his brethren and the majority of the congregation demanding of him some kind of an answer.

The brethren were all well pleased with Bro. Cowan's defense of the truth, and many who were not in sympathy with the truth before the debate were heard to express themselves in saying, "Cowan certainly proved his points from the Bible."

The Baptists will never want another debate with Bro. Cowan at Victor Hill.

GEORGE T. SEARCY (Moderator).

727 East Sixth Street, Oklahoma City, Okla.

Dear Bro. Teurman: I have been absent from home about five months on account of my wife's health. She is still in the hospital at Cortez. The brethren have helped me in my sorrow. May God reward them. He has promised and can not fail. I would like to have the prayers of the faithful that my wife may be spared to me.

I wrote to you once before in regard to publishing an article concerning the work here, and would be glad if you would kindly mention the matter again. We are in a new country which

is just being settled, and are very anxious to get some true brethren to move in. Land can be bought cheap at this time. It will be a good country within a few years. There is a good relinquishment of three hundred and twenty acres near me which can be bought at this time for one hundred and fifty dollars. The Lord's work needs to be looked after here as well as in other places. Please help me to locate some good faithful members here and we will try to plant the cause of our Saviour in this new country.

Your brother in hope and prayer,
Sago, Colorado. C. J. COOPER.

HELP BROTHER SCRIMSHIRE.

The loyal brethren near Hot Springs, Arkansas, have given Bro. A. M. Scrimshire a home and he is struggling along trying to build him a house in which to live and is not able financially to finish his house. He is worthy of the support of loyal brethren anywhere. I know him personally and know that he stands for nothing only what is written, no more and no less; therefore, let me insist that every loyal congregation set aside at least one Lord's day contribution and he will appreciate it very much. Send all donations to A. M. Scrimshire, Mt. Valley Route, Box 7½, Hot Springs, Arkansas. G. B. HARRELL.

1417 N. 11th St., Ft. Smith, Arkansas.

AS AN OUTSIDER SEES THINGS.

Thought you would be interested to know what some of the members of the church of Christ in Southern California are doing.

It seems as though there is only one real church here (the one at Montebello, California). We have visited several and know of several others; but all S. S. advocates. Ontario stands up to pray, has classes, individual communion cups, etc. Colton has a woman S. S. teacher. Riverside, Santa Ana, Huntington Beach, Pasadena, "Central" (at Los Angeles) are all S. S. advocates.

San Bernardino has no congregation, but there are several families here that are members. I am not a member and don't care to join any but the right one, and Montebello is about 60 miles from here.

If there are any true church of Christ preachers or members coming to California and pass through San Berdo they will find a welcome at our home, 1045 Rialto Street.

I would like to see a church established here and will help all I can.

W. D. ADKINS and Family.

To the readers of the A. W., greeting: I am located in Franklin County, Arkansas. The people here are as good as I ever saw, but they are not christians. I find some that have been baptized, but most of them are dead (void of works). I held some meetings here last summer, baptized several and several confessed negligent living and promised to do better. Sunday School is the hindering cause in congregations. I have been called to a number of places where they love the S. S. more than the gospel of Christ. When they learned that I did not advocate and would not endorse such ungodliness I wasn't wanted. They are moral cowards or they would try to defend the S. S. in an honorable way. I expect to conduct a few meetings in this part next summer. I would be glad to hear from brethren elsewhere who want a preacher for their meeting this year.

GEO. M. McFADDEN.

Web City, Arkansas.

I have some time for protracted meetings. Those desiring my service will please address me at Gunter, Texas. H. C. WELCH.

B. R. Carthel (Texas) sends his subscription renewal, and writes: "I don't want to miss a copy. It is the best paper out."

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

VOLUME 9.

UNION CITY, GEORGIA, JUNE 1, 1923

NUMBER 20.

LOYAL CHURCH IN KANSAS CITY

Dear Bro. Teurman and A. W. Readers: On the evening of May the 25th, I preached to a small but attentive band of brethren in Springfield, Missouri, en route to Kansas City, having been invited by the brethren in Kansas City to visit them over Lord's day. I arrived in Kansas City on May 26th, I preached Saturday evening, Sunday and Sunday evening to what I consider as fine and loyal a band of brethren as you will find anywhere, and so far as I was able to learn, they stand opposed to the class system of teaching, women teachers and all other innovations of men. The church numbers near a hundred members.

I "thank God and take courage" that we have learned of another loyal congregation in this State.

The place of meeting is located on Twenty-third and Van Brunt streets. These brethren know how to make one feel at home.

HOMER L. KING.

R. 2, Lebanon, Missouri.

We are very glad to have this encouraging report from Brother King concerning the good church at Kansas City, Missouri. Thanks for the list of new subscriptions also, Brother King.—C. T.

QUERIES

I wish to ask a few questions to be answered through The Way, seeing that some writers have shut woman out of the assembly.

In Gal. 3:26 we read, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Also in Phil. 4:3, "Help those women that labored with me in the gospel." I would like to have an explanation on those scriptures. What did those women, spoken of here, do?

A BROTHER.

Reply

If those who read the scriptures would only be careful to note the entire context they would avoid the mistakes so often made of interpreting one passage in a way to flatly contradict another. In Gal. 3:26 the context plainly shows that Paul is talking of our inheritance of the promises made to Abraham, and nothing else, and to apply them to the work or worship is a plain perversion of the word of God. Jew and Greek, bond and free, male and female all have an equal share in that inheritance, but in his instructions concerning the worship and teaching in the assembly Paul

makes a very clear and unmistakable distinction between what a man and a woman may do; see I. Cor. 14:34, 35; I. Tim. 2:11, 12. As to just how those women labored with Paul in the gospel we find but one specific instance. Paul spoke of Priscilla and Aquilla as being his helpers (Rom. 16:3), and in Acts 18:26 we learn that they did this, not by teaching in the assembly, but by taking him unto them; in other words, privately. There is much that women may do, both by words and acts to assist in the work of the evangelists who proclaim the glad tidings of salvation without disobeying the plain commands given them. Some preachers usurp the functions of the elders; some women undertake to do that which pertains to the work of men, and both are wrong. God has given to each his or her proper sphere of action, and the place for women to teach is evidently in the home. See Acts 10:26; Tit. 2:3, 4, 5.

G. A. TROTT.

GIFTS FOR OFFICE BUILDING

The following amounts have been donated toward the \$500 solicited for the office building. If any names have been overlooked in making out this report they will be given in a later report.

J. S. Snider (Iowa).....	\$ 1.00
J. C. Osterloh (Oklahoma).....	1.00
A. M. George (Texas).....	50.00
G. B. Sliger (Texas).....	5.00
S. T. Proctor (Texas).....	1.00
J. F. Berkstresser.....	1.00
Sam Williams (Texas).....	10.00
G. E. Stout (Texas).....	2.00
Mrs. E. L. Martin (Texas).....	1.00
H. A. Cooper (Oklahoma).....	1.00
R. Lee Case (Mississippi).....	1.00
Joshua Pryor (Indiana).....	1.00
W. J. Duncan (Texas).....	1.00
C. E. Gillespie (Arkansas).....	1.00
J. P. Watson (Tennessee).....	2.00
J. P. Hutton (Texas).....	1.00
James Biram (Ohio).....	2.00
W. R. Urquhart (Texas).....	1.00
L. G. Park (Oklahoma).....	2.00
Martha Edwards (West Virginia)...	1.00
Church (Shreveport, La.).....	9.50

Total.....\$ 90.50
Previously reported.....\$212.50

Total receipts.....\$303.00

We thank all for this help. If others can help in this work it will be very much appreciated. This is a work in which every true servant of the Lord should feel a personal interest. We need any help you are willing to render in this way.

"SO-CALLED 'CONSCIENTIOUS OBJECTORS'."

1. The forty-five men, mostly or all of the Mennonite faith, who last week were sentenced to long terms of imprisonment by the federal government at San Antonio, Texas, afford another example of where religious belief is being used to carry out purposes and plans that are by no means righteous in the sight of God, nor loyal to the civil power.

2. These men claim to be "conscientious objectors."

3. They do not want to participate in war, and even when offered non-combatant service, decline to comply with the reasonable requirements of the authorities.

4. In doing this, they rise up against the instructions of the apostle Paul, who specifically instructed christians to pay tribute.

5. As noted in these columns last week a tribute may be rendered either in money, labor or chattels.

6. He who refuses to render a service or a tribute required by the government is just as much a lawbreaker, in the sight of God, as the man who owes the government \$500 in taxes and deliberately refuses to pay it.

7. There can be no alternative.

8. As citizens of earthly governments, as well as of the heavenly kingdom, we are under obligation to discharge the reasonable duties of citizenship.

9. The blessings of civil and religious liberty, which we now enjoy so abundantly, and which have been the pride and boast of America, for almost a century and a half, are maintained, so far as the powers of earth are concerned, by in (Here a word or two has been torn from the original. G. D.) law, and depend at last upon the (word gone) for their maintenance.

10. This does not mean that war is desirable on the part of christians, or on the part of any enlightened people, but it does remain true that when an outlaw nation refuses to be restrained by the most solemn agreements and conventions and boasts that treaties between states are "mere scraps of paper," that the only known method of adjudication is the arbitrament of arms.

11. Now, as never before in our generations, should christians exert themselves for the good of the country, for the well-being of the people, and especially for the advancement of the church and the glory of God.

12. The church makes no gains for the principles of Christianity when it antagonizes the powers that be, or is tardy to discharge the obligations and righteous duties of citizenship.

13. Such is a reflection on Christianity and departure from the primitive faith and practices of the disciples of the Lord.

14. It is apparent that these men who have been imprisoned, are receiving punishment not because they were, in truth "conscientious objectors," but rather because they were aiding the enemy.

15. It will be recalled that according to press reports, at the outbreak of the war

German agents in our country transformed themselves into ministers of righteousness and in the garb of preachers exerted what influence they could against our government.

16. These cases have been very carefully and thoroughly looked into by the proper department of our government, and we are not to conclude too rashly that any religious protection guaranteed by the constitution of the American government, has been disregarded in the case of the imprisoned Mennonites.

17. Christians as the followers of Christ, should support the government.

18. This cannot be too frequently stated.

19. We are under the very profoundest obligations to do our whole duty in the support of civil government, as a minister of heaven for the correction of evil doers, and, in a crisis so grave as the present one, it behooves Christians to exercise that calm demeanor, and that resolute determination that will bring the most benign and gracious results for the people, and to reflect the highest honor for Christ and the church.—Editorial from Firm Foundation, June 18, 1918.

REMARKS

I present the above editorial in full to the readers of The Way so that they can see for themselves the propaganda put forth by our religio-political brethren during the world war, to placate the powers, and justify their desertion from the teaching of the Lord Jesus Christ.

The first four sentences are a foul aspersion of the motives of those imprisoned and punished Mennonites, and others who may have been with them.

It is clearly insinuated that their refusal to go to war on conscientious grounds, was a subterfuge to escape military service on false grounds. In plain English, they lied about it.

This is a bold effort to prejudice the public mind against them, and to curry the favor of the powers that be. They are faulted for declining to accept "non-combatant service" which was offered them. Let us look into this a minute.

Simply, there is no non-combatant service connected with an army. An army, like the human body, is composed of several members, and it cannot function without the co-operation of the whole. Engineering, transportation, commissary department, etc., are essential to the success of an army, just as eyes, hands, feet, etc., are essential to the success of the human body.

A man with his hand kills another man. What would be thought of him if he pleaded in court that only his hand was guilty, and the rest of his body was not guilty, and should not be punished?

He who carries food to the soldier at the front or carries him ammunition on the firing line, is just as guilty of slaughtering the enemy as the soldier who fires the gun. They all, alike, share in the glory or guilt of the battle.

This principle was recognized by David and established by him in a statute in Israel, "For who will hearken unto you in this matter? But as his part is that goeth

down to the battle, so shall his part be that carrieth by the stuff; they shall part alike." (1. Sam. 30:24).

Says the editorial: "In doing this (refusing non-combatant service. G. D.) they rise up against the instructions of the Apostle Paul, who specifically instructed Christians to pay tribute." Certainly he did, with customs and taxes (Rom. 13:1-7), and in the twelfth chapter he specifically instructed Christians to not take vengeance (inflict punishment) but to feed his hungry enemies and give them drink; and in the Ephesian letter he pointedly tells them to put on the whole armor of God that they might resist the wiles of the devil, and specifically names these wiles as "principalities, powers, rulers of the darkness of this world, wicked spirits in high places," and in the Hebrew letter: "Tollow peace with all men and holiness, without which no man can see the Lord," and yet this editorial demands military service at the hands of "conscientious objectors." Never was a sophism more complete.

Reader, now turn to sentence fourteen and see the final stab the Firm Foundation gives these unfortunate men. Hear the statement: "It is apparent that these men who have been imprisoned, are receiving punishment not because they were, in truth, 'conscientious objectors,' but rather because they were aiding the enemy."

Not content that they were charged with lying by insinuation in sentences one to four, they are here charged with treason by implication.

Now let us get the facts in the case. These Mennonites were strictly non-political, they cast no votes, held no offices, never subscribed to the legal oath, and were citizens of the state by reason of their birth within the territorial bounds of the state and not from voluntary choice. The state declared them soldiers arbitrarily without their knowledge or consent. They went to San Antonio under compulsion, not voluntarily, they refused to perform military service, that being against the tenets of their religion, they refused "non-combatant" service, because there is no such thing as "non-combatant" service connected with any army; they were court martialed and tried, not for obeying the gospel of the Lord Jesus Christ, as they claimed; but for disobedience of orders. The devil and Woodrow Wilson were too smart to try them on the real issue, fealty to the gospel, but forced them into the army, and as they would not bow to Mr. Wilson's dictum they were tried and condemned for refusing to obey man. So did Peter and John and the other Apostles.

The Firm Foundation greatly errs "not knowing the scriptures nor the power of the state was ordained of God and placed in the hands of the 'basest of men' to administer, and being so arranged by the fiat of God it is unlawful for Christians to try to direct its affairs. The use of carnal weapons, essential to the life of the state, is strictly forbidden to chris-

tians, directly and indirectly in many places. The christian is appointed, ordained if you prefer, to bring forth the fruit of the Spirit, meekness, temperance, goodness, faith, against which there is no law. The state is appointed, ordained, if you prefer, to use carnal weapons, to execute vengeance on evil doers, to sweep nations with war and devastation for their wicked deeds, to be the vessels of God's wrath against the incorrigible and finally to be destroyed without remedy and the Firm Foundation wants its disciples to engage in this dirty and abominable work, contending that it is the christian's duty

do so. If the same individuals can administer both church and state, pray tell me why the two institutions were ordained for opposite purposes, one for salvation, the other for final condemnation; and to which end is the servant of both destined? Split him apart and send half to each place?

GEO. DOUGLAS.

GUNTER COLLEGE

The school known as "Gunter Bible College," will hereafter publish all its literature under the name of "Gunter College." The Bible will be taught without the division of the assembly into classes. The teacher of Bible will be supported by the church or by donations from individual christians, not by the school board.

Brethren, if you have anything to say, I shall be glad to have a personal letter from each of you.

Yours in the Lord,

JNO. R. FREEMAN.

Gunter, Texas.

I believe many brethren will rejoice to learn of the above mentioned changes in the school at Gunter. We hope to have a fuller statement from Brother Freeman soon, and I shall likely have more to say concerning the school in connection with Brother Freeman's statement.—C. T.

Brother R. F. Duckworth is to have a four days debate with J. E. Norman at Bethel, near Temple, Texas., beginning June the third.

Bro. J. C. Osterloh is to begin a meeting here at Sulphur, beginning on Saturday night before the second Lord's day in June. The true brethren here are growing and it looks like they have about whipped the S. S. people out. Bro. R. Musgraves, one of the best preachers we have, is busy preaching all the time. He is well thought of by all the brethren here.

H. T. EVANS.

Sulphur, Oklahoma.

If you will send us three new yearly subscriptions at one dollar each, we will give you a year's paid-up subscription for the favor.

WHERE CAN IT BE FOUND?

In the "Prefatory Note" to the "Improved Edition," so-called of the "Bible Union Version," I find this: "In 1865, the American Bible Union published a Revised English version of the New Testament, which has been widely used. The demand for a new edition having been made, and the money necessary having been furnished, the executive board of the American Baptist Publication society—to which society the home Bible work of the Baptists was committed by the Bible convention at Saratoga, N. Y., May 22 and 23, 1883, appointed Alvah Hovey, D. D., John A. Broadus, D. D., and Henry G. Weston, D. D., a committee to prepare an improved edition of this revised New Testament of the American Bible Union."

Yes, this "demand for a new edition" was almost immediately made. And why? Just read Matt. 3:1, and you will see. "In those days came John the Immerser preaching in the wilderness of Judea."

Now, what is the matter with this as a translation of the Greek? No living man can improve this. But what did these cowardly D. D.'s do not improve (?) this edition? They took out "immerser" and put in "Baptist." All can see the point. A fair translation of the New Testament leaves the Baptists stranded on the sinking sands of human tradition. Talk about the "immerser church" from a New Testament standpoint, will you? Talk about the "immersers," and not talk nonsense most of the time, will you? An "improved edition," indeed! These Baptists hate the truth—the plain, unvarnished truth, as bad as any pedo-baptist dare. Where is the pedo-baptist that would not "demand"—to shield his false teaching as the Baptists did "demand"—that this "improved edition" of the Baptists be improved (?) to shield sprinkling? Yes, where? Doctrinal cowards—the world is full of them!

A writer in the Religious Enquirer well says: "The offer of a large reward would probably fail to bring to light even one Baptist publisher" who would furnish this old edition of the Bible Union version.

In May, 1921, when I debated with Isaiah Watson, Baptist, at Baskin, La. I challenged him to produce a copy of this first edition of the American Bible Union. He replied, "You can get one from any of our publishers."

Now, what I want to say is this: I have tried to get the book from Baptist publishers, including the house at Philadelphia and that at Louisville, Ky. If any reader can furnish me the book or tell me where I can get one, I shall be glad to pay well for it. Keep a look-out for me, please.

This so-called improved edition says in the "Prefatory Note:—"To meet the wishes of many persons, this improved edition is published in two forms, one of which retains the American Bible Union Translation of baptizo (immerse, etc.), the other has the Anglicized form of the Greek word (baptize, etc.)."

This is not true. Why make two forms of this new edition if one still "retains the American Bible Union translation of baptizo" they have Anglicised only "Baptist," while in the other they have Anglicised throughout, as in the Authorized Version of King James.

Such jugglery well suits those who think more of human tradition—"the commandments and doctrines of men" (Col. 1:22)—than they do of the plain word of God. What material change was made in either of these so-called improved editions other than in the non-translation of baptizo, etc.? And for Baptists to sneak back under cover of an Anglicised word is a wonderful improvement, isn't it? Truly, "Men love darkness rather than light, because their deeds are evil." (John 3:19.)

Baptists can not face an honest translation of the Bible. Let them answer. When George Campbell, James McKnight and Philip Doddridge, three among the best scholars in the Presbyterian church, translate in Matt. 3:1 "John the Immerser" and when the best scholars the Baptist church has produced, translate Matt. 3:1 "John the Immerser," does not every man of sense know that the Baptists can not endure a translation of the Bible any better than a pedo-baptist can, when they remove this and Anglicise the word? Can they, Baptists or pedo-baptists, offer any excuses for such action except to shield a human tradition? If so, let us have it.

H. C. HARPER.

PAGE BROTHER SHOWALTER

Will not some one please page Brother G. H. P. Showalter? Judging from what he is been having to say in recent editorials in the Firm Foundation, he is in much trouble, either real or imaginary. It is really too bad for a publisher to be so greatly disturbed in the way Brother Showalter seems to be. It is enough for him to have to carry the ordinary burdens of a publisher. Much worse it is for him to deal with so many unruly and treacherous brethren which have seemingly so much disturbed this editor that he feels called upon to write long editorials condemning many in general and no one in particular.

These editorials were evidently written in the hope of gaining some needed sympathy for the trials of the publisher.

Let us hope that Brother Showalter's warm supporters will come to his rescue at once and help him to get the troubles settled which seem to be so greatly disturbing him just now.

Personally, I should be glad to render any and every assistance possible to help Brother Showalter to get things to "going better" at Firm Foundation headquarters.

Once this matter is adjusted to the satisfaction of all, we could then sincerely wish that the editor of the Firm Foundation would have time and space to notice some other things of general interest to us all just now.

For instance, it would give cause for

much rejoicing for this editor to affirmatively set forth his position on the Sunday School issue, which now is disturbing so many brethren and churches throughout the land.

Will Brother Showalter devote some attention to setting forth a defense of the teaching and practice of the church at Austin with which he stands identified? We shall try to be patient while we wait.

CLARENCE TEURMAN.

TANT AND THE KU KLUX KLAN.

I see in the F. F. of May 29th, where J. D. Tant says, "Texas is a fine mission field for gospel preaching and Arkansas can furnish the goods." 'Tis true "the field is ripe and laborers are few," but God be thanked we have a few loyal preachers left in Texas and do not have to depend on men like J. D. Tant, who will say all manner of things about brethren who just want a 'thus saith the Lord' for their faith and practice, and call them "the J. N. Cowan branch of the anti-S. S. faction of Texas." I wonder how he would like to be called the K. K. K. branch of the S. S. faction of Texas?

He failed to state in his write-up of the meeting here at Austin how he and H. F. Oliver pulled off a union meeting one night with the K. K. K.'s, announced before hand (I suppose to draw a crowd); but the K. K. K.'s nearly all left as soon as their part of the program was over, in which they gave them the paltry sum of thirty dollars, for which H. F. Oliver thanked them and prayed for the success of the klan. He also said he had the tenets of the klan pasted in his Bible.

Now we have nothing to say against the K. K. K., but we do say they do not claim to be a religious order, and no self-respecting gospel preacher would attempt to mix and mingle with them in a religious capacity. Hyde Park is a fine field for work of the right kind, but Tant failed to tell what poor success he had there, and also how he was ignored by the brethren he dubs as the J. N. Cowan faction, although Oliver had asked them to co-operate in the meeting, and told them to keep their mouths shut, which, of course, they failed to do.

The loyal brethren and sisters are few in number, but rich in faith, and, the Lord willing, will have a meeting beginning on the 9th of June, conducted by J. W. Kelly of Abilene, a strong man in defense of the truth. Any loyal member of the church of Christ who should be in Austin on Lord's day will find a cordial welcome at the tabernacle on the corner of Waller and Taylor streets.

Success to the good sound A. W. and all true children of God.

MRS. T. J. NORMAN.

960 E. 8th St., Austin, Texas.

W. H. Riley, Wellington, Texas, has some time for meetings not yet taken.

THE APOSTOLIC WAY

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We will cheerfully make changes in addresses when requested to do so, but be sure to give both Apostolic Way, Union City, Georgia.

Address all remittances and all articles to The old and the new address.

AN EASY WAY

I am giving below a sample of many letters I have to answer of late with my reply. If those who endorse the Sunday School would join with us in a written investigation of the matter there would be no need to answer each individual separately and it would prove far more satisfactory if both sides could be fully presented to the reader.

The trouble is that the Sunday School folks are in the middle of a very bad fix. They will not, for they cannot and dare not, deny the scripturalness of our teaching and practice and are equally unable to establish their own practice from the word of God, but there is an easy way out and it is always the best course, and that is to acknowledge their error and forsake it for the way revealed in the New Covenant scriptures.

Dear Bro. Trott:

I see in the last issue of April 15th, of The Apostolic Way a note from you under the heading, "Tell Us Why."

Your article starts off as follows. "For several years we have been urging the necessity of the Sunday School issue between two representative brethren, selected and fully endorsed by their opposing adherents, each stating in plain terms just how they conduct the teaching on Lord's day and affirming that the scripture teach his procedure."

Now, Bro. Trott, before I tell you just how I see the matter I wish to ask you to please write me and tell me just what course you would pursue, or how you would proceed on Lord's day in the teaching.

Surely all are agreed that the children should be taught the Bible as well as adults. Then how are children to be taught on Lord's day when we are assembled for worship and service and they are a part of the audience assembled?

Please to give just what you understand to be the Bible way of teaching on Lord's day and help a brother in Christ who wills to be right in this matter.

Dear Bro.

I am in receipt of your letter and reply with pleasure.

It is just such inquiries that make me anxious for a written discussion in which persons seeking the truth may read the very best that can be said on both sides and judge for themselves.

One who has his audience all to him-

self and presents but one side may make a very erroneous position seem plausible and can more easily mislead his hearers or readers; this is why false teachers are reluctant about debating. I have but one desire and that is that the word of God may have free course and be glorified.

I may save space by simply referring you to the 14th chapter of I. Cor. for the course I pursue in the Lord's day teaching, for here, in Mundy, we follow Paul's instructions in that chapter to the letter. If we are not to be governed by them, there is absolutely no place in the New Testament where we may learn how to proceed when the church comes together. Yes, we all agree that the children should be taught the Bible and Paul tells the parents to do that—not the church. I know of no greater incentive for the parents to study the word of God than the obligation which God has laid upon them to bring up their children in the nurture and admonition of the Lord. If you will give me the scripture which commands the teaching of children on the Lord's day when the church comes together for worship, I will give you the scripture which tells just how it should be done.

If the children go to the Lord's day meeting with their parents, as they should they will learn, from the talks made to the church, much that they can understand, and as their minds develop they will learn more, and more and if, in addition to this, the parents do their duty by teaching them at home every day, they will know far more by the time they reach maturity that they will ever acquire in any Sunday School I have ever seen.

I keep hoping that some one who advocates the class system of teaching will consent to investigate it with me, but my hopes get weaker all the time, for instead of welcoming the opportunity to, make plain the teaching of the New Testament on this matter, it seems impossible to get one to undertake the task.

If you do not believe that we should be governed by I Cor. 14 when the church meets on Lord's day, I will be glad for you to refer me to that part of God's word which should govern us; for I simply wish to be guided by the word of the Lord and am as ready to follow it as found in some other portion as in the one I have cited.

Your brother in Christ.

G. A. TROTT.

SUNDAY SCHOOL PEGGING OUT

J. C. McQuiddy in Gospel Advocate, May 10, and John S. Durst in the Firm Foundation, labor and sweat trying to tone up the Sunday School, which seems to be in a bad way. McQuiddy appeals to Dr. Trumbull of late to help him, while Durst, in about a dozen articles, vigorously "beats the bush" in an effort to save it from itself, for fire has broken out at the headquarters of the concern and is rapidly spreading, threatening destruction to the whole human concern.

McQuiddy, with his Trumbull, on cata-

chetical forces, and Durst with his amazing teaching battalion, would better bestir themselves, for the matter is approaching a crisis.

What I mean by the words: "Head Quarters," is the following:

"The Congress of World Fundamentals,"
The International Sunday School Association."

The Sunday School convention held at Kansas City in 1922, and such men as Dr. L. A. Weigler of Yale Divinity school, Walter S. Athearn, dean of School of Religious Education of Boston university; Marion Lawrence, general secretary of the "International Sunday School association;" Chas. A. Selden, a well-known character, and author of a long article in the May Ladies' Home Journal, under the head lines, "What Do They Learn In Sunday School?"

from which I take a good deal of matter in this writing. All will do well to read his article, especially those who have been doped with eulogies on the Sunday Schools. Also in the secular papers and magazines, are vertillating it, and college and university men airing it; and I might refer to other agencies that are taking a hand against it, but I think it unnecessary. I will mention our friend, John T. Hines, however, a first page writer of the Firm Foundation. He complains that the homes are not doing their duty, and so, largely responsible for present day conditions. This is a stab at the church and her darling, the Sunday School, for they have about fixed God's house schools; and so I put Hines down as against the Sunday School. He admits the deplorable and wide-spread ignorance of the Bible, and makes the delinquent homes largely responsible for it. The delinquent churches and Sunday Schools are very largely responsible for the delinquent homes. Maybe he did not notice the drift of his indictment. The school is certainly in a critical condition and urgently needs the help of all of its friends. The infatuated defenders of the school (so-called) have led people to think that the school (?) is a "Live Wire," taking the world for Christ. The Ephesians, when their craft was in danger cried out: "Great is Diana of the Ephesians." Let these now cry aloud: "Great is the Sunday School," for it is in trouble.

With the Sunday School at the acme of its efficiency as a teacher of the Bible and the world in a cess pool of ignorance of the Bible, and depravity and all kinds of wickedness, the thinking people, even among the former friends of the school (?) are beginning to get their eyes open and are wondering what is the matter.

Sunday Schools and other young people's teaching (?) societies forging ahead under full head of steam, and the world a "stink pot" of Bible ignorance and crime. What does it mean?

I have been reading Mr. Selden's article and will give a few items for the reader to think about. He says there are in Protestant America twenty-seven million children and young people who do not attend Sunday School and receive no relig-

ious instruction at all, and of those who do attend from the age of five to eleven years, not more than one in four stick it out to eighteen, and that not more than one in four of the Sunday School pupils that come into the churches remain. He says further that out of seventeen million Sunday School pupils, less than one million come into the churches. And so, as a recruiting station for the churches the American Sunday School is a failure, even for the large majority of the children converted by them. It is a failure as a feeder of the churches because it is even more a failure as a school in the true sense of the word; that is, as an educator in matters of religion, or training in right conduct. He charges the failure of the school to lack of financial support, inadequate class rooms, indifference of parents, denominational bickerings, greed of religious publication concerns, miserably inefficient teachers, etc. He says further, that with the Sunday School method the last fifty years, American church members have grown up in total ignorance of by far the largest part, and many of the best parts, of the Bible.

Marion Lawrence, with twenty-three years' experience in Sunday School work, and most of the time as general secretary of the International Sunday School Association," says in his report that the Sunday School furnishes the churches with about eighty to ninety per cent of their membership, but that is not half of the Sunday School enrollment; also, that more than half of the Sunday School pupils are lost to the religious life of the country, and this is due first to the inefficiency of the teachers, and the indifference and neglect of the parents; four fifths of the teachers are young women of no training. Furthermore, he says in his report that the Sunday School convention in Kansas City, in 1922, that the Sunday School is the whitest part of the church's wheat field, but only one church member out of four attend the school at all or seem to take vital interest in its program, and that it takes four officers and teachers a whole year to bring into the church one permanent member. Then he says the school is the best department of the church: but what do all these things mean? And he says, "to me they mean that the rank and file of the churches do not believe in the Sunday School, and that the Sunday School does not believe in itself."

"The committee on Religious Education of the International Sunday School Council on Religious Education" backs Mr. Lawrence as to the religious illiteracy of the country.

Next comes Dr. Walter L. Athearn, dean of the School of Religious Education of Boston University, chairman of a committee and working with sixty men and women representing all religious denominations in America and Canada. They inclose the findings of the American committee on the Religious Outlook, that the chief failure of the church has been its failure as a teacher of religion. Athearn and his helpers find

that two-thirds of the protestant children and youths of America are untouched by the educational program of any church, and that the other third receive only thirteen hours of religious instruction in a year, and that by low grade teachers. Mr. Selden says, in substance, that the Sunday School so far from teaching the Bible it has not even taught the history and doctrines of their own churches, and that the average home is not seriously attempting to teach religion and that this is a chief cause of the appalling spiritual ignorance. Also that the Sunday Schools have turned out scarcely anything but religious illiterates.

Selden attributes much of all this to the uniform lesson or same lesson for all classes, but I ask: How much better would it be if they took the graded lessons and only taught thirteen hours in a year with such teachers as they have.

Selden says, further, that in fifty years the Sunday School has given only the book of Mark entirely. They have omitted nine entirely, and about seven-eighths of the poetry and the wisdom parts of the Bible.

Reader, what do you think of it?

These things are true.

We know that thirteen hours of teaching in a year on any subject, by incompetent teachers, will not make Solomons. That is the Sunday School, and its fruits are before you in the present condition of things.

These charges against the Sunday School are made by the "Head Quarters" Sunday School men themselves. So you need not doubt them.

M. GEORGE.

Albany, Texas.

TANT, McGARY AND WARLICK

"The Sunday School is not the church, for the church is an institution, but the Sunday School is not. It is only a church work like feeding the poor and waiting on the sick." (J. D. Tant, letter April 21, 1921.)

"But having now kept my 'kind of Sunday School,' in the backwoods long enough to drive home into every candid mind the fact that it is, in no sort of way, a part of the church, and that, therefore, scripture written specifically for church regulation is not logically nor necessarily enforceable upon it, I'll 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 identically the same institution (Yes, institution—H. C. H.) that it was out in the back-woods, meeting under an oak." (McGary S. S. Pamphlet.)

"I am sure that Bros. McGary and Tant, in fact all the loyal brethren, everywhere, are in perfect harmony with the Guide, and the Guide with all them on the Sunday School matter." (Joe Warlick, in Guide of Jan., 1923.)

So Joe can hunt with either the hounds or with the hare—he agrees with both, you see.

H. C. HARPER.

THE NEW COMMANDMENT

In the church of Christ the new principle which Christ had brought into the world would conspire to keep alive its members and give efficiency to its benign operations.

The "New Commandment" he gave unto them "that ye love one another, as I have loved you" was the principle which would bring them together, harmonize their jarring natures and fuse all their hearts and interest in one. Each would behold "in every other a living memorial of the Lord.

What is the new feature in the new commandment? It is this, "as I have loved you." To love as we love and to love as Christ loves, is the difference, and a greater one cannot be imagined.

This is the measure of christian affection. This is that pure, that holy, that heavenly affection that should exist in the church. This would make the church the desire and admiration of all men. The love of Christ for his people is a self-sacrificing love. The philosophy of the new commandment can not be understood and obeyed, until we understand the author; we must have correct views of what he did, and said, and suffered for us; what he is doing for us now, and what he will do for us hereafter, before we can have an intelligent appreciation of what he meant by the words "love one another as I have loved you."

Love is in all cases an active quality. It pervades every thought and every action as respects the object. Jesus Christ designed that the highest order of affection should be the active vitalizing power among his disciples.

Therefore he embodied his own philanthropy in the form of a precept and passed it into a law of his kingdom, that his own benevolence, long suffering forbearance, forgiveness, compassion and good spirit, might be wrought up and wrought out in all the details of christian life and become the disposing, governing principle among his followers. In no way could he so certainly impart his own moral qualities to his disciples and in no way could his followers reciprocate that love more devotedly than the example of the Jerusalem church. "The love of Christ constrained them." Fine theories on the love of Christ will never make us Christ-like. We must "FOLLOW" him. But as soon as our desires, motives and actions are controlled by the love of Christ, the object is accomplished, the impress is made and the "new man" is formed, "after the image of him that created him."

This love among the followers was to be the mark of discipleship, the basis of public recognition.

There is a beautiful harmony and connection between the new commandment and its consequent and the prayer of Christ, which soon followed:

"Neither pray I for these alone but for all them also which 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, that the world may believe that thou hast sent me."

The union of his disciples says to the world, Jesus is the Christ. And Christ's love manifested says to the world, these are Christ's.

The Jerusalem church in the practice of "all things common" demonstrated to the world the dual truth—Jesus is the Christ, and we are Christ's.

McGarvey says, "Considering the large number of persons in this congregation and the variety of social relations from which they had been suddenly drawn together, it is truly remarkable, and well worthy of a place in the record, that they were 'of one heart and soul.' The unity for which the Saviour had prayed was now enjoyed by the church and witnessed by the world. The most surprising manifestation of it was seen in that complete subsidence of selfishness which led one and all to say that the things which he possessed were not his own, but the property of all. It was the spontaneous expression of the love of God and man which had taken possession of every heart. * * * It was therefore a new thing under the sun to see many persons in a large community voluntarily selling houses and lands in order to supply the wants of the poor who were among them. It could not fail to have the effect which Luke traces to it in these words: 'And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all.' The fresh power was not in the testimony itself which was a fixed quantity, the same at all times, but in its effect upon the people. It's effect was more powerful than before, because it was now backed up by such a life among those who accepted the testimony as could not have been seen or anticipated at the beginning. The 'great grace' that was upon them all was not the grace of God, which had been upon them uniformly from the beginning, but the grace, more properly rendered, the favor of the people. It has been often observed since then that when unity and liberality prevail in a congregation the preaching has greater power because of its greater favor with the people. Whereas, in the absence of unity and liberality, the most forcible preaching often fails of visible results."

If such an example contained such a power to reach the masses then, would it not now? If not, why not?

Is it not true that man is led by the devotion of christians, by their faith and love to Christ in their example, far more than by mere abstract teaching or doctrine?

Wesley, commenting on the "All Things Common," says, "It was a natural fruit of that love wherewith each member of the community loved every other as his own soul. And if the whole christian church had continued in this spirit, this usage must have continued through all ages. To affirm therefore that Christ did not design it should continue, is neither more nor less

than to affirm this measure of love should not continue * * *. So long as that truly christian love continued they could not but have 'all things common.' * * * To say that christians did this only until the destruction of Jerusalem, is not true, for it was practiced long after."

The entire dedication of the first christians' property and lives to the cause of Christ struck at the very throne of Mammon. Men awoke as from a dream for the first time suspected the omnipotence of wealth for selfish purposes and were seized with a noble disdain of it. They saw men advancing with the standard of a new kingdom. The sincerity of those men they could not doubt, for they beheld them in their onward course, sacrificing their worldly prospects, appropriating their wealth to that kingdom. Their conduct allured men to revolt from the world to Christ. Christ intended that, by the evident subordination of our property to him, we should proclaim to the world our conviction of his divine superiority, and thus increase the number of her subjects. Whereas, the followers of Christ now by their evident attachment to their property, say to the world there is a rival interest in our heart and weakens their conviction of our religious sincerity and thus renders our wealth subservient to the empire of satan.

"Ye cannot serve God and mammon."
W. H. BIRD.

IF.

If we want an educated nation we should have educated parents. These parents will educate their children and we would soon have an educated nation.

If we want a christian world we should have christian parents. Christian parents will bring their children up "in the nurture and admonition of the Lord." (Eph. 6:4.)

If every man and woman that has married, and that will marry in the year 1923, were christians, the great influence of christian homes would soon be felt by all and win many souls for Christ. Christian fathers and mothers, do you teach your children to marry "only in the Lord"?

If all preachers would preach that good old gospel pure and unadulterated, live pure lives and oppose sin everywhere there would be more christian homes.

If you want a meeting this summer (and have not arranged with some one) and want the gospel preached without addition or subtraction, I would like to hold it for you. My wife has been sick for two years with sciatic rheumatism, and was much worse this past winter and spring, so I was afraid to arrange for meetings, but I am very thankful to the Lord that she is improved, so I can get back to the great work again. If you think I can do the

work I want to be busy in, the work all the year. I want to help in the great fight and plant the word of God. I will be glad to hear from you.

Yours for a return to primitive christianity.
SIDNEY W. SMITH.
Route 1, Tuscola, Texas.

THE GOSPEL PREACHER

The preacher of the glorious gospel of Christ has for his calling the greatest work that can claim the attention of mortal man. His is a work of transcendent importance—a work that most vitally concerns the eternal destiny of the countless thousands of earth! For he has the sublime and exalted work of carrying the "glad tidings" of salvation to those who are lost in sin. He must show the terribleness of sin and unrighteousness, and point the sinner to the way of truth and life. In short, he must show that there is a hell to shun, and a heaven to gain! And upon his manner of teaching and life hangs the destiny of precious human souls!

First of all, the gospel preacher should be a true, tried and faithful christian. The ministry of the world is fraught with too much responsibility to permit any one who is not faithful and loyal to enter its grave and sacred calling. "The things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL men, who shall be able to teach others also" (II. Tim. 2:2), wrote Paul; and our failure to heed this divine injunction is largely responsible for the sad condition that confronts the church of Christ today. The preacher should be "faithful" in all things; and he should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," "in all things showing thyself (himself) a pattern of good works." (I. Tim. 4:12; Tit. 2:7). The church of our Lord today is in a torn and bleeding condition on the account of the impure and impious leaders who fill the pulpits. Of them Paul wrote, "Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth." (II. Tim. 3:5-7). Many so-called gospel preachers are traveling over the country committing adultery every time an opportunity presents itself! They have "eyes full of adultery!" (II. Pet. 2:12-15). The man who lives in immorality is certainly not going to preach a full gospel. Neither will the man who is seeking after popularity or money. But the man who takes up preaching because of his love for God and lost souls, like Paul of old, will not shun to declare the whole counsel of God. (Acts 20:27). And his life will be as clean and spotless as a pure woman's. This type of preacher is not found holding the hands of the sisters, nor riding about the country with other men's

wives! For he hates sin, and he values his purity as one of his most valuable assets. He controls his body and brings it under subjection, lest after he has preached to others, he himself should become a cast-away. (I. Cor. 9:27).

The church is largely dependent on the preacher for her well-being and perpetuity. And she is little stronger than the men who lead her. For this reason, there is a crying need for sound, well-balanced and faithful men to take up the work of the ministry. Men who love God with all their heart and strength, hold his church as dear as the apple of their eye, and possess a consuming love for poor lost souls! The church needs men who are soul hungry—filled with deep anxiety for the salvation of sinners. Men who are "not greedy of filthy lucre"—money, and who will not let popularity and money lead them from the truth. Yea, this is the supreme and vital need of the hour!

Young man, I appeal to you! Your Lord hath need for thee; his church calls for you, and duty beckons! Will you not give your life to the building up of the cause and kingdom of Jesus Christ? He gave his life—his all for you; will you not give your time and talents to him? Can you be indifferent to the cry of the lost who are going down to an endless devil's hell? God help you to dedicate your all to his blessed service! For, while it will mean sacrifice, pain and toil, yet it will bring the salvation of many souls, and gain for you a crown of immortal glory that shall never perish or fade away. WM. GUY ASHLEY.

Council Hill, Oklahoma.

HUMILITY

There is so much strife, contention and division in the church of Christ I have decided to write an article on the subject of humility.

First, I wish to say, If we were as humble as we should be, and as God intended that we should be, I am sure there would not be so much contention, strife, confusion and division in the church of Christ.

We all preach humility; that is, that we should be humble; but among many who preach it how many of us practice it? Brethren, don't you think it would be well for us to go back and read the 18th chapter of Matthew and see if we can't learn the great and grand lesson of humility? We can't be a true and tried christian unless we put on humility. It is one among the many things that so beautifully adorn the christian character. If we are not humble, then it is that our hearts are not right with God and if our hearts are not right with God, it is a fact that we have not the spirit of Christ; and if we have not the spirit of Christ we are none of his. Rom. 8:9.

Paul to the Philippian brethren says, if there be therefore any consolation in Christ; if any comfort of love, if any fellowship of the spirit, if any bowels of mer-

cies, fulfill ye my joy, that ye be liked minded (How?), having the same LOVE, being of ONE ACCORD, of one mind. Phil. 2:1, 2.

Is it possible that we can all have the same love, one for another, be of one accord and of one mind? We must admit that we can. And if we are not there is something wrong, our hearts are not right with God. When we get our hearts right with God we will be willing to take God at his word and we will all speak the same things. Paul to Titus says, "Speak thou the things that become sound doctrine. We will speak as the oracles of God. There will be no room for divisions among us, but we will be perfectly joined together in the same mind and in the same judgment. I. Cor. 1:10.

Paul to Timothy says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II. Tim. 3:16, 17.

We all say we believe the above statement that Paul made to Timothy: Brethren, if we believe this statement as Paul gave it, let us practice it without any variation in the least. If it was practiced by every preacher in this age, we would all preach the same things, because the man of God may be furnished unto all good works; and I, for one, believe it as God said it—all, not a part.

Now, if we will go to the Bible for doctrine and teach what it teaches, we can't go wrong. Then, if we need reproof, let us go to the Bible. If we need correction, let us go to the Bible. If we need instruction in righteousness, let us go to the Bible and then we will be on the safe side—the divine side, and can't be wrong. But, if we are not careful we will be led away by men who are lovers of their own selves; who are covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Read II. Tim. 3:1-7.

We can't afford to follow such men, for they are traitors, heady, high-minded, lovers of pleasures more than lovers of God. Paul says of such men that they have a form of godliness, but deny the power thereof; from such turn away.

This fellow that Paul describes doesn't seem to be very humble, but to the reverse. This fellow that Paul is talking about does not even try to "avoid" "foolish and unlearned questions," "knowing at the same time that they do gender strife." He does not make a good servant of the Lord. Why? First, his heart is not right with God; second, if it was he would be humble and speak as the oracles of God; third, he would not have a form of godliness, but would be a God-like christian. He would speak evil of no man and would not be guilty of lying on his brethren or lying one to another.

Brethren, to the shame of some this is the case among the members of the church

of Christ.

Let's be humble, sincere, true and let brotherly love continue, that God may receive the glory. T. Y. MORRISON.
Wirt, Oklahoma.

EL PASO NEEDS A HOUSE

In many places apparently nothing is being done to advance the cause of Christ. Too many are satisfied and are easing their conscience by just meeting on the first day of the week and doing nothing more.

Dear brethren in Christ, you that want to do something to advance the Master's cause, you who love the Lord in deed and in truth, you are the ones I want to make this appeal to. We are only very few in number here in El Paso, in a city where we are satisfied much good could be done if we only had some help in a financial way. We are willing to do all we can—are you willing to help us buy a lot and build us a small house where preaching could be done to the worldly people? We can't have the preaching done without a place. We can't have the place without some help. Brethren, we believe you will be doing good where it is needed if you will help. Will you do it? Sectarrians have houses all over this city. The S. S. folks have a nice house. Why can't we?

We are not going to ask the world for anything. We hope and trust you will not throw this aside, but do your duty this time, and the Lord will bless you in your work. It will take quite a little money to get started and if we could get started much and lasting good could be accomplished.

I wonder why some true christians who are wanting to go to a mild and one of the most healthful climates in the U. S. do not come to El Paso. This climate is one of the best I have ever known for those troubled with any kind of lung trouble. We gladly welcome any loyal brethren. Any true gospel preacher passing this way we would be glad he would stop over with us. Address, D. F. Nichols, 1801 Kentucky Avenue, El Paso, Texas.

D. F. NICHOLS.

HEMME WITH A TUCKER

Jas. A. Scott, whom the brethren "hemmed" with a Tucker on the issue of the Review's "class system" some years ago near Hartwick, Ia., in the Review of Jan. 11, 1921, makes some faces at "The Apostolic Way"—he doesn't like "this little paper." He says, "To date have found one that I can endorse with my subscription money, and that is the Apostolic Review."

Well, since "misery loves company," both Jas. A. Scott and the Apostolic Review need all the consolation they can give each other. The Review feels as miserable since it was "hemmed" by a Harper, I judge, as does Jas. A. Scott since he was "hemmed with a Tucker." H. C. HARPER.

LIFE AND DEATH OF W. R. CARPENTER

Bro. W. R. Carpenter departed this life April 16, 1923. He was seventy-two years and five months of age when he quietly passed from this life's afflictions and troubles.

At the age of thirteen years he was admitted into the Confederate Army and there served his country until the Civil War ended. His company stacked their arms and went home to begin life over.

Later years found Bro. Carpenter on the plains of Texas, a "cowboy." At the age of twenty-one years he married Miss Sallie A. Demoss, who now survives him. They raised family of three boys and two girls, now living and have families to mourn his death. After his marriage he began to farm on some of the rich lands of Louisiana. He would have, no doubt, made a success of farming, but he heard the blessed words of the gospel and obeyed the gospel in 1882. And just here I will say, Bro. Carpenter had the vim and was a very stout man.

In 1884 and '85 Bro. Carpenter read the great commission, "Go preach the gospel," so he took the Bible at its reading and preached the gospel pure and simple, and, too, he held out to the last, preaching and using the Bible for his guide and practice.

Bro. Carpenter was not a perfect man; for in this life we do not reach perfection, but he possessed the forgiving spirit that christians should have.

The writer remembers years passed and gone when but a small boy, how he sacrificed time, endured hardships and troubles to preach the gospel to this community. Well do I remember he only used his Bible. With his deep knowledge of the Word Bro. Carpenter rightly divided the word of truth, and planted the good seed of the gospel that will live on through ages to come. Not too much could be said of his ability to preach. Though well posted on most all subjects, he ever used his Bible knowledge first.

Bro. Carpenter revered his comrades of 1861-5 and it was a great pleasure to meet his comrades of the war, but he expressed the blessing how some were spared to return home and live to be old. Yes, to him his life was not a failure and we are glad he lived in our time. We know a great man has gone.

In his declining years Bro. Carpenter ever prayed to be able to preach more to his fellow man. He preached to those who were permitted to visit him in his last days here on earth, but at last the end came. We grieve for him as for those who have no hope. But may we cultivate the grand truths of consolation that he will live again. Not our will, but "Thine be done."

May we breathe a prayer of consolation to his family; and, too, may we look beyond the grave and ever be prepared to meet our God.

Now, since the wife of the son with

whom Bro. and Sister Carpenter lived has paid the debt of death, the writer asks the prayers of all christians that he may bear his burdens of sadness and be made to feel that God "doeth all things well." Yes, a good christian has gone on. Let us pray for his family.

His Brother in Christ,
O. N. REEVES,
Marion, Louisiana.

BIBLES AND TESTAMENTS.

All along brethren are writing us about Bibles and Testaments. We have decided to meet this demand, and are here offering for sale a few Bibles and Testaments of the better grades. We shall take pleasure in supplying your needs in this line and shall give all orders prompt attention.

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No. 920.—This is the biggest Bible bargain we have to offer. It is printed in large type, self-pronouncing, gold side stamp, and is practically two books in one, as it contains the English Revised renderings at the bottom of each page. Contains concordance, text references and maps. This book is made up to special order, with all the so-called helps left out. It is a popular book.....price, \$4.25

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Address all orders to The Apostolic Way, Union City, Georgia.

Washington, Oklahoma, May 29th, 1923. I am just home from holding a short meeting at Schwartz school house, near Oklahoma City. Rain hindered us quite a bit in the meeting. Then it should have continued another week longer, but people were so badly behind with their work they did not think they could lose the time to attend. I promised to go back and hold them another meeting this fall.

While we had no visible results I am sure there was good done in the meeting. Some expressed themselves as being almost persuaded to obey the gospel. We

sowed the good seed of the kingdom and trust we will reap the harvest this fall. I have some choice time not taken for summer meetings. Anyone desiring a preacher with just the one book to preach from write me and we will see if we can arrange the time.

SAM L. SCHULTZ,
Box 735, Washington, Oklahoma.

Brother W. H. Riley of Wellington, Texas, has just closed an eight days meeting at Gomez, Texas, without any visible results other than sowing the seed of the kingdom in a forceful way, that we think will yet bring forth fruit to the glory of God.

Any congregation wanting a loyal gospel preacher who will shun not to declare the whole counsel of God, will make no mistake in calling Brother Riley.

E. D. WESTFALL,
Brownfield, Texas.

Broken Bow, Okla., May 28, 1923. Firm Foundation Pub. Co., Austin, Texas:

Please state to your readers for Bro. J. D. Tant's sake, that we will try and have some one at Thornton to help him get his meeting started with a four days debate on the S. S. question, provided that we can find when the meeting is to begin and that he will discuss the same proposition that we discussed at Blue Grove, Texas. Bro. Tant talks as if it were doubtful if one of us could be induced to meet him, and I think it just to the readers of the F. F. that they know that we are ready all the time, and looking for the opportunity. This is written in lieu of article written by Bro. Tant in F. F. of May 29th. And as to there being a "J. N. Cowan faction," that is imaginary with Bro. Tant.

Am sending copy to The Apostolic Way. Yours for the Old Paths,
J. N. COWAN.
214 Carrizo St., Corpus Christi, Texas.

A. B. & A. RAILWAY

Sleeping Car Service

between

Atlanta and South Georgia

9:25 P.M. Lv. Atlanta.....Ar. 6:00 A.M.
12:05 A.M. Ar. Manchester.....Lv. 3:15 A.M.
3:25 A.M. Ar. Montezuma.....Lv. 1:35 A.M.
4:40 A.M. Ar. Cordele.....Lv. 12:30 A.M.
5:55 A. M. Ar. Fitzgerald.....Lv. 11:10 P.M.
7:10 A.M. Ar. Douglas.....Lv. 9:45 P.M.
7:30 A.M. Ar. Tifton.....Lv. 9:37 P.M.
8:40 A.M. Ar. Moultrie.....Lv. 8:30 P.M.
8:55 A.M. Ar. Waycross.....Lv. 7:55 P.M.
9:50 A.M. Ar. Thomasville.....Lv. 7:30 P.M.
11:00 A.M. Ar. Brunswick.....Lv. 5:40 P.M.

Eastbound train leaving Birmingham 4:35 p. m. and westbound arriving Birmingham 11:30 a. m. make direct connection at Manchester with above service to and from South Georgia points.

W. W. CROXTON, P. T. M.,
Atlanta, Ga.

THE APOSTOLIC WAY

ISSUED SEMI-MONTHLY

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

\$1.00 THE YEAR

VOLUME 9.

UNION CITY, GEORGIA, JULY 16, 1923

NUMBER 24.

BROTHER CLARENCE TEURMAN, THOUGH DEAD, "YET SPEAKETH"

Brother Teurman's death seems at this time to be almost an irreparable loss to the cause of Christ. He was peculiarly fitted for the work he was engaged in. He possessed a native heroism of soul and firmness of character. But beyond this he possessed a moral decision which always acts in harmony with conscience and controlled by duty with a strong conviction that he was in the path of duty gave him this moral decision. His resolute, persevering actions were sustained by this firm conviction.

The element of moral decision that stood out boldly in his life was reliance on his convictions. This is that element of strength that has left an imprint of himself upon those he associated with. There was no lurking suspicion with him that it was not quite safe to take a decided stand in favor of the right and truth.

He sought at all times to keep the fountain of truth from being poisoned and the bread of life from being adulterated. He fully saw the danger to attempt to slake the thirst therefrom or to appease the hungering after righteousness. These traits enabled him to make *The Apostolic Way* what it was for the cause of Christ. He wrote but little but his judgment of articles that were sent for print, their appearance or non-appearance in the columns of *The Way*, proved that his mental ken was acute.

His way of dealing with those whose articles were rejected often proved a greater incentive to the scribe to write more timely articles.

He has proven that such a paper not only can but **MUST** live.

As a husband, loving and kind, as a father he was stern but tender, having in mind his children's welfare here and hereafter.

He filled all the relations of life with dignity and honor. His christian character was as noble as his faith was steadfast and sublime. He sacrificed his life for the cause he loved so well.

In this brief epitome I could not do justice to him or his work without mentioning his companion. In their life work they were inseparable. He only was enabled to do the work by her hearty co-operation. She did most of the correspondence, helping him in getting up the copy for the paper and at the time of the fatal accident some 500 copies were unprinted. Undaunted, she and the children with some help printed by hand those copies. Although

separated by death this work still joins her with him in the noble employ.

W. H. BIRD.

Union City, Ga.



BROTHER CLARENCE TEURMAN

A WORD OF THANKS

From the depths of my heart I want to thank my good brethren, sisters and friends for each deed of kindness shown to me and my children in this the darkest hour that can ever come into my life. You have remembered us so tenderly, and helped in so many ways to bear my heavy cross. The many sweet letters and telegrams have been a balm to my aching heart. I wish I could answer each one and tell you how unworthy I feel of all that has been done for me. I thank each congregation, and friends of Union City, for the beautiful floral offerings. Clarence's

room was filled with flowers from the day he was hurt, and he appreciated them so much.

I desire the prayers of the faithful everywhere. My soul's desire is to bring up my four children to love and fear the Lord. Clarence and I have, in our humble way, tried to be a blessing to the church and each other these nearly thirteen years. God, our Father, has so abundantly blessed our efforts to do good in His name. I am now leaning on the mighty arm of Jesus, my Saviour, for strength to sustain me until I am called from labor to rest. I pray God's richest blessings to attend you all.

Your humble sister,
MRS. ALLIE TEURMAN.

Dear Sister Teurman:

Our hearts are filled to overflowing with grief at the sad news received in Bro. Dennis's telegram, and if sorrow has pierced our hearts, how much more must you and your dear children be suffering. We loved Bro. Clarence as a son and feel that his loss can never be replaced. Nevertheless we realize that God giveth and the Lord taketh away and that he has given us the only hope that can console in this dark hour; the blessed assurance of reunion with our loved one in the "sweet bye and bye." His faith and devotion should be a stimulus to us all and should help to assuage the sorrow we now feel.

May the God of love console you and your dear children and if in any way, at any time we can be of any assistance to you, call on us freely. May God be with you and care for you is our prayer.

Your brother in Christ,
G. A. TROTT.

Dear Bro. Dennis:

We got your wire yesterday evening just before church. I was so dazed that I could not think. Please give our condolence to Sister Teurman and the children. I am so sorry I hardly know what to do. We have lost a mighty man in Israel. But his labors are over. Would that it might have been I. Can see no way forward—simply dazed and waiting.

Your brother in Christ,
H. C. HARPER.

Dear Brother Dennis:

I have heard nothing in many a day that shocked me so much. I am so situated at present that I don't know what to say. My first thoughts, of course, are for Sister Teurman and the children, then for the paper. As for the A. W., we must do something. Some one must take hold of it. I know it will be hard to find another Clarence Teurman, but we must do the best we can.

Please extend my fullest sympathy to Sister Teurman.

N. L. CLARK.
Fort Worth, Texas.

To the Patrons of the Paper

It is contemplated to issue the paper on the same broad lines followed by Brother Teurman, giving the brotherhood an open forum for the discussion of all questions pertaining to our holy religion.

GEO. DOUGLAS.

LETTERS AND TELEGRAMS OF CONDOLENCE

THE APOSTOLIC WAY

One Year \$1.00
Six Months 50c

EDITORS:

H. C. HARPER Snead, Florida
DR. G. A. TROTT Mundy, Texas
N. L. CLARK Fort Worth, Texas

PUBLISHING EDITOR:

CLARENCE TEURMAN .. Union City, Georgia

Entered at the Postoffice at Union City, Georgia,
as Second Class Mail Matter.

in our home twice, and we learned to love him. He was a capable man. We cannot understand why one should be taken in his prime who was so capable as he.

Our gracious Heavenly Father sometimes plucks the choicest flowers. He has need of them and why shouldn't he?

May he abundantly bless and care for you and yours, and in the final day may there be a happy reunion.

Your Sister in Love and Sympathy,

MRS. H. M. McRAE,

Rockmart, Ga.

Dear Sister:

Wife and I heard of Bro. Clarence's untimely death Saturday last. I don't believe I ever received a greater shock. We, all of these parts, are in deep mourning on account of the sad news.

Rest assured sister that there are thousands who are in mourning or will be as soon as the sad message reaches them.

Our prayers shall go up to our father in your behalf. May God abundantly bless and comfort you in this hour of bereavement.

We are your brother and sister in hope of a glad reunion in the land above.

W. T. TAYLOR.

Carpenter, Oklahomo.

Dear Sister Teurman:

I have just read with the deepest Sorrow the announcement in the Firm Foundation of dear Brother Teurman's death. Oh, how sad to read the head lines "Brother Clarence Teurman is Dead." Sister Teurman you certainly have my deepest sympathy.

I know what it is to go through with what you are having to go through with.

Dear sister, take courage and trust in the good Lord for he has said: "I will never leave thee nor forsake thee."

Oh, what a great loss to the cause of Christ—to primitive christianity.

But let us breathe out from our saddened hearts that prayer our blessed master prayed just before he gave up the ghost: "Thy will be done, oh Lord, and not mine."

May the good Lord Bless you and comfort you and your dear ones in this dark hour, is the prayer of your humble brother in Christ,

SAN L. SCHULTZ.

Box 735 Washington, Oklahomo.

Dear Sister Teurman:

I am just in receipt of the sad news of the death of your dear husband, and our dear brother in Christ. Be assured that you have our heartfelt sympathy in this, the saddest hour of your life. Sister Teurman my heart is so full of sorrow that I cannot write. To think in his death what it means to you and your dear children, it means it all. You have lost a devoted companion, your children a loving father, the church one of its greatest standard bearers. Oh, what a loss!

Who ever sought relief from him in distress that did not find a warm and quick response? His humility and loyalty for the right, were evidences of his real worth. His deep devotion and childlike reverence for his maker were perhaps the crowning glory of his character. May God bless you and give you strength to bear your sorrow, is my heart's desire.

As ever, your sympathizing brother in Christ,
H. C. PIERSON.

Gainesville, Texas.

Dear Sister Teurman:

In looking through the Firm Foundation this morning before breakfast, I was surprised to see the announcement of Bro. Teurman's sad and sudden death.

Death is usually or always a sad thing and it adds to the gloom when it comes so unexpectedly, but there are consolations. We know it is an

end of earthly sufferings. That is one thing. Paul speaks of departing and being with the Lord. That is another very important thing, and I commend to you in this time of inestimable loss the religion of Jesus Christ, as being adaptable.

Being christians, we have the advantage of those who know not God and should not sorrow as the others.

If there is any service Mrs. Janes and I can render, you will please be free and frank in communicating with us. As before, I am

Your Brother in the Service of God,

I Cor. 15:58. Psalms. 23.

DON CARLOS JANES.

2229 Dearing Court, Louisville, Kentucky.

Dear Sister Teurman:

The sad news of your husband's death received by telegram yesterday. He was near and dear to me by the ties that bind our hearts and labor together in the one common cause of our master. I can say with David, as he said about Abner, "A great prince is fallen in Israel this day," and I am made to mourn his absence. My heart is made sad when I think of your lovely children. The hand of affliction has fallen heavily, it is true. Bear up dear sister with christian fortitude as best you can. There is one that lives and reigns that will "never leave nor forsake you." Brother Teurman will "rest from his labors" and "his works will follow him." Be assured, dear sister, that you and your children have my prayers and that I am a mourner with you.

Your brother in Christ,

A. HARLESS.

Garrets Bend, West Virginia.

P. S.—Please find inclosed check.

Dear Sister Teurman:

You do not know what a shock it was to me to learn of Bro. Teurman's sad death, but we believe he was prepared to go.

I sympathize so with you and the little children in your great loss. Am sending a check to help bear your burden.

With love,

RUTH C. HARPER.

Sneads, Florida.

Dear Sister Teurman:

I have just read your telegram to the Firm Foundation about the death of Brother Teurman. I hasten to assure you that I deeply sympathize with you in your sad bereavement. Sad to be cut off in the prime of life, but it is a consolation to know he was prepared to go when called away.

Dear sister, do not grieve as those that have no hope, but trust in the sweet promises of the Savior.

If you come back to Texas to visit or make it your home I would like so much to meet you again as I am nearing my earthly career, having reached three score and fifteen years, but I am yet proclaiming the sweet old story of the Gospel of Christ—God's power to save a sinful world. May God bless and comfort you in your bereavement, is the prayer of your Brother in Christ,

L. GOUGH.

Marshall, Texas.

Dear A. W.:

The sad news of Bro. Teurman's death came to us the day he died, and it was an awful shock to all of us, for all the Velva Street church who had known Bro. Teurman personally, had learned to love him for his loyalty to the truth. The first thought that came into my mind was, who can take his place?

May the God of all comfort, bless and comfort Sister Teurman and the children in this sad hour. Faithfully, your brother,

H. H. MONTGOMERY.

2724 Penick Street, Shreveport, La.

Dear Mrs. Teurman:

To have lived within fifty yards of a man for nearly ten years and then be able to say I never knew a better man, is, I think, as fine a tribute as could be paid to a man.

Alma joins me in this expression. We wish you know how much we sympathize with you in your loss. A better man I never knew than Clarence Teurman.

C. S. BARRETT.

Pres. Farmers Union of America.

Union City, Georgia.

A great and good man has gone to his reward.

R. W. DUCKWORTH.

Dear Sister: May the Lord comfort you and bear your burdens is my prayer.

Dallas, Texas. R. O. CONNER.

Dear Sister Teurman:

I have not words to express our deep sorrow for you and your dear children, in the loss of your dear husband and their kind father. We want you to know, dear sister; that you have our deepest sympathy.

Brother Teurman was true and faithful in the service of the Lord—and finished his course in faith. Hence he is at rest—sleep in Jesus, waiting the resurrection morn, when all the faithful will come forth to meet the Lord in the air and be carried up to the Father's home—the house of "many mansions."

Then, dear sister, look to the better side, trust in the Lord and try to bear your sorrow the best that you can.

We pray for you, that the Lord may ever bless you and your children.

We feel we have lost our greatest worker in the field. The Apostolic Way, in my judgment is the best paper published—due to the editor and his wife.

Our loss is his gain. His labors are ended and he has a great reward and we, too, must sooner or later follow him.

Your Brother in the "One Hope.

J. P. WATSON.

*Cooksville, Tennessee, July 6, 1923.

Dear Sister Allie:

Words are so inadequate. But I want you to know that I think of you and sympathize with you in your terrible loss.

I am glad papa is with you. He has always been such a tower of strength to us that my thoughts turn instinctively to him in times of trouble.

I shall never forget yours and Bro. Teurman's kindness to him and if I can ever repay you will be glad to do so.

It is needless for me to eulogize Bro. Teurman, his life is known to all and is an inspiration to others, and he has left his children a heritage better than gold.

Again assuring you of my deepest sympathy, I remain,

Your Sister in Christ
ZELLA DOUGLAS.

Red Oak, Texas.

Dear Sister Teurman:

We are heartbroken from the news of Brother Teurman's death. We very deeply sympathize with you and the dear little ones in this, your greatest earthly loss.

But, thanks to the Lord, the loss is not eternal. Let us look through tears to the reward of his great faith and labor of love, and pray God that we may draw nearer and nearer to the Lord by imitating Bro. Teurman's good life.

With most sincere regards and brotherly love, I remain,

Yours in the Lord
JOHN R. FREEMAN,

Gunter, Texas.

Dear Allie Mae:

Our hearts go out to you in sympathy and love. We are praying for you and the children and for Clarence's great work that he was doing.

You know the source from which comfort comes. But I want you to tell me how I can be of help to you and to the children.

With sincere love, I am, your Sister,
B. ANGIE BOYLE,

Gunter, Texas.

My Dear Sister Teurman:

Have just heard of your loss, I should say, our loss, as I loved Bro. Clarence as a brother and I know the cause has lost one that can not be replaced, therefore, I say we have lost one of our number that we will miss for many a day, and that his place can't be filled at present.

Dear Sister, listen, death is only a door, or entrance to that eternal home and while we shall miss him we would not call him back as we know he is blessed; "Blessed are the dead that die in the Lord."

Am sending a check for \$5.00, a small donation from the church here.

Assuring you that I indeed sorrow with you, and praying God's loving care to be over you and to comfort you, I am,

Respectfully yours,
E. E. STARK.

Corsicana, Texas.

My Dear Sister Teurman:

When I received this week's Firm Foundation, I was shocked when I read of the death of dear Brother Teurman; and I hasten to express my sincere sympathy. Brother Teurman has visited

Brother Clarence Teurman was burned June 30th, while working on the July 1st issue of the paper. The engine was giving trouble and he was trying to adjust it, when it back-fired, igniting some gasoline in the drippan, which caught his overalls. After being on fire he tried to save the building and cut off the gasoline tank. He could not stand to see the other man's property burned. Nothing was left of his clothing except a piece of his overall bib.

Sister Teurman called me and I soon reached Brother Teurman and saw he was in a very dangerous condition, but he assured me he had not swallowed the blaze and was in great hopes of being back at work in a short time.

His legs and feet were terribly burned; also his right arm. We had two medical doctors and they did not see any danger of his dying from the outside burns. I sat up with him three nights and we talked of the work in a general way until about four hours before his death, which occurred Tuesday, July 3rd, about eleven a. m.

Brother Teurman was so sure he did not swallow the blaze that we had no fear of it, but his death proved that he was burned very badly inwardly.

I have been his closest friend for about ten years and think I know more about him than any other man living. Everyone had utmost confidence in him and knew he was making a sacrifice for the Cause of Christ, but few really knew, as I, how much he deprived himself and family in order to make the paper a success. Sister Teurman and the children were working hard to help him.

Brother Teurman was a man of deep conviction; very careful of his conduct; considerate of others; grieved about the departure from the truth of some of the Churches of Christ; prayed earnestly for the restoration of primitive christianity and was a man to stay with a brother when he was forsaken by ungodly men, who do not love the truth. His place cannot be filled, but his death will prove a blessing to the cause he loved. If we will allow it to.

Sister Teurman is receiving many letters from all over the United States, expressing deep sorrow. Some are sending financial aid. Take a look at her and the children and make her a contribution to help her in her struggles. She has a desire to continue the paper and will be a servant for it, if other arrangements are not made. She can go on with the work if all will help. She knows just what to do.

Brother Teurman's father, mother, sister and one brother were here from Oklahoma. Sister Teurman's father and Brother Duckworth, came from Texas. Friends from far and near were here to see him.

Brother Bird and I preached the funeral services in the Methodist church house to a very large crowd of brethren, sisters and friends. We then laid his body to rest in Red Oak cemetery near Union City.

Brother, Sister, please don't forget Sister Teurman and the children. She is a noble christian woman, but needs help now.

May God bless them, is the prayer of your servant,
J. A. DENNIS.

Dear Sister Teurman:

Just heard today of your great misfortune. I can hardly realize it's so. You have my sympathy. Mrs. Phillips died seven months ago tomorrow. I have been nearly overwhelmed ever since, so I can fully sympathize with you.

While this is an awful blow to you. I feel sure Brother Teurman is basking in the sunlight of our Lord. His is indeed a

Dear Sister Teurman:

In behalf of our little band of christian soldiers in Elk City I am writing to you in this, your dark hour of trouble, to feebly try and express in part our most earnest heartfelt sympathy for you and the dear little ones who have so faithfully helped the dear father in the grand and noble work in which he was engaged.

Rest assured, dear sister you have the prayers of every christian, who really knew of him.

While we are already casting about in our minds for some one to take up his work and go on with it where he left off, we can not as yet think who it is that can fill his place in the work.

We are very much grieved for you, too, in your great bereavement of a companion and father for the little ones. Yet we sorrow not as those who have no hope. For surely he has entirely given his life to the cause of Christ.

Take heart, dear sister and try to cheer up, as the good wife and mother you have been remember the children need you more than ever now. How much we would all like to be there in person to try to console you, were it possible under such circumstances, but remember that we are with you in the spirit. God grant that you may have strength to bear it.

Enclosed you will find two checks to help in whatever you may need. One is an individual check from Sister Wise. The other is the contribution from the church.

May God's richest blessings be yours, is our earnest desire.

Your Sister in Christ,
MRS. ED ATCHLEY,
Elk City, Oklahoma.

Dear Sister Teurman:

I know that you have been flooded with letters from the brethren in regard to the passing away of Brother Teurman, hence my hesitancy in writing at all.

May God bless you and children and that he will take away all gloom that I know hovers about you, is my prayer.

Brother Teurman was a great man and will be missed, but let's submit as this is all we can do.

His place will be hard to fill, but let's make the attempt and press onward the best we can.

Yours fraternally,
J. A. BRADBURY.
Sweet Water, Texas.

Dear Sister Teurman:

With profound regret I heard of the death of Brother Teurman.

Please accept my personal and heartfelt sympathy.

G. H. P. SHOWALTER.

Dear Sister Teurman:

Have just received the sad news of the death of Brother Teurman.

We are indeed sad over the loss of so great and substantial a defender of the truth. Accept our deepest sympathy for you and the little ones in your great loss.

Yours in Christ,
MR. and MRS. T. T. RED.
Summit, Mississippi.



BROTHER TEURMAN AND HIS FAMILY AS APPEARED IN JANUARY ISSUE.

Brother Clarence Teurman, Publishing Editor of the Apostolic Way, for eight years, was burned June 30th. Died July 3rd. May God bless and continue his work.

happy state. You can find comfort in this and press on, and, like David said about his son, Brother Teurman cannot come back to you; but you can go to him. What are your desires for the future of the Apostolic Way? When you feel better, write me.

With Christian love, Your Brother in Christ,

GEO. W. PHILLIPS.
Midlothian, Texas.

My Dear Sister in Christ:

I was thunder-struck, as it were, when Brother Starks told me of Brother Teurman's death. You have my sympathy. May God's blessings and mercy rest with you in this trying time.

I would to God that I could have gone in his place. He was just in his prime and I can think of no one who can take his place; besides leaving you and his children. Mine are all grown and my usefulness is near its end. The Bible being true, Brother Teurman has gone home to rest.

Your Brother,
J. W. KELLY.

Abilene, Texas.

Dear Mrs. Teurman:

For my self, and as Mayor of Union City, I extend to you and your family my heart-felt sympathy in the loss of your husband.

Mr. Teurman was my personal friend even before you and he were married and moved to Union City, and I was privileged to call him my friend till his death. I have closely observed the upward life which he lead; I have seen the beautiful home life of him and his family; and I have rejoiced with him in the success of his undertakings.

In the death of Mr. Teurman, Union City has lost one of her leading and progressive citizens; a citizen who was doing a great work in his church and with his paper, and one who was helping to build up our town and community while he was succeeding with his own chosen work.

We have lost a friend and citizen who cannot be replaced, and we mourn with you and your family in this hour of your suffering.

C. H. GULLATT, Mayor.

Union City, Georgia, July 5, 1923.

Dear Sister Teurman:

Please find inclosed \$10.00 for your personal use. I have heard indirectly that our good Brother Teurman is dead. My sympathy is with you and your little children. What will become of the good paper?

Respectfully,

Tyler, Texas.

W. E. MASSEY.

Dear Sister Teurman:

With great love and sympathy for you and the dear little ones in your time of sadness.

Brother Teurman's death is a sad loss. The church is in deep sorrow today. He can not come back to us, but we can go to him.

May the Lord bless you, dear sister, in all things.

Your Sister,

MRS. N. C. ENGLAND.

Henrietta, Texas.

Dear Sister Teurman:

I have just received the sad and shocking news of Brother Clarence's death. I send this missive to assure you that you and the children have our deepest sympathy in your sorrow and bereavement.

H. R. STRINGER AND WIFE.

Bogne Chitto, Mississippi.

My Dear Sister:

I can not bear the idea of losing Brother Teurman. He has been one of the truest, dearest and most devoted friends that I have ever had or ever expect to have; and my heart turns sick at the thought of his being called by death. To think of losing him makes me feel lost and crushed and discouraged beyond measure! And oh! how can the church make out without him.

You have our deepest sympathy, as well as our prayers. May the God above comfort you in your loss.

Sincerely and affectionately,

Your brother in Christ,

W. GUY ASHLEY.

Dear Brother Dennis:

Brother Teurman's death was the greatest shock that myself and family ever received. We just can't realize it as being true, and I don't think we will ever realize it, until we visit Sister Teurman and that is going to be as soon as we can. This has not only greatly grieved us, but the

entire Church of Christ, and others who knew him.

We are greatly interested in Sister Teurman's welfare. If she is going to live permanently at Union City, we want to try to send her \$5.00 per month, and I am going to do my best to get others enlisted.

Brother Dennis, could you send me a paper that you know Brother Teurman printed? I want to keep it in his memory.

Your brother in Christ,

ELBERT U. MILLER.

La Grange, Ga.

The following article was left over from last issue. Brother Teurman was anxious for it to go in. He believed it to be what the scriptures teach on the subject:

"WILL CHRIST DESTROY HIS WORKS?"

(I. Cor. 15:25, 26.)

To the faithful in Christ: Do we believe God's word? If so, what has he said? Has he said he has taken death into his hand, and when he sees fit he lays the great chain of death on those whom he may?

Now, we hear it said so very often among the sects, and sometimes among the brethren, that the Lord, for some reason, they know not why, comes with that great chain of death and lays it upon the most loved one of the community, and sometimes the person taken might not only be one loyal to the faith, but a great teacher. Again, we hear it said by some, that an automobile wrecked and killed some one, or some one died with T. B., or drowned, or was shot. Now, if those things killed them, how could the Lord be the author of death (physical death)?

I don't believe that the Lord is the author of death, for it is written that Christ came to destroy him that had power over death (Heb. 2:14), and, too, it is written that by man came death. Now, if man was in Eden and there was no death there and he transgressed the laws of that Eden state and become a citizen of another state and there reigned death, sorrows and sighing, how could he then say that the Lord of the place where he was was the cause of his sorrows, sighing, or death?

Christ came to this state being in the form of God, and took upon him the form of a servant, and was made into the likeness of man. And being fashioned as a man, he humbled himself and became obedient to death, even the death of the cross (Phil. 2:6-9), and is now sitting on the right hand of the throne of God, reigning as king, and will reign until he hath put all enemies under his feet (Phil. 2; Heb. 2:1; I. Cor. 15: 25-37), and the last enemy that is to be destroyed is death.

I am sure that Christ has the keys of death and hell, for he has triumphed over death and hell (Rev. 1:18); and if we let that mind be in us which was in Christ Jesus, we will reign over death, for he shall unlock death and hell and we shall be made alive (I. Cor. 15).

Now Jesus says, in speaking of the great troubles and sorrows man would undergo after the destruction of Jerusalem, that brother would betray brother to death, and father would be turned against the son, and children against their parents, and cause them to be put to death (Mk. 13); and if he is the author of death, why should he have made such a statement as this? And why should he say: Be thou faithful unto death and I will give thee a crown of life?" (Rev. 2:10.)

Judgment is coming and the books will be opened and every one will be judged according to the deeds done in their body. (Rom. 2:2; Col. 3:25; Acts 17, 30:31; II. Cor. 5:10; Rev. 20:12, 13.) And after judgment, those who were judged and counted faithful unto death are permitted to go to that new home, or state where neither death or sorrow, nor pain, shall ever come. (Rev. 21:4.)

Now if any one should become envious at us because we try to be faithful unto death, we should endure it as a good soldier of Christ, for it is written by the wise of old. Be then not envious against evil men, neither desire to be with them, for their hearts studieth destruction, and their lips talk of mischief; through wisdom is a house builded, and by understanding it is established, and by knowledge shall the chambers be filled with precious, pleasant riches.

A wise man is strong. Yes, a man of knowledge increaseth strength; for by wise counsel thou shalt make thy war; and in multitudes of counsellors there is safety. Wisdom is too high for a fool; he openeth not his mouth in the gate. He that deviseth to the evil shall be called a mischievous person. The thought of foolishness is sin, and the scorner is an abomination to man. If thou faint in the days of adversity thy strength is small. If thou forbear to deliver them that are drawn unto death and those that are ready to be slain. If thou sayest, We knew it not, doth not he that ponder the heart consider it? And he that keepeth thy soul doth he not know it? And shall not he render to every man according to his works?

My prayers are, brethren, be not faithless but believing.

JAMES E. TIDWELL.

Haughton, Louisiana.

Deepest regrets and sympathy.

G. A. TROTT.

Dear Sister Teurman:

I was shocked and greatly grieved to note the untimely death of your devoted husband.

Verily, "in life we are in the midst of death."

You surely have my sincerest sympathy in this sad bereavement. I always admired that kind, sunshiney nature of Brother Teurman. I know you will miss him. May God Almighty sustain you. May he, who wept at Lazarus' grave, who is touched with our infirmities, bless and sustain you and your loved ones until you all faithfully finish your course on earth and join your dear husband in a better, brighter world than this, in my prayer.

Yours in Christ,

THOS. E. MILHOLLAND.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

VOLUME 10.

DALLAS, TEXAS, OCTOBER 1, 1923.

NUMBER 5.

EDITORIAL STATEMENT.

We deeply regret, as a result of the death of our esteemed brother and co-worker, Clarence Teurman, that the necessity devolves upon us, as the legal owners, to select an office editor for The Apostolic Way.

Realizing that it would be upscriptural to place a sister in the position of manager and publisher of the paper, no matter how greatly our love and sympathy might incline us to do so, after due conference and prayerful consideration, we decided to ask our devoted fellow-laborer, R. F. Duckworth of Denison, Texas, to take this responsible and trying position.

Brother Duckworth is a man of wide experience in the journalistic field and a faithful and untiring worker for Apostolic Christianity.

The Apostolic Way was being published at a financial loss and the financial pressure demanded a radical change.

The idea of dropping back to a monthly was being discussed, just prior to Brother Teurman's death, as a means of reducing the expense of publishing the paper and to allow him to get out and hold more meetings. He had been urged to secure some help, so that the paper might be gotten out in his absence, but at the time of his death he had not secured such help and, in fact, was unwilling for a single issue to be published without his personal supervision.

We feel the need for a semi-monthly and believe it will be found more economical to publish the paper by contract. A large majority of the readers and supporters of The Apostolic Way wanted the paper moved to the West, and it is our judgment that such a move will mean the doubling of the subscription list.

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 her by selling the presses and other equipment and giving Sister Teurman the proceeds, after the outstanding indebtedness has been cared for.

We believe these plans will meet the approval of all who have assisted in raising funds for the building and equipment.

We realize that we are asking a great deal of Brother Duckworth when we request him to take the subscription list, without any funds or equipment whatever, and get out the paper, but we are confident that when

A THOUSAND NEW SUBSCRIBERS.

The Apostolic Way is said to be, by its readers, the best paper published.

We are thankful for the manifestation of such appreciation.

We believe the good opinion of our readers warrants our asking them to help extend the circulation of The Apostolic Way.

They who do not believe in the cause we advocate if they read our columns would become interested with the vim and earnestness of our fight and in watching the growth of the cause for which we stand.

They who believe in the cause are already interested and should be readers of The Apostolic Way, that they may be informed of the progress of the fight.

We want you to help get a thousand new subscribers at once, sending us your first list before the publishing of the next issue. Address The Apostolic Way, Dallas, Texas.

the brethren understand the situation they will come to his assistance with a faith and zeal worthy of his sacrifice.

The paper has never been able to pay any one who worked for it and is not expected to do so in the future, as shown in repeated statements from Brother Teurman that he never used a cent of the paper's money for his own support.

We are glad to be able to state that Sister Teurman has moved to Gunter and taken charge of one of the dormitories, and if the brethren will send their children to Gunter College they will not only secure for them an education under the influence of faithful Christian teachers but will also help educate and support Sister Teurman's children.

The close personal friendship existing between Brothers Duckworth and Teurman, even before the latter began the publishing of the Way or before Brother Teurman was married, enables him to thoroughly understand the interests and needs of Sister Teurman and the children, and he will not allow the brethren to forget their duty to them.

We feel that when our motives, plans and purposes in making necessary changes concerning the paper are understood by our readers, they will say we did the very best we could under the circumstances. The need now is for all to push the paper's circu-

lation, thereby extending its influence and helping to pay its expenses.

G. A. TROTT,
H. C. HARPER.

A NEW ALIGNMENT.

The publication of The Apostolic Way was begun by Dr. G. A. Trott and W. J. Rice, and before his death, Brother Rice consigned his interest to Brother H. C. Harper.

We all gave unstintedly of our time and money for its support in the days of its infancy.

When Brother Teurman began publishing the paper for us it was still impossible to get it out without donations. The list of subscribers has grown greatly, but its financial condition has not improved, for the reason that we have steadily refused to increase the subscription price or become an advertising sheet, notwithstanding the pressure of hard times and rising prices and have been sending out the paper at less than cost.

We now feel that the time has come for a more substantial policy to be inaugurated, so we have asked the following brethren to share with us the responsibility of controlling and directing the paper.

Brother A. D. King of Shreveport, La., and Brother R. O. Conner of Dallas, Texas, are successful business men and Brother R. F. Duckworth of Denison, Texas, is personally and favorably known by brethren in many parts of the United States. With the co-operation of these brethren, we hope to plan for the paper in such a way as to maintain and greatly increase its usefulness and we earnestly urge all who believe in Apostolic Christianity to help us to the limit of their ability in the fight against digression.

G. A. TROTT,
H. C. HARPER.

DEATH CALLS GEORGE DOUGLAS.

Just as we go to press information is received that Brother George Douglas died in Union City. His body is to be shipped to his home, Red Oak, Texas.

Brother Douglas has been a warm friend of The Apostolic Way for years. He was a specially close friend of Brother and Sister Teurman; was staying with them at the time of Brother Teurman's death, having gone to Georgia for treatment of cancer.

Brother Douglas had many warm friends among the readers of The Apostolic Way who will regret to learn of his death.

R. F. DUCKWORTH.

THE COMMISSION AND SALVATION.

In Matt. 28:18-19, Mark 16:15-16, and Luke 24:46-49, we have accounts of the Lord's commission to the apostles. Each of the three writers makes more clear the meaning of the other two.

What Mark and Luke call preaching Matthew calls teaching. Mark's creatures are Matthew's nations, or peoples. The salvation referred to by Mark is called remission of sins by Luke. The baptism, demanded in Mark, is in Matthew shown to be such as men can administer, in that the same ones that were to teach were to baptize also. All the writers together, place belief, repentance, and baptism in water as conditions of salvation, or remission of sins.

No wonder Peter commanded men to repent and be baptized for the remission of sins (Acts 2:38); that he, after asking if any man could forbid water, commanded Cornelius to be baptized (Acts 10:47-48); that he said "baptism doth also now save us" (I Peter 3:21); or that Ananias told Saul to be baptized and wash away his sins, calling on the name of the Lord.

We conclude that whoever believes in Christ, repents of his sins, and submits to baptism in water is saved—forgiven. Who else is saved?

JNO. R. FREEMAN.

Gunter, Texas.

NOTES.

We have just heard that Brother Mansfield has at last found a place that will let him meet Cowan again. We hope it is true and that we can have an announcement of time and place for next issue.

We hope to have a report of Brother Cowan's debate with the Universalist, for next issue.

Brother J. S. Hall, of Hamilton, Texas, with whom we made our home, while in a meeting there, has put it up to the Baptist at, or near Richland Springs. Brother Hall is one of the ablest preachers among us and a debater than can defend the truth anywhere.

Sorry, I did not get to see that dear old red-headed boy, while at Eden, but I feel sure he is still red-headed. Let the Way readers hear from you, Hommer.

We have a letter stating that J. E. Norman has been telling at Hot Springs, Arkansas, that he gave us a whipping on the Sunday School question, somewhere, but he had forgotten where. Jim has a memory; has Jim?

The only place I ever saw Jim Norman was at Bethel where I met him in debate. The leaders of the Sunday School from Moody, Waço, and Temple came to the debate. I urged them if they were willing to risk their followers hearing the subject discussed, to indorse Brother Jim, and we would be at either or each place, but they don't seem to know that Jim gave me a whipping. You see, they heard the debate.

We have notice that the Sunday School brethren at Eden say they have agreed to

get Brother Warlick to meet Brother Cowan at that place. Now what will Brother Warlick do about it; back down? Perhaps he has just been bluffing about us not being worthy of his notice. He may try to dodge by having only a two days discussion. If he will meet Cowan for six days, two sessions a day, he will get a worse "whipping" than he ever "gave a little two by four circuit rider."

Each subscriber's time will be moved up two months to make up for time paper was not published.

R. F. DUCKWORTH.

RIGHTS FOR INEXPERIENCED WRITERS.

Use pen and ink or a typewriter in preparing your copy for publication.

Do not use colored paper of any kind; typesetters don't like it; neither would you.

Never write but on one side of paper, to do so may be the cause of overlooking part of your article.

Do not write a letter and attach it to matter for publication. Always fold letter and article separately. List subs on a separate sheet or sheets.

The best of writers often rewrite their articles several times. Such practice is good for the writer, for the article, for the office editor, and printer.

We want your well thought out ideas, whether you are an experienced writer or not. Do the best you can observing the above suggestions. Don't be disappointed if your copy does not appear; just write again.

The office editor of a successful paper sometimes leaves out what he considers to be the best written article, for reasons he considers sufficient. Do not hold us responsible for the return of articles we do not

publish. It would be safer for you to keep copy on file.

PUBLISHERS APOSTOLIC WAY.

A GOOD MEETING.

Dear Brother Duckworth and Apostolic Way readers: I began meeting with brethren near Rucker, Texas, August 4, and closed the 12 inst. In some respects this was the best meeting I ever held. Had two services each day. Some of the best brethren here it has ever been my privilege to labor with, and they know how to make one feel at home with them. The meeting resulted in seven baptisms and one took membership. To Jesus be all the praise.

I am now with the brethren at Eden, Texas, for a few days, and enjoying the association of Brother Homer A. Gay.

I go from here to Fort Worth for a few days, then home.

Best wishes for the success of the Way.
HOMER L. KING.

Lebanon, Mo.

Many thanks, Brother King, for list. A few subs from every place would soon double our present list.

Glad Brother King stopped with us a few minutes on his way to South Texas.

R. F. D.

SINGING.

(1) Sing of God's righteousness. Psalm 51:14.

(2) God's righteousness are His commands. Psalm 119:172.

(3) Therefore sing of God's commands.

(1) Sing of God's power. Psalm 59:16.

(2) The gospel is God's power. Rom. 1:16.

(3) Therefore sing of the gospel.

(1) Sing of mercy and judgment. Psalm 101:1.

(2) We do in singing the so-called invitation song.

(1) Declare His works with rejoicing. (Heb. singing.)

(2) We do in singing the so-called invitation song.

(1) Teach all nations. Matt. 28:19.

(2) Sing of God among the nations. Psa. 57:9.

(3) What is the difference in principle? Just as scriptural to do one as the other.

J. A. BRADBURY.
Sweetwater, Texas.

"Ye shall walk in all the way which Jehovah, your God has commanded you." Deut. 5:33.

"Teach me Thy way, O Jehovah; and I will walk in thy truth." Psalms 86:11.

THE POWER OF THE WORD.

"In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men." John. 1:1-2.

Again: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us." I John 1:1-3.

Again: "For by Him (Word) were all things created that are in heaven or in earth, visible and invisible . . . all things were created by Him and for Him, and He is before all things, by Him all things consist." Col. 1:16-17.

These scriptures ought to satisfy any believer as to the infinite power and grandeur of the Word. If God is great and powerful, so is His Word, for it is God. He will preserve all things that He created until His purposes are accomplished, and then He will destroy them; the heavens and the earth that now are. II Pet. 3.

Yes, these scriptures place the Word before us in such incomparable greatness, and power that any intelligent person who has any respect for God and His Word should feel the greatest reverence and respect for the Word.

This Word was made flesh and dwelt among men, as a man, about an average human life. He fulfilled the Jewish covenant, and has prepared the way for the new and better; commissioned his apostles to go into all the world and preach the gospel (Word) to every creature, and baptize all who accepted it, but told them to wait in Jerusalem till the spirit brought them full instruction. This was accomplished on the Day of Pentecost, when the spirit came down and put the Word into their mouths, and they gave the same to the unbelieving multitude, and there was so much power in the Word that three thousand unbelieving Jews were converted to Christ, without the aid of "mourners' benches," prayers, or hundreds of singers led by a "singing evangelist," and the old covenant was gone, and the new one put in operation, opening the way of salvation to both Jew and Gentile.

Now we will follow on a while to see what the Word does and how. Not what the Spirit does, but what the Word which the Spirit brought does. The work of the Spirit was to bring the Word, not to do what the Word was sent to do. When the Spirit had delivered the final Word its work was ended. I know that it is said in John 14:16 that the Spirit, the Comforter, shall

be sent, and shall abide with the disciples always, but John also says, Chap. 6:63, "The Words that I speak unto you they are Spirit and they are life," and in that sense I understand that the Spirit would abide with them. Again (John 14:7) John says: "If ye abide in me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you."

In this sense also, the Spirit quickens, as we read in Psalm 119:50. But it is said again in Psalms, "We are quickened according to, and by thy word." Rom. 1:16. "The gospel is the power of God unto salvation to every one that believeth." The same power is in the Word now that was in it when it created the universe. I Cor. 4:15. Paul says: "I have begotten you through the gospel" (Word). Eph. 1:13. Paul says: "In whom ye also trusted (when) after ye heard the word of truth, the gospel of your salvation, in whom also (when) after ye believed, ye were sealed with the Holy Spirit of promise." John 12:48. John says: "He that rejected me, and received not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

There is no escape from the Word. Heaven and earth shall pass away but my word shall not pass away. Math. 24:35.

Heb. 1:3: "Christ upholds all things by the word of his power."

Eliminate his word, or diminish the power, and you pull down the Kingdom of God, and destroy the universe. James 1:18. "Of His own will begot He us with the word of truth."

If any one in a gospel land is not begotten by the word of truth he has no promise of ever seeing God in peace, but he may feel his wrath and vengeance when he comes in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

Even our own words have power to consign us to perdition, and not us only, but many others. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Math. 12:34. You may speak a word that will lead a listener to doubt, or disbelieve; he may repeat it to others, and on it will go in the deadly work, until your foolish word may be the cause of your own, and a thousand other souls being lost.

Many erroneously make the Spirit the converting power, but the word precedes the spirit, and you never find the spirit in a heart that has not first been prepared by the word.

The spirit always follows the word, as in Acts 2:38. "Repent and be baptized every one of you, and you shall receive the gift of the spirit." In I Thes. 1:5 we read: "For our gospel (the Word) come not to you in word only, but also in power, and in the Holy Spirit, and in much assurance."

In II Thes. 1:8 this: "Jesus will come in

flaming fire taking vengeance on them that know not God, and obey not the gospel (Word) of our Lord Jesus Christ. . . "

In II Tim. 1:10: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light (how) through the gospel" (Word). In II Tim. 2:9 we have this: "Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound."

The world has been trying to bind it, or escape from it all through the ages, but it would be as easy to pull God down from His throne as to destroy His Word, for the Word is God. "The heavens and the earth shall pass away but my Word shall not pass away." In I Pet. 4:17. "For the time is come that judgment must begin at the house of God (God's people); and if it first begin at us, what shall be the end of them that obey not the gospel (Word) of God?"

In Heb. 4:12 we find this: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart."

A wonderful power to be exercised by a mere "Dead Letter," as God's enemies have called it.

Finally, in Rev. 14:6 John sees an angel flying in the midst of heaven, having the everlasting gospel (Word) to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people; saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come."

God's judgment began when that angel began to preach the everlasting gospel in Jerusalem. A. D. 33.

There the conflict began between the Word of God and Babylon, the false religion of the world. By and by another angel appears proclaiming the downfall of Babylon. The false religions that made the world drunk on the wine of her fornications, false teaching. Then another angel follows, saying with a loud voice, "If any man worship the beast (Babylon, false religion) and his image, and receive his mark in his forehead, or hand (believe his false teaching), the same shall drink of the wine of the wrath of God, which is poured out without mixture. . . and he shall be tormented with fire and brimstone. . . and the smoke of their torment ascendeth up forever and ever, and they have no rest, day nor night, who worship the beast and his image, and receive the mark of his name."

The world is full of false teachers (II Pet. 2:1-2-3), beware of them and hold fast to the Everlasting Word which is able to save your souls.

We know that there is great power in the
(Continued On Page Six.)

THE APOSTOLIC WAY

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IS BAPTIST BAPTISM SCRIPTURAL?

In order that we may determine the correct answer to this question we must first define "Baptist Baptism." A Baptist Baptism is the immersion of a person who believes he is saved before being immersed. While this is not the only point in which baptism as submitted to by Baptist usage differs from scriptural baptism, yet it is enough to make such a baptism unscriptural. Hence this is enough to determine a correct answer to our question.

But what is a scriptural baptism? Let the scripture answer. Here is the command: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts. 2:38, American Standard Version.)

To obey this command one must "be baptized" not only "in the name of Jesus Christ" but also "unto the remission of your sins."

But one who believes that he is saved before he is baptized, can not be baptized "unto the remission of your sins." He is commanded to "be baptized unto the remission of your sins;" but he can not do this, we see, so long as he believes he is saved before baptism. Hence if he is baptized while believing that he is saved before baptism, he does not obey the scriptural command. But on this point his baptism is Baptist. Hence "Baptist Baptism" is not scriptural.

As to the force of the Greek phrase rendered "unto the remission of your sins," Thayer says: "To obtain the forgiveness of sins." And with this the scholarship of the world agrees. And that this phrase modifies "be baptized" the Greek scholars are equally unanimous. Let me here say that Thayer's Lexicon is the standard for New Testament Greek. Hence we have it: Repent ye, and be baptized every one of you in the name of Jesus Christ to obtain the forgiveness of your sins. But no one obeys this command if at the time of his baptism he believes he already has the forgiveness of sins. One who believes he is saved before baptism is not baptized to obtain the forgiveness of his sins—of course not; hence he does not obey the gospel command. He obeys the commandment or doctrine of men (Col. 2:21-22), and such "perish."

H. C. HARPER.

A FRIEND A BROTHER.

The hand of death was laid upon another of our very dear friends, Sunday, September 16, when Dr. J. F. Baker departed from his fleshly house for the great beyond.

I had known Brother Baker for years; but even us there had grown a warm brotherly understanding that knit us together.

He made a hard fight for truth and earnestly opposed all innovations. His uncompromising fight brought him many enemies who loved the things of this world more than the truth of God. It also brought him many warm and lasting friendships.

Some of the enemies of truth that fought Brother Baker and drove him out of the meeting house he had worked so hard to build, came to strew flowers on his grave. Such men and women are not worthy of the association of Christians.

The loss of the counsel and encouragement of this dear friend and brother is another heavy blow to me. When I was away from home he always remembered me by name in his public prayers at the assembly. I felt that if Paul needed the prayers of the church, how much more a poor plodder like me, so I asked to be remembered, not only by the church here, but in other places. I purpose fighting for the truth of God regardless of what it costs me, but I realize the proneness of man to be influenced by the ways and doctrines of men. This makes me feel the need of the encouragement of the prayers of the Saints of God. This brother did not forget me.

R. F. DUCKWORTH.

EXPERIENCE NOT A DEPENDABLE GUIDE.

Experience is a servant, whose value depends upon her master. Led by spiritual wisdom, by progressive morality, her worth is beyond estimate. Led by diseased habits, she is a weapon of destruction.

What the world needs is more new light, reflecting the truths of science, guiding us to better faith, not light turned backward to the destructive superstitions that in practice have been so much stronger than the vision of the Nazarene.

The above statement of Norman Hapgood in Hearst's International deserves close scrutiny. Experience may be helpful, but cannot be relied upon as a dependable guide. Facts are often found to conflict with experience and past experience is rarely excepted at the present by the wisest of our tribe.

"Spiritual wisdom" of any value is to be found only in the revelation of God and Christ (Col. 2:3).

"The destructive superstitions that in practice" have swayed the minds of men are fast yielding to the "vision of the Nazarene."

As the light of God through Christ penetrates the mist of darkness (man's experience and superstitions) the grander will the great "vision" of Christ appear.

R. F. DUCKWORTH.

THE CHURCH NOT LABOR'S GUARDIAN.

Paul Blanshard, "a labor union official," seems to see only one side of church responsibility, and doesn't see that clearly if he is correctly quoted. The following is not sound reasoning: "Laborers believe," that means Mr. Blanshard believes, "that the church must fight those evils or be untrue to its trust." He then refers to "low wages" as one evil that demands the church's attention.

If we rely upon Christ to designate church responsibility we will not expect it as an institution to take sides in the "disputes between capital and labor." To do so is only driving toward union of "church and state," and surely the world has had enough of that kind of combination.

In the recent railroad strike there was an effort by both sides to use the church as a "scotch block" and in every case that came under our observation both sides showed a reckless disregard for the spiritual institution.

I have felt for a long time that labor was not getting a square deal, but that is my private opinion and I have no right or divine authority to try to force my private views upon the church. We give here a statement from Mr. Blanshard on why labor should have "a dollar an hour":

"We are often accused of being materialists because we fight for a dollar an hour. But what does a dollar an hour mean to us? It means decent teeth, good milk for the children, the best doctor when the baby comes, and an occasional suit of clothes. It means that the children have some chance of going to high school, but not to college; it means that once in two or three years we have a vacation. It means a few magazines and a victrola. It means forty-four dollars a week if we have an eight-hour day. It means that we may go to the poor-house when we are old if we get fired.

"These are the human things for which we fight in the labor movement; we fight for money because money means more abundant life. We fight a losing battle in the richest country in the world because we are worth less as the years go on. Our human machines run down and the employers pay nothing for junk."

If every member of the church should admit this statement to be true, it would not be right for the church, as an institution, to take up the fight. The Lord never measured justice by dollars and cents and the church has no right to do so. If someone like Mr. Ford should begin paying five dollars an hour, the church would have no right to object.

Let's keep the church out of economic, financial and political broils. It is not an institution for materialistic purposes.

R. F. DUCKWORTH.

"Then said Jehovah unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they walk in my law, or not." Ex. 16:4.

WOMEN DON'T ALWAYS HAVE RIGHT TO WHAT THEY WANT

By BEATRICE FAIRFAX.

"When I was fifteen I was left with an invalid mother and three younger brothers and sisters. For fifteen years I have worked to care for them and protect them. I sent them all through high school. I made a good home for them. Now all the children are well established in the world. Mother lives with my married sister, and the boys are traveling on the road and keep a little apartment which I run for them besides working at a job which pays me well. But I am thirty-two and look forty.

"I am lonely and long for some of the babying and petting I see other women get. Strangely enough I have two men interested in me. But from a conventional point of view neither of them is the right man for me. I could be happy with either. But this is the condition: One is my younger brother's friend. He is twenty-four and as handsome and carefree a youngster as you can imagine. The other is a man of about forty-five and is married to a butterfly with whom he has nothing in common.

"He lives in an apartment in town going home to the country place he maintains for week-ends only and then merely to see his little girl whom he adores. Both these men have declared their feelings for me. I can marry either as the married man will give up his wife and child for me. I know the world will condemn me in either case. But I feel I have a right to something. Now don't you agree with me that I have a right to what I can take?" writes Shirley D.

You have a right to what is YOURS. Further than that you cannot go and maintain your self-respect and happiness.

Have you a right to the youth of a boy eight years younger than you and care-free and boyish in contrast to your forced maturity? Have you a right to another woman's husband—to the father who may be the one good influence in the life of a young child?

Law, order, civilization and common decency are based on the principle of protecting society—of saving the gentle from the ruthless—of keeping the unprincipled from seizing what the weaker brethren may not know how to preserve from desperate attack.

I am not going to say more than a word of the brevity of happiness a woman is likely to find with a man much her junior. I am going to remind you of the probable lack of true character in a man who will woo one woman while married to another. We are discussing your "rights," not the penalty you might pay for making a rash decision now.

A woman of your character and courage is well fitted to make her own decisions.

Consider the principle at stake—and base your decision on that

Would you want to live in a world where pirates were supreme? Do you want to subscribe to the principle that anyone has a right to break and enter human lives any more than to break and enter other people's houses? Aren't you as much above grand larceny as ever you were above petty thievery in the desperate days when first you made a living for your dependents and proved yourself a woman of character and strength?

Can you justify yourself—or find happiness—by "taking" the love of either man?

The above clipping from the Fort Worth Record we believe to be worthy of space here. It seems to us that the principle herein expressed if urged, pressed, implanted into the public mind, would overcome much of our divorce scandal.

We want to emphasize the point that "a man who will woo one woman while married to another is not of true character." He is shallow, unstable, or unreliable and will be untrue to anyone when his selfishness can be served thereby.

R. F. DUCKWORTH.

THE APOSTOLIC WAY'S FUTURE.

No one beyond the immediate family was more deeply grieved by the death of Brother Clarence Teurman than the writer.

He was my closest personal friend. I never hesitated to go to him with any matter. In trying hours that come to men, in private as well as public life, he came to me for counsel, encouragement, sympathy and so far as my ability would go, I never failed him.

Now I am called upon to take up the work for which he gave his life. I shall bend myself to the task without reservation. I expect and will appreciate the help of all who loved Brother Teurman, and the cause for which he labored. We often discussed plans for the success of the paper; some of these plans are being put into operation; others are being carefully considered and will be used when it seems proper to do so.

The purposes for which The Apostolic Way was launched are thoroughly understood by me, and will be carefully observed in the conduct of the paper.

I will gladly hear and consider all suggestions, then, with the light before me, pursue that course which seems right and best for all concerned, keeping in mind the fact that the most careful of us do not always pursue the wisest policy. I will do my best to maintain and increase the paper's power for good.

R. F. DUCKWORTH.

REPORT.

My meeting with the brethren at Baton Rouge, La., was a great feast for me of spiritual things. The church there is building a house. A lot has been donated and the work is going forward. This congregation is the result, largely, of a debate held there last December between Elder Garner, a Missionary Baptist debater of much experience with what he called "the Campbellites," and Brother Duckworth.

This church numbers only a few yet—about sixteen—but they have a mind to work for the Lord. They are all laboring brethren—day laborers with the Standard Oil Company, and after supporting Brother Duckworth in the debate, and myself in a meeting last June, they are short of funds and will appreciate any assistance the brethren can send them. This is a good field for future work and we hope the brethren will respond liberally. I will vouch for the faithfulness of these brethren, and so will Brother Duckworth, I know. Send contributions to D. S. Crum, Rt. 4, Baton Rouge, La.

H. C. HARPER.

DID NOT FORGET GOD.

Eight of the members of the Church of Christ, worshipping on Velva Street, have just returned from a trip to the Rio Grande valley. We met with the Fitzhugh Avenue Church of Christ in Dallas the first Lord's Day-out, and we were favorably impressed with those brethren and sisters there. A Brother Tidwell led the services, and was followed by Brother Nesbit, and the services were conducted according to Apostolic teachings.

The next Lord's Day we were camped on the Gulf of Mexico, about thirty miles from Raymondville, and at 2 p. m. we assembled in one of our tents,—another brother having joined our company—and we sang some of the sweet songs found in the "New Gospel Songs," read a portion of God's word, and humbly knelt in prayer to our Heavenly Father and partook of the emblems of the body and blood of our Lord Jesus Christ. The next Lord's Day we were camped in Galveston, and as we had not learned where the Church of Christ met in that city, we worshipped near the beach, and all enjoyed the privilege of doing so in the midst of many campers, who were there mostly for worldly pleasure, and looked on our services, we think, with surprise.

Brethren, when you are away from your regular meeting place, and "two or three" of you are "gathered together," you may have an opportunity of "letting your lights shine" and thereby having a good influence upon others, as well as obeying and honoring your Master.

H. H. MONTGOMERY.

Shreveport, La.

E. M. ZERR ON SECT BAPTISM.

M. E. L. asks: "Does sect baptism put one into Christ? If so, are sects not right when they say there are Christians in all churches?"

Zerr replies: "What is sect baptism? If baptism of a believer when performed by a sect constitutes sect baptism, then something performed by a hypocrite of the Church of Christ is hypocrite baptism! When rebaptism hobbyists affirm validity of baptism depends on the administrator, we will be more ready to consider their notions with more seriousness. Jesus says, 'He that believeth and is baptized shall be saved.' Do you believe this?" (A. R., May 15, 1923.)

I answer: Yes; and Peter commanded believers to repent and be baptized in order to the remission of sins, in carrying out that commission of Jesus (Acts 2:38). Do you believe this? If you do, you know the "sects" do not obey this command. No man can, at the same time, believe that he is both saved and unsaved. And if he believes he is saved before baptism, he can not obey the command to repent and be baptized in order to the remission of sins, with that sectarian dogma in his heart. He just can not do it.

You just wait until those you stigmatize "rebaptism hobbyists" do teach that the administrator makes a baptism "sect baptism," before you try to conceal your cloven feet under such a garb. You know those you call "rebaptism hobbyists" have always regarded Campbell's baptism scriptural. Campbell obeyed implicitly the command of the Holy Spirit in his baptism, the sects do not.

W. G. Roberts says: "Listen, listen, ye 'Baptists!' baptism is a command. See Acts 10:47. But say you 'know him' BEFORE you are baptized; therefore you are liars, and 'the truth is not in you,' according to your own reasoning, sir." (A. R., October 19, 1920.)

Sommer says: "To baptize because of remission of sins is an unscriptural practice." (Harper's Review of Sommer.)

Franklin says: "If He required one man to be baptized in the name of Jesus Christ for the remission of sins, Acts 2:38, He required all to do the same." (S. and W. of B. F., p. 265.)

D. Lipscomb says: "But God works through His appointments; men through their inventions; hence Baptist practice converts men through devices, and is a conversion by men. Their course drives God out of the work. They have more faith in human dreams, visions, and imaginations than in the promises of God given by the Holy Spirit, sealed by the blood of Christ and confirmed by the oath of Jehovah. Baptist conversion is wholly of men." (Truth and Error, P. 64.)

Campbell says: "Belief of this testimony is what impels us into the water. Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we stagger not at the promises of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." (C. B., p. 521, emphasis mine.)

Now, "What is sect baptism," friend Zerr? If the sects do not have a "blasted" baptism, a conversion wholly of men, what is it?

H. C. HARPER.

LOOKING BACKWARD.

A few thousand of us, grim and gray from the snows of three score and ten winters, yet linger with slowing steps on the shores of Time, listening to the surf-beats of the waves of eternity which will soon bear us to the limitless beyond where our comrades have passed on before us.

From the Rio Grande to the Potomac, from the pines of Maine to the vineyards of California the roll of the drum and the blast of the bugle, summoned us to the slaughter pens on either side of the Mason Dixon line. Why the carnage of the ensanguined fields of battle? Why the hate, the malice, the venom, and the rancor that stirred our souls? Looking back over a half a hundred years I can make reply in two simple and familiar words: Politicians and Preachers.

We boys fought that war: but we boys did not make that war. We were young and mostly beardless. We were plastic clay in the hands of sterner men. We were of an age, not to reason, but to do as we were bid, and the politicians and the preachers bade us shoulder arms and kill each other.

The politicians said on one side "State Rights" must be maintained, on the other "the Union must be preserved," and the preachers on both sides echoed the cry. And where are they today? Gone to the great beyond; but they sleep in bloodless graves; while a half million bloody graves attest the honesty, the devotion, the sacrifice, the loyalty of the boys, who did not make the war, to their respective flags.

But the issues on which the war was fought were side issues, the real one being kept in the background, and that one was the negro.

The preachers on one side, labored under the hallucination that the negro was a white man with black skin, and therefore was entitled to all the rights of the white man; and the politicians echoed the cry. The preachers on the other side labored under the delusion that the negro was a beast of burden and had no rights the white man

was bound to respect, and the politicians echoed the cry.

Thus the flames of division and sectional hate were fanned by both sides until we boys were swept into the armies to butcher each other; while the negro, the real bone of contention, stood idly by, watching the struggle which was to settle his future, with a supreme stoicism which gave the lie to both parties. He was neither a white man with a black skin, nor a beast of burden with no rights.

And what did it all profit us who had to bear the brunt, the toil, and the hardship of those awful years? Nothing beyond the fact we learned that politicians and preachers when combined for a given purpose are the most wicked of men; binding heavy and grievous burdens upon the people, which they will not touch with one of their fingers. This is the rule, there are a few exceptions who become so deluded by their own fanaticisms that they attempt to practice what they preach.

We have been duped by their sophistries, led astray by their false reasoning, they have sown to the wind and reaped the whirlwind, and now the thing left for us to do is to part forever from the unholy combination, and to the best of our ability teach others to do so.

GEORGE DOUGLAS.

(Continued From Page Three.)

words of men, but the power of God's word brought the universe into existence. Let us tremble at the word of God, for it is written: "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at My word."

A. M. GEORGE.

Albany, Texas.

OBSERVATIONS.

A good lady, a member of the Christian church, said to me, "Brother Jones, don't you think the church is getting more and more sectarian?" She had observed it, and doubtless scores of others among them had also, but they have said nothing about it, because they think it is all right, and they are happy over it. We might observe something, too, by looking a little nearer home.

The Apostolic Way certainly fills a want, standing as it does opposed to sectarianism in all of its phases. As it is starting anew now is the time for all who are opposed to sectarianism and who are for apostolic order of things to rally to the support of the Apostolic Way.

J. R. JONES.

1304 N. Peak,
Dallas, Texas.

NEITHER FOR NOR AGAINST.

Whose servant is the preacher that will preach as W. A. Bently, did at Shepp, Texas, several years ago, and said at the close of this meeting that he had not shunned to declare the whole counsel of God in the meeting and had kept nothing back that was profitable to the brethren? Yet he kept back his Sunday school as I told him in the presence of my wife and Brother Loyd Allen. Yet he works with and encourages the Sunday school where they have it. When he says it is no part of God's counsel. I have just closed at the Flat, a mission meeting near the Mound where Brother Cleddie Wallas had just closed a good meeting, and the Brethren say he emphasized the all sufficiency of the word of God. That he must be against the Sunday school as he said nothing about it, but is now preaching at McGregor, where they have the Sunday school and individual communion cups and fellowshiping it all as he has been doing at Lometa where the Elders have absolutely refused to let any preacher preach in the house that opposes the Sunday school that he fails to preach at the Mound where they have no Sunday school. I also see that John W. Hedge has held a meeting at Roswell, New Mexico, as reported in the F. F. of June 26, for a Sunday school congregation and sent in 23 subscribers for the F. F. Yet he told the Brethren at Ruth, Texas that he opposed the Sunday school. So they employed him to hold their meeting, believing he would oppose the counsel of the devil. For that that is not God's counsel is certainly the devil's. Now these are good clean men as far as I know and good preachers, and how they or any other brethren can work deception on his brethren and expect to get to heaven is more than I can see. As for myself I want a man that will stand for word of God anywhere.

J. W. KELLY.

ATTEND BIBLE SCHOOL AND REMAIN FOR CHURCH.

What Did Your Presence at Church Do?

1. Discharged a duty you owe to God.
 2. Filled a vacant seat.
 3. Encouraged other people to believe the truth.
 4. Made the preaching easier.
 5. Weakened the powers of sin.
 6. Encouraged other people to attend church.
 7. Made it easier for YOU to go next time.
 8. Helped you resist temptation.
 9. Strengthened the effects of the service.
- What Did Your Absence From Church Do?
1. It caused God, Christ and the Holy Spirit to grieve.
 2. Caused you to think less of God's work.
 3. The soul in sin, who knew of your absence observed your disloyalty to God.
 4. Your neighbor saw that your love for Christ's cause was little.
 5. The preacher and others felt uneasy about you.
 6. The faithful members were discouraged.
 7. The congregation was smaller.
 8. You failed to feed your soul.
 9. You have less self-respect as a Christian.
 10. You were less prepared for a new week.

11. Your love and respect for God were made less.

12. Your soul was placed in danger, because you disobeyed the Law of God.
 "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more, as we see the day approaching."—Heb. 10:25.

A. H. CLARK, Church of Christ.
 H. H. STEPHENS, Baptist Church,
 MAL F. SMITH, Presbyterian Church,
 P. F. STANFORD, Methodist Church,
 E. O. DAACH, German Lutheran Church.

REMARKS.

It is said that "birds of a feather flock together." A. H. Clark is the salaried pastor of the Sunday School "Church of Christ" at Winters, Texas, and isn't he "a pretty bird" in his setting with the "other denominations"? Truly the "new digressives" are progressing farther and farther toward Rome.

These fellows may shout: "Stay for church—stay and hear the preaching!" as much as they please. The Sunday School fed crowd will leave—they have been fed or they think they have. Who cares for "the church," seeing "the Sunday School is the greatest institution of modern times"?

But why quote Heb. 10:25 "exhorting one another"? This scripture condemns the whole "pastor systems," as any reader of God's word can see here and in I Cor. 14:31.

And I will say to the Sunday School preachers of their Sunday Schools as Elijah said to prophets of Baal, "Cry aloud, for he is a god."

Yes, "Great is Diana of the Ephesians!" (Acts 19:28.) True, Diana brings "no small gain to the craftsmen"—the pastors of these churches. "And through covetousness shall they with feigned words make merchandise of you." (II Pet. 2:3.) Yes, and they make a good, fat living. And the people want it so, it seems, for the Apostle says: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned into fables." (II Tim. 4:3-4.)

H. C. HARPER.

THINGS IN BRIEF.

A corrupt heart dwarfs one's ability.

* * *

Human plans are limited to the present. Divine plans suffice for the present and provide for the future.

*

The mind of man seeks for things that please him. God seeks for things that are profitable to men.

* * *

A pure purpose brightens the mind, steadies the life, elevates the soul, and is a characteristic of Jehovah.

* * *

Man had the exalted privilege of eating of the tree of life, until he rendered himself unfit to enjoy that privilege.

God, after much patient mercy and perseverance, succeeded in getting a few men elevated to a mental state of acceptance of Christ.

* *

Europe is in turmoil because man is trying to direct its steps. Man does not understand what he wants, his selfishness blinds his needs.

God has pleasure in human interest; but no interest in human pleasure. God understands; man just thinks he (man) does. A divinely purified mind is of great value.

R. F. DUCKWORTH.

Des Moines, N. M., Sept. 9, 1923.

Dear Sir:

Just closed a good meeting at Malpie, N. M., with two baptisms and secured one subscription to the A. W.

Yours truly,

S. L. CANTWELL.

THE CLIO MEETING.

This meeting embraced the last Lord's Day in July and the first two in August. I was sick most of the time and was compelled to call a doctor, but we had a good meeting just the same.

Four were baptized and one man confessed his wrongs.

This was my second meeting with these good Christians and promised to be with them again next year.

Brother Miller Crockett will look out for the interests of the Apostolic Way.

Brethren who desire to use me this fall and winter will please write me soon.

J. A. BRADBURY.

Sweetwater, Texas.

"And thou shall show them the way wherein they must walk, and the work that they must do." Ex. 18:20.

"If ye walk in my statutes, and keep my commandments and do them." Lev. 26:3.

"He will teach us of his ways, and we will walk in his paths." Isa. 2:3.

"Shall two walk together, except they have agreed?" Amos. 3:3.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the faith, even so we also should walk in newness of life." Rom. 6:4.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

LOVE, UNITY AND HUMILITY.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others; let this mind be in you, which was also in Christ Jesus." Phil. 2:3-5. "For I have given an example, that ye should do as I have done to you." John 13:15. "For what glory is it, when ye are buffeted for your faults, ye shall take it patiently?" I Pet. 2:20. "He that saith he abideth in him ought himself also to walk even as he walked." I John 2:6. The above is the teaching of the Spirit, but when we take a survey of the churches today, what do we see? Parties, strife, vainglory, each party has his preacher to head his party. There is a Church of Christ not far from Gainesville where there is quite a strife going on over a young preacher whom the church employed last year as their pastor. It seems that they now want to turn him loose, but it looks as though it can't be done. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10). From this we learn that we worship God by serving him. No one can be a true worshipper of God who does not serve him. All service to God is worship. But there are two ways of worshiping, viz.: "In vain" (Matt. 15:9) and "in spirit and truth" (John 4:23). Some people worship the pastor; this is the fruit of the pastor system. The modern pastor system is a system of hirelings. This system Jesus condemns. John 10:12-13. This system is a system of strife and vainglory. There are more vain worshippers than true. But God does not accept vain worship; only true worship is acceptable. To worship in spirit and truth is to worship according to His word. It is good that there be no divisions among God's people, and that they stand together; their souls knit together as that of Jonathan and David, of one mind, and one voice, praising God, and having glory of Him. "Be ye all of one mind." Paul warns the Corinthian brethren that division and strife were evidences of carnality, and that they must cease to agitate divisive matters.

• And so long as they stood together for Christ, there could be no division, for Christ is not divided, and as long as they made Christ their leader, their all, they could stand as a unit, "strong in the Lord and in the power of his might." One serves God in teaching, but to serve God is to worship Him." Therefore, teaching the word of God is an act of worship, but we must worship in or according to truth. The word of God is truth. Therefore we must teach in accordance with the commands, and examples of God's word. I Cor. 14:23-40. To do this we will have union, peace and joy. We have not a single passage in the word of

God, for the hireling, Sunday school, woman teachers, or the individual cup. These things are the fruit that dangle from the carnal tree, and divide the church of the living God today. And to teach through such institutions is vain worship. True servants of the Father should be content to give him the "glory in the church" by Christ Jesus throughout all ages, world without end. Amen. Ephe. 3:21. Then brethren let us take Brother Paul's admonition as follows: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." II Cor. 6:1. "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12:15-16. "Let love be without hypocrisy. Abhor that which is evil, cleave to that which is good." Rom. 12:9.

H. C. PEARSON.

Gainesville, Texas.

RUCKER, TEXAS, MEETING.

I wish to report a meeting at Rucker, Texas, which began on Lord's Day August 4 and closed Sunday night, August 12.

The meeting was conducted by Brother Homer L. King of Lebanon, Mo. He is a plain and convincing speaker.

The results were beyond our expectations. Seven baptized and one restored.

The church at this place is edified and much encouraged. The prospect here is much brighter, but we realize that the goal is not yet won.

Brother King is loyal and true. Manifesting the spirit of Christ at all times. A logical and forcible speaker. He should be kept busy in the work. You will make no mistake in calling him for a meeting.

D. F. COGBURN.

BECOMING DISGUSTED.

We should never become disgusted in opposing an evil in or out of the church. We would have no Fight of Faith if there was no opposition. Opposition means war, war means to fight; and if we are in the right it means to conquer or suffer terrible results. When evils get into the Church the watchful Christian is supposed to oppose those who advocate such an evil, and not to become disgusted with the opposition set forth by either side. He is supposed to have wisdom enough to decide as to who is in the right or wrong, and then take side with the right.

Paul warned the brethren concerning some who should depart from the faith, and that there should be heresies among us. And when some begin to depart from the Faith they begin to advocate some heresy, and, if possible, draw as many after them as are disposed to follow them.

Paul and Barnabas had sharp contention, but we do not read of any becoming disgusted with Paul for his opposing a wrong in another brother. Paul withstood Peter face to face, because he was to blame; but no one became disgusted with Paul for his opposition to Peter.

It is not those who oppose an evil that God will reject, but those who start and advocate it. Moses opposed the golden calf which Aaron and the children of Israel made; but God did not hold Moses responsible for the trouble. Neither do we

read of any of the Israelites being disgusted with the procedure. Korah, Dathan and Abiram instigated rebellion in the camp of Israel by taking men of renown and leading opposition to Moses and Aaron, charging them with taking upon themselves too much. Moses opposed these men, and as a result all of them paid the penalty with their lives. Moses did the right thing in standing out against rebellion, and the Lord sanctioned his course; but the sin fell on those who started rebellion. No one seemed to be disgusted with this affair.

Achan's theft is another good example: when Achan stole the wedge of gold, the shekels of silver and the goodly garments, Joshua took him to task about it and Achan was honest enough to confess his guilt. His theft brought trouble within the camp and Joshua led opposition to it and another poor-unfortunate paid the penalty for his disobedience. Joshua was not punished neither were any of the Israelites disgusted at the affair.

Many years ago when the organ and societies were introduced, and when the Church was in grave danger of being rent asunder, many good brethren opposed these things which threatened the peace and harmony of the people of God, and were severely censured by those who advocated the cause of the trouble. Because these brethren opposed that something which shortly afterward rent the Church of Christ asunder, they were charged with being guilty of dividing the Church as were they who advocated them.

Opposition to the wrong is not what divides a people, but the persistent advocating of that something which is wrong and which continually agitates the trouble. We can only tell how God will deal with those who oppose an evil by how he dealt with those who applied the remedy in the past. We can only tell how God will deal with those who instigate rebellion in the camp of the saints now by comparing them to the ways which He dealt with them in the past.

Christians are fighting evils which are daily creeping into and dividing the Church, and why become disgusted with their efforts in trying to save the Church from internal ruin? We can say, with just as much sincerity, that the actions of Moses, Joshua and Paul, in their opposition to the evils brought about by evil men, were as disgusting as the opposition instigated by righteous men today against the evils creeping into the Church. It is all right to be disgusted with evil, but never under any circumstances, become disgusted with those who fight for the purity and oneness of the Church. Anything that will divide the Church, no matter what it is—whether instruments of music, societies, colleges or anything else—is an evil, and should be opposed by all true Christians. The Church is not divided over that which the Bible teaches, but over the induction of things which it does not teach. If all the preachers and teachers would "follow after the things which make for peace, and the things wherewith one may edify another," no division would have been in evidence today. Had all concerned fully observed the teaching of Paul, that "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21), no division would be in existence now. Although the Lord has blest flesh and makes it all right to eat it; yet, if meat will destroy him for whom Christ died, don't eat it! Had the Lord blest instruments of music, societies and colleges, and even gone so far as to permit the use of any or all of them, yet if the use of these cause a brother, for whom Christ died, to offend, don't use them. And if any insist on using such to the point of stirring up rebellion in the Church of Christ, please remember that those who drive the wedge are responsible for the splitting of the log, and not those who oppose their course.—M. J. Walters, Hillyard, Wash.

Clipping from Apostolic Review of July 24. I consider the above a wonderful piece of logic. Certainly it has struck at the very roots of things which have divided the body of Christ. Now a question: Who is driving the wedge? Namely the Sunday school that is dividing asunder the body of Christ will the Apostolic Review tell us.

R. F. D.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called." Psalms 4:1.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

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BECOMING A DENOMINATION.

As a religious people, we have persistently denied that we are a denomination. The Campbells, Stone, and others started a religious movement, called by them, the "Restoration" of New Testament Christianity. In appealing to the people, they argued convincingly that the Bible knows no such thing as denominations among Christ's followers. Upon this ground they asked honest believers in Christ to turn away from denominational inventions, to break down all sectarian barriers, to unite in one great body simply as Christians. To do this, logically called for a return in matters of faith and practice to the position of New Testament churches.

This to many appeared easy. The outstanding masks of sectarianism, viz party names, written articles of faith in addition to the Bible, peculiarities of organization and government, etc., could quite easily be discarded for the simpler terms and arrangements of the New Testament organization.

Of course, every inch of ground gained was stubbornly contested by the advocates of denominationalism. So we fought and so we won.

But there crept in among us from the denominations, men still holding their old ideas. Soon they began to sow among brethren seeds of discord, and later open division came. When the advocates of the old faith began to contend with these innovators, they were met with the cry "Down with debating, it is out of date. Let's be sweet-spirited, brotherly, kind-hearted. Let's do some really 'constructive' work. To do this, we must meet the world half way; for it is not so bad after all." Such fair speeches of course, appeal to the world and to the thoughtless church member. For a time, many stouthearted advocates of God's Truth continued to contend faithfully for the "old paths," and thousands of honest men and women rallied to the standard of the Lord.

What are we doing now? Go and listen to our preachers, especially in the larger centers, read our papers, and draw your own conclusions. Some of our leaders have contended for a denominational name, Christian Church. Some of the preachers by their public acts recognize as brethren unbaptized clergymen. Many of the churches permit (or authorize) the secular press to speak of their hired preachers as "Pastors." In the various regular religious meetings, many of them follow the order of denominational practice almost to the letter. Many of the members of these churches habitually speak

of "our denomination." Some of our best informed writers are decrying discussion of religious differences among us, saying "Away with criticism, down with objections, let's do something constructive."

If the thoughtful reader will consider carefully the words of some of these writers, he can read between the lines the expressions of Modernism, Evolution, etc. The basic idea is not "God's will expressed in the New Testament," but it is "Social and moral advancement of the race through progressive development." These preachers have given up the old idea of showing the world the simple New Testament way of salvation and service, and are substituting for it the modern denominational idea of gaining numbers, building fine meeting houses, having entertaining services, (from a worldly point of view), educating preachers to orate to the crowd, employing trained singers to tickle the fancy of the worldly minded, etc. And when I object to the practice of bringing so much of the world into the church, I am styled a chronic grumbler, an habitual critic, a sower of discord among brethren.

Well, I can't help it. I believe with all my soul that God and the Bible are true. I read in the signs of our times the sure prophecy of our fate as a people, as a nation, as a civilization. I believe the time is come when God's true prophets should echo the voice of a Jeremiah instead of seeking to palliate human departures from God by prophesying "smooth things" (1 Kings 22). The time-serving, self-seeking preacher who is trying to imitate the sects and be popular with the world, will have a fearful answer to give to God in the Last Day.

N. L. CLARK.

A LIVING SACRIFICE.

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

God, who said to man, whom he had created, "come, let us reason together," would never ask of us an unreasonable service.

When Jesus offered himself upon the cross as the last, supreme sacrifice for sin, the era of dead sacrifices passed away forever and since that time no such offering has been, or ever again will be, acceptable to God.

Nevertheless, not having spared his own son, it is clear that He has both reason and justice on His side in requiring of those who would receive the benefits of that sacrifice,

that they show their appreciation of the divine love which prompted both Father and Son, by offering any sacrifice that God in his wisdom may decree and from the above passage we are plainly told what kind of sacrifice that is—our living bodies.

Our living bodies crave ease, luxury, wealth, pleasure and the companionship of loved ones; if we do not freely and lovingly sacrifice any one or even all of these for the sake of him who gave all for us, we are unworthy of his love and our offering will be unacceptable to God.

It is well to look these things in the face now, for we will surely have them to meet when we stand at the judgment seat of Christ.

Some seem to realize what is meant by the above passage; many do not, and the awful consequences that will surely follow a disregard of it have moved me to write this article.

The body lusts after wealth and the luxuries it may purchase for itself or for those dear to it; to refuse this craving is to crucify the flesh as a living sacrifice.

The body craves honor and esteem from its fellows; if we renounce these for the sake of Christ, we do well, for our sacrifice will be repaid more than ten thousand fold by glory, honor and immortality in the world to come.

The body loves preeminence and I sometimes think that the sacrifice of our own preferences, even when those things we prefer have nothing to sustain them in the word of God, is the hardest sacrifice of all to make, for there seems to be a streak of Diotrophes in us all that causes us to love to have preeminence and many will make all kinds of sophistical arguments and the wildest misinterpretations of some of the plainest statements in the Bible rather than yield practices to which they have become endeared by long association; they are not willing to offer the lusts of their fleshly minds upon the altar of sacrifice.

I have no wish to judge any one, but plead with every reader of this article to judge himself. Are you refusing to offer your body as a living sacrifice in any of these ways? It is a solemn question and one that we must face in the judgment; then why not now? If we judge ourselves now, we will not be judged and found wanting in the great day of the Lord's righteous judgment when sacrifices can no longer be made or accepted.

We all know that there are individuals among us who could, of their own selves finance the Apostolic Way; enough of this

world's goods to amply support every faithful gospel preacher and keep him constantly at work in the great harvest of souls, enough of divine love to animate and fill the lives of all, until divisions would be impossible, yet the cause languishes, divisions are rife and souls are going, unchecked, to eternal torment, because so few are willing to offer up their bodies, a living sacrifice, holy and acceptable to God.

Reader, I know such articles as this are often read, laid aside and immediately forgotten, but let me ask you to spend a few minutes in self examination and then a few minutes in prayer before you lay your paper aside and dismiss the subject from your mind.

Lovingly yours in hope of eternal life,
G. A. TROTT.

WHAT CHARLIE NICHOL SAYS.

(F. F. Please Copy).

The following statement is from the Nichol's pocket Bible Enc. (Improved). On page 113 he says: "Christ did not authorize the use of instrumental music in the work and worship of the Church of Christ and we must not make additions to his teachings." (Black Face mine).

From this we learn that to add anything to the work of the church is as much an addition to the teachings of Christ, as to add to his worship. If the Sunday school is a work of the church as most of them claim, and not a part of the worship, it is as much an addition to add any help in it as to add any help to the worship of singing. The instrument is a help to singing added by human authority, and literature, women teachers and division into classes are a help to teaching by human authority. You may say the instrument does not help the singing. Yes, I may say the literature and classes do not help the teaching. Now we are even, so let's maintain both, or drop both, and that for the same reasons.

On page 114, he says: "Playing on an instrument is not commanded, and we cannot, therefore, do it by his authority—in his name—and when one uses it in the worship and work of the church of Christ, he breaks the commandment of the Lord—he sins."

Teaching by dividing into classes with women teachers is not commanded and we cannot, therefore, do it by his authority—in his name—and when one uses them in the worship and work of the church of Christ, he breaks the commandment of the Lord—he sins. Don't forget that the class work is called a work of the church, and Nichol is talking about both, "work" and "worship." No wonder you cannot get a debate out of him on this question. His little book will have to be not only "improved, but revised."

Again on page 114. "Since the work of

God does not authorize the use of instrumental music in the work and worship of the church of Christ, and faith comes by hearing the word of God, it follows that the use of instrumental music in the Church of Christ, cannot be "of faith;" and since that which is not of faith is sin, its use is sinful."

Since the word of God does not authorize the use of uninspired literature and divisions into classes in the work and worship of the church of Christ, and faith comes by hearing the word of God, it follows that the use of said literature and classes in the church of Christ cannot be 'of faith,' and since that which is not of faith is sin, its use is sinful. Nichol cannot fight the Digressives on instrumental music without giving us a club to maul him with.

Again on page 114. "The apostles were not guided to use instruments of music in the work and worship of the church of Christ. Since they were guided into 'all truth,' and were not guided to use instrumental music in the work and worship of the Church of Christ, it must follow that such practice does not belong to the system of truth delivered by Christ, and into which the Holy Spirit guided the apostles."

The apostles were not guided to divide their assemblies into classes to be taught, nor to appoint women teachers, and use uninspired literature in the work and worship of the church of Christ. Since they were guided into "all truth," and were not guided to use classes, women teachers and literature, in the work and worship of the church of Christ, it must follow that such practice does not belong to the system of truth delivered by Christ, and into which the Holy Spirit guided the apostles."

Again on page 115. "To abide in, is to remain in, continue in. To abide in the doctrine of Christ is to remain in, continue in his doctrine. He who uses instrumental music in the work and worship of the church of Christ does not 'abide' in the doctrine of Christ—he goes beyond that which is written, beyond that which is authorized by Christ. Such people have not God—they rebel against God."

With the thought still in mind that the Sunday school is said to be a work of the church we will proceed to paraphrase the above.

He who uses uninspired literature, classes and women teachers in the work and worship of the church of Christ does not "abide" in the doctrine of Christ—he goes beyond that which is written—beyond that which is authorized by Christ. Such people have not God—they rebel against God.

Lastly, we will give page 120. "The Holy spirit (after Christ went to heaven) revealed the 'perfect law of liberty.' In this 'perfect law' we are taught the perfect, the 'true worship.' Anything to be perfect must have all its parts. The apostles did not use in-

strumental music in the worship, but they had 'the true worship.' Instrumental music is not necessary to 'true worship'; indeed it was a long time after the death of the last apostle before the 'true worship' was corrupted by the introduction of instrumental music into the worship."

The Holy spirit revealed the perfect law of liberty, with all its parts. The apostles did not use the uninspired literature, classes, etc., but they had the true worship. Uninspired literature, classes, etc., are not necessary to true worship; indeed it was a long time after the death of the last apostle before the true worship was corrupted by the introduction of uninspired literature, classes and women teachers into the work and worship of the church of Christ.

If I write a book that is so diametrically opposed to my practice, I will change my practice or the book one or the other. We would like to see Nichol straighten this up if he does not think it will be giving the truth too much notoriety.

J. N. COWAN,
Robstown, Texas.

THE LORD'S SUPPER.

Brother Teurman, there is a teacher here that says the right time to take the Lord's Supper is on Saturday night. What do you say about that?

Yours truly,
S. W. BROWN and H. D. MESSER.

The right time for partaking of the Lord's Supper is the time it was eaten in the days of the apostles, while the church was under their direct instruction. That was on the first day of the week, commonly called Sunday, as recorded in Acts 20:7.

G. A. T.

ARE WE WRONG?

In the Apostolic Way of July 1, appears an article written by our beloved Brother Trott, entitled "Preach the Word." In this article as in all of his letters he has many good things for us. However I notice a few statements that I am very much concerned about. Brother Trott says "Preach the Word" and be extremely careful not to make your sermon a vehicle for the expression of your opinions or inferences based upon the word. It is because I desire to obey the injunction of the Apostle Paul that I never preach on the tobacco habit, voting, and affiliation with lodges, etc.

I regard Brother Trott as one of the ablest preachers in the church and I feel very little in saying a word about his wonderful articles which we so much appreciate. Yet I am constrained to say a few things, for if Brother Trott is right in not preaching on the things he mentions, myself with a great many others are sinning every time

we preach and denounce such practices. God knows if I am wrong and I am sorry of it, and will repent when shown to be wrong.

Some one may say oh, it is the hit dog that howls. This is true and especially in this case. I have denounced with all my soul all these things that Brother Trott says he does not preach about. I don't care for being hit if I am wrong I need hitting. So if Brother Trott is right and we are wrong we ought to thank him for hitting us.

When I denounce the habit of using tobacco I think I am in perfect harmony with God's word. Is it right to injure our bodies? See 1 Cor. 3:17; 6:20. I am sure I am safe in saying that five out of every ten who use tobacco injure their bodies. Is it right to be filthy? 2 Cor. 7:1; James 1:21. At least two-thirds of those who use tobacco are filthy with it. Is it right to waste God's money? Isaiah 55:2; Eph. 4:28.

Is it right to have to have inordinate affections? See Col. 3:5. Inordinate means excessive. Nine out of every ten who use tobacco use it excessively. Is it right to set a bad example before others? Christians are to be as an example to the believers. Titus 2:7. All fathers and mothers would rather their sons and daughters would not use tobacco. Is it right to set the example by using it?

Christians are not to be "entangled with the affairs of this life." 2 Tim. 2:4. Most every brother who affiliates with lodges is to a great extent entangled with the affairs of this life. Also those who vote and hold offices. Other scriptures could be introduced to show that it is wrong to indulge in such worldliness, but just one more will be all I wish to use. In 2 Cor. 6:14, Paul says "be ye not unequally yoked together with unbelievers." How can we apply this scripture if we say this does not prohibit our intimate affiliation with the world in such things?

I believe we should preach the word and nothing more. Yet I do not understand that every evil practice is mentioned in just so many words.

When Paul had given a great list of things called the works of the flesh he then said and such like. Gal. 5:17-20. We are to be the judge as to whether a thing is classed with the things mentioned or not. Peter says, "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. To speak as the oracles of God is to speak in harmony with its teachings. The word as is a simile, which means a comparison. If our preaching does not compare with the oracles of God, we are not obeying this injunction, "Speak as the oracles of God."

If we are not to mention anything but that which is mentioned in the scriptures, in so many words, we could not mention or denounce Sunday schools, sprinkling infants, going to picture shows, dancing, playing

cards, using instrumental music in worship, etc. Certainly all such things can be seen to be in the class that Paul mentions in his letters. They are "such like."

If we are not to preach against anything except what is mentioned in so many words and named, what about the Apostles expression "And such like?" And again where he is instructing Timothy, "And if there be any other thing that is contrary to sound doctrine." 1 Tim. 1:10. If I am wrong brethren I want to know it. Again I say if I am wrong I want to know it and I want all others to know it, also. For I am honest in denouncing all such things and I think I am doing right in so doing. Brethren if we are doing wrong, we all should rejoice to know whether we are wrong.

This is written in much love for the truth, and for our dear Brother Trott.

D. J. WHITTEN.

REPLY.

I am glad Brother Whitten has given me the opportunity to express myself more fully on the above subject, for I have the very highest regard for him, as one who desires the whole truth and nothing more or less. I wish to say that I do not belong to any lodges, nor am I interested in politics; neither have I any defense to make for the tobacco habit, which I would advise every one to avoid contracting, but still insist that these are not things that come under the head of preaching the word. I have known brethren who would not keep their noses clean, and still others who failed to cleanse themselves as they should after engaging in necessary, but filthy work, yet I would not select these things for subjects in preaching, or even refer to them, though they are filthy in a sense. I find this word filthiness used in 2 Cor. 7:1; Eph. 5:4; Jas. 1:21 and Rev. 17:4 and in every instance, the context forces us to the conclusion that reference is made to moral filth and not to any physical habit which does not have its origin in immorality.

I care not how pure a man's intentions may be, or how beneficial the end he seeks to obtain, he sins when he misapplies the word of God to sustain his contention.

As to the lodges and voting, they do not come, as a usual thing, under the head of "revelry and such like" and as nothing similar to them is mentioned in the scriptures, preaching on them is not preaching the word. They are, whether right or wrong, simply our opinions and not subjects for preaching the gospel to the world.

The Sunday school is in a different class, for while it is not mentioned by name, it is excluded by the "word" which tells us how the teaching in the assembly is to be done and in preaching against that which contradicts the "word" we are preaching the word from a negative standpoint.

It is edifying to the body of Christ to express our opinions, as formed or deduced from the "word" and when the church meets for worship and self-edification is the time to talk on these things.

The edification of the body and preaching the gospel are two separate and distinct things and what is permissible in the one is not necessarily so in the other.

I hope the preaching brethren will study to show themselves approved unto God, rightly dividing the word of truth.

Lovingly,
G. A. TROTT.

NOTES.

We have a letter from Brother Harper in which he states that he would like to preach all the time, but has to teach school a part of the time for his support.

He purposes being in the field again next summer. Brother Harper preaches a great deal at Mission Points. This more than consumes his support at other places.

* * *

We just can't help smiling (and we don't try) when we get a list of subs. When we get a club of ten or more we laugh out loud. Have you made us laugh? If not, try it; if you have, try-it again.

* * *

We make no reduction on subscriptions; it costs more than one dollar to get each subscriber the paper for one year and to reduce the price would increase the demand for donations.

We have promised to be with the brethren in two meetings in Louisiana, but we have not been able to reach them, though they promised to support us well for the time spent with them and our family needs the support. We have had to put off the meeting at Farmers Branch for the second time and the brethren at Locus are still looking for us. All this work was promised before the getting out of the paper was placed in our hands. We thank the brethren for their patience and we will reach them at the earliest possible moment.

* * *

We need some short articles (lots of them) well written. What do you think of the "religious world"? Some real thinking, told in a straight forward way, would make good reading. We will try not to publish many long articles in any one issue.

* * *

We cannot afford to keep books with our readers, so please do not ask us for credit. The paper is cash in advance, one dollar the year. What it costs over the dollar is supplied by donations.

* * *

Brother W. G. Tucker's little girl wrote that he had had the misfortune of getting his arm hurt. Sorry to learn of as good a preacher as W. G. T. being out of the work for even ten days. R. F. DUCKWORTH.

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ARE BAPTIST PREACHERS HONEST?

Baptist preachers repudiate the Bible way, their own scholars being the judges.

Orchard, Vol. 1, p. 65. "In apostolic days a simple expression of faith was required of each candidate, Acts 8:37."

Hackett, Acts 2:38. "In order to the forgiveness of sins, we connect naturally with both the preceding verbs. The clause states the motive or object which should induce them to repent and be baptized."

Hackett, Acts 22:16. "And wash away thy sins. This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to 'for the remission of sins' in 22:38—that is, submit to the rite in order to be forgiven." (Commentary on Acts pp. 54 and 276.)

Williams, C. B. "In the New Testament times men and women showed their hearty acceptance of the conditions of salvation by being baptized and thus lining up with the despised Nazarene and His followers. Do we not in the twentieth century need to return to this New Testament method of expressing repentance and confessing Christ instead of having so much confession by hand shaking, signing cards, or coming to the front seat, and counting all their expressions as conversions? The fish should not be counted until you string him. The professed believer is not strung until he is baptized and thus proves his loyalty to Christ." (In Baptist Standard.)

Willmarth, J. W. "The Apostles taught by inspiration, being infallibly 'guided into all truth,' and miracles attested their authority to speak for God. If men accepted the new Gospel at all, there was no room for error or mistake as to what was required in order to discipleship. Thus no question existed, or could exist among Christians, as to Baptism—its form, subjects, design or divine authority. The catechumenical system was yet unknown. 'Anxious seats,' 'rising for prayers,' and all modern 'revivalistic' methods, good and bad, were unheard of. The Gospel was preached as a practical thing—a divine message to be at once obeyed. Those who received it were made the subject of no spiritual diagnosis; but their profession of faith in the Lord Jesus was

accepted, and they were immediately baptized. By that act the convert crossed the gulf which separated the Church from Jews and Pagans; and rendered himself liable to persecution, perhaps, to death. Everything was in solemn earnest; sensationalism and fanaticism were not yet introduced, and hypocrisy was rare." (Baptist Quarterly, July 1877.)

Kendrick, "Now look at the command ordaining baptism. It is found in two places: the one, 'Go disciple all nations, baptizing them,' etc.; the other 'Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved.' Now, subject these two passages to a close scrutiny and careful interpretation. Can we draw from them any other conclusion than that our Lord coupled discipling and believing with baptism, in a particular and extraordinary way? that in his purpose and command, faith and baptism are inseparably conjoined as two mutually complementary parts of a complex act, by which a person becomes his professed disciple? that the one is the internal and spiritual, the other the external and formal introduction of their subject into the recognized Christian life? that they are thus conjoined in a union which no one can rightfully sever by interposing between them any properly ritualistic act? If baptism does not, in the command of our Lord, stand in immediate and indissoluble conjunction with the act of faith, so as to unite with it in constituting a person a professed disciple of Christ and initiating his Christian course, where, I pray, does it stand, and what function and significance does our Lord's command give it?" (The Mighty Workers, Int. S. S. Commentary.)

Willmarth, J. W. "If these are facts, and that they are is obvious, the Scriptures do teach that Baptism is a part of what is meant by 'obedience of the Gospel,' Rom. 1:5; Rom. 10:16; Rom. 15:18; 2 Thes. 1:8; 1 Peter 4:17; Heb. 5:9, which has the promise of Remission of sins and of Eternal life." (Ib. p. 312.)

Now who was Hackett? "He was one of the greatest scholars the Baptist Church has produced." And Dr. Williams is, perhaps, the best scholar the Baptists have in the South. Dr. Kendrick was a member of the American committee that gave us the Bible Union translation; and Willmarth wrote the Baptist Quarterly and held numerous positions of trust and honor among the Baptists for years. (See Baptist Encyclopedia.) Orchard is the famous church historian.

In fact when it comes to scholarship there is unanimity. Hence Armitage, who was President of the American Bible Union, says: "Peter offers them salvation through the blood of Jesus for the sin of shedding it, and urges them to leave the wicked hierarchy, and enter the new kingdom of faith

and baptism." (History of the Baptists, p. 73.)

Now, contrast with all this the baptism—because-of-remission trickery of the Baptist pulpit by which they prove (?) to the people the theory of salvation before baptism. And on this jugglery Willmarth well remarks as follows: "The meaning of eis in Matt. 26:28, beyond question is in order to. Christ shed his blood in order to the remission of the sins of others—the many! What but in order to can it possibly mean here?" (Acts 2:38).

In order to the remission of sins—their own sins? In answer to earnest inquiry Peter points out a course of action which will tend toward, and result in, the forgiveness which they desire; he directs them to take that course for that purpose. He assures them of other blessing besides remission, if they obey; and ye shall receive the gift of the Holy Ghost (vs. 38). He encourages them to obedience by precious promises (vs. 39), and solemnly warns them of the peril of disobedience (vs. 40). Three thousand gladly received his word, were baptized, were added to the church, and rejoiced in the assurance of forgiveness and the hope of eternal life. Everything unites to render a mistake as to the force of eis almost impossible. Everything compels us to assign to it its obvious, natural, distinctive meaning, as used to denote the purpose of action. It here (Acts 2:38) marks the purpose for which, the object in order to which, the inquirers of Pentecost were to repent, and be baptized.

"In this view we are supported by Dr. Hackett, in his unrivaled Commentary on the Acts. He translates the phrase in question, in order to the forgiveness of sins. He refers to Matt. 26:28 (Blood shed for remission) and also to Luke 3:3 (baptism of repentance for (eis) remission) as passages illustrating the meaning and construction here. He adds: 'We connect naturally—the words for remission of sins—with both the preceding verbs (repent and be baptized). This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, and not one part of it to the exclusion of the other.' He mentions no other interpretation as possible.

"Dr. Hackett's interpretation was nothing new among Baptists. Dr. Henry J. Ripley, a very cautious and conservative commentator, gave a similar explanation of the passage in his 'Notes on the Acts.' But his remarks are too extended and diffuse to be quoted here. Alford translates 'for the remission of sins,' and Noyes 'for forgiveness of sins.' Of course 'for' means, in such connection, in order to. The Bible Union Version, representing the scholarship of Drs. Conant, Hackett, Kendrick, etc., ren-

(CONTINUED ON PAGE SIX.)

THE BIBLE.

"The Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

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"It should fill the memory, rule the heart and guide the feet.

"It is given you in life, and will be open at judgment.

"It involves the highest responsibility, and rewards the faithful.

"Read it slowly, frequently, prayerfully."

H. B. SMITH.

POVERTY IS THE CHIEF CAUSE OF CRIME (?).

Life-long poverty, such as falls to the lot of many thousands of unorganized workers, is responsible for most crime, in the opinion of Judge Louis D. Gibbs, County Judge of the Bronx, New York. Judge Gibbs has handled more than ten thousand criminal cases in the last nine years. He has been one of the chief judicial advocates of the parole system.

"The first thing that impresses you when you come to administer the criminal law," Judge Gibbs said in a recent interview, "is the fact that most of the men who pass before you have been poor. Economics figure so extensively in the actual motives of so many crimes and the histories of so many criminals that one must soon come to count it as the principal factor of the problem.

"I do not mean to say by this that immediate need ordinarily causes a man to steal. This is too well understood, and too apparent. What I mean is that life-long poverty has usually perverted to criminal pursuits the men who come before the bench to answer for major and minor offenses.

"This cuts much deeper than ordinary vision sees. Most of the mental cripples who commit crimes because they are slightly deranged, unable to control themselves, and thus, in a higher sense, irresponsible, are also victims of poverty. Either they have not been properly treated—medically or surgically—in their childhood, or the poverty and stress of their parents has brought them into the world handicapped by bad heredity."

We take the above from the Texas Carpenter (a labor journal). The caption is theirs except the interrogation.

Here again we find man blundering in his effort to defend our human frailties, and to the casual reader it seems that Judge Gibbs has made out his case. If we rely on the experiences of men only, for guidance, we too might accept the same conclusion. At it is, however, we have something higher than man or man's experience to guide us. Just a glimpse, at this guide, is enough to convince the careful student.

"Crime" is "any violation of law." Hence, he who violates law, human or Divine, is a criminal.

Adam and Eve were guilty of "crime," but not because they were poor. They had everything except a certain knowledge. King Saul was rich and very powerful. Yet he sinned (became a criminal). David obeyed the law of God in his poverty, but when he became rich and the powerful king of Israel, he committed a "crime" for which he lamented to the end of his life. Jesus Christ, while in the flesh, was poor, raised by poor parents, "did not have where to lay his head." Yet, he lived without committing a "crime." Paul, while in plenty, violated the law, but when poor and persecuted he kept the law. This array of evidence could be multiplied many times in both Divine and human history.

A FEW MORE DEBATES IN PROSPECT.

The debate with Mr. R. L. Brooks, the Universalist, has been postponed until Nov. 27th, and will be held at Hylton, Nolan County, Texas. Will meet Lee P. Mansfield at Maud, Okla., Dec. 9th, if the Sunday school does not do like they did with Lawrence at Ottoboro, call him off just before the debate.

Prospects are looking good for a debate with Joe S. Warlick at Eder. Think I will have an announcement of that before long. Tant's blow about some one meeting him at Thornton, Texas, in a four-day debate to help start his meeting was all a bluff. I have reliable information from there stating that they will not have Tant to represent them there in debate. Tant says he has about decided to quit fooling with me.

Meeting at Abilene was a grand success. Twelve baptisms and eighteen restored or identified themselves with the true church. Most of the eighteen were from the Sunday school congregations.

Had good meeting at Bunger and near Shawnee, Okla. Am home for a few days to rest while I hold a meeting at Odem, Texas, fourteen miles from home.

Have received the first issue of the A. W. from its new home and am delighted with it. Let's all give the paper a mighty push and send it on its mission of spreading the principles of the true worship of God.

Your brother in Christ,

J. N. COWAN.

Robstown, Texas.

PREACHERS PLEASE READ.

There has been a demand for a list of preachers who oppose the dividing of an assembly into classes for the purpose of teaching the Bible and who oppose having women teach in an assembly.

A number of preachers have written me giving their positions and I have put their names on the list, but there are a number who I know to be opposed to such unscriptural practices that have not written me and it is my purpose not to place anyone's name on this list unless they write me directly stating their position.

We want to print this list not later than January 1st, next. So all preachers desiring to have their names and addresses on this list should write me at once unless they have already done so.

It is not enough for me to know your position; I must have a letter from you stating your position.

Preachers who have already written me in regard to this matter need not write again unless they have changed their position or address, in either case they should write me at once.

R. F. DUCKWORTH.

Dallas, Texas.

Then, surely, we should look deeper for the cause of "crime" and when we have found its cause, we will there find the cause of most of our poverty.

Misguided selfishness is the root of all our human ills. It disables our finer qualities to the same degree that it possesses us.

The man who had rather suffer disappointment, pain, or death, than violate the laws of God, does not become a member of "our criminal class" in either Divine or civil court.

R. F. D.

READ GOD'S HISTORY OF MAN.

Ninety per cent, if not more, of organized labor's troubles are caused by internal dissension, by inexperienced leaders, and by dreamers who want to see their dreams tried out, not caring enough about labor to study its history; for if that is done they would find few changes advocated today that had not been tried out and found wanting. What organized labor needs most of all is to train people to represent them—as the business men do.—Fort Worth Union Banner.

The same thing is true of the churches—"inexperienced leaders and dreamers who want to see their dreams tried." The history of God's dealings with the human family, if read, would show the foolishness of their plans. But they care so little for the church that they go on demanding their schemes to the division of churches and the destruction of themselves.

R. F. D.

(CONTINUED FROM PAGE FOUR)

ders 'unto remission of sins,' which can mean nothing else than in order to. De Wette: 'unto or for forgiveness of sins.' Lange: 'Peter's demand, therefore, embraces a change of mind and faith in addition to the outward Baptism. The Apostle promises to those who repent and receive baptism (1) the remission of sins, (2) the gift of the Holy Ghost. David Thomas: 'He directs them to the course of conduct essential to the attainment of those blessings . hence he directs them to repent and be baptized.' Meyer: Eis indicates the object of the baptism, which is the remission of the guilt incurred by sin in the state preceding repentance. Compare Acts 22:16. 'Olshausen: 'With this repentance Baptism is then connected, which necessarily presupposes Faith, because it requires an acknowledgement of Christ as Messiah; and Baptism is accompanied with the remission of sins, as a result.'

"But here (Acts 2:38), as in Matt. 26:28, eis does not determine in what sense or upon what principle the action or actions named procure or secure Remission. It only shows that such action or actions were performed or commanded in order to, for the purpose of reaching the desired result, namely, Remission of sins.

'That this is the obvious and natural meaning we think no scholar will question. That the best authorities concur in holding that it actually is the meaning, is also true as far as we have been able to consult them.

"But (Now see the jugglery pointed out—H. C. H.) there is an explanation of eis in this passage (Acts 2:38), current in oral and newspaper polemics, which it is necessary to notice. Connected with the idea of symbolizing Remission or with the shadowy conception of an 'immersion into a profession of remission,' it makes eis here equivalent to on account of, and represents Peter as meaning: Be baptized (not in order to, but) on account of remission of sins. That is, because your sins have been remitted. 'Baptized into a profession of,' if it has any real meaning, must be equivalent to 'baptized in order to profess,' etc., which would here be equivalent to 'baptized on account of a (past) remission.' 'Baptized into the fact of remission,' an equally cloudy rendering, must mean 'Baptized so that remission may become a fact,' i. e., in order to remission. So 'baptized into a state or sphere of Remission' can mean nothing but 'baptized so as to have the remission of sins.' We are not baptized into anything, literally, except water. There are but two interpretations of this phrase—in order to, etc., and on account of, etc., for which last there is no authority. To this view there are insuperable objections."

Still from the Baptist pulpit and newspaper press is constantly poured forth the

jargon of baptism "on account of" remission of sins, for which "there is no authority," and to which "there are insuperable objections."

In my next I shall let this Baptist Willmarth present the objections to "on account of," and give anyone a chance to answer them.

H. C. HARPER.

HARVEY JONES MARKING TIME.

By H. C. HARPER.

Harvey W. Jones, the Review's advocate of sect baptism, has made an attempt to meet my criticism of his effort in the Review of January 16; but he simply marks time—he gets no farther ahead. He is at his row's end—he has run out of soap, it seems.

He says: "Jones never used a single word to advocate sect baptism." And he pleads "injured innocent"—says I misrepresented him. But, as I have pointed out, in answering the question, Would you receive a Baptist without rebaptizing him? Jones says, "Yes." But maybe Jones, in his innocence, does not know what "sect baptism" is. Well, let me here tell him that Baptists have a "sect baptism"—a baptism unauthorized by the Bible. God nowhere authorizes the baptism of a man "who declares that he is already saved." Now get that and keep it in your innocent head.

And he pleads that "Jones is not 'the Review's advocate.'"

But as a matter of truth he now holds that place on the baptism question—all are silent—Sommer, Roberts, Timmons, etc.—all but Jones.

He says: "Jones never admits that God requires men to be baptized for the remission of sins, as Harper twists it."

But Harper showed that Jones admits that God requires men to be baptized for the remission of sins—without any twist to it whatever.

Jones said: "G. H. P. Showalter, editor of Firm Foundation seems to think God requires man to be baptized in Christ's name 'for the remission of sins,' in the sense that man must have remission of sins in view when immersed, to make the act valid." Here Jones does admit it.

And I said: "Jones admits that God requires man to be baptized 'for the remission of sins.' This requirement, then, is man's part, and God requires it of man. Then if man is not baptized 'for the remission of sins,' he does not obey this requirement or command of God. There is no escape from this conclusion. Now let Jones tell us how a man can be baptized 'for the remission of sins' and yet not have 'remission of sins' in view when baptized?"

Has Jones done this? He has not. He tells us now that "Jones never admits that

God requires men to be baptized for the remission of sins, as Harper twists it." But all can see that Harper never twisted it at all. And all can see that Jones here again admits that "God requires man to be baptized for the remission of sins." And all can see that Jones is stuck—he can not go on—just marking time.

He tel's us that "H. C. Harper, in his little semi-monthly paper called 'The Apostolic Way,' tries to help C. H. P. Showalter out on the re-baptism hobby!"

Well, no: Harper has simply shown how Jones has tied himself hand and foot, so that he can not free himself without dropping his "sect-baptism" foolishness. That's all.

Jones gets no relief from his "remission of sins" is God's work, a promise. It is "for the remission of sins," an adverbial phrase of purpose—the purpose of the one to be baptized—that he must grapple with; and this leaves him stranded on a lifeless shore with his sect-baptism theory. And Peter's "through his name every one that believeth on Him shall receive remission of sins," which he quotes, avails him nothing for his heresy of sect-baptism; for this includes "be baptized for the remission of sins," which is done "through his name." (Acts 2:38.) But one can not be baptized "through his name" if he believes he "is already pardoned." Such an act is wholly of man. And just as surely as it is necessary for a man to be baptized "in the name of Jesus Christ" (and Jones admits that it is)—Acts 10:48—just that evident it is that it is necessary to be baptized "for the remission of sins"—Peter commanded both. (Acts 2:38.) There is nothing to "harmonize" here. But Jones's theory is out of joint with the truth; he accepts the one; but rejects the other—just to support "sect-baptism."

But, says Jones: "Harper and all re-baptists hang their whole hobby on the word 'for' in King James Version, when 'unto' or 'into' is far better translation." This is not true; the scholarship of the world is against it. But any one of these will spoil Jones' sect-baptism theory; for no man can obey the command to be baptized unto or into the remission of sins when he declares and believes that he is saved before baptism. And as a matter of truth any Greek scholar will tell you that the phrase translated "for the remission of sins" is telic, a phrase of purpose—the purpose of the one obeying this command. And the King James version is not alone in using "for." The Berry Interlinear uses "for." The Emphatic Diaglott uses "for." The Modern Speech uses "for." The translation by Moffatt uses "for." The Syriac uses "for." And Thayer, the standard authority on New Testament Greek, clearly indicates that the phrase "for the remission of sins," in the Greek is telic by the rendering he gives; namely, "to obtain the forgiveness of sins."

The Living Oracles and other translations use "in order to" as a rendering of eis here, thus clearly showing the telic nature of the phrase, as it is in the Greek.

As to "unto," used in the Baptist Bible Union and in the Revised Version, Thayer says: "Unto the remission of your sins (the eis expressing the end aimed at and secured by 'repentance and baptism' just previously enjoined)." (H. B. on Baptism). And Harper, who was one of the best Greek scholars in America, says: "'unto' i. e. 'in order to secure.' The preposition indicates that remission of sins is the end to be aimed at in the actions expressed by the predicates repent and be baptized. The phrase is telic." (Ib.)

The French Bible has it: "in order to obtain," and these are sustained by the scholarship of the world. And Jones and Sommer may quack around as they please with the sects, but they must keep off the eis, or break through; it will not hold them with their heresy.

Jones says: "On Acts 2:38, Harper quotes McClintock and Strong's Cyclopaedia, Thayer, Wm. R. Harper, Weincr, Franklin, Campbell and McGarvey."

Yes, sir, and these all, with all the other Greek scholars, sustain the contention of Harper on the Baptism question—no matter what they believed and practiced, just as they do on the action of baptism.

But Jones quotes part of Campbell's "marriage illustration" and leaves the matter as though Campbell, in this, sustains the sect-baptism theory. But in doing this he has placed himself in the position of as black a falsifier as ever used a pen. I exposed Daniel Sommer on this when I reviewed him; and neither Sommer nor Jones has attempted to refute my exposure of Sommer on this matter. They simply falsify, and they know it, and I know it, and God knows it. You will find my exposure of the matter in my Review of Sommer on Sect Baptism. Send and get it.

Now let Jones face the music if he is going to take the stand for the Review on sect baptism. I have offered to quote every thing he says and give it to our readers if he will do the same by me, so that each paper can present all we say, but he is too cowardly, it seems, to do it.

I have offered to affirm with him that "God requires man to be baptized 'for the remission of sins.'" And I have offered to deny that "A man obeys God in being baptized when baptized as a saved man."

Come up to the defense of your teaching now if you dare.

A NEW SPIRITUAL ENTHUSIASM.

Religion is not a defunct relic of civilization, says a voice reassuringly from an editorial observatory. This mind of America is striving for higher ideals: "there is a prevalent wish to extend the gospel of the Golden Rule." It is refreshing, amid all the

alarms about the impending crash of civilization, the relegation of religion to the limbo of forgotten pagan rites, and the "war within the church" to hear this note of comfort: "There is a marked and rising appeal for the evangelization of America. There was never a time when the average man was more ready for a warm and considerate presentation of the Christian faith." The feeling is not for America alone, goes on the Los Angeles Times. "There is also a hope and wish that organized Christianity exert its beneficent influence in the solution of the large problems of the world. We can not stay out of international affairs if we would, and we would not if we could. If these questions are approached in the spirit indicated by the Man of Galilee, their settlement might be accomplished with less trial and tragedy." And "fewer scars would be left behind." It is also felt, we are told, that the churches should take part in the confrontation of those who would undermine our laws by open defiance or subtle nullification. In this task, and in others, the church is not called to draw the sword, but to exert its influence, to set its example and to urge its purpose "with a vigor not to be misunderstood." This is being accomplished. For, in spite of friction within the church, nearly 1,300,000 additions to the membership of American churches were made during the past year—"perhaps the greatest achievement of a single year in the history of the republic." And "there are other millions at the door." In support of this optimism it is recited that—

"The General Secretary of the Epworth League, who has recently returned from a religious survey of both the new and old worlds, says that citizenship and civilization are growing better and better. He has spent months among the peoples of more than a dozen European countries, and is fully convinced that there is an advancing spirit of idealism and an increased religious thinking among the youth of practically all of them.

"It is easy to raise doubts. It is easy to make allegations that degeneracy and decay have set in. Such statements will ever receive attention. There is, however, evidence that the world is growing better in a spiritual way. The postwar era of hysteria and immorality, which has had its counterpart in the wake of every major conflict, is practically over. Politically and economically, many nations are still upset and may remain so until the people dismount their politicians. But through it all there is a quiet but steady turning to religion, and the churches are accepting their opportunities for leadership in the spiritual and moral upbuilding of humanity."

We give the above from The Literary Digest of September 8th "to show which way the wind is blowing."

It has been apparent for several months that we are approaching a period of religious awakening. This will give a great opportunity to those engaged in urging the Bible and Bible alone as a standard of religious practice.

Every Christian, every church, should be preparing themselves by a close study of the word of God, that they may be able to use effectively the means and follow the plans given by Christ, for teaching the world the true religion of our redeemer.

R. F. DUCKWORTH.

OUR PERSONAL RESPONSIBILITIES.

Inspiration has informed us that man is the only creature that God has made in the likeness of His own image.

"That God loved the man and has been ever 'mindful of him' is sufficiently evident. (Job 7:17, Heb. 2:6.) We see He

created man a living, moving, thinking being and capable of rendering to Him acceptable service:

He so cared for the man, that He planted a garden in Eden; the most beautiful of all gardens, and in that He placed this man and, best of all, gave him employment "to dress it and to keep it." (Gen. 2:15.)

Just here we find that God "who worketh all things after the counsel of His own will," knowing the heart of man and what is best for his soul, gives to him a charge. This charge could have been kept by man and had he kept it it would have preserved his life forever. (Gen. 2:16, 17.) At that time man was placed upon his own responsibilities, and from that very day down to this golden moment we have been responsible to God for keeping the charge He has given to each one of us or refusing to keep it, which we may do at our will.

The Lord manifests His goodness further: He says "it is not good for man to be alone," so He made him a companion.

When the woman was created she came under the same charge with the man. So long as they kept this charge all was life and peace, but when they broke the commandment death ensued.

Adam's reply that "the woman gave me the fruit and I did eat" did not shift his responsibilities nor did Eve's answer that "the devil deceived me and I did eat" help her case any; but for all this both men, women and children have been falling in death ever since.

When two sons were born to Adam and Eve, we find that they, too, were placed upon their own responsibilities. God commanded that they should render certain service to Him after an exact order. (Gen. 4:1-4.) Able kept the charge which brought him under such great responsibilities; this fact is placed on record and he being dead yet, speaks to us even now by his act of obedience.

But, oh! the awfulness of Cain's disobedience. He, also, was responsible.

When the Lord was delivering Lot and his family out of Sodom, (Gen. 19:17.) He gave to them, also, a charge to keep. God was going to destroy that wicked city. They were told to flee for their lives and to "not look back." They all kept the charge except Lot's wife. She looked back. She was lost. She was responsible. The same responsibility was upon all alike.

After the Lord had been so mindful of man that He delivered them from under the cruel afflictions of the Egyptians and after they had sinned such a great sin, that of idolatrous worship; and when Moses prayed, "Yet now if thou wilt forgive their sins; and if not, blot me. I pray thee, out of thy book which thou hast written"; we find the Lord holds them responsible who had sinned. He said, "whosoever had sinned

against me him will I blot out of My book." (Ex. 32: 1 to 34.)

While Moses was not responsible for their having sinned in this case yet he was under his own personal responsibilities to God for his own doings.

When the people were clamoring for water to drink and since this water for the people and their flocks and herds must come out of the great rock, it was evidently true that God alone could give it to them.

For Moses to sanctify the Lord before the people and give honor to God, that was due to him, as the preserver of their lives he must proceed with the Lord's business in the Lord's appointed way. The Lord told him to speak to the rock that they might obtain the water (Num. 20:8). Moses took the rod as the Lord commanded him, he and Aaron, and gathered the congregation together before the rock "and he said unto them, hear now ye rebels: shall we fetch you water out of this rock."

It seems that Moses and Aaron did not believe it sufficient to speak to the rock as God had said but he raised his hand with the rod and smote the rock twice and the water came forth. They proceeded in their own way and obtained that they sought for but because of this great blunder God did not allow them to enter the promised land. While we are considering this great lesson let us remember that "the servant is not greater than his Lord." (John 13:16.)

Jesus said when a child, "Wot ye not that I must be about my father's business." He also said in his prayer to his father (John 17:4) "I have finished the work which thou gavest me to do." Now since "the servant is not greater than the Lord" and since the Christ himself glorified His father in that He finished the work that was given him to do, then it remains a fact that every fellower of Christ, if we would glorify God, must finish the work that he has given us to do.

The one who enters the great work of preaching the Gospel certainly espouses a great cause. Labouring to save souls is the greatest work that I can think of.

There is a great responsibility resting on the preacher. He dare not pervert the word. (Gal. 1:1 to 10.) He should answer every call. (Math. 28:19. II Tim. 2:2.)

But while the preacher is responsible to God for the way he treats his cause, the brethren are also responsible to God for the way they treat the preacher.

I think I have known men and women who are called members of Christ's church that would rather do anything with their money than to give it to the preacher to enable him to preach the gospel and save souls. Such individuals seem to me to be fruitless branches of the vine. (John 15:2.)

There is a great fight on: the good fight of faith, and every one of us are responsible to God for the stand we make to gain the victory or lose the battle. Babes in Christ

A SPLENDID START

In last issue we called for one thousand new subscribers and already we have received two hundred, besides a large list of renewals.

Many say they will send more, thanks. Such a ready response encourages us to a greater effort. There can be progress where there is intelligent action, and the way folks are responding to our call shows they are ready to act.

The Apostolic Way General Delivery, Dallas, Texas.

are responsible for their growth and development but those who are older in the Lord are more largely responsible for the progress of the gospel work.

We can promote the great work by communication more often with each other. This can and is being done through this good paper.

But an editor cannot edit and publish a paper without the co-operation of brethren.

Brethren, we are responsible for the way we treat this great gospel work.

J. H. STEWART.

Abilene, Texas.

LIVING ABOVE THE AVERAGE.

The kind of courage involved in living above the average is indispensable to character, because every organized form of human life acts on us in two ways: It levels up our worst, and it levels down our best. Government, for example, is simply the organization of a general human average into a machinery of power. The benefits of this are obvious; government forces those who are below the average to live up to it or else suffer the consequences. But it also tends to force those who are above the average to live down to it or else suffer the consequences. For this reason the prisons of history have been filled with two kinds of people, the worst and the best. The death cell in Athens had in it the scum of Attica, but also Socrates, the wisest soul in Greece. The jail in Philippi had in it the scoundrels of the countryside, but Paul as well, the apostle of the Christ. Bedford Jail was filled with debauchers, but there, too, John Bunyan dreamed The Pilgrim's Progress. And Worcester Jail contained the raffra of the country, but George Fox, father of the Quakers and a man of peace.

Even in our own day it has not always been easy for governments to be sure when they were locking up our saints and when our sinners. For always there have been two ways of falling foul of a human government; one by being a rogue and the other by being a prophet. The governmental standard is like a Procrustean bed; it does call for the stretching out of those that are too short, but it also calls for the lopping off of those that are too long.

This double activity of human averages should be impressed upon Christians every time they think of Calvary. Three crosses stood on Calvary—on two of them hung robbers; on the third hung Christ. The Roman government, like all organized forms of human life, disliked two kinds of people—outlaws, who were below the level and would not live up to it, and saviors, who were above the level and would not live down to it. We may well ask ourselves where we would have stood with reference to Calvary—below the average, with the outlaws, condemned by the general body of public opinion; on the average with the multitude, whose organized pub-

lic opinion slew alike robbers and Christ; or above the average, with Christ himself. Only, if we had been with Him, it would have meant then, as now, living above the level and ahead of the time.

Being a Christian on this basis is serious business. It ought to be a serious business. "Christian" is too fine a word to be misrepresented as it often is. For here, as elsewhere, many different meanings can be put into a single phrase. We say "I am hungry and thirsty," and we say it cheerily, thinking of the dinner soon to come. But when a man who had lain two days and nights in No Man's Land crawled into the first-line trench, he also said "hungry and thirsty." Same words—different thing! We speak of "sacrifice," and by it we generally mean the surrender of some minor convenience for another's comfort. But a missionary in Central China, living year after year amid the pressure of an alien civilization on a frontier post where he hardly hears his mother tongue, is also sacrificing. Same word—different thing!

So folk call themselves Christians and often mean by it no more than the dead level of average respectability. Such discipleship could hardly have contented him who said "What do ye more than others?" "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," and who, himself, rather than live down to the level, went to the cross. In the intention of Jesus, to be a Christian obviously involved being above the average and ahead of the time.

Even to live above the average of organized religion itself is costly. For organized religion, like organized government and organized business, while it continually levels up our worst, also levels down our best. The church has unquestionably leveled up.

But it also levels down. Organized religion did to death the prophets of Israel, slew Socrates, helped to put the cross on Calvary, and all through the centuries has fought with vehement hatred against its own pathfinders and seers. Today, as always happens when a supreme ideal endeavors to get itself expressed in human institutions, the general average of organized religion is lower than the best. A great deal of popular religion represented in the church is a half-way affair.

The above, from an article published in the Ladies' Home Journal, shows that the writer, Harry Emerson Fosdick, has some grasp of the kind of a character that belongs to a Christian.

It also shows that the editor felt the worth of the article and it is to be hoped that the readers will be benefited by an application. This splendid piece of literature is worthy of the most careful thought on the part of us all. The religion that "levels down" is not the unadulterated religion of Christ.

R. F. D.

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

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"WATCHMAN, WHAT OF THE NIGHT?"

Under the above caption Brother Showalter wrote some remarkable things that it is our duty and our privilege to investigate. If they are true, we ought to accept them unreservedly and if false they should be exposed so fully and clearly that no honest mind, however simple, will be misled by them.

For Brother Showalter—the brother and friend—I have none but the kindest feelings and tenderest regard, based upon many kind acts in the past which it would give me the greatest pleasure to return in kind; but when it comes to choosing between friendship toward a fellow man and allegiance to the Lord, who shed his blood for us, there can be no question as to the attitude every child of God should take. If we would save our own souls, we are bound to "contend earnestly for the faith once delivered to the saints."

One act of kindness by Brother Showalter was in his encouragement to me in writing my first tract against the Sunday school, a review of the noted and notorious effort in its defense by ten of the supposedly strongest polemics among us. Brother Showalter published this review at his own expense and advertised it and the tract which I wrote later (pro and con) in the F. G. and sold many copies of them both, for which he is certainly entitled to the heart-felt thanks of all lovers of the truth.

In the article I am now reviewing Brother Showalter says: "On either side of Truth's highway lies the ditch of error. It is quite easy for men and especially preachers to wobble to one side and run into the ditch. If he discovers his predicament and speeds up and out, he usually gets entirely to the other side and into the ditch there. Then he not infrequently decides that this is the main road—the real highway—and he drives steadily forward in the ditch and pulls everybody else into the ditch over whom he can exert an influence sufficiently strong."

At least, it can be said that the ditches on either side of an highway parallel the highway itself and he who drives steadily forward in the ditch is travelling in the same direction as the highway. If Brother Showalter is correct in assuming that he was in the ditch when publishing and selling tracts against the Sunday school, it is a sad fact that when he attempted to pull out, he turned his steering wheel in the wrong direction and drove off at a right angle leaving both highway and ditches, and

going straight into the desert of innovations, will find nothing but destruction ahead of him.

Brother Showalter truly says: "There is something about the extremist that seems to blind him to reason, and to disqualify him for sober thought or a logical course of reasoning." This seems to be the case with Brother Showalter for I shall show, beyond the possibility of doubt, before I am through with this review that he is not only incapable of logical reasoning but shows such an utter disregard for facts that we are forced to one of two conclusions—either that he has wilfully perverted them or that his ignorance of the things about which he writes is so dense that it clearly proves that his prejudice rushed him into print before he had even taken time to learn anything about them. Let us take the more charitable view and hope that when he sees how badly he has misrepresented things, he will repent and turn from the evil of his doings.

Brother Showalter gives Webster's definition of innovation: "A change or novelty, esp. in customs, manners or rites," and says by way of comment, "An unstable leader usually brings his troubles on the brethren by introducing and contending for some new thing." Exactly: that is just what those who introduced the Sunday school into the church did. They introduced a novelty—a new thing—invented by uninspired men; unknown in the days of the apostles and for fifteen long centuries after the last apostle was dead; not practised in the early days of the reformation, for indeed, at that time it had only recently been introduced into the sectarian churches in America and many of them were strenuously opposing it. These are things which any well informed person knows are indisputable facts of history.

At that time Brother Showalter's description of them was true. The body of Christ was composed of "those who were content to be known as Christians only and to hold to the Bible only as their all-sufficient guide in religion, to the New Testament as their rule of faith and practice."

While they stuck to this there was no such thing known in the church of Christ as division into classes when the church assembled for worship; women teachers, or the use of quarterlies, etc., for the purpose of teaching the word of God. This is why the writings of those whom Brother Showalter justly calls the "grand old pioneers" contain but little along the line of division into classes and literature, but they wrote many strong and convincing articles against wo-

men teaching in the assembly and were, without an exception, that I know of, opposed to any such thing.

The opposition to these distinguishing features of the Sunday school is not based solely upon the silence of the scriptures, though that, alone, would be sufficient to condemn it as being merely an opinion and therefore not to be adhered to to the division of the one body, but one of these items is engaged in, not only without a single sustaining passage of scripture, but in open defiance to some of the plainest commands of the New Testament. Women who teach in the Sunday school, disobey Paul's command for them not to teach in the assembly—not to ask questions, but to learn in silence. When Paul commanded the men to teach one at a time, he gives as his reason "that all may learn, and all may be comforted." This could only be the case where all were "come together" in one place, and all heard what each one of the teachers taught. The division of the assembly into separate classes with a teacher for each, is nothing less than a contemptuous rejection of the apostle's command, and open rebellion against the authority of Christ.

We shall next pay our respects to the following remarkable statement from Brother Showalter's fable-inspired pen: "No Sunday School." "This is simply one of those almost innumerable innovations that are being thrust upon us. They seem to use 'Sunday School,' simply as a name chosen to create prejudice, because it is well known that there is such a religious association by that designation among denominational churches that as a people the churches of Christ do not accept or endorse." Well, if the name Sunday school is one "chosen to create prejudice," it behooves us to learn who chose that name. If you, gentle readers, have any copies of the F. F. dating back from five to fifteen years ago, get one of them and look this matter up; if you have not, go to the office of the F. F. at Austin and look over its old files and you will find them full of mention of the Sunday schools and the wonderful work they were doing in the so-called loyal churches. Don't take my word for this—look it up. They stole the name with the institution itself from those denominational churches and instead of refusing to accept or endorse it they were highly lauding it. It was the same thing then as it is today and if you have the least doubt about it get some friend, belonging to one of these denominational churches to go with you to any of our Sunday school churches at the time of their so-called Bible study and

ask them what it is after you leave and note well their answer. They will tell you it was Sunday school, recognizing it instantly as the same institution they themselves have. I well remember, about ten years ago, counting the number of times Sunday school and church were mentioned in a single issue of the F. F. and found to my amazement the Sunday school was spoken of many more times than the church—not in the way of condemnation, but of approval.

Why, did not ten of their ablest preachers, writers and debaters get out a tract in defense of the Sunday school? They did not call it "Bible school," "Bible classes" or "Bible study" then: that only came after we had made it so hot for them that they saw it would be useless to try to camouflage their innovation unless they changed its name. These are facts that can be easily verified. A little sober thought would have made this apparent to Brother Showalter and kept him out of this egregious blunder, but as he said, "There is something about the extremist that seems to blind him to reason, and to disqualify him for sober thought or a logical course of reasoning;" yea, even the most self-evident facts become so distorted to his cross-eyed vision as to be unrecognizable.

Brother Showalter goes on to say, "What they really mean is that it is sinful and wrong for Christians to have special meetings for teaching and studying the Bible on the Lord's day." Oh no, my brother, that is not what we mean at all and you are only still further displaying your ignorance of what you are writing about. What we really mean is that when Christians meet to teach or study the Bible, it is "sinful and wrong" for them to do so in conformity with human customs and traditions and in direct antagonism to the precepts and examples of God's word. I have a most urgent desire to concede your honesty in what you write and therefore must believe that you never read Pro and Con (which you published for me) for the very first words of that tract are as follows. "Shall we teach the word of God, as we have opportunity, to both old and young? The only consistent answer a Christian can make is an emphatic—Yes! If there is a need that appeals in thunder tones to the heart and conscience of every child of God it is the necessity of constant, persistent, insistent and systematic effort to implant the precious seed of the kingdom in the minds and hearts of men," Brother Showalter.

How does that sound by the side of your assertion? Moreover, I insist that it is the duty of a fair critic to quote some statement of the one being criticized, justifying his criticism, rather than letting it rest upon his own unsupported assertion. I assume that you wish to be an honest critic, but you allowed your prejudice to warp your sense of

CHARLES W. WATKINS AT GUNTER.

Brother Charles W. Watkins has recently moved his family to Gunter for church and school advantages. He has in the past held two meetings for the church here, and has proved himself a strong exponent of the truth, an uncompromising defender of the faith against innovations of every kind.

Brother Watkins is in the field as a solicitor of students and funds for Gunter College. Those desiring to learn of the financial condition of the college may apply to him for information. Address him at Gunter, Texas.

JOHN R. FREEMAN,
Acting President of Gunter College.

FROM OKLAHOMA.

I do not believe that I have mentioned my work in any of the papers so far this year.

I have by no means been idle, but have been busy most of the time. As I now remember I have visited sixteen places since the first of the year. At some of these places I only preached a few times while at others I continued from ten to fifteen days. I do not know just what was accomplished by these eight or nine months hard work. This I shall leave wholly to the Lord to decide. Quite a number were baptized and others seemed to be encouraged. I am at this time, October 15th, at home on the bed to remain for four weeks with no food except buttermilk. I have high blood pressure and the doctors say this is the remedy. I am taking the remedy but I tell you it is a bitter pill.

Why not all the preachers tell us through the paper what you are doing?

R. H. HOWARD.

Holdenville, Okla.

WOMEN.

Doth not even nature itself teach you that if a man have long hair it is a shame unto him. I Cor. 11:14.

But if a woman have long hair it is a glory to her, for her hair is given her for a covering. I Cor. 11:15.

For if the woman be not covered let her also be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered. I Cor. 11:6.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on woman's garments for all that do so are abomination unto the Lord thy God. Deut. 22:5.

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. I Tim. 2:11-12.

Where?

Let your women keep silence in the churches (assemblies) for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. I Cor. 14:34.

propriety and as you said, "There is something about the extremist that seems to blind him to reason, and to disqualify him for sober thought or a logical course of reasoning." It is even so. If you had taken time for sober thought you would have realized that a quotation from some of those who have written against the Sunday school would be far more effective than any assertion or argument you could advance: then you would have looked up the writings of those who oppose your innovation and failing to find any such thing as you charge, you would not have written what you did and would have kept yourself out of the middle of a very bad fix, for it certainly is a deplorable fix to be caught red handed in a palpable misrepresentation, whether it be intentional or from a lack of information.

But Brother Showalter goes on to say, "Yet they will not affirm this in debate, and I have not heard of any of them that will affirm anything except some vague, indefinite and remote proposition on which they can run all over the moral and religious universe and be bound by nothing." Wrong again, as usual. Time after time, for years past, I have begged and plead with Brother Showalter or any one else whom he would endorse to engage in a written discussion on the Sunday school, each disputant affirming exactly what he practises when the church comes together on the Lord's day and that the scriptures teach or authorize said practice; I now repeat this challenge and agree to leave it to the entire faculty of the Texas State University if this is not the most definite and exact proposition that can be formulated and the one best calculated to hold each party squarely to the issue. If they say it is not, then I am willing for them to formulate propositions for each of us that will do so and agree to accept them in advance. Now let us see whether Brother Showalter means what he says. Is this a fair proposal or not, and will he accept? What we desire above all things is a debate that will set forth, unequivocally, the practices of the Sunday school cult and of those who oppose their ungodly innovation and hold each one strictly to the issue involved, forcing them to show upon what scriptural ground his contention is based.

(To Be Continued).

G. A. TROTT.

J. A. BRADBURY.

WEST VIRGINIA NOTES.

Why should we teach other people's children? Are children held accountable to God, as sinners? If so, little boys and girls, are transgressing Divine law: a law which was never given to them.

It is an easy matter to tell who is to teach people who have reached the age of accountability. Jno. 6:44, 45. Eph. 3:9, 10. Acts 20:28. 1 Pet. 5:1, 2. Likewise, the scriptures teach us who are to teach the little ones, or children.—Parents Eph. 6:4.

What authority have we to legislate laws, and make them obligatory, where God has not legislated?

Why not teach the parents, therefore placing the responsibility at home, where it belongs?

Where in all the teaching of the Apostles do we find a special public training for little children? Why do we wish to impose upon them by trying to make them responsible? Therefore teaching infant damnation.

Paul said Jesus came into this world to save sinners. 1 Tim. 1:15. If little children are sinners, then they should be baptized. Does the Bible teach infant baptism?

If the Bible does not teach infant baptism, why do we fight those who advocate it, and at the same time teach and practice something that leads to the same thing?

From what chapter and verse in the Bible do elders get their authority for convening the world, the alien sinner, and teaching him?

Is not the teaching of the elder confined to the "Flock," "the Church?" Acts 20:28. 1 Pet. 5:1, 2.

Does the Bible demand, either by precept or example, the church to convene with the alien sinner, and divide into classes, and have both male and female teachers? If so, where?

In what book, chapter and verse in the Bible teaches the church, the aggregate body of Christ, is, or will be held responsible for the neglect of the parents in respect to teaching their own children? i. e., children who have never obeyed the gospel.

If it is not in the Bible, is the church not assuming a parental responsibility which does not belong to her?

If the teaching of little boys and girls, those who have never obeyed the gospel, belongs to the church, should not all congregations do this teaching?

If this is obligatory on the church, why did the Apostles not speak of it?

If the Apostles did speak of it, please tell us where we may read, or find their writings on this subject.

Can we be followers of Christ and Paul, in life and doctrine, and at the same time practice things which they never practiced?

When we participate in Sunday school, (Bible school) whose steps are we follow-

SOME COMPLAINING.

I notice in F. F. of September 25th a statement from J. D. Tant in which he says we are drifting, and I believe his statement is correct. I believe anybody can see there is a dangerous drifting, but why should people complain? Who is drifting? Evidently it is those who have departed from the truth. What is the truth? We say it is the New Testament. We once seemed to be satisfied to speak where the Bible speaks and be silent where the Bible is silent, but those good old days are gone. How do we sin? In running counter to what the Lord says, in other words contradicting His Word. The Atheist contradicts the Word of God in claiming there is no God; the Infidel makes the same blunder in warring against the Christ. These errors are equal. Eccl. 12:13 and Mark 14:62.

The Universalist is guilty of the same crime. He says everybody will be saved. Jesus says "But he that believeth not shall be damned." Mk. 16:16. Hence a contradiction. Just as much so as the atheist. If not why not? I might go on with this to that degree that it would make some restless. When people do things as service to God without Bible as authority they have no legal right to object to anything anybody else does.

Hamilton, Texas.

J. S. HALL.

ing, Jesus Christ's or Robert Rake's? (1 Pet. 2:21).

How can we "follow after the things that make for peace," and at the same time be an advocate of Sunday school, (Bible school), knowing that it has, and is causing division in the church?

How can we "build according to the pattern," and have the Sunday school (Bible school), a part of the building, when this Sunday school (Bible school), cannot be found in the pattern?

When Paul said "bodily exercise profiteth little:" does this not give the church as much scripture for having a *gymnasium*, as it does for Sunday school (Bible school)? If not, why not?

Who will say it is right, and authorized by the Bible, for the church to have a *gymnasium*?

Will some advocate of Sunday school (Bible school), please tell us what "good old mother" taught the church, and little children, in the days of the Apostles?

If the Apostles would not suffer those "good old motherly" women to teach the aggregate congregation, why should they be permitted to teach the church, and little children now?

Would it not be a good idea for these big (?) preachers, to teach these "good old motherly" women their duty, in respect to their teaching, as laid down by Paul in his letter to Titus, (Titus 2:3, 5) in place of going from east to the west, and from the west to the east, and placing them as teachers over classes of little boys and girls?

J. E. McVEY.

2402 Clement Avenue,
Parkersburg, W. Va.

Sister E. A. Kelly, wife of H. D. Kelly died at her home, 2703 Virginia Avenue, Shreveport, at 1 A. M., October 16, 1923, of acute indigestion, aged 67 years.

She was a model Christian, always in her place at our Lord's Day meetings when her weak condition permitted.

She attended meeting on Lord's Day at 11 A. M. and 7:30 P. M. at the Velva Street Church of Christ, and after returning home was seized with something like acute indigestion about 12:30 A. M. and lived only about 20 minutes.

She was buried in the Plain dealing Cemetery by the side of her only daughter, brothers Am

She leaves her husband, one son and two brothers here, one in Dripping Springs, Texas, one in Seattle, Washington and many near relatives and friends to mourn her departure.

The writer tried to speak words of comfort to the bereaved, and brethren and sisters went from here and conducted the song service at the grave.

H. H. MONTGOMERY.

A HOME WANTED.

Wanted to place in a Christian home, together, two attractive little sisters. Ages five and six years. References from the Church of Christ required. Address Jennie Clarke, Superintendent Bell Haven Orphan Home, Luling, Texas.

CHRISTIAN FAMILY WANTED.

There is at Sneads, Fla., an 80-acre farm with six-room house, barn and outbuildings, with 50 acres in cultivation that is for sale to a family of loyal Christians. It can be had for half cash down and the remainder on time. Close to town.

Write me or come and see the place if interested.

H. C. HARPER.
Sneads, Fla..

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CULLINGS AND COMMENTS.

By H. C. Harper.

J. D. Tant, in the Firm Foundation of August 21, 1923, says: "Brethren, we are drifting and will soon be like the churches around us."

Yes, "we" of the Sunday school stripe are drifting more and more into sectarianism in teaching and practice, just as the Christian church did; and the Firm Foundation seems to be boosting this movement. But all this drifting only confirms the word of God; for it says: "The time will come when they will not endure the sound doctrine; but, having itching ears, they will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:3).

Brother Tant closes, saying: "Heaven is just on the other side."

Yes; and so is hell. Better wake up. "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)

"Two years ago, one of our ablest preachers stated in the Firm Foundation that we had many preacherless churches in Texas because the churches were demanding college men and we did not have enough college men to go around." (J. D. Tant in F. F. August 21, 1923).

Yes; the churches are "demanding," and the preachers are supplying the demand with the "fables"—about the only stuff the boys have to give for doctrine, and making a living off of the churches, or as Peter says, "make merchandise of you" (2 Peter, 2:3). The people seem to think they are fooling the preachers, and the preachers think they are fooling the people; but the truth of the matter is, the devil is fooling both.

"The salvation of the world does not depend upon the organized efforts of men and women, whether schools or societies or otherwise."—C. E. Holt, in Gospel Advocate.

No; but it does depend upon the unity for which Christ prayed, saying: "Neither pray I for these alone, but for them also that 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: that the world may believe that thou hast sent me. (John 17:21).

It is clearly seen from this that those who stand in the way of this unity, do not wish to see the world brought to Christ, no matter what pretensions they may make, for those who stand in the least degree in the way of this unity are standing in the way of sinners, no matter what they may be claiming to do for the Lord.

How can this unity, "the unity of the Spirit," be secured among the children of God? The apostle Paul gave the divided church at Corinth the key to the situation, saying: "That ye might learn not to go beyond the things which are written." (1 Cor. 4:6).

Then, brethren, let us contend for a "Thus saith the Lord" for our faith and practice.

THE ONLY MEETING TO BE CONTINUED COMMANDED OF THE LORD.

I remember many years ago during my younger days when I attended the meetings of the church on "the first day of the week," that when the time came to "break bread" some godly and aged brother would take the lead. As a rule, among the first things he would say, "Now brethren we have come to the worship for which we met this morning." After this announcement, he would proceed with some simple lesson concerning the death of the Master, and the reason why the church met every first day of the week to break bread. To me, as with all the rest, it was the most solemn occasion of all others.

The words of that grand but humble leader who said, "This is the worship for which we came tonight," left with me, very early in life, the idea that all other meetings of the disciples of Christ were incidental meetings, not regular stated meetings.

After many years of earnest and prayerful study of the Apostle's practice and early customs of the church, I am fully convinced that we have no example in the New Testament, of the church having regular stated meetings for any purpose other than on the first day of the week when they all came together to break bread. We have examples of the church being called together on cases of emergencies, as in Acts, 6 chapter, where provisions were to be made for the distribution of food among the Grecian widows. Emergencies could arise where it would be necessary to have a succession of meetings. It might be a Macedonian call (Acts, 16 chapter), but when that for which the meeting had been called had been accomplished would end further necessity for the meeting. Conditions might and perhaps do arise where a special needed work should continue for ten days, one month, or perchance a whole year. This might be the calling of

a preacher to some given point to preach the gospel. But mark you his call was to preach the gospel, and not to "pastorate" the church. When this preacher had done what he could to accomplish that for which he was called his work there and then comes to an end. I am trying to say that any and every meeting of the church must be incidental except the meeting commanded of the Lord. That meeting is to be held on the first day of the week and these meetings by the Lord's own appointment are to continue till He "comes again."

Any and all continued organized meetings, other than this one, to do the work of the Lord are unscriptural and without authority in the Word of the Lord. When I was baptized by Brother Henry Lynch more than forty years ago, he told me that I was then a member of the Church, of Christ—the one body and that it was the only institution over which the Lord was head.

A careful study of the Word of God from that day till now leads me to say he told me the truth.

R. H. HOWARD.

Holdenville, Okla.

WILL STAND WITH GOD.

I wish to announce to the brotherhood that I have come out of the Sunday school ranks and want to take my stand with the brethren who are governed by a "Thus saith the Lord."

The Sunday school and women teachers are unscriptural and a sin—"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.

My prayer to God is that we may be united and may be guided by the word of God. Without addition thereto and subtraction therefrom. "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Pray for me.

WAYNE WÄLDEN.

Mereta, Texas.

A QUESTION.

Is a person connected to Christ as soon as he is convicted of sin and makes up his mind to obey the gospel or at the time he is immersed into Christ?

DOUGLAS PHILLIPS.

Answer: The blood of Christ cleanseth us from all sin (1 John 1:7). Christ shed His blood in His death. We come in touch with His death when we are buried with Him (Romans 6:3-4), and in touch with His life in the watery grave and are resurrected to walk with Him. We were not with Him before the newness of life.

R. F. D.

DANIEL SOMMER MISREPRESENTS
CAMPBELL.

By H. C. Harper.

I called Brother Sommer's attention to this more than a year ago, but he has never had the fairness, the Christian manhood, nor the integrity to correct it. In trying to review my reply to him and uphold "sect baptism" he said: "Let the reader notice what I said, and what Harper declares about Thomas and Alexander Campbell. He says of me, 'He belies his better knowledge—he does!' No I don't for the biography of Alexander Campbell shows that after his baptism he joined the Baptist church and remained in connection with it for near or about twenty years."

And he said: "Let Harper deny this if he is not 'totally depraved,' or 'exceedingly mad,' or let him explain it without contradicting himself."

I denied it—I told him it is absolutely false, and challenged him to produce his evidence; but he is as silent as the grave—a falsifier and a slanderer. I gave the facts in the case, and I here give a reply of Brother W. F. Smith, to "Brother Stephens" in the Gospel Advocate of June 4, 1914. The reader can substitute Sommer for "Stephens" in this.

He says: "Brother Stephens misrepresents Alexander Campbell by claiming that Campbell was a Baptist. The truth is, Alexander Campbell never was a Baptist, nor a member of a Baptist church. 'Tis true he was baptized by a Baptist preacher, but not according to Baptist doctrine. It was distinctly understood that he was to relate no experience before baptism, nothing but the simple confession of Jesus Christ, and no church voted to receive him as a member of a Baptist church."

Now if Sommer would rather uphold falsehood than fact, it is all right with me. It is my privilege and duty to expose such work.

There is nothing for me to explain.

Sommer says: "But if Campbell understood himself as well as he afterward declared, why did he go among the Baptists, debate in their behalf, and offer seven volumes of his journal titled 'Christian Baptist,' which he commenced to send forth in 1823—nearly twelve years after his baptism in 1812?" I reply Campbell never did debate in "behalf" of the Baptists; and Campbell evidently went among the Baptists for the same reason that he went among the Presbyterians and others—to expose their errors; just as Paul and others went among the Jews. And after his debate with McCella, Presbyterian, when the Baptists came pouring compliments upon him, Campbell said to them: "I fear that if you knew me better you would esteem and love me less. For

A SPLENDID SUGGESTION.

Dear Brother Duckworth:

I note your call for one thousand new subscribers and am gratified to learn that it is being so promptly met, but it does seem to me you have made a modest estimate of the love and zeal of the Lord's people. It is my belief that each and every subscriber could, by just a little exertion, get as much as one subscriber a month. For my part, I am determined to do that very thing for the next twelve months. If I fail to persuade some one to take the paper each month, I will select some one whom I think will read it and send it at my own expense.

I do not know just how many subscribers you have at present, but for the purpose of illustration let us say there are two thousand. Then let us say that one-half of these will not be sufficiently interested to respond. Then, if the other thousand will do as I am determined to do, we will have twelve thousand new subscribers within the next year. Now why not amend your call accordingly and then just watch them roll in! The eyes of the brethren are just opening to the menace of the innovations that are being forced upon the church and when fully awakened the rallying to the standard of Christ is going to be like the waters of a flood.

AN OLD PREACHER.

I thank the "Old Preacher" for his suggestion and if one thousand of our readers will follow his plan the paper's power for good will grow by leaps and bounds. We are now receiving many new subscribers but not at the rate of a thousand a month, though we would certainly rejoice to have the privilege of entering up that many names. How many of our readers will join the "Old Preacher"? Let us hear from you with a new name or if you should send in the whole twelve at one time you would hear no complaint from us.

R. F. D.

let me tell you that I have almost as much against you Baptists as I have against the Presbyterians. They err in one thing, and you in another; and probably you are each equidistant from original apostolic Christianity." (See Memoirs, second part, p. 88).

And I say the same thing; and Sommer knows that it is the truth if he knows Baptist teaching as promulgated from the Baptist pulpit.

As to Campbell's paper, the "Christian Baptists," it was not launched to advocate or defend the Baptist doctrine or practice. It was put forth to advocate, defend, and magnify Christianity as revealed in the New Testament. In his prospectus Campbell says:

"The Christian Baptist shall espouse the cause of no religious sect, excepting that ancient sect 'called Christians first at Antioch.' Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains and recommend nothing which it does not enjoin."

And I say, Amen! Can Sommer say, Amen to this? Can the Organ advocate, the Sunday-School advocate, the Missionary Society advocate (and all such advocates) say, Amen! to this? Yours for the truth.

JOE S. WARLICK IN GOSPEL GUIDE
FOR OCTOBER

"The Guide editor has received a letter from Brother G. R. Lane, whose name once appeared in our papers regularly, asking

that I come to San Saba County and meet Noah Cowan in a debate on the Sunday school question. I write him that I shall be glad to do it, but I am in doubt about getting another debate out of Cowan, though he may come to time, and if he does, what I gave him before is only a foretaste of what he will have to take next time. I gave him warning at the other debate, and I meant what I said."

"I should like to arrange a debate with every anti-Sunday school hobbyist in every place near which they have any following worth noticing, and then I wish I could get hold of those anti-college fellows in every place in the north. It is unfortunate that we have such things to deal with, but where we do, we should deal with them in the way they deserve to be handled."

Brother Warlick blows, snorts and puffs like some school boy just out of college with lots of self-confidence but with very little real information.

In Brother Warlick's case, however, it is not ignorance. He knows that Cowan routed him from every position taken. The books he introduced were turned against him. He was made so ridiculous that two of his own brethren declined to write up the debate for the Guide. I personally urged him to continue the debate. He refused to spend six or four days debating the question with Cowan. Neither will he now risk a six-day debate, two sessions a day, with Brother Cowan.

The great giant, Joe Warlick (and he roars like a Goliath) has met his David and will not dare risk a real fight with him.

Brother Warlick paws up the dust, saying,

"I would like to arrange a debate with every anti-Sunday school hobbyist in every place near which they have any following worth noticing." Again! Brother Warlick must know that he is only bluffing. The church, in Dallas, has challenged him to meet Brother G. A. Trott but Warlick wouldn't dare cross swords with Trott in an oral or written debate. They both have a paper—Brother Trott's, *The Apostolic Way*, has a larger circulation than Brother Warlick's paper, *The Gospel Guide*, yet Brother Warlick will not enter into a written discussion through these papers with Dr. Trott. Why?

If Brother Warlick can find a congregation of the Sunday school persuasion that will indorse him for a debate on the Sunday school question we will find him a man that the Fitzhugh Avenue Church of Christ will indorse. What do you say to this, Brother Warlick? Do not dodge, quit bluffing and talk business.

R. F. DUCKWORTH.

TEACH LOVE IN CHURCH.

Love-making should be fostered in every church in Syracuse and the art of it taught in the Sunday schools, declares Rev. Albert H. Wright, pastor of the Immanuel Baptist Church.

"Courtship is going on in our churches and Sunday schools constantly whether we know it or not," the minister declared. "It really does not have to be taught to develop, but some guidance should be given in order to have it take the right channels.

"Without the spirit of love-making our Christian Endeavor Societies would have to close their doors, for there would not be enough young people to sing anything but a solo.

"Under the influence of the Sunday school and the Christian Endeavor Society the young people of both sexes are brought together under proper conditions and learn love in its purest sense. This is not always understood and fostered by the heads of the religious organizations.

"Sunday school is the best and finest place in the world for love-making, in my opinion. It is the match-making that lasts that is developed with a religious atmosphere.

"What is more natural than for love to develop when young people of sixteen years or over get together in the proper atmosphere?"

The above is a clipping from the Dallas Times Herald of October 12th.

From the above we gather that someone has at last found something that the Sunday school is good for.

I have been watching this innovation for a number of years, trying to find wherein it was of some practical use. I had about come to the conclusion that it was a failure, and to that end was fully convinced after having to talk with Brother Warlick.

He said, "Roy, the Sunday school is the most foolish and useless thing ever palmed off on the church," and that nine times out of ten they were conducted by silly, giddy headed girls and unlearned men, and that one might be a student of them until they were gray and never learn the plan of salvation.

He said, in this connection, that if he lived long enough and the Lord was willing, he

was going to see a Church of Christ in Dallas with a Bible study that was scriptural and that no one would object to.

I believed then and do now that he could do that, and I believe the Lord will help him if he will come back to the Bible and defend it as he did of yore.

Still, I am sure Brother Warlick will be glad with me that some one has found a work for the Sunday school (learn folks to make love). Now, if some old, cruel-hearted old foggy, hobby-riding brother doesn't throw up both hands and say you can't, it's wrong, there's going to be something doing.

But who has a right to say what shall or shall not be taught in the Sunday school? It is a human institution; its parentage is 100 per cent human; therefore, it must depend on human philosophy, wisdom and thought for food. I remember asking Brother Douglas why they couldn't have the Sunday school at some other period of the day other than just before the worship. His answer was that ever time they tried the thing died; that it was necessary for it to sit in the lap of the church and suck every Sunday morning in order to live. Well, from the way the Sunday school crowds are crying about non-attendance one would think the spiritual cow was about dry. However we are sure that if the Rev. (?) Albert H. Wright gets his trick to going, they will get the crowd. The only serious objection would be the age limit, 16 to 20: I think it ought to be open to all. Some of us old fellows would not be adverse to a few lessons along that line. Then some of the old maids might revive and bloom again. I notice that the amusement censors are calling their army to battle love-making in the dance. You can no longer look into those dreamy eyes nor whisper turtle dove in their ears nor embrace them to your manly bosom. So, to the dancer, everything good will be cut out and they will have to go to the Sunday school to make love.

Now where is the Goliath that will stand up and defend such an ungodly institution that is drifting to such worldliness?

I was talking to a very old and learned judge about the Sunday school and he said that if he had to give up either the church or the Sunday school he would give up the church. In reply I told him that was the reason so many honest hearts were opposed to it; that we read where Christ died for the church, that He purchased it with His own blood; that He is head over all things to the church, but I fail to find where He is head over anything to the Sunday school.

Truly "these are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. By their fruits

ye shall know them."

I called his attention to two places here in Dallas County where at one time there was a live, loyal church, one of which had over 100 members, but she committed adultery with Babylon, travailed and brought forth a Sunday school. Today there is no church at that place—brethren no longer meet to break bread.

The glorious gospel of Christ shines no more in that benighted place, but in its place there is a union Sunday school with its instruments of music, and 100 per cent sectarian. Dallas County is just a small spot in this great U. S. A. and what is true here is true in many other places. Truly it will be more tolerable for Sodom and Tyre in the judgment than for the preachers who aid, or assist in this mighty destruction.

There is another sad and lamentable thing; some of our preaching brethren who are opposed to these things because of their sentimental nature, fearful lest they should hurt someone's feelings, have been silent and seen these things come in (sitting on the fence as it were).

Brother, you are a watchman on the walls of Zion, be faithful to your charge. The time has come when you must come over to the Lord's side. Put on the whole armor of God, take the sword of the spirit and go forth to conquer, or you will be led away from the simplicity that is in Christ, and enticed.

Adam, where art thou?

Yours for the old paths,

R. O. CONNER.

Dallas, Texas.

AN OLD FRIEND DELIGHTED.

Dear Brother Duckworth:

I have just received *The Apostolic Way* and to say that I am delighted to know that the paper still lives is putting it mildly, and to know it is in safe hands is also a great consolation. I am doing and will continue to do all I can to make the paper a success. I am sending my check for one dollar for one subscription. This makes, I think, fourteen names I have sent since your letter came announcing that you would publish the paper.

Your friend and brother in the faith,

A. J. KENNEY.

FOR BIBLE COMMANDS.

I am glad that a few able and good men are taking a stand for the Bible commands that most preachers shun to declare, reject and despise; viz., I Cor. 14:34, I Tim. 2:11-12, 1 Thess. 5:21, II Jno. 9, Isa. 8:20. Of course such passages are all right when applied to instrumental music in the worship, but they are meaningless to many people when applied to Sunday schools and such like.

Yours for the Bible way,

L. W. HAYHURST.

Gunter, Texas.

CARPENTER NOTES.

The Apostolic Way has made its appearance again. Of this I am glad. The present issue brought both gladness and sadness to me. I am glad the brethren gave Sister Teurman the office building as I had written Brother Duckworth suggesting that when I heard of Brother Teurman's death. I was glad to get another copy of the grandest paper ever published by uninspired men. I am sad because of the death of two noble workmen, Brothers George Douglas and Dr. J. F. Baker.

I never met Brother Douglas but have been reading his writings for about thirty years, and learned to love him for the earnest efforts he made in defence of the truth.

I first met Brother Baker in 1917 when I was holding a meeting near Lark, Okla. I afterwards moved to Lark and got the brethren together and worked with and for them for three years. In all that time Brother Baker was my true friend and brother. I fought for the truth and right and against all innovations and Brother Baker stood by me to the last. When I went to Tillman County to hold a meeting Brother Baker wrote, saying, "be brave, courageous, and stay on the firing line for all else comes to naught."

I have often wished we had a few more thousand just such men as Brother Baker to stand by and back of the true preachers of the Word. There would be quite a change in this old world in a few short years. So I say to the bereaved ones not to weep as those who have no hope but live Christians and when God gathers up His jewels, these two soldiers will be among the brightest.

Brother Baker was a fine doctor. I had him in my family and he proved to be a gentleman and a Christian of the highest type. He did much good in many ways.

To Brother Duckworth I wish to say: You can count on me doing everything within my power for The Apostolic Way. I shall call the attention of the brethren to the needs and work of the paper wherever I go.

I want to make a tour down through Arkansas this coming December and go as far north as County Line, Ark., and I would like to visit as many churches on this trip as possible and hold short meetings. Brethren desiring my services in meetings may write me. I want to get all the dates set before I start so as to save railroad expenses.

I am your brother in Christ,
WM. TARLETON TAYLOR.
Carpenter, Okla., Rt. 1.

BROTHER GEORGE DOUGLAS.

Red Oak, Texas, Sept. 26, 1923.

Uncle George Douglas was born at Readyville, Tenn., January 3, 1843. His parents

moved from there to Ellis County and made a home twelve miles from Waxahachie, where he spent seventy-five years of his life. To say it has been well spent would be putting it mildly. In early manhood he obeyed the Lord's commands, which placed him under His rule, and ever afterwards he diligently sought the old paths and walked therein. He never swerved from his convictions of right and these were good, being founded on a careful study of the Bible. As he learned these truths it was his special delight to proclaim them from the pulpit. If he was not doing this he was writing them. If he was not writing them he was praying them. If he was praying them he was living them. He loved to talk them with persons of kindred spirit, but as there are few persons who fear the Lord sufficiently to speak often "one to another," he was not often accorded this pleasure.

He led a quiet and peaceable life in all Godliness and honesty. This separated him so remotely from the world and its pleasures as to place him on a lonely isle with little companionship. Few make this sacrifice. He was a good writer, expressing himself sublimely by both poetry and prose. His home was one of the highest type. In it were taken and relieved the very lowest of the earth. The distressed, whether in body or mind, were taken to this home and nursed weeks and even months at a time.

He didn't stop his ministration of love in the home; but would reach out as soon as he heard of a person in need and instead of saying, "Depart in peace, be ye warmed and filled," he would give them the things to bring about those results. I have heard him say he never allowed the sun to go down on his wrath. He avoided even the appearance of evil. I wish I might say so much. He loved his home with an ardor exceptionally rare. And when it became necessary for him to leave it and go away to be treated for his bodily ailment, he could hardly do so.

The funeral was in a large church near his home. He helped greatly in the erection of this building and donated four acres of ground for its site. This was done when camp meetings were in vogue and religion was at a higher temperature than now. He was buried in the little family burying ground, begun by his parents and deeded to the public by him after the home fell into his hands. Thus ended the life of one who recognized God's authority in all that he said and did.

Written by one who knew his life.

The above was written in answer to some inquiries made by me and is so expressive of feeling for Brother Douglas that I give it to our readers. The writer's name is withheld by request.

I was away from home and did not learn of the serious illness of Brother Douglas until by chance I heard of his death, being

in the home of Brother Conner, when he was notified by wire that the family desired him to speak at the funeral.

A large crowd was present to pay their respects to him who had been a "succor of many."

Sister Allie Teurmar was present. It was a trying time for her as well as for his family. Brother Douglas was a close personal friend and was staying in their home when Brother Teurman was taken from us.

R. F. DUCKWORTH.

SHRAPNEL.

Youth, pep and college degree are things mostly in demand, now-a-days, but what the church and the world really need is men who will contend without flinching for God's eternal truth and Christ's sovereignty over the church.

Men whose love of money and ambition for popularity have led the church into conformity with the sectarian customs of this world, must be confronted and opposed by all who are consecrated to the service of the Christ

Innovators will evade, in every possible way, discussion of the things that are causing strife and division, but the sword of the Spirit is keen and reaches far and those who wield it are unafraid.

It is either divine truth or the devil's lie that the word of God thoroughly furnishes the man of God unto all good works and those who adopt the customs and methods devised by men deny the above scripture.

The mission of the Apostolic Way is to persuade men to lean solely on the everlasting arms and walk in the old paths as revealed in the word of God; speaking where the Bible speaks and being silent where it is silent.

In doing this it will be necessary to use the rod of God unsparingly where it is needed, rebuking sharply those who are leading God's people astray, but with no personal animosity towards any person.

All the soft soap in the world will not remove a single spot from a leopard; the only way is to take off the leopard's hide. This is not pleasant for the leopard, but is necessary for the safety of the sheep.

G. A. TROTT.

Dear Brother Duckworth:

I just wanted to say that the first issue of the paper at Dallas is simply "a dandy." Please count on me to do all in my power for the success of the paper.

J. A. BRADBURY.
Sweetwater, Texas.

MISAPPLIED.

"He that believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die." Jno. 11:25-6.

This passage is miserably misapplied by those who use it to support their contention for the impossibility of apostasy. Let us see: Jesus was going to Bethany to awake Lazarus, when Martha, sister of Lazarus, heard that Jesus was coming she went out to meet Him, and said, "Lord if Thou hadst been here my brother had not died." This was a literal, natural death. Jesus said unto her, "Thy brother shall rise again." Here is meant the raising of one literally dead. Then Martha said, "I know that he shall rise again in the resurrection at the last day." Meaning here, of course, the day in which "all that are in the graves shall hear the voice of the Son of God and come forth." Jesus said unto her, "I am the resurrection and the life." Jesus wanted her to know that the work of raising the dead and giving them life was His—would be done by Him. Then He told her, in the verses named in the beginning of this article, how some things will be done; that is, believers who are dead will be raised to live, and living believers will be changed and live on without dying at all. He added, "Believest thou this?" Do we believe it?

J. R. JONES.

DEMING MEETING.

The church at Deming, N. M., is a good one.

Brother S. W. Ruebush has worked hard for years to build up the cause and has succeeded.

They are satisfied with the word of God as it is written. It was a pleasure to be with them in a meeting that embraced the third and fourth Lord's days in September.

Brethren who would like to locate in New Mexico would do well to investigate Deming.

The church at El Paso is growing and the members seem to be determined.

They are in need of a preacher with a small family to locate with them. Those who would be interested address Jesse E. James, 3911 Oxford St.

J. A. BRADBURY.

Sweetwater, Texas.

THE NONCOMMITTAL MAN.

By L. W. Hainline.

In my article in the Apostolic Way of May 15 I said: C. R. Nichol "sent a man" to hold a meeting at Knob Creek. This man was a Brother Daley of Texas. He is hold-

A PERSONAL INTEREST.

We want at least one person in each community who will take a personal interest in getting subscribers for THE APOSTOLIC WAY.

Every family in the brotherhood that opposes innovations can be secured as a reader if properly solicited. We can not see them in person, so we urge the friends of the cause for which the paper is fighting to bestir themselves in its behalf. If you can please a few sample copies where they will do good write us telling how many copies you can use.

We will have several hundred extra copies of this issue printed. It is especially good literature for those interested in studying the Sunday school (Bible class) question. We expect the demand for them to be great so if you really want some samples write promptly.

THE APOSTOLIC WAY,
R. F. Duckworth, Manager.

ing another meeting here this year. He is a good man—a good soft man—who wants to be on good terms with all the brethren whether they favor or fight the Sunday school. That is very good. But what more? He is a noncommittal man. To bad! He favors Sunday schools, but does not preach on the subject in public. I've never seen the man and do not expect to, unless he tries to do better than this. I've seen noncommittal men before today. My father, who is 77 years old, said to Brother Daley: "I have read the Taylor-Cowan Debate on the Sunday school question." Brother Daley replied: "I know Brother Cowan. He is a good man, but he could do more good preaching the gospel."

Brother Joe Ratcliffe is another "good man," but he might preach till "doom's day" on religious subjects and never touch the special needs of the congregation, especially the Sunday school question. In fact, one brother at Knob Creek said of him, "I see now he is not going to touch the subject we need teaching on, but he gets our money just the same."

Brother A. L. Wilson, our county school superintendent is "a good man." He preached at Knob Creek, but when one young sister in a Sunday school class said to him, "What about the Sunday school?" He replied, "O, that is too big a subject for me!" Afterwards he was telling while preaching about a certain church that had a "great Sunday school."

Several preachers, "good men," whom I know, said they could worship either with or without the literature, but upon questioning them further I found them to be noncommittal men in public, but undermining, designing, "secret service" men who pushed their innovations privately, but kept silent on the subject in the pulpit.

Therefore they are public cowards, but private sectarians sowing discord among the brethren.

At Lynnville, Ky., I once touched on the organ question in a sermon. One elder there said to me in private, afterwards, "I am opposed to the organ, too, but we do not want the subject agitated in the congregation." Wonderful wisdom!

I remembered he once attended a digressive Bible college in Lexington, Ky., where innovations are sprouted and I regard him with pity rather than censure.

Since writing the above, Brother Daley finished the meeting at Knob Creek and touched on the Sunday school question at the close.

One brother who heard him, said his efforts to defend the Sunday school were "weak indeed." These "cloven footed" brethren, the "broad gauge men," the "double minded" kind are dangerous in the extreme to the peace of the church of Christ. I say to all of them, "If you are men come out plainly like honest men and tell the people you favor the Sunday school, and, incidentally, show the Bible authority." Beware of noncommittal men!

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John 1:7.

YOU CANNOT AFFORD IT.

We have on our list a number of names whose subscriptions expired months ago. Each one is supposed to keep paid up. We want you to read the paper and we want you to want to read it.

If every subscriber pays up promptly there is still a deficit that has to be paid by donations. The extra office work has to be paid for by donations and the office editor has to depend on donations for his support.

Not a dollar of the subscription money goes for salaries.

If you do not renew and we do not drop your name, some one will have to make up the loss or the paper ceases publication.

We cannot afford to do anything that will hinder the paper, neither can you afford it. Then help keep the paper coming to you by renewing at once.

Address

THE APOSTOLIC WAY

THE APOSTOLIC WAY

Issued Semi-Monthly.

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

\$1.00 the Year.

VOLUME 10.

DALLAS, TEXAS, NOVEMBER 15, 1923.

NUMBER 8.

WATCHMAN, WHAT OF THE NIGHT?

Speaking of hobbies: Brother showalter's hobby seems to be inaccuracy. If he were to try his best I think it would be impossible for him to crowd more misstatements into a single article. Here is one of his wildest assertions and one which even the most casual investigation would have prevented: "To keep these extreme views alive, a little paper was started at Palestine, W. Virginia, some thirty-five years ago. As it soon played out there, it was moved to Covington, Indiana; next to Cleo, Oklahoma; then to Goldthwaite, Texas; then to Corpus Christi, Texas; then to Union City, Georgia, and now it is being moved to Dallas, Texas. It is 'apostolic' in but one 'way' that I can recall and that is that it has 'no certain dwelling place.' They say it is not meeting expenses, and at this I am not surprised. Its name changes nearly as often as its 'dwelling place.' It was called the 'Gospel Echo'; then 'The Gospel Missionary'; then 'The Apostolic Way'; and what next, I know not."

The ablest prevaricator in the world could have done no worse than the above screed of misinformation from the pen of a kindly, courteous, Christian gentleman; supposedly well informed, editor of a religious paper of wide circulation, and one of the ablest writers in the brotherhood.

The plain and unadorned facts are that the Apostolic Way never had the slightest connection with and is not a successor to any of the above publications. It was started more than ten years ago by Brother Rice and myself, at Corpus Christi, Texas, for an entirely different purpose from any of the above mentioned papers, namely, to cleanse the sanctuary from the godless innovations that were and are hurrying the church along the same road travelled by the digressives number one. The Sunday-school brethren have about caught up with them in everything except the instrumental music in the worship and they can no longer successfully contend against that because they are practicing things as lacking in scriptural precedent as the organ and brass band. They absolutely refuse to affirm that their division into classes, women teachers and uninspired literature are warranted by any precept or example of the New Testament scriptures and, on the other hand, when I proposed to affirm that the scriptures teach just what we (who oppose the Sunday school) do in the way of teaching on the Lord's day, Brother J. W. Chism said, "No sane man would deny it."

I have before me a letter from Brother John S. Durst, one of their ablest champions, in which he says, "It is not my purpose to defend the practice of some particular church or churches." (the Sunday school churches). And the proposition he wished to affirm was "The method of teaching the word of the Lord is not revealed—therefore it is left to us."

Does any one know of any abler debaters among the Sunday school cult than J. W. Chism and John S. Durst? The former is so sure the method of teaching is revealed that he said of my affirmation in regard to the scriptures teaching the method taught and practised by those who oppose the Sunday school. "No sane man would deny it." The latter says, "The method of teaching the word of the Lord is not revealed." No wonder they will not debate; yet they insist on their unrevealed methods even to the division of the body of Christ. We look with horror on the picture of those who crucified the Saviour dividing his garments among themselves, then how shall we regard those who divide his body (the church) over methods which they confess are not revealed.

Their efforts to lay this division upon those who oppose their innovation are but a replica of the arguments made years ago by those who introduced the organ and missionary society, and if one of these can be sustained, they all can; if one falls, for lack of scriptural authority, all fall.

Like Melchisedec, The Apostolic Way has no ancestors, in the sense of being a successor to any other paper or papers; has never had but one name; a name that has become a terror to innovators of every sort and complexion; is constantly growing in circulation and we hope and believe it will be like Melchisedec in having no "ending of days" until it shall have accomplished its mission of clearing the church from every spot, wrinkle and every such thing that will render its service an abomination to God. It is vain for its opponents to try to create the impression that it is simply anti-Sunday school. It is true that the fight has mainly centered about that issue because the Sunday school brethren have chosen that as being probably the most defensible of their innovations. The Apostolic Way has always contended against every unscriptural thing which satan is introducing into the church for its destruction. From time to time articles have appeared against the hired evangelist-pastor; the hired song leader, etc., and when they introduce a hired prayer leader we shall contend against that. But those

articles were passed by in silence, for no other reason, as far as I am able to judge, than that the proponents of the Sunday (Continued on Page Two.)

BE YE SEPARATE.

Will you please answer the following questions, through The Apostolic Way?

Is it unscriptural to have four classes, in the assembly, with women teachers, teaching uninspired literature, can that church set the Lord's table, acceptably, to God? If not what will become of those brothers and sisters, who commune with and fellowship, them. Since 2 John, 1:9, says if any man transgresseth and abideth not in the doctrine of Christ, has not God. Now if God is not with them can they set the Lord's Table? Paul says, we cannot partake of the Lord's Table, and the Table of devils. 1 Cor. 10:21. Also Paul says in 2 Thes. 3:6, now we command you Brethren, in the name of our Lord Jesus, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions, which he received of us. Now when we see those Sunday school brethren, practicing and teaching those unscriptural things, can we eat and drink, and fellowship them, and be guiltless? See 2 John 10. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed for he that biddeth him God speed, is partaker of his evil deeds. Please come out fully in answer, as some good brethren, are not in favor of those innovations, and are still meeting with the innovators, and communing and fellowshiping them in their digressive work.

Yours for the whole truth.

An Honest Inquirer,
D. A. BAKER.

REPLY.

I believe Paul can answer the above better than I, so I shall let him do it: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? 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 I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14—18.

G. A. TROTT.

WHO SCARED MANSFIELD?

I have been hoping to have something definite to say in regard to some debates, but have nothing very definite, except about the two debates with Joe S. Warlick, and one with a Universalist.

The first of the Warlick debates is to begin December 26th at 7:30 p. m., in H. F. Oliver's Tabernacle, in Hyde Park, Austin, Texas. We are to follow this debate with one at Eden, Texas, which will be about January 1st. I hope all the preachers, who can, will attend these debates.

I have definitely arranged to meet the Universalist at Hylton, Texas, beginning at 10 a. m., November 27th. This is to be a six-days debate. I have information, from Maud, Okla., to the effect that Mansfield's brethren have called off the debate there and that they were going to notify him to call in his advertisements of the same. I wonder what is the matter? The readers will remember that I predicted this in a former issue of the "Way."

I will here give the propositions to be debated at Austin: Prop. 1. The congregations of the Church of Christ, which I, J. N. Cowan, represent, are Scriptural in practice.

J. N. Cowan affirms,
Joe S. Warlick denies.

Prop. 2. The congregations of the Church of Christ, which I, Joe S. Warlick, represent, are Scriptural in practice.

Joe S. Warlick affirms,
J. N. Cowan denies.

We are hoping that the debates with Warlick will not be called off by his brethren.

J. N. COWAN.

(Continued From Page One.)

school seemed to think they could make a better show for the Sunday school and could better arouse prejudice against those who opposed it by their false and persistent charge that we oppose teaching the Bible.

Had their charge been true (instead of being totally false) that the Apostolic Way has changed its name "nearly as often as its dwelling place," we could cite a most brilliant example in the Sunday school.

Don't fail to look up those old issues of the F. F. and see how they rolled that term like a sweet morsel under their tongues; how they praised it and extolled its virtues and its great work until The Apostolic Way made it so hot their tongues began to blister and they tried to spit it out. They took the name as well as the institution bodily from the sects but soon began to realize that they could never defend the thing with that name, so they held to the thing, without any change whatever and decided to change the name. This got things considerably confused for a while and they rang the changes rapidly on "Bible school," "Bible classes" and finally seem to have settled on "Bible study."

For this there is a reason. They abandoned "Sunday school" because both the name and the institution were so plainly identical with the denominational article that they could not be defended. Then "Bible school" had its vogue for awhile, but was soon discarded because "school" identified it as an institution separate and distinct from the church and was therefore indefensible. Then came "Bible classes," but the word classes presented too vulnerable a point of attack, because it kept before the minds of the brethren the unscriptural division into class-

es, which of itself is the real point of identity with the sectarian institution. Finally they seem to have adopted "Bible study" as the most effective camouflage; because when their sectarian institution is attacked they can now assume the air of martyrs; lift up their hands in holy horror and exclaim "these anti folks are opposing Bible study." Let me reiterate that we do not oppose Bible study or Bible teaching, there are no people on earth who more earnestly insist upon both. The issues—and we intend to keep that issue clearly before the eyes of all—shall we follow the precepts and examples of the New Testament in our study and teaching or shall we adopt the traditions and methods of the sectarian world and set up an institution, of which one of its defenders says, "It is no more a part of the church than an Odd Fellows lodge?"

I believe it was Gautier who said: "An orator cannot despise his audience enough." Brother Showalter seems to have applied this motto to himself as a writer, for he must certainly despise his readers greatly if he thinks them gullible enough to swallow his inaccuracies for facts, when proof to the contrary is so easily available.

G. A. TROTT.

(To Be Continued.)

SOME QUESTIONS.

1. Will God answer the prayer of sinners?

2. Will repentance alone save a person by itself?

—John E. Buckles.

Answers:

The first question has been asked and answered many, many times. Yet, I suppose it is in place to answer it again. A person out of Christ is no where commanded

to pray. His first duty is to get into Christ. This can be accomplished only by obeying those commands which God has required of him through Christ. A person desiring to know the truth of God, willing to do everything that God commands of him, and who is seeking for information concerning his duty to God might follow the example of Cornelius by praying, if he will remember that Cornelius did what he learned of God's law as fast as he learned it and he was not asking God to save him independent of all obedience.

The second question is plainly answered by Jesus Christ Himself when He said: "He that believeth not shall be damned." Mark 16:16. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John 3:5. It is also answered by Peter on the day of Pentecost when he said, "Repent and be baptized." Acts 2:38.

Brother Duckworth:

What will restriction clauses in church deeds amount to? People that will put aside God's law will put aside civil law.

E. P. Ringo.

Answer:

The above question is hitting straight at an erroneous idea in the minds of some. No lawyer can write a deed, a will or any other document, but what some other lawyer can tear it up, provided the sentiment of the court and the general public is with him. When people decide to do a thing, right or wrong, with or without authority, they usually find some way to do that thing. The greatest benefit to be had from restriction clauses is proof of the original intention of the parties to the contract, and serves only as an exposure of the change of front of those who would have it otherwise.

R. F. D.

ASHLEY IN LOUISIANA.

I am glad to say we had Brother W. M. Guy Ashley with us through the first and second Lord's day of October, 1923. It was his first trip through here. He did lots of good preaching and gained love and friends. We had no additions but good seed was sown and we learned to love Brother Ashley more than ever before because he is for the "one Lord, one faith and one baptism." (Eph. 4:5.) And it makes me love him to know that he heeds to the line regardless of man's opinion. We invite him back again. Your brother in Christ,

F. K. REEVES.

Marion, La.

The divine life our Creator asks us to live brings happiness here and hereafter to all who follow it. The yoke is easy; the burden is light; yet men hesitate to accept it. Why?

THE CHURCH AT GRAHAM.

I want to say through The Apostolic Way that the church at Graham, Texas, is now, since the battle has been fought and successfully won, in better condition than I have ever known it. Splendid, harmonious meetings every Lord's day.

Such men as J. S. Hall, Jim Ousterlaugh, and J. N. Cowan preach, and the writer drops in a sledge hammer discourse once a month on rainy days.

Yours for the One Faith that comes by hearing. No hearing, no faith.

J. F. PURSLEY.

Graham, Texas.

A REPORT FROM CALIFORNIA.

The Church of Christ, Montibello, Calif., 138 South 4th Street. Faithful men in charge assemble at ten o'clock. Worship begins at 10:30 o'clock, first day of week (Sunday).

Prayers, singing, teaching and admonitions, giving as we are prospered to the poor and needy. Breaking of bread and the communion of Saints with Christ, in the blood of the New Testament which was shed for the remission of sins. We are glad to announce to the brotherhood at large that the congregation here is growing in numbers as well as in grace and knowledge of the truth. We have more than doubled in the last year in numbers. Seven have been buried with their Lord in baptism at the last three Lord's day assemblies and we expect more from time to time. We will soon be in shape to put an evangelist in the field six days out of the week, the Lord willing. Just to get a competent man for this work and one willing to preach the gospel any place he can get a hearing, day or night, is what we want. The members will help in this work in the evenings.

We have over a million people in a radius of fifteen miles of our church house, we also expect to equip a tent that can be used eight months in the year. There is only one small congregation at Imperial, Calif., beside the Montibello congregation, that is free from innovations, in Southern California, and we hope to establish two more next year, the Lord willing.

We trust that every true disciple of Christ coming to California will locate close to or with us so he or she may be with us in the work of our King. With best wishes for the A. W., I am,

Brotherly.

E. V. HOLIFIELD.

DO NOT COMPLAIN.

I wish to thank you for sending me The Apostolic Way. I would have expressed my thanks long ago but thought it was sent as a sample. I appreciate your kindness to a helpless cripple who has neither fed or dressed himself for over thirteen years. I cannot stand on my feet and have to be carried every where I go, but I can sit up a short time each day. While I have only one finger on the left hand which I work the keys of a typewriter with when the paper is placed for me by some of the

family. My joints have all grown together except the left elbow, with knees half bent and only very little use of the left arm. I cannot hold either pen or pencil and as all my fingers are grown together, I very often strike an awkward lick.

I have completed 115 poems since last December. You will think this is slow work, but for a one-armed, one-fingered cripple it is not so bad. I only want to put to shame those who God has blessed with perfect limbs, and a healthy body, and yet are ungrateful.

I have given my year's work to be used in the cause of Christ, which I know God will accept because He knows the honesty in which it is given, and coming from a cripple who has nothing else to give, will be appreciated more by the readers, because I gave the widow's mite.

Brother F. L. Rowe has promised to put in publication 1,000 copies, which he thinks will sell for \$1 each, and as God has given me strength and the use of mind to complete it, I will dedicate it in His name, for there is more to be gained in life than dollars and cents. I am enclosing a sample poem. If you should ever find space and think it worthy of printer's ink, you may publish it.

Again thanking you for your kindness, I am your brother in Christ.

G. B. DOOLEY.

When we have read the above letter we should quit complaining, don't you think? Then read the following poem and put on a smile that will not come off.

R. F. DUCKWORTH.

A CHEERFUL SMILE.

By G. B. Dooley.

Be sure to have a smiling face
And a cheerful word to say—
There will always be a place
To practice them each day.
If at home or on the street
Make it worth your while;
Every one you chance to meet
Give them a cheerful smile.

A cultivated smile will grow
As days grow into years;
Every kind word you may throw
Makes smiles out of tears.
You will meet upon the road
Some that are bowed in brief—

Cheerfulness will lift the load
And bring to them relief.

Don't be so full of trouble,
When a sad face you meet.
It will only make it double
And make each life a cheat.
Though your burden be a load,
As troubles on you pile,
It will shorten up your road
To use a cheerful smile.

Every smile that you may give,
A frowning face may thaw;
From the cheerful life you live
Some hungry soul may draw.
There is magnetism in the face
You will meet each mile—
There is always time and space
To use your cheerful smile.

Often clouds will get so dark,
And hide the sun from view—
Cheerfulness will light a spark
To let the daylight through.
Let cheerfulness be on your mind,
And start a different style,
And on every face you are sure to find
That little cheerful smile.

FROM NEW MEXICO.

I am indeed glad to learn that Brother Duckworth is now filling the place as Editor of the Way, which was made vacant by the sad death of our esteemed Brother Teurman.

We have a small congregation here that is contending for the faith. We meet each Lord's Day for worship.

I have only been here for a short while, but have found Brother Paul Young, an old soldier of the Cross, who spent his younger days in preaching the Gospel. Misfortune has overtaken him and in the last few years he has had three strokes of paralysis. He is able to get about with a cane, but can't do any work. He has been living in an old tent, that is worn out. His only support is a few hens. We are going to build him a small house. It will cost about \$75.00, and if there is anyone who desires to help in this worthy cause, it will be greatly appreciated. Send contributions to J. B. Daniel or Paul Young, Hot Springs, New Mexico.

Would like to correspond with brethren that would like to come to a dry healthy climate.

Your Brother in Christ,

J. B. DANIEL.

Hot Springs, N. M.

Brethren with whom and for whom, Brother Young has labored, should see to it that he is not neglected in his old age. The church of Christ should see to it that her old preachers, who have spent their lives and worn themselves away preaching the Gospel, are properly cared for.

R. F. D.

THE APOSTOLIC WAY

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One Year - - - - - \$1.00

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CONSTRUCTION WORK.

Some of our scribes have of late had good deal to say about what they call "construction work" in the churches. It has been suggested that too many of us are engaged in "destructive" teaching. By the term "constructive," writers refer to such activities as build up, increase the power, popularity and influence of the church. "Destructive" work, of course, means that which hinders, tears down and impedes such influence.

We shall all agree that those who spend all their time in opposing something, never build up anything. Their opposition to error may enable somebody else to build up the truth, thus indirectly aiding the cause of truth. On the other hand, those who never oppose error, often make a false impression concerning the hatefulness of sin. I have heard men preach in such way as to make the impression that they were ready to compromise with anything. This comes, apparently, from an overweening desire to be agreeable. Again, I have heard men do what they called preaching, who did nothing but fight something or somebody' all the time. There are occasions when this kind of talk is expected and appropriate. But a man who makes it his habit to speak continually on the negative, always opposing something, can not expect himself to build up the cause of truth. I conclude, therefore, that the true gospel preacher will be found following Paul's example and teaching, dividing his efforts properly between reproof and exhortation.

In our opposition to the Sunday school, I fear some of us say too little about what I do in the meeting where we have no Sunday school. In this point I wish to offer a few suggestions. 1. We should keep continually in mind the purpose to be accomplished; 2. We must have due regard to every teaching of the Holy Spirit concerning the matter; 3. We must use common sense and the spirit of brotherly-love wherever our opinion properly enters. Let us discuss these suggestions in turn.

1. The primary purpose of the Lord's day, meeting, on the human side at least, is

HELP BROTHER TUCKER.

Brother W. G. Tucker, of Munday, Texas, a true, tried and able preacher, needs and deserves help. He has a sick wife; has done a good deal of mission work during the past year, and is now suffering from an injured arm. Brother Tucker is not begging for money, he wants work. Any loyal church will make a good investment to have him preach a series of sermons sometime this winter. Brethren, if you cannot conveniently follow this suggestion, try to send him some financial aid right away.

I am writing this upon my own initiative; not by request of Brother Tucker.

N. L. CLARK.

spiritual edification. As disciples of Jesus. we come together on the Lord's day to be renewed, strengthened, in the inner man. Every part of the service should be performed with this in mind. Therefore, we should enter whole-heartedly, spiritually, into the prayers, songs, teaching, and the contribution, as well as the Supper. Songs should be selected and sung with sincere praise in our minds and from our lips. Prayers should be earnest, pointed, uplifting. No one should contribute to the work of the church unless he can do it willingly, cheerfully. When we come to the Lord's Supper, we should forget all else save our Lord and in this institution sincerely commune with Him. All other is pretense, mockery, sacrilege.

Concerning the teaching in the worship under second and third suggestions above made, I offer the following: 1. The lesson for the occasion should be carefully selected by those in the congregation most competent to decide, and in its selection due regard should be paid to the particular needs of the congregation; 2. The lesson for each Lord's day should be announced at least a week in advance in order that all regular attendants may have opportunity to study it; 3. The principal teachers of the lesson should be duly notified, that they may not be caught unawares. The ideal condition would be found when every brother capable of teaching at all, would always be prepared on a moment's notice to say something worth while on the lesson; 4. If the lesson consist of a chapter to be studied, it is well for inexperienced speakers to divide it among them, each discussing some part of the lesson; 5. It is usually better for inexperienced teachers to speak first; and when convenient, one of the best teachers present should come last, summarizing the points already made and emphasizing the points of the whole lesson; 6. If a visiting preacher is present, he should be prepared to deliver an edifying talk to those in attendance on the lesson of the day. I cannot see any reason for studying a passage for an hour, dismissing the service, then having someone do the preacher stunt. Such an arrangement is a denominational custom, pure and simple.

I furthermore suggest that all services should begin promptly at the appointed hour and that the length of time consumed in teaching or preaching should be determined by circumstances, rather than by the clock.

Undue brevity shows lack of spiritual interest, while to continue the service too long wears our interest and destroys the effectiveness of the effort.

N. L. CLARK.

THE WORK IN INDIANA.

Dear Brother Duckworth:

I have been trying to find time for some weeks to write to you, but when on preaching tours, my time is almost constantly occupied in talks on the Scripture and answering Bible questions.

On arriving at Oliver, Ill., I found two numbers of "The Apostolic Way" in the post office, October 1st, and 15th. To say that I like the style of the paper, and the subject matter contained therein, would not be expressing my appreciation of your efforts in its fullest sense. Your effort in calling the minds of the people back to the Jerusalem Gospel that governed the Church of the First Born after it had reached its manhood, (see Eph. 4:13; 1 Cor. 13:11); and exposing those imagined good works introduced by frail man which can only serve to honor satan and rob God of the glory which He has advised, must come to Him, through the Church by Christ Jesus, Eph. 3:21. The Church purchased by His blood; Acts, 26:28. It has been sanctified and cleansed by the washing of water by the word, Eph. 5:26, 27. God has ordered that His wisdom be made known by it; Eph. 3:10.

Why? Because He has purchased it with His blood and made it clean. It is undefiled, and the wisdom of God passing through it, made known by it, is not defiled, perverted or corrupted, because it is passing through a clean thing. All human organizations invented by men to pass God's word through, are bound to defile the Word, for they are defiled, unclean things; and how can a clean thing come out of an unclean thing? or as Job puts it: "Who can bring a clean thing out of an unclean thing? Not one." Job 14:4.

Wife and I came to visit Brother and Sister Geo. Walls, near Oliver, Ill. It at once began a meeting in their school house. Two nights meeting, crowded house and best of attention, conclude our report.

J. A. O'NEAL.

422 10th and Jefferson, Covington, Ind.

HAS THE FIRM FOUNDATION
DRIFTED?

By H. C. Harper.

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 13:3.)

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 appealing. The authority, 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 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 teaching in the "divine order of the gospel?" Nowhere. Yes, nowhere! 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

GOOD FOR THE "REVIEW."

The Apostolic Review takes a stand. Daniel Sonimer says:

"The managers of this paper (the "Review"), and its chief writers, are against this mere preaching as a system of regular sermonizing to an audience. And who will reject this paper because its chief writers advocate that we shall quit a practice which has been fairly and fully tried and proved to be a sham. I don't believe that really one true disciple will respect it on that account—certainly not one preacher that really desires to see the churches for whom he labors grow in grace and in the knowledge of the Truth, even if he must change his methods and study his Bible more than he has studied it heretofore." (A. R., Oct. 16, 1923.)

Good! Very good! Man's ways have always been a "sham," when it comes to religion. The past has been filled with such shams, and the future is full of promise for more. It seems that man will never learn to let God lead him. May the Lord help us to profit by man's failures!

Now will the "Review" also quit the "class system," which is no more authorized by the Bible than is the "pastor system," and come clean? Or will it follow man in another direction? Why not take a stand for the "Truth" here, too? And why not step out and stand for the "Truth" on the baptism question, too—at least take a position you are not afraid to defend? But we remember the "Review's" good resolution with pleasure—"A musty loaf is better than no bread." So, thank God, and take courage, brethren.

H. C. HARPER.

that the baptism question is a dead issue—H. C. H.)

A NEW TRACT.

A new 24-page tract is just from the press. In this tract Brother Harper has refuted the materialistic view of man's makeup in a convincing way, his opponents being several writers of the Advent Christian Church. Price of tract is ten cents each or one dollar a dozen. Address him at Sneads, Fla.

JONES JUMPS THE JOB.

By H. C. Harper.

As our readers perhaps remember, I offered to affirm—God requires man to be baptized "for the remission of sins." And I offered to deny that "A man obeys God in being baptized as a saved man." But Jones, the Review's advocate of "sect baptism," has taken to the tall timber. I believed all the time that Jones would "squeal" when the pinch came, but I wanted others to know it, so I put the matter up to him.

In his debate with Durst, McQuiddy says: "While we are not commanded to be baptized for faith, neither are we commanded to be baptized for the remission of sins." (p. 28, Durst-McQuiddy Debate). Hence my proposition clearly sets forth the issue on the baptism question. And if I sustain my proposition, the sect-baptism theory is forever refuted.

Campbell says: "We are commanded to be baptized for the remission of sins." (p. 253, Campbell On Baptism.) And he says: "Any other baptism is a human invention and of no value." (Ib. 257.)

Jones tells me that he has shown (but he has not) "how a man can be baptized for the remission of sins and yet not have remission of sins in view when baptized." And when

Jones shows this, I will use the same Scriptures and the same arguments (?) and show that the Bible authorizes the baptism of babies and idiots—yes, and of sane people while they are asleep. I challenge him to the task!

He tells me: "You ought to know (if you don't) that I never intimated in any article that I had the shadow of a thought that anybody was 'baptized as a saved man.'"

And I told him: "You should know, if you do not know it, that Baptist candidates are baptized as saved persons, and in answering Pigue's question 'Would you receive a Baptist without rebaptizing him?' you say, 'Yes.' And I simply asked you to affirm your teaching and practice—that's all; for certainly you would not receive one who had not obeyed God in baptism, would you?"

And I said to Jones: "Now here is your chance to show up 'one H. C. Harper' and gain a victory for sect baptism, and are you going to throw up the job? Don't whine, but come up like a man."

But Jones, in his last communication, says: "Farewell bravo!" So the Review's advocate is down and out. Finis.

A REPORT.

My gospel work for the season has been in part as follows: Bear, Okla., in June last, four baptized; one week at Fame, Okla., no visible results; two weeks Cameron, Okla., six baptized and restored; Prairie View, Ark., two baptized; Spaulding, Okla., three baptized; Oak Dale, two baptized; Onaka, two baptized and fifteen restored and put to worship with elders and deacons appointed. I met and spoke for the brethren at Cedar Street Church, Holdenville, one Lord's day, and then to Texas Banner.

W. P. JONES.

Atwood, Okla. Box 166.

THOUGHTS HERE AND THERE.

Life is too short to spend any part of it in a religious institution or organization that was purchased by the blood of Christ.

Jesus said, "Upon this rock I will build my church." His church is "one body" and he said, "Every plant not planted by my heavenly Father shall be rooted up."

Any religious organization that seeks for its members, those that make no claims to Christianity, is not the Church of Christ, and is wholly unauthorized in the work of God.

"Mark them which cause division among you, contrary to the doctrine which you have learned and avoid them." No religious institution that divides its membership into groups and classes for teaching, is governed by the "doctrine" of the New Testament, and all such should be "avoided," by those who won't follow the examples given by the Lord.

Faith comes by hearing the word of God. There is not one word in the Bible that authorizes the church to divide into groups and classes for teaching. Who then, could claim to have faith in that which the Word of God does not mention, and Paul says, "That which is not of Faith is sin."

The wisdom of man has, in all ages, been at variance with the wisdom of God. We are prone to be governed by that which looks well,—that which human reason suggests. Human reason has caused Adam's race to reject God's counsel and plans for six thousand years. Only such part of God's arrangements are they willing to accept as look best to them. The Word of God—the Scriptures, no longer "thoroughly furnish them unto every good work." We praise God, however, that a remnant is left who believe "his divine power furnishes every thing that pertain to life and goodliness."

The Church at Corinth divided into groups and classes and each class selected its teacher. One class elected Apollos as its teacher, another elected Cephas as its teacher and one class selected Paul to teach them. These several teachers were not present when this church "adopted the method" of dividing into classes. This new "method" was reported to Paul by some of the brethren of the "house of Chloe." I am quite sure that each of these teachers elected by their respective classes, refused to "qualify" as teachers of divided classes in the Church of Corinth. Not only so, but I am also sure, that every teacher in the Church of Christ today, when governed by the same Spirit as was Paul, would refuse to teach divided classes in the Church of Christ today.

The Lord has never been very much concerned about the mode of travel employed by his people. They may ride upon an ass as did the Master himself, they may go by ship, as did Paul; or they may go on foot as did all of them very often. But God is very much concerned about the manner his servants shall proceed to teach, when they get to the place where the teaching is to be done. Those to be taught shall all be in "one place" and only one teacher speak at a time. God confirmed this as his plan on the day of Pentecost by "signs and wonders" just as he did the Gospel. This inspired example of teaching was continued by the Apostles with all other teachers, who taught the Word, to the death of the last inspired teacher.

Those who claim that God has given no plan or example in teaching his Word, simply close their eyes to dozens of plain examples throughout the entire teaching of the Apostles. David said, "Through thy precepts I get understanding, therefore I hate every false way." David believed that God's Word thoroughly furnished him, and so do I.

"The hand that rocks the cradle, is the hand that rules the world," is a truism that every school-boy in the land could once repeat and understand its application. It used to be a household saying, but like many true sayings of the days forever gone, it has been dropped from our vocabulary. We hear it no more. In every age of the world, the true and godly woman, longed to be the mother of children. She regarded barrenness as an evidence of God's disfavor upon her.

In the days of the Apostles of Christ, the widows in the Church were forbidden the charity of the congregation unless she had "brought up children." 1 Tim. 5:10.

God's purpose of marriage and the home was to perpetuate the race. It is a fearful thing to violate, or thwart the purposes of God, but many do. House pets and poodle dogs are poor substitutes for children in the home.

R. H. HOWARD.

Holdenville, Okla.

WRITE TO D. J. WHITTEN.

Brother Whitten is at home again and will preach for us next Lord's Day, the Lord willing. He has been holding a meeting on Felkon Creek. He preached about six sermons with a Holiness preacher at that place, expecting the Holiness to stay during his meeting, but the Truth seemed to be more than the Holiness preacher could stand so he had to leave. Brother Whitten continued his meeting and on Saturday night before it closed on Lord's Day a mob of Holiness became angry because he exposed their doctrine. As he was going home with a

brother, after service, the mob consisting of nine ran on to him with clubs and rocks, also using very bad language. Brother Whitten was considerably bruised but has gotten along nicely.

We often hear people say, "Practice what you preach," and in this case it has been proven. He took the beating and never turned a hand. They told him to leave and never preach at that place again, but he finished his meeting there. He also said the only way they could keep him from preaching there would be to destroy his body.

We can now see that Brother Whitten has the Spirit of Christ. If this could be said of every gospel preacher in our land, as sure the Church of the First Born would be restored to the old path. I also wish to say that Brother Whitten met a digressive brother from Missouri by the name of Burgess. The discussion was held at Withrow Springs in July. The use of instrumental music in the worship was discussed; it was only a short discussion but was attended by a very large crowd. Brother Burgess is a well informed man but he offered a weak argument for the defense of its use in the worship.

Much good was accomplished I think, and as the brethren and sisters have learned to read and meditate more on the subject we hope it will have better results.

Your Brother in Christ,

J. S. FOWLER.

We are glad to publish this letter about Brother Whitten, for he is a worthy man that the brethren should know and support, and just now he should be encouraged for his stand for Truth by letters of commendation. Those not able to send financial help could send him a few lines expressing their appreciation of his conduct. Address, D. J. Whitten, Truth, Ark.

R. F. DUCKWORTH.

Many are trying to live a life of blending good and bad, but like oil and water, good and bad will not blend. One may deceive his friends or even himself for a time, but eventually all must know the truth. Why?

A BUYER WANTED.

On account of sickness I must sell my shoe and harness shop. I want to sell to some loyal brother.

We have a good church, in peace, good schools, good town and a good business for a good man. We will welcome any good Christian family within us. Let me hear from you at once.

Your Brother in Christ,

W. B. SMITH.

Balling, Texas.

A QUESTION ON DIVORCE AND RE-MARRYING.

From the office of The Apostolic Way I was sent the following questions with request that I answer them.

Dear Brother Duckworth:—

"A woman who is a fornicator leaves her husband and takes up with another man. Her husband tried to get her to live with him and do right, but she refused to do so, and married the other man. The question I ask is this: Has the man that this woman put away the scriptural right to marry again."

Answer: No, not as long as the woman who left him lives. She is still his wife. The man that the woman took up with and married is not her husband. She is living in adultery, and so would her husband commit adultery if he should marry another woman while his wife was yet living. The Savior said, "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.

But again: "Unto the married I command, let 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." 1 Cor. 7:10, 11.

And again: "The woman which hath an husband, is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law; So that she is no adulteress, tho she be married to another man." Rom. 7:2, 3. If husband and wife will separate, let them not marry again, as long as both are living. If they do they commit adultery.

R. H. HOWARD.

Holdenville, Okla.

SINGING AGAIN.

John 1:11-12, to them that were baptized. How about that, Brother Bradbury? Acts 2:38-40, Peter sang a song. Acts 4, after they sang a song, five thousand obeyed the gospel. Acts 8:35-37, after Phillip sang a song. Acts 9:17, after Ananias sang a song. Acts 10:47, Peter sang a song. Acts 16:14, Paul sang a song; if I understand, Brother Bradbury, in all of these conversions they sang a song before they were baptized. The Scriptures don't say so! Rom. 1:16. For I am not ashamed of the songs of Christ, for they are the power of God unto salvation to everyone that believeth the song.

J. B. RAGAN.

Reply: Brother Ragan and I have had some correspondence on the subject of singing. I do not like the false position that in the conversions of the New Testament songs were used before baptism. Neither do I say that it is necessary now to sing songs prior to baptism, but if we sing songs while waiting to see if there be those of an audience who would confess Christ before men, it is in order.

It is certainly Scripture to sing of God's righteousness, commands, power, mercy, judgments and works at any time when Christians are assembled to promote the cause of Christ and to advance His kingdom. Brother Ragan will not deny this.

Well, this is all we do when singing the so-called invitation song—just singing about God and His goodness among the nations.

No inspired man set the time for us to sing when gathered together. If they had, it would not be Scripture to sing at any other time. Inasmuch then, as there is no time set or given to sing when in an assembled capacity, we are at liberty in the matter. Brother Ragan would not object to singing spiritual songs at any time when together, only at or during the time an audience is being given an opportunity to confess Christ with their mouths. Brother Ragan leaves himself in a bad way when he concludes that just because the gospel of Christ is God's power to save it would be unsafe to sing of God's power by singing of the gospel.

We can, by divine authority, preach the gospel to sinners, and while waiting on them to accept the gospel, we can, by the same authority, sing of the gospel.

Not that preaching the Gospel and singing of the Gospel are equivalent, but that after the Gospel is preached, or even before it is preached, it is Scripture to sing of it.

Brother Ragan let us sing a sound Gospel song when inviting sinners to obey the Lord, but let us not call it the invitation song.

J. A. BRADBURY.

Sweetwater, Texas.

ONE THING AND ANOTHER.

I notice Brother Duckworth wants lots of short articles. That just suits a short preacher like me, so here goes.

* * *

There is no question as to God's love for man; but how about man's love for God?

* * *

A ghost is a mysterious nothing and the Holy Ghost is a phantom to the unbelieving religionist. Why not say Holy Spirit?

* * *

Instrumental music is of pagan origin, instituted to entertain the world. The Church captured it, claiming it was more mortifying to the devil to take his instruments and consecrate them to the service of Christ than

to oppose them. I wonder if the same superstitious idea caused religious leaders to confiscate the Sunday school. I can think of no other excuse.

*

If we speak where the Bible speaks and are silent where it is, where do we find Sunday school, class work, and Bible study?

* * *

How can they believe in him of whom they have not heard and how can they hear without a preacher and how can he preach except he be sent?

*

There are lots of people who have not heard and lots of preachers willing to be sent or called either.

GEO. M. MCFADDEN,
Webb City, Ark.

PROPOSITIONS FOR DEBATE.

1. The Scriptures teach that the Kingdom of Christ, or God, is yet future and will be restored on earth at the second coming of Christ.

A. N. DUGGER, Aff.
J. E. MCVEY, Neg.

* * *

2. The Scriptures teach that the Church of Christ—Kingdom of Christ—had its beginning on the first pentecost after the resurrection of Christ, in the city of Jerusalem.

J. E. MCVEY, Aff.
A. N. DUGGER, Neg.

* * *

3. The Scriptures teach that the seventh day of the week, Saturday, is the day for Christian worship in this age.

A. N. DUGGER, Aff.
J. E. MCVEY, Neg.

* * *

4. The Scriptures teach that the first day of the week is the day for Christian worship, in this age.

J. E. MCVEY, Aff.
A. N. DUGGER, Neg.

* * *

Any help any one can give me, specially on my two affirmatives, will be appreciated.

J. E. MCVEY.

Life is a misunderstandable something. A substance? Well, hardly.

The tangle of human life as we find it today cannot be untangled by man.

The life that many insist on living is void of any real purpose, good or bad. Why?

The life filled with the selfishness of present pleasure and satisfaction can bring nothing better than misery and woe. Why?

NOTES.

Brother J. D. Dorsey has moved from Coleman, Oklahoma, to Sulphur, Oklahoma, 602 West 11th Street.

Brother Jim Tidwell, who was operated on a few weeks ago for gall stones and appendicitis, is able to be up and about again. Brethren with whom he has labored should see to it that he does not bear this extra burden alone.

Preachers, as a rule, do not have a chance to lay up something with which to bear expenses when they are stopped from their work.

We will try to get the paper to everyone promptly and on time. It is hard to keep errors out of the mailing list, and we have found many in ours. If your name is not properly spelled, or if we have the wrong initials, write and tell us about it. When you renew, always tell us if you want the name changed in any way. Otherwise, sign just as your paper is addressed. Be careful not to mis-spell your post office. That gives lots of trouble.

We are giving our readers some splendid articles in this issue. We want especially to ask that you read Brother Clark's article on how the worship should be conducted. Of course you will read Dr. Trott's article and his exposure of Showalter.

Don't fail to send us that batch of subs. We are looking for them and we are anxious to get the one thousand new subscribers we asked our readers to send in.

If you send an article to this office and it is not published promptly, there may be more than one reason for its delay. You may have written it on rough, pencil tablet paper, which makes it hard to read and difficult to correct. For lack of time, such articles are sometimes pushed back. Or it may be that your article is so long that we would have to push out two or three others to get yours in, or it may be that your article has been held back for future use.

You can help the editor, save time for the paper and please the printers by using care in the preparation of copy. We get some copy in this office that can be passed on to the printer without the change of a word or the marking of a line.

We want to thank those who have sent us donations. So far, we have been able to meet all expenses and pay for the publishing of the paper without making a public call, and we hope that we may continue to do so, and we can if those interested in the paper

and its welfare will just remember that it costs more than \$1.00 a year to get the subscriber's paper to him and that the office expenses must be met in some way, outside of the subscription price.

Brother W. A. McMillan of Lometa, Texas, wants to do some preaching, hold some meetings. During November, December and January. Somebody send for him and keep him busy. He says he will preach where there are but few brethren, and where the support could not but be small. Not many preachers are advertising for Mission places at which to preach. Brethren should keep Brother McMillan busy, and he should not have to preach altogether at his own expense.

Winter meetings should be conducted by every church in the Brotherhood, either at their place of meeting, or some other place. Let's get away from the old idea of being religious in the Summer and going to sleep in the Winter. The Lord Jesus Christ may not wait 'til Summer to come and if He was to make His advent in the Winter, it might be a sad awakening.

R. F. D.

SOME THINGS NECESSARY.

"Whatsoever is not of Faith is sin," (Rom. 14:23) and "the wages of sin is death," (6:23) and "Faith comes by hearing the word of God," (10:17), so where God has not spoken we do not get Faith.

"Howbeit in vain do they worship me, teaching for doctrines, the commandments of men, laying the commandments of God

aside, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do." Mark 7:7, 8.

God had not forbid the Jews to do that, neither had He told them to do it, and because they did it without Faith, Rom. 10:17. He said in vain do they worship me. "But the hour cometh, and now is when the true worshipers shall worship the Father in spirit and 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." John 4:23, 24. "Thy word is Truth." John 17:17. "Speaking to yourselves in Psalms and Hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. 5:19.

"I will, therefore, that men pray everywhere." 1 Tim. 2:8. "For ye may all prophesy one by one." 1 Cor. 14:31. "Let your women keep silence in the churches." 34:35, 36. "Lay by in store on the first day of the week, for the saints." 1 Cor. 16:1, 2. "And upon the first day of the week when the Disciples came together to break bread." Acts 20:7. "Not forsaking the assembling of ourselves together." Heb. 10:25. "Ye shall not add to the words of the Lord." Deut. 4:2; Rev. 22:18, 19.

"Blessed are they that do his commandments that they may have the right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

JOHN J. SMITH.

Council Hill, Okla.

God does not intend for man to be satisfied with this life and the man who seeks satisfaction is doomed to disappointment here and hereafter. Why?

SOMETHING WORTH WHILE

Do you need a dictionary? If so, let us give you one for helping us with our mission work.

We desire to send THE APOSTOLIC WAY into new homes, believing by so doing we can arouse interest in the all-sufficiency of the Word of God. We are now receiving many clubs, but we want them to come in faster. For that reason, we are making this splendid offer to our readers.

We found at a local book store nineteen copies of Webster's Condensed Dictionary. We bought them at a bargain. The books are in good condition, just a little shelf-worn.

We cannot afford to reduce the price of the paper, so we decided to buy and give away these nineteen dictionaries to individuals who would help us put the paper in new homes.

Send us twelve new yearly subscribers at \$1 each and we will send you one copy of this splendid, handy, neatly bound, useful book. Remember, the first nineteen clubs take our supply, so in order for you to get one of these books you must get your club to us before the supply is gone.

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THE APOSTOLIC WAY

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

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"WATCHMAN, WHAT OF THE NIGHT?"

After threshing through a whole stack of chaff, it is refreshing to find even one single grain of wheat, and I cheerfully acknowledge that among the multitude of misstatements and false assertions I find one truth, or at least it comes nearer to the truth than any of the balance. Brother Showalter says: "They say it is not meeting expenses, and at this I am not surprised." It is a fact that the income from subscriptions of *The Apostolic Way* has never equalled its expenses, but not strictly correct after all to say it is not meeting expenses, because its expenses have always been met by faithful brethren who are not going to let it go down. We have never had to make a call for funds that has not been promptly met. I am glad poverty is no crime, and when I recall the poverty of Jesus and His apostles and of the early churches of Christ, I feel that it is no degradation to be poor.

The Firm Foundation had the same handicap for years and old Brother Hansbrough had to go down into his own pocket many times to keep it going. That, of course, was while its space was devoted (like *The Apostolic Way*) entirely to the edification of the members of the body. Now, I suppose it has no financial difficulties, as the revenues derived from Mrs. Lydia E. Pinkham's compound, Mrs. Winslow's soothing syrup, rupture cures, etc., yield quite a nice income; in fact it seems to be, from a financial standpoint, about as successful a scheme as the shows, festivals, etc., given by the digressives number one for raising money for their churches. We could put ourselves on easy street by the same method, but prefer poverty and a clear paper, devoted solely to the propagation of the truth and exposing the fallacies of innovators.

However, I wish to say that the circulation of the Way is growing so rapidly that its future is more assured than ever before and I do not think there is any doubt but that its income will be sufficient to meet all expenses in the very near future.

In all my life I don't think I ever saw a more illuminating example of mental froth exuding from a fermented brain than Brother Showalter's article. His mind seems so warped by his fanatical obsession and inordinate affection for the Sunday school that he evidently believes misrepresentations and unfounded assertions regarding those who oppose his hobby will take the place of proof that there is some scripture to sustain it. I am confident that Brother Showalter has sought carefully for some

justification for the classes, women teachers and literature in the New Testament and failed to find any before he decided to rest his cause on the sandy foundation of counter charges and misrepresentations.

Not one effort has he made to show that the Sunday school has a single scripture to sustain it; not one argument in its defense. His whole effort is to discredit those who oppose it.

Let us suppose every word of his article were true. What proof would that be of the scripturalness of the Sunday school (or Bible class)?

Brother Showalter says: "Since my brief discussion of this question in these columns with Brother N. L. Clark, I have learned of several preachers and a number of other good brethren who have turned away from the advocacy of this strange innovation." Now we would like to know the names of those preachers and brethren and it would be intensely interesting to have them tell us what scriptures or arguments Brother Showalter produced in that so-called discussion to prove that the Sunday school is a scriptural institution. They must have been printed in invisible ink, for I carefully read every word of it and never saw even the slightest attempt at such proof. In fact, I have never seen a statement from Brother Showalter's pen as to what is done in the Austin Sunday school, much less any attempt to defend it. Misrepresentations and attacks upon their opponents are the only weapons I have known any of them to use so far, and it will certainly be a glad day for those who love the truth when they do attempt (if they ever have the courage to attempt it) to produce a single passage of God's word to justify their divisive work.

Brother Showalter's article starts with these words: "Brother N. L. Clark recently contributed to our columns several short articles rather admonitory and hortative than didactic or controversial, calling for an effort on the part of brethren at securing unity of thought and action among the churches of Christ." He closes it as follows: "I suggest that decidedly the best way to promote unity among the people of God is to quit bringing in speculative innovations, speak the truth in love, and in earnestness, clearness and power preach the old Jerusalem gospel."

Now, if Brother Showalter's writings were "admonitory and hortative," calling for unity of faith and practice among the churches of Christ, he and Brother Clark would be united in their obedience to Paul's command and would be "striving together

for the faith of the gospel," but alas, Brother Showalter is devoting all of his energies to upholding a divisive innovation, stolen bodily from the sects, and provocative only of strife and discord. The Sunday school is one of those divisive, "speculative innovations" which Brother Showalter says the people of God should quit bringing in and it is the "old Jerusalem gospel" which condemns the Sunday school with its division into classes, women teachers and uninspired literature, in no uncertain terms—then let us preach it, practice it, live it and teach all men to love and obey it.

Commenting upon my review of Brother Showalter, a brother writes me: "The unbiased could not but see how completely you have routed him." I am not satisfied with this, however, and it is my intention to make this exposure so unanswerable that even the most biased minds are going to see it. I don't say they are going to admit it but they are going to see it and their actions are going to prove that they do see it.

I call attention again to Brother Showalter's assertion, "I have not heard of any of them that will affirm anything except some vague, indefinite and remote proposition on which they can run all over the moral and religious universe and be bound by nothing." Everyone who knows anything about this matter knows that I have repeatedly and insistently urged that Brother Showalter, or some one endorsed by him, state just what they do in their so-called "Bible study" on the Lord's day and affirm that the scriptures teach it and I have agreed to do likewise.

Fearing lest I might have a somewhat biased mind myself, I wrote to the State University at Austin to find out what that great institution of learning might consider a clear-cut, definite and logical proposition, calculated to hold both parties strictly to the issue, and Professor G. Watts Cunningham, professor of Philosophy and Psychology, says in his reply: "To speak broadly and without any reference to your own debate about the 'matter of practice' of concern to you, I can briefly undertake to state what the logical requirements of a discussion are. They are, mainly, these: (1) The point at issue should be clearly and unambiguously stated so that all parties to the debate will at least understand it alike, so far as this may be possible; agree to its formulation. (2) All facts relevant to the point at issue should be given their full weight, whether they favor one side or the other in the controversy. Logic knows no

(Continued on Page 2).

(Continued From Page 1.)

favorites, and she demands that all facts relevant to the point under debate be taken into the reckoning. (3) The contestant or debater should, if he is logical in his procedure, try to see the side of his opponent and (so far as he undertakes to state it) be fair in its formulation and consideration. Logic demands of the debater that he be fair to his opponent always."

This, brethren, is the decision of a man whose profession is to know and to teach these things in the highest institution of learning in the State, but if not satisfactory, I am willing to submit it to the State universities of every State in the Union, for I wish, with all my heart, to have the issue stated in a manner fair to both parties—the truth has nothing to fear. Now, let us take up these statements of Professor Cunningham in numerical order and see whether the proposition I have been making to Brother Showalter for years is logical or not.

(1) The point at issue is what is done in the so-called "Bible study" at Austin on the Lord's day and what is done in the way of teaching at Munday and other places where the Sunday school is opposed. Can there be any clearer way of expressing that issue than for each of us to set forth in plain, unambiguous terms, just what we actually do? Brother Showalter claims to speak where the Bible speaks and to be silent where it is silent and so do I; therefore, it is certainly germane to the issue to state that the scriptures teach what we practice.

(2) "All facts relevant to the issue should be given their full weight"; but to be given their full weight they must be stated and the facts of this case are just what each one of us practices, but Brother Showalter seems not only reluctant to have the facts stated, but absolutely determined not to state them and affirm them to be scriptural. The facts are what we want to investigate—f-a-c-t-s.

(3) The only way in which each party to a debate can be fair to one another is for each one to state in his proposition just what the facts are in regard to his practice and for the opponent to deal with these facts just as they are presented, endeavoring to avoid any misstatements of them in his arguments or putting them in any false light.

Now, if the Sunday school brethren refuse to meet the issue in accordance with the undoubtedly correct rules stated by Professor Cunningham, I am sure the most biased mind on earth will be able to see why, whether they admit it or not, and if they continue to follow such leaders will fully deserve all that they may receive in the day of judgment.

Brother Showalter is probably getting some consolation from the words of praise written by his admirers. Brother J. B. Nelson says Brother Showalter's article

"center shot." Well, in one sense it is: a successful suicide may be said to have made a center shot, but I am willing to put Brother Nelson to the test. I here and now challenge him to meet Brother Duckworth in debate, taking for his proposition the little statement he wrote to the Firm Foundation and affirming that it is true. I am anxious to see whether he will affirm his own statement to be true or eat crow.

And while I am about it, I will make the same proposition to Brother Showalter. If he will affirm that his article, "Watchman, What of the Night," is true, I will go down to Austin, at any time selected by him, and deny it before his own church, or I will meet him in Munday, if he prefers for his brethren at Austin not to hear it.

I am glad Brother Showalter's brethren are urging him to put this article into a tract; glad Brother Durst has decided to do the same with his perversions of the scriptures. I love them both; perhaps I can review them in a way to make it so plain as to save them both from the error of their ways.

If we should ever induce these brethren to show enough moral courage to debate this issue, I am not going to boast as to what the outcome will be, but my earnest prayer to God will be that the truth may prevail.

G. A. TROTT.

JONES EXPOSES JONES.

Jones says to Showalter (see "A Lively Discussion On Valid Baptism," page 9): "If thou believest with all thy heart, thou mayest" (Acts 8:37) is all the scriptures require for baptism, and is all Brother Jones requires.

But you require more, and consistency demands you to ask every candidate if he believes baptism is 'for remission of sins' as a test for baptism."

In the first place, since "the scriptures require for baptism," as Jones admits they do, the confession found in Acts 8:37, it is evident that "sect baptism" is not scriptural baptism, because sectarians do not require, nor do their candidates make, this confession. So much for Jones' first tumble.

The Methodist debater, Pigue, asks: "Does your candidate for baptism have to understand that baptism is in order to remission of sins for his baptism to be valid? Or does it make any difference whether the person knows anything about it or not?"

In his answer, Jones says: "All must be baptized in the name (on the authority) of Jesus Christ" (Acts 2:38); and that, simply expressed, means to obey Christ. That's essential to 'know' because 'commanded' directly with baptism (to Gentiles)—Acts 10:48; and that excludes "infant baptism," so-called." (A. R., April 24, 1923.)

Now, friend Jones, if there is even a shadow of truth in what you say to Showalter, it is certain that "consistency demands you to ask every candidate if he believes bap-

tism" is in the name of Jesus Christ "as test for baptism." Do you do it? You know you do not. And you have simply exposed your own error before your own nose.

The same scriptures that show "All must be baptized in the name of Jesus Christ" (Acts 2:38), just as clearly show that all must be baptized for remission of sins. Here is the command: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

And if it is "essential to know" this, it is essential to believe it—as any man of sense knows that has a nose. Hence, we see that this scripture not only excludes "infant" baptism, but also "sect baptism," so-called. And Jones has proved it himself.

AGREES WITH HARPER.

Dear Brethren—

The "Apostolic Way" is fine. Keep up the fight.

I notice Brothers Harper and Somers on Sect Baptism. Where in all God's word does our Savior authorize any Baptist or any other denomination to preach or baptize in His name. He gave the commission to His disciples. See Mark 16; Matt. 28. He did not give the commission to the Sectarians to preach. They are disciples of their parties and not believers of Christ. See Acts 19.

Faithfully,
RYAN BENNETT.

THE GUNTER COLLEGE.

Our readers will be glad to hear that the Gunter College is moving along nicely. It was a pleasure, to be permitted, to visit them last week.

They have plans, well under way, that mean much for the school's success. Brother Conner and I, while in Gunter, talked with Brethren Freeman, Jones and Watkins about these plans, and we, confidently, believe that they will find a ready response and active cooperation, when the people learn of the high grade work of the school and the wholesome surroundings that are provided for the children that go there, for a higher grade of education.

Parents having children, to send off to school, would do well to investigate the Gunter College, before sending elsewhere. Brother Watkins is in charge of the field work and will be glad to visit or write, anyone wishing information, about this school.

I suggest that everyone, believing we should have a literary school (not a Bible school), owned and controlled by brethren, that oppose all forms of innovations, Chas. Watkins, Gunter, Texas. He has the reputation of being an able preacher and a clean, conscientious man.

R. F. DUCKWORTH.

AS THE CHURCH WORSHIPS AT CEDAR STREET IN HOLDENVILLE, OKLAHOMA.

Prompted by that splendid article by Brother N. L. Clark in the Apostolic Way of November 15th on how to conduct the worship of the church on the first day of the week, we, the Church of Christ worshipping on Cedar Street in Holdenville, Oklahoma, submit the following as the system followed by us in our worship. First, the congregation assembles about 10:30 a. m. and devotes one-half hour in song service. Following this, some brother reads the scripture lesson for the day; then some other brother leads us in prayer. After the prayer two or more of the brethren discuss the leading thoughts in the lesson read, with such other questions as they deem proper and useful to the church at that time. About one hour is usually devoted to this part of the service. At about 12 o'clock some brother waits on the congregation at the table, when the bread and wine is administered. Then the congregation sings its closing song and their weekly offering is made. Almost every child in the homes of this congregation are brought to these meetings every Sunday. They are very orderly and are among the most attentive listeners we have. They know nothing of any religious institutions except the church and are taught that the church is the house of God. They are anxious for Sunday to come so they can "go to church." If these meetings are in any way unscriptural will some brother kindly tell us how to make them just like the Lord wants them as we are trying to please Him and Him only. Ordered by the church assembled to be sent to the Apostolic Way for publication, Nov. 13, 1923.

ELDERS — T. W. WIGGS.
— H. L. LOFTIS.
— J. W. THETFORD.

"LEST WE FORGET."

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9-10.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding you give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead, being alone." Jas. 2:14-17.

"Then said he also to him that bade him; When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they

also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

Brethren, consider this as a gentle reminder that our Brother E. Gillespie of McKinney, Texas, is a poor, sick man with a family of young children and a loving wife who is not very strong, who is crying for someone to help them.

There is a very close relationship existing between Christ and His disciples. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40.

I just received a very pitiful letter from Brother Gillespie and I make this appeal in his behalf. I sincerely believe that if we distribute to the necessity of the saints, we will be laying up treasures in heaven.

"On what are you building my brother, Your hopes of a heavenly home? Is it loose, shifting sand, or the firm, solid rock, You are trusting for ages to come? Hearing and doing, we build on the rock; Hearing alone, we build on the sand, Both will be tried by the storm and the flood, Only the rock the trial will stand!"

P. S. HALL.

Rt. 1, Montebello, Cal.

PAUL'S ADMONITION.

Paul in admonishing the brethren at Corinth says: "Be ye followers of me, even as I am also of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." I Cor. 11:1. 2. Paul has given the children of God a sure guide, hear him, Phil. 4:9. "These things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." In the above we find a clear cut statement, as regards the Christian duty, how can we misunderstand the lesson? The history of another man we can follow exactly, why not Paul? His ambition was to follow Christ with all manly power, then why will people engage in other things not

mentioned by him? It looks like the time has come for the people to give more importance to Bible sayings. I believe all the commands of God are equal, and the deeds of men are also equal; let's see, if a man tells a lie where will he go? Rev. 21:8. What can a man do that would be worse than that? A hint to the wise is sufficient, "blessed are they that do his commandments, they may have a right to the tree of Life and enter in through the gate in to the City, notice, they that do his commandments, not something else. When people do things not written have they the promise of God? I think not. I think it would be safer to take Paul's advice in the New Testament than all the wisdom of man beside. What think ye? Let's steer our boat toward that Eternal shore in spite of the storm in its wild fury, the waves may dash high but if we have done the will of God they will be harmless. My contention is for a closer walk with God and a prayer for his faithful in Christ.

Your brother in him,

J. S. HALL.

Hamilton, Texas.

FRAUD AND CHEATING.

The daily papers have been ringing with the charge of fraud and cheating in the Bible class attendance race between a Kansas City Bible class and a Long Beach, California, Bible class with the employing of detectives for the gathering of evidence of padding accounts.

If we are to believe the press reports, the Long Beach class claimed to have 31,000 attendance; but the Kansas City detectives submitted evidence to prove they only had 13,000. What the report will be when the Long Beach detectives are through checking the claim of 50,000 made by Kansas City, no one seems to have undertaken to predict.

These two religious bodies claim to be serving God with their accused padding and defrauding Bible classes. Shame! Shame! Shame!

A human thing with a human name, run for human gain, or praise, under the guise of Christian religion, can not be expected to keep straight long at a time. They want to make a show of serving God, but in reality they do not care for Him or his service.

We have brethren that are trying to hide their discredited human institution, they once rejoined to call a Sunday school, under the name "Bible Class" or "Bible Study," but they can but flounder and drown like the swine the evil spirit drove into the sea.

A man's claiming to be a Nazarene does not make him a servant of Christ, neither does the calling of the ungodly monster, "a Bible class" make it the servant of Christ.

It is doing more to keep people away from God and his truth than any human institution on earth.

R. F. DUCKWORTH.

THE APOSTOLIC WAY

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CONSTRUCTIVE WORK,

No. 2.

I wrote an article under this caption which appeared in the recent issue of this paper. However, the printer had it "Construction Work." In a few other places the proofreader failed to correct the printer's errors. The readers, I suppose, got my meaning anyway. I wish now to say more along the same line. Of course, I expect some well-meaning brother to conclude that I am simply compromising or advocating a let-up in the fight for Truth. I have preached at places where good brethren showed clearly they did not appreciate my style because I was not all the time "skinning the sects." Likewise, I meet brethren who think a gospel preacher ought to be forever harping on differences among us. Well, there is a time for such teaching, as there is a time for showing up the differences between us and the denominations. But there is grave danger that we may convert people to a theory of religion and not to Christ.

My idea of preaching the gospel and of teaching the churches is to follow Paul's example, as he evidently followed Christ. This I am sure is safe, and I believe it is also sane. What, then, I ask, was Paul's notion of the work? A dozen quotations from his pen would answer the question. All of these would in substance say: Preach Christ first; win souls to Him; so live and so preach as to magnify His ideals. In doing this, omit no opportunity to point out firmly and kindly the differences between Christ's notions of things and those of the world. This in principle applies also to the work of teaching the church.

I do not have opportunity to hear many sermons by my brethren. But I sometimes wonder how many sermons the average preacher delivers in a year for the express purpose of proving that Jesus was the Christ. For several years, I have made it my rule to preach from one to three sermons in every meeting on such subjects as "Why I Believe the Bible," "The Divine Nature in Jesus," and kindred subjects. I am often told where I preach on such themes that they are new. Some will say that dis-

coursing upon such themes is not preaching at all. Well, maybe not. If this be not preaching Christ, Paul surely was a poor preacher; for to prove that Jesus was the Christ by prophecy, by His miracles, life, death, and resurrection, formed the chief part of his efforts among both Jews and Gentiles. And this kind of preaching just what a sin-sick world needs today.

The world is "fed-up" on husks of gospel truth. Theories of religion, hair-splitting distinctions in the meaning of doubtful terms, moral reforms, social interests, politics, worldly display, etc., have been too long the spiritual diet of earth's perishing millions. The true Christ, as He lived and taught; His ideas of man's origin, duty, and destiny; His ideals for men in this life, looking to their usefulness to God and their own happiness here and hereafter, are too often neglected in modern efforts in the pulpit.

To do really constructive work for the Lord, to build up an edifice that He will honor and accept when He comes, should be our supreme desire. To do this, let us lose sight to a great extent of the questions: "Is this popular or unpopular?" "Will the brethren indorse it?" "Is it in or out of harmony with the notions of others?" Let us ask ourselves seriously and prayerfully: "Is this what Jesus wants done? Am I trying to build a house that He will accept? When I meet Him at the judgment, will He indorse my efforts?" It makes little difference to me whether the church and the world indorse me or not. Of course, I shall have more calls for preaching to popular audiences, get more money for it, be praised more by brethren and others, if I am in harmony with their notions of things. But I shall not be here long, at most. I must soon give account to my Master. The important question, therefore, is: "What is my standing before the Lord?"

N. L. CLARK.

"DEMAS HATH FORSAKEN ME."

The above headline is taken from II Tim. 4:10 where Paul says, "For Demas hath forsaken me, having loved this present world." Of course he had forsaken the Lord also. This passage comes to my mind very forcibly when I think of a young preacher that I have taken interest in and helped to get before the brethren as a loyal preacher, but who has now gone over to the Sunday school side. I have known his father most of my life, even before I began preaching, and he has been a loyal advocate of the truth for years, and has fought digressor with a zeal worthy of commendation. He fought the Sunday school at Lometa, for years where this young preacher lives, and has met some of the ablest advocates of the Sunday school and completely routed them from their position. Now this young preacher has forsaken his father, and the work that his father labored to build up; has for-

saken me, who recommended him to the brethren, and secured meetings for him to hold; and the Lord also. Why? Because he loved this present world. The Sunday school is a worldly institution, founded by man and without one verse of scriptural authority. He is the preacher that Brother Showalter said had got his eyes opened and now approved "Bible schools (Sunday schools) on Lord's day." Before he got his eyes opened he could see the revealed way to teach an assembly the word of God, (I Cor. 14:31-35) and that in all public meetings of the church recorded in the Bible that there was one teacher and one audience without exception. Now where can he see, since having his eyes opened, the divided assembly, women speaking in the assembly, hired pastors, etc.? I have asked him for the passage that brought about his change, but have not received it. It must be between the lines. I hope this brother will repent of his wrongs and get forgiveness before it is too late.

This preacher is W. A. McMillan of Lometa, Texas. I am under the impression that his burning desire to preach, to get meetings to hold, has been the leading factor in his departure from the truth. What success he has will be observed later. I would be glad if every loyal preacher or brother who sees this would write him an admonition to repent and get forgiveness.

Brother McMillan had sent in his statement to Brother Duckworth and his name was placed on the list of preachers who are opposed to dividing into classes and women teachers. Of course if he does not repent his name will have to be taken off.

Brethren, we have a clean paper, and it is growing, and the cause it advocates is growing and its influence keenly felt. Let's have a clean ministry, preachers who are loyal, and whose lives are above reproach. I will not recommend any other sort, and will do all that I can to expose the transgressor.

Don't forget to ask the brethren to subscribe for The Apostolic Way.

Yours in Christ,

J. N. COWAN.

Robstown, Texas.

ANSWER, WHO CAN.

If the Sunday school is the church at work, as Brother Warlick contends, is it not an addition to the order of worship we find in the New Testament?

If the Sunday school is a separate institution from the church, as Brother McGary contends, is it not another body, and also an addition to God's word?

There is one body.—Paul, Eph. 4:4; Let us not incur the displeasure of God, and have the plagues written in the Book visited on us. Rev. 22:18.

H. H. MONTGOMERY

THE UNJUST.

"There shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24:15).

Two classes and only two in the resurrection. And of the unjust do we now inquire. Now is it not plain that if the unjust come up in the resurrection in their distinctive class, the character that determined the class to which they belonged was formed before they went down in death? It certainly so follows from this scripture. And Christ Himself clearly shows that this is the case. He says: "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.) Notice that it is they that have done good that are in one class; and they that have done evil that are in the other—"the unjust." So we see that the character formed in this life determines one's eternal destiny. For "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, as a shepherd divideth sheep from goats." To those on the right he says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why so? "For I was hungry, and ye gave me meat," etc. "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." Why so? "For I was hungry, and ye gave me no meat," etc. "And these shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 25:31-46.)

This clearly shows, as I have said, that man's eternal destiny is determined by the character he forms in this life.

Now let us inquire a little more closely as to what this "damnation" of the unjust at the resurrection is. 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." (Matt. 10:28.) The Greek word here rendered hell is Gehenna.

"Both soul and body." Then man—every man—has a soul and a body. Now this leads us to inquire into the nature of man. And from what Jesus says, men can kill the body, but they cannot kill the soul. Hence it is clear that the body is mortal; and so we find it stated in the Bible. We read, "Let not sin therefore reign in your mortal body." (Rom. 6:12.) Again, "He that raised up Christ from the dead shall also quicken your mortal bodies." (Rom. 8:11.) And again, "Our mortal flesh." (II Cor. 4:11.) Hence James says, "The body without the spirit is dead." (Jas. 2:26.) Hence the language of

Paul, who says: "Christ shall be magnified in my body, whether it be by life or by death. For with me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I know not: for I am in a strait (am perplexed, am pressed) between the two—having the desire (strong desire, the Greek indicates) to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." (Phil. 1:20-24.)

Evidently Paul was heeding the Master's admonition: he did not fear men, who might kill his body, but not his soul. And there were two desires (strong desires) pressing heavily upon him; one, "to depart (not to abide in the flesh) and be with Christ, which was far better" of the two for him. The other: to abide in the flesh (not to depart and be with Christ), which was more needful for the brethren. To choose between these, he says, he knew not how—"what I shall choose, I know not." He wanted to depart, not to "live in the flesh," and be with Christ, evidently because "Blessed are the dead that die in the Lord." (Rev. 14:13.) "Blessed" is translated from the Greek word here that means happy, as Thayer shows in his Lexicon. And of course one could not be happy without feeling, and one could not have feeling without life. Hence the soul of man does not die.

H. C. HARPER.

D. A. SOMMER IS RIGHT.

By H. C. Harper.

The Apostolic Review, as I have already pointed out, has taken a position against "the pastor system" among the churches of Christ, and in favor of "mutual edification," as set forth in the scriptures. And D. A. Sommer (Austin), son of Daniel Sommer, has written a tract, an excellent tract, on the subject of "mutual edification." And Brother Woodrow, of Somerset, Pa., has offered a criticism. He says, among other things, to Brother Austin Sommer: "This logic is to the effect that the example as found in I Cor. 14:26—is as important as the one found in Acts 20:7; and, therefore, if it would be wrong not to break bread on the first day of the week, then it would be wrong not to have mutual edification meeting on the first day of the week."

Brother D. A. Sommer replies: "So it is with mutual edification taught in I Cor. 12th and 14th chapters. The example is there given, and Paul endorses it just as he did the example of meeting on first day of week at Troas, and he regulates their mutual edification. Brother Woodrow thinks that because the mutual edification was concerning spiritual gifts, when they passed away so did all pertaining to them. While we all have said that these chapters regulated spiritual gifts, yet what authority have we for saying that the psalms were (verse 26)?

No doubt our brother has thousands of times said 'Amen' at the giving of thanks by some one, yet does he have any other authority for saying that than Paul's regulation of spiritual gifts which have passed away (verse 16)? When speaking of these very gifts, Paul said, 'Let all things be done unto edifying.' 'Let all things be done decently and in order' (verses 26, 40). Do the truths in these verses pass away with miraculous gifts because Paul was primarily speaking of them? And when Paul shows that different brethren took part, does that pass away simply because he was speaking of spiritual gifts?"

True churches will always have "the clergy" to fight. Like an old setting hen, they are bound to have the nest. And they would rather tear every chapter out of the Bible, it seems, than to give up the nest.

CULLINGS AND COMMENTS.

By H. C. Harper.

"They (those who oppose it) seem to use 'Sunday school' simply as a name chosen to create prejudice."—Firm Foundation.

No! No! This is the name chosen and used by those who have the thing. Is the Firm Foundation trying to make its readers believe that those who oppose the Sunday school have chosen an opprobrious name (Sunday school) to fasten on the thing among the churches of Christ? What a slander!

As a matter of truth, those who have this institution among the churches of Christ, roll the name Sunday school under their tongues as a sweet morsel. They have advertised their "Sunday school literature." And in the Firm Foundation J. D. Tant said that he would affirm that "Sunday schools are scriptural," and that "Sunday school literature is scriptural." I have the files of the Firm Foundation. And A. W. Young says, "We have a Sunday school here at Gainesville and the church at Austin has one and both are under the supervision of the elders."

I have heard of the fellow who did not "know beans," and maybe the Firm Foundation does not know a Sunday school when it sees one. But the children, who have no better sense than to tell the truth, can tell the Firm Foundation what it is—they call a spade a spade. And I can quote from "brethren of the churches of Christ" from every quarter of the country, who use the name Sunday school approvingly and they endorse it. If the Firm Foundation expects to carry the bell and lead the fight for the Sunday school among the churches of Christ, it should have begun to rattle and lead out before the others began to bleat and move off. You are too late, sir, and if you cannot "catch step" and keep up it is your own fault. You have a progressive band to keep up with; and I can show where
(Continued on Page 6.)

strong leaders as you are have endorsed the "superintendent, the secretary, and the treasurer" for the Sunday school.

Now if you do not like the Sunday school, please make a face at the other fellow—the one that has pinched you. But if you kick too much the people may think you are kicking because the shoe fits snugly on your foot.

SOME THOUGHTS HERE AND THERE.

At Paul's last visit to Ephesus, he called the elders of the congregation together and gave them the following solemn warning. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that, after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three years, I ceased not to warn every one, night and day with tears." Acts 20:28-31. How men who pose themselves as elders of the Church of Christ can read this sad and final warning of the Apostle, and then permit men to introduce customs and practices into the work and worship of the church not authorized in the Scriptures is very strange.

* * *

"For not the hearers of the law are justified before God, but the doers of the law shall be justified." Rom. 2:13. And "He that knoweth to do good and doeth it not, to him it is sin." Brethren, we should at all times be ready to redeem our brother from unscriptural practices in his work or worship in the Church of Christ. But while we show him his error, we should also show him "the more excellent way." If teaching by classes is not the Lord's way, be sure to give by your own example of teaching the Lord's own way. Any congregation that does not teach the truth is a failure, and will be lost. So if you have God's system of teaching the truth, show that system to the people by active and earnest teaching yourself. "Faith without works is dead." Don't be in the negative all the time. Get in the affirmative and show us the better way, the Lord's way.

* * *

Brethren, when you come together on the first day of the week to break bread, to comfort and edify each other, do not spend the first hour in outdoor groups spinning yarns and going over all the gossip of the community. That is a very poor way to prepare your hearts and minds for the solemn service for which you meet. The fact is, that such conduct takes from your minds the very things for which you should have

assembled. When you get to the place of worship go right in at once, and begin to sing praises to God and as others arrive, they will gladly join you, and thus you show to your neighbors and others who might assemble with you, that you have come together to worship the true and living God. Brethren, as an old disciple of Christ I beg you that when you leave your home for the house of worship that you divest your mind of every thought except to worship God that day, and at the close you will be glad you thus acted.

* * *

In your contentions my brother, keep your mouth clean, I mean that your words be clean and your speech be such as become a true disciple of Christ. Not long ago I read a short article from an old gospel preacher trying to oppose the brethren who believe in one audience and one teacher, in teaching on the first day of the week when the church comes together to break bread. I do not give all the ungodly expressions he used in that brief epistle but the following are a few of them: "Chief scourge or scorpion tailed"; "Cock sparrow of the anti-Sunday school roost"; "Cock-a-whoop style"; "Flunmer of fiddle-faddle"; "These bantams will squat down on their roost"; "The anti-Sunday school mob"; "Preposterous stuff and nonsense."

Any man who makes use of such words in his contentions certainly realizes that he has a desperate cause to defend. Brethren keep your mouth clean.

* *

"The word of God is the seed of the kingdom." Every seed produces only after its own kind and always the same. The word of God as the "seed of the kingdom" produces Christians only. By precept and examples it "thoroughly furnishes the man of God unto every good work." What ever the Word of God does not furnish, does not belong to the kingdom of God. The Word of God when rightly obeyed will make members of the Church of Christ,—the "one body." When the Holy Spirit said "there is one body," he meant that there was only "one body." Jesus is head over his body, which is the church. He is not head over any other institution be it of whatever kind it may.

* *

The leaders of the various sectarian churches are asking each other, "What are we to do with all of our societies?" They tell us that their societies have eclipsed their old churches, and their young people know but little, if anything of the rules, discipline, and peculiar teaching of their church. The same may truthfully be said of many congregations who make loud claims to being the "one body," the Church of Christ. The minds and hearts of their children are so engrossed with the work of their various

societies that they know absolutely nothing of the old church—the "one body."

When children are "brought up," as they should be, they will not know of any religious institution other than the Church—the "one body."

R. H. HOWARD.

Holdenville, Okla.

SISTER TEURMAN AND CHILDREN.

The readers of the Apostolic Way will be glad to learn that Sister Teurman and the children are well. I have been trying to find time to visit them ever since they moved to Gunter, but last week I just quit and made the trip without having the time. I was glad to get such a good report from the faculty of the splendid work the children are doing in school.

Sister Teurman has been severely tried and is still carrying a heavy load. She is gradually forcing herself to bear up and look to the future for her children's sake. But for them, her life would seem empty indeed. Brethren can help cheer her by writing letters, telling her of their work and their surroundings, and giving her a word of cheer. And don't forget she hasn't an income sufficient to properly maintain herself and the children.

And don't forget that the children would appreciate you writing them. If you cannot send any more, send them a post card. Their names are Bernice, Clarence, Don Carlos and little Annice.

R. F. DUCKWORTH.

NEEDS TEACHING.

Sommer says: "A majority of those who have been immersed by the sects should, no doubt, be immersed again." Yes, he says this is "the position of the Church of Christ on the subject of rebaptizing those who come to us from the sects." (See "Sommer Answered On Sect Baptism, by H. C. Harper," page 19.)

Jones says: "After all, the question is, whether we will fellowship the immersed believers from the sects who come to us on the Bible, without further baptism. As for me, when they drop the things that divide, I am ready to fellowship them as brethren and sisters in the Lord." See "A Lively Discussion on Valid Baptism" (Shawalter and Jones), page 4.

So the Review would do well to put a quietus on Jones until he learns the truth—until he learns "the position of the Church of Christ." Why have such an ignoramus concerning the position of the Church of Christ trying to review sectarians? The Review should see to it that this perverter of the truth is first taught "the way of the Lord more perfectly" before putting him up as a teacher.

THE MOST ORDERLY WAY.

In Firm Foundation of November 6, Brother W. T. Kidwell in replying to question asked by W. H. Bickle regarding "Bible classes as they are now generally used by most churches that are called Sunday schools authorized by the Bible?" says: "Do the Scriptures tell us at what place to assemble for the teaching? No. Does the Lord tell us on what day, or the time of day to meet for this work? No. Does the Word of the Lord tell us to arrange the hearers in order that they may be taught? No. Can we teach without some arrangement? No. Then is it not true that the Lord has left the matter, as to place, the time, and the arrangement of the hearers to the judgment of his people as to the best way to accomplish the greatest good in the most orderly way?" You have heard of "Cunningly devised fables," but these are cunningly devised questions. Now, why did not Brother Kidwell just come right out and tell "the honest man, honestly seeking the truth" that we must not have any arrangement that contravenes apostolic order? And, that the apostle Paul who said: "Let all things be done decently and in order" had just said: "Ye may all prophesy (teach) one by one, that all may learn, and all may be comforted? Let Brother Bickle and all others read 1 Corinthians, 14:31-40; and be governed accordingly, that they may no longer be in doubt, as to the "most orderly way." It was easy enough for Brother Kidwell to refer to the fact that, "Paul taught publicly, and from house to house," Acts, 20:20, but could not refer to any authority for the classes. Then let the classes go with the mourner's bench, and "abide in the doctrine of Christ" in teaching.

W. G. TUCKER.

Munday, Texas.

CHANGED.

It makes me sad, and in a degree discouraged, when I am forced to realize that so many of the able preachers of the church of Christ have changed during the past ten years. Of course, when any one is made to realize that they have been in error about anything, they should change, but how great is that man when he so finds his mistakes will acknowledge them. My dear reader, what would you think of a man who makes a total change from one position to another, but will not explain his actions, but tries his very best to make the public believe that his present position has always been what he believed? This is the awful predicament of many who are now trying to defend the Sunday school, but at one time were opposed to such work.

My heart aches when I think of Brethren Durst, Denton, Warlick and Showalter. They have changed as we all know, but they will not admit it.

Brother Showalter, especially tries in vain to get the people to believe that his present contention has always been his real position.

I do not indorse the course of brother Sedlow, yet I admire his honesty and frankness in making a clean breast of every thing. I call on the entire brotherhood to note his startling statement in Firm Foundation of issue November the sixth. "I can well remember when we almost to a man in Oklahoma opposed Sunday schools, Bible colleges, women teachers, literature, life insurance, located preachers, and had there been individual communion cups, we would have opposed them also. As I see it, we have "changed" but if any one prepares to use the word "improved," I have no objection. There you are Brother Showalter in black and white and from the pen of Sedlow. "We have changed." Why not be frank as Brother Sedlow and admit that you, with hundred of others have changed, and then use your columns in relating just why you have acted as you have. Brother Tant over and over in the Firm Foundation says "We are drifting."

He is doing his best to get his brethren to see that some kind of a change has come over them, but Brother Tant will never be able to drag from some an acknowledgment that such is true.

The Apostolic Way lives and is doing a great part in causing hundreds of good honest Christians to see the great change upon the part of the Sunday school advocates. Change not my brother from God's divine ways to the ways and invention of men, is my prayer.

J. A. BRADBURY.

Sweetwater, Texas.

EDUCATING OUR CHILDREN.

NO. 2.

In the Apostolic Way of August 1, 1923, appeared my first article on the subject of "Educating Our Children." It was my purpose in that article to call attention to a few of the evil practices and tendencies of public schools and to the need of schools maintained under more wholesome influences. At the close I expressed a desire to show in future writings why:

1. The Church may not organize or maintain a school.
2. A school may not teach the Scriptures.
3. The church may teach the Bible in a school.
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.

Let us now note a few reasons why the church may not organize or maintain a school. Every reader of this article will, no doubt, agree that the church exists for religious purposes alone. Unless, then, we can show that the maintaining of a school is

a religious work, we must not contend that it is any part of the work of the church. Paul says, "All scripture is given by inspiration of God" that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17). Peter says, "His divine power hath given unto us all things that pertain unto life and godliness. (2 Pet. 1:3). Paul and Peter evidently refer to the same thing and mean to say that the Bible fully instructs us in all religious affairs. Since the Bible gives no instruction concerning a school, it cannot be of a religious character and must not be maintained by the church. The church cannot run school without disregarding Paul's statement to the effect that "Whatsoever is not of faith is sin." (Rom. 14:23).

But some say that the church may maintain a school provided instruction be given in the Scriptures alone. Not so, for such a school is no where spoken of in the word of God (Rom. 10:17), is not of faith, hence is sinful. The church, then, may not run a school of any kind.

Let us not, however, conclude that there is no distinction between the church and a man who is a member of the church. The church is always and everywhere religious and is limited in its work to religious things; while a man who is a Christian may engage in matters both religious and secular — in religious matters as a Christian, and in secular matters as a man. The church cannot maintain a jitney line, but a man who is a Christian may do so, provided he does not regard it as a religious undertaking. Teaching mathematics and science is no more religious than is running a jitney car. We may as men teach mathematics and science and may be corporate parts of institutions maintained for such teaching. Yet if a Christian would teach the Scriptures, he must do so independent of a human institution, and either under the direction and support of the church or upon his own charge after the example of the early disciples.

Watch these columns for further discussion of this subject.

JNO. R. FREEMAN

Pres. Gunter College; Gunter, Texas.

MANY THANKS BRETHEREN.

The Apostolic Way has paid all expenses of installing its new office, publishing four issues of the paper, and has money enough on hand, as we go to press, to pay for publishing and mailing December 1st issue.

This has been made possible, by liberal contributions, by the friends of the paper, who know the publisher personally or by his writings. For such cooperation, we are thankful and we confidently believe this cooperation will continue. We are grateful that the help has come as a result of thoughtfulness of brethren and not as a result of

(Continued on Page 8).

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public calls. The donors have seemed to be such cheerful givers.

We have received donations for the family needs that have so far met our urgent demands and the increased cost of living expenses. For this we thank all who have sent. When the demand came for us to become publisher of the Apostolic Way, our time was promised until November 1924; and if we could have gone on with our meetings and debates, our work would have been less exhausting and our support would have been much better than we expect it to be as publisher of the paper. We are not expecting, however, to go hungry or naked; yet we are willing to do so, if necessary, to make the paper a success in the fight it is waging.

Many who know us are rallying to the paper's support and the hundreds of letters we are receiving, pledging cooperation, are encouraging, and I am determined to give every ounce of energy I have to the paper and the cause for which it stands. The financial support of my family and the paper are in the hands of the brethren. I shall try to make every penny count and waste none.

Just as far as we have the funds, we expect to push the paper into new homes, believing that thousand of brethren, who now work with innovations, would leave such errors if they had the matter properly put before them. The paper is calculated, through its staff of able writers, to reach any individual who has learned the first principles of the gospel and is still honestly anxious to know God's way of worshipping and serving Him.

R. F. DUCKWORTH

MISDIRECTED GLORY.

"Unto Him be glory in the church of Christ Jesus throughout all ages, world without end." (Eph. 3:21). No one can need to be more careful of regarding the above injunction than does one who teaches in a school where the Bible is taught, especially if such one is personally engaged in teaching the Bible. As an instance of needed care I cite the following from Bro. J. N. Armstrong in *The Living Message* of October 18, 1923.

"We all believe that to organize another institution through which to teach the word of God, as an institution, and in the name (by the authority) of that institution, is wrong and makes that new institution a usurper and supplanter of the church of our Lord.

"For more than a quarter of a century I have contended for this truth. Of course, in those beginning years, I did not feel the solid rock beneath my feet as I do today. I mean that I am more clearly and firmly fixed in that doctrine than I have ever been, yet through those twenty-five years I have

1000 SUBSCRIBERS AS A CHRISTMAS GIFT TO THE APOSTOLIC WAY.

I want to make a heart to heart appeal to every lover of The Apostolic Way. I don't only mean the preachers but every one who reads and loves the precious truths for which the paper stands, and for which it so faithfully contends. It is the only paper in the brotherhood today in whose columns we can freely discuss those innovations that are ruining the church and causing heartaches and trouble all over the land. Its policy is to maintain the truth and it only. Eternity alone can reveal the good it has already done in holding thousands of good men and women to the truth, who are standing steadfast, contending for that "one body"—the church that the Lord built and not man. The Apostolic Way ought to have, today, ten thousand paid-up subscribers, and it can easily reach that number if all of its friends will put their shoulders to the wheel and all pull together. I am sure that each subscriber to the paper could get one—just one—new subscriber next week. Just stop a moment and think, my brothers, what that little effort on your part would do. It would simply double the paper's circulation in one week. I am going to insist that we do this. Go to your friends and among the brethren and sisters who do not get the paper and show them how greatly they need the many lessons of truth they would get by reading it. Then again, how many of our readers will send Brother Duckworth one dollar for the paper for some friend? Think what you have done for that friend and the Lord's cause. I did that very thing myself for a friend today. We must make The Apostolic Way a weekly paper, and this is the only way to do it. I have confidence enough in my brethren who love the cause for which the paper stands to believe that many, very many, of them will respond to my very earnest appeal. One thousand subscribers as a Christmas gift! That sounds good to me.

R. H. HOWARD.

Thanks, Brother Howard. We appreciate the interest shown by this letter, and we hope that our readers will appreciate what you say.

We are not much on Christmas presents, but we sure would like to have that one thousand new subscribers at once. And I can't help thinking that the proposition will sound good to at least one thousand of our readers. It is encouraging indeed to have good brethren taking such genuine interest in the paper's circulation. With such cooperation, it seems we are bound to succeed.

R. F. D.

worked heartily in and for schools that teach the Bible in them."

The last word "that" can have no other antecedent than the word "schools, just preceding. Why does Brother Armstrong so heartily work in schools that teach the Bible, and at the same time say that such an institution is made a usurper and a supplanter of the church?

In my regard for Brother Armstrong I shall presume that, despite his scholarship, he through long custom gave the glory to the school. It is very difficult to do just what we teach others to do. Let us be very careful that we give glory to no human institution, or even to God through such an institution; but rather give glory to God through the church.

I suggest further that a Sunday school can exist for no other purpose than for teaching the Bible; and must, therefore, be looked upon as a usurper and supplanter of the church, according to Brother Armstrong's reasoning, which I think is good.

JNO. R. FREEMAN.

A FEW REMARKS.

I heard Brother Warlick say in his debate with Brother Cowan at Gilliland that the anti-Sunday school brethren were so few in number and so light in capacity that none of them could preach a decent sermon and that he could put us all in his vest pocket

and we would not be in his way unless he tried to get a tooth pick out of his pocket to pick his teeth. Say, Brother Joe, we have five sound gospel preachers in our little church at Munday. What think ye of that? I also saw in the Guide for May, page 7 column 2, he says concerning the eldership, that he knows of less than three that have competent elders and I guess one or two of them are in Dallas. He says that the Fitzhugh church (the anti-Sunday school church) has by far the best elders in the city. He also says, mark you, they will have a large church in Dallas some day; I suppose that will be when he gets that nickel church built that he has been talking about so long, and he gets to be the hired pastor with his division into classes and literature and women teachers; that will then be "the loyal" (?) church. Say, Brother Joe, Dallas has already six "loyal" churches and they were not built on the nickel plan.

The fact is that Brother Cowan whipped Brother Warlick so badly it bewildered his mind so that it has been in that condition ever since; that is the reason he says such things and resorts to such plans.

Yours for the whole truth,

J. M. WHITE.

THE APOSTOLIC WAY

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

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NUMBER 10.

WATCHMAN, WHAT OF THE NIGHT?

Instead of the above caption, a more informing title to Brother Showalter's articles would have been "Fiction vs. Fact." Seemingly, without knowing it, in his purblind worship of the Sunday school, seeking to kneel at the shrine of his chosen idol, he has plunged, headforemost into the mire of sophistry and misrepresentation, from which it would be unchristian, unneighborly and unkind for his true friends—not to make an effort, however futile his obstinacy may render it, to extricate him.

For my part, I shall take the course Brother Showalter himself recommends in the following words: "Let men speak the truth in love, speak it earnestly, fearlessly, boldly." No timorous reluctance shall withhold me from seeking to help him out of the slough into which he has fallen and in which he is so helplessly wallowing.

What proof has Brother Showalter ever given for the many false charges he has made? I challenge any one to show the slightest evidence he has given except his own unsupported word. Brother Showalter makes a lot of allegations, for the truth of which he offers but one witness—Brother Showalter—not a word of scripture, not a quoted sentence from those he is maligning to sustain them. But let us deal with these innovators, kindly, gently, lovingly, remembering that they are our brethren, who in times past have fought the good fight of faith side by side with us; their voices mingling with ours in the grand, old slogan, "Where the Bible speaks, we speak and where the Bible is silent, we are silent;" their names engraved in our hearts by many kind acts, they are not subjects for scorn, derision or vituperation, but for deepest commiseration in their present awful plight—caught in the snares of the devil. I can truly say for myself that I have no personal animus in this controversy, but only a whole-souled desire to develop the truth.

I have begged and pleaded with Brother Showalter to affirm that the Sunday school or so-called "Bible Study" which he upholds is scriptural and he will not do it. I have asked him to state, in plain English, just what they do and he is silent. I have proposed that the professor of logic in any state university in the United States be allowed to formulate propositions for us that will clearly define the issue and can get no response. I have never wished to place a one-sided argument before my brethren, but have always sought for a discussion which would set before them everything that can



J. N. COWAN.

Brother Cowan is one of the most active men I ever saw. His quiet manner, and persistent aggressiveness has been and is doing much to stay the wave of digression and many who have been misled are being called back through his efforts. He has held more than forty debates; is now in his seventh debate on the Sunday school question. The second with Lee P. Mansfield. He is to meet Joe S. Warlick in the Oliver Tabernacle, Hyde Park, Austin, Texas, beginning December 26th. This debate is to be followed with another one at Eden, Texas, beginning January 1st. It is hoped these debates will be well attended. Brother Cowan is one of the best equipped men for debating that it has ever been my pleasure to hear. Hear him in these debates with Warlick if possible.

R. F. DUCKWORTH.

possibly be advanced upon both sides of the issue, so they may be able to decide for themselves what is true, but how to accomplish this in the present case I know not, for I have made every effort to get a full and fair discussion of the Sunday school issue and have signally failed. With the very kindest of feelings toward my erring brethren, perhaps it may seem to some that I have not been as gentle in my manner of handling the matter as I might have been,

but pulling a rat out of his hole by the tail, when he is determined to go the other way, is hard to accomplish as gently as we might wish. Brother Showalter gives us another unsupported assertion when he says, "Campbell and all the reformers believed in the Bible school on the Lord's day." I positively deny it and call on him for the proof.

Why did he not give us some of their utterances in support of his statement? We

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WE BE BRETHREN.

all know that those Godly men, insisted (as we do) on teaching the Bible in the assembly on the Lord's day, but when and where did they ever advocate dividing the assembly into classes and women teaching in the assembly? Truly, "these new innovators have wandered as far from Campbell as they have from the Bible."

But even if it were true that Campbell and other pioneers of the restoration sanctioned such things, (which they did not) we should remember that they had no authority to bind or to loose; what we must have, in order to render our service to God acceptable is a "thus saith the Lord." What women do, or are permitted to do, in secular schools has nothing whatever to do with the issue; our only concern is what they are required to do, by the word of God, in the assembly and Paul answers, "Let your women keep silence in the churches."

Brother Showalter seems to realize that he has made poor progress with his fictions, however, so in raking over his junk-pile of mis-representations he resurrects the old canard of the awful results of keeping our children out of the Sunday school, as follows: "There is a gloomy outlook when the children of professed Christians, on Lord's day morning, stay at home or go fishing, and hunting, because they are told by their parents that they must not attend the Bible classes that are being taught on Lord's day morning by the brethren at the regular meeting place of God's people, and that the meeting of the church is for church members and that there is no place for them at "church"—that they must learn at other meetings till they become Christians. But what Christian parent ever taught children anything like that? I challenge Brother Showalter to name one. Moreover, I challenge him to produce one iota of proof that the stay-at-home, fishing and hunting children predominate among those who oppose unscriptural methods of teaching in the assembly. I know, and Brother Showalter ought to know, that there is not one word of truth in his malicious statement. The late Brother J. S. Dunn, once made a similar statement, when I lived near him in Dallas and I asked him to come down to my house any Lord's day afternoon and see how much truth there was in his assertion, as there was a baseball game played every Lord's day in front of my home, and he refused to do it, because he well knew that a majority of the players were children who attended

When strife arose between the herdmen of Abram and those of Lot, "Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren." Gen. 13:8. Now Abram could not have meant more than that they were related in the flesh; and yet that relation was to him sufficient reason for seeking to be at peace with his nephew, even in matters of no greater importance than lands and herds.

I would that all the people of God today could with full meaning say, "We be brethren." The relation existing among us is far more important than that relating to the flesh. We are brethren in that we are the children of God, and we are bound together in the spirit by a love far greater than that known to men who are of the flesh. As heirs of God we shall inherit riches much better than lands and herds.

Abram was dispossessed by Lot's choosing the more fertile and better watered fields. In our case it is not so. Your inheriting richly will in no way impoverish me. In fact, the greater your successes, the greater should be my joy. Let us rejoice in every blessing to every child of God.

"Be at peace among yourselves." I Thes. 5:13. "Let us follow after the things that make for peace, and things wherewith one may edify another." Rom. 14:19. Brethren, let us be gentle and kind. Let us see to it that strife does not exist because of our failure to realize that in the truest sense, "We be brethren."

JOHN R. FREEMAN.

Gunter, Texas.

the Sunday school of the Oak Cliff Church of Christ, of which he was pastor.

When I denounce Brother Showalter's assertion as utterly untrue, I do so with no intention of aspersing his truthfulness, for it may be pure ignorance and fanatical delusion on his part, but I do it in order to stir him up to an effort to give us his proof and after he seeks for it a while I believe he will just confess that he borrowed his charge from some one else without investigation. As a matter of fact, it is the children who attend Sunday school who are most liable to get the idea that the Lord established two institutions instead of one—the Sunday school for the children and the church for the grown-ups and that when the Sunday school is dismissed, they are at liberty to go home or go hunting or fishing, while their parents remain to worship.

True Christians take their children with them to church and there they learn that there is but one divine body of which Jesus is the head and see just how the worship and edification of that body is conducted; then they go home with their parents and are thus under parental supervision all day.

Brother Showalter speaks of those "who murmur and complain because the churches are teaching children the Bible on the Lord's day." In making this false charge, he proves himself an errorist and condemns himself by his own utterance, for he says a little further along, "The errorist will not correctly present or represent his opponent's position."

Brother Showalter misrepresents his opponents in his every statement and thereby

proves himself to be an errorist. I earnestly beseech every reader to try Brother Showalter fairly by his own rule which I here give: "Who fairly and correctly represents the position of his opponent? If the disputer fails to do this he is controlled by a spirit not of God. This does not prove his opponent is right, it merely shows that he himself is not right. Both may be in error."

I believe that any honest person who will investigate for the sake of getting the truth will get it and that is all I desire, for I most heartily endorse one other utterance of Brother Showalter's to-wit: "The spirit that will resort to just anything, right or wrong to down an opponent is not the spirit of the Master."

When it comes to stating correct principles and rules for the guidance of others, Brother Showalter is simply fine, but the trouble is he will not be governed by his own rules but runs rough-shod over them at every jump. If he ever undertakes to offer any proof of his perversions and misrepresentations, I promise to give them to our readers and in the mean time will not cease to expose his sophistry and unfairness.

We have nothing to conceal, nothing we fear to have the light of God's eternal truth turned upon and nothing we have not courage to defend before all men, and we ask nothing better than an opportunity to meet any of our opposers in fair and open discussion.

G. A. TROTT.

When writing for publication, write on only one side of paper, and please do not use pencil paper or colored paper of any kind. Articles written on plain white paper are much easier read and corrected, especially so when a man has to battle with eye trouble.

IS BAPTISM THE FIRST RESURRECTION?

There is some who teach that the first resurrection, Rev. 20:5-6, is (Baptism). It carries no such idea.

John while in the Isle of Patmos saw the souls of them that had been beheaded for the witness of Jesus and the word of God. Rev. 20:6. "And I looked and lo, a lamb stood on the Mount Sion, and with him an hundred forty and four thousand." Rev. 14:1.

"And the graves were opened and many bodies of the saints which slept arose." Matt. 27:52.

Those who had been in their graves and come forth when Jesus bowed His head and gave up the ghost. Isaiah 26:19. These are the ones that John saw, and has not any reference to baptism.

Now if baptism is the first Resurrection, John is writing about I have had part in it, for I have been baptized. Then I can murder my fellowman and the second death will have no power over me. Why? For I have had part in the first Resurrection, baptism. Rev. 20:6.

No one can get in the kingdom of Christ without being baptized and Matthew tells us Jesus would send His angels and they would gather out of the kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. Matt. 13:41-42. Paul said he might be a castaway. I Cor. 9:27. Peter said, "He that doeth these things will never fall." II Peter 1:5-12. But what if we don't do them? All ready to say we will fall, be lost.

God tells us in Rev. 21:8, that the fearful unbelievers, murderers, whoremongers, sorcerers, idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

Any one can be baptized and do any or all these things, but they will be cast into the lake of fire, the second death. But the second death will have no power over them that has had part in the first resurrection, then I am sure it is not baptism.

Such teaching is contrary to the Bible for it contradicts as plain a taught thing as taught in the Bible, Apostacy.

Baptism is for remission of alien sins. Acts 2:28. But we can turn and wallow in the mire. II Peter 2:21-22.

JOHN J. SMITH.

NOT INSPIRED.

It was reported to me that Brother L. in a debate with Brother C., "denied that the Bible is inspired." Brother L. was defending "Literature," or the use of man-made aids (?) to the Bible. He must have been hard pressed by Brother C., to have thought himself compelled to make such an unqualified statement—if it was left unqualified. In

THE WORD OF GOD IS GOD.

In my article on the Power of the Word in Apostolic Way, of October 1st, I made some statements in regard to the Word that many may regard as untrue, and I send this article as a further explanation of my statement that the Word of God is God, now, as it was in the beginning.

John 1:1-2-3-4. In the beginning the "Word was God."

I John 1:2-3. Here the same "Word" was God in the beginning becomes flesh and blood, but still God. See John 14:6-7.

Col. 1:3-24 and 2:3-9-10. In Christ (Word) is all wisdom and knowledge and all the fulness of the God head, and the head of all principality and power, and by Him all things consist or abide.

Acts 2, Heb. 8:6 to end and Heb. 12:13 to end of chapter and 10:19-20 show Christ (Word) as the Creator of all spiritual things. These scriptures set forth the Word, in the beginning as God, and the Creator of the material universe. This was a material and temporal creation, subject to decay. See Matt. 24:39 and II Peter 3:10-11.

Next the same word is presented in the human form, of flesh—Christ—and still God in this form. See John 14:6-12. Without lap of power, or divinity, but a seeming increase of power, as he proceeds to create a greater, spiritual world; a new living and abiding way; a way embracing time and eternity; a way that provides for the conditional salvation of the human race. See Matt. 28:18.

The word, as Christ, creates things that are spiritual and eternal, that never pass away. He sets up His church, which is His body, flesh and bones; and the word—gospel—to direct and preserve it until time shall end, and then it will go on in eternity.

This creator of all things was in the beginning the "Word"—God. When He came to the world in flesh, He was God. John 14:6-12.

He put off the flesh when He ascended to be crowned. Heb. 2:7-9, 10-11. He came back at Pentecost in Jerusalem, as the "Word" and took up His abode in the church. John 14:17-18, and John 15:4-5. This Word is spirit and life, and it is still God. If not let anyone show when, where or how He lost His power and divinity. Just before He cast off the flesh and went back to Heaven, He said, "All power in heaven and earth is given to me; go ye. therefore, and teach all nations."

This Word animates and controls the spiritual creation, the last and greatest; and all the glory and power and divinity that was in the Word when it created the material and perishable world; in the beginning, was in it when it created this imperishable spiritual world, and is in it yet, and by this Word the spiritual world consists or is perpetuated.

Remove this Word, and the whole spiritual fabric falls to ruin. Why is not as great a measure of divinity and power needed to create and maintain the spiritual and everlasting kingdom as was needed to create the material and temporal?

The Word of God and the Spirit of God never retrogrades or loses power or divinity, but constantly advances. Men may resist and reject the Word, or Spirit, and change with the winds, but God—the Spirit and the Word never. This word—gospel—is the power of God for the salvation of mankind. Romans 1:16.

A. M. GEORGE.

Albany, Texas.

a sense, it is true that the copies of the Bible we have, is "not inspired." I speak of the English copies of the Bible.

"Inspire" means "breathe into" or "breathe in." The Holy Spirit breathed the Greek words into the minds of the apostles, and they wrote the Greek words thus breathed into them by the Spirit. Later, the scholars, who had learned both the Greek and the English languages, translated, or brought over, the thoughts in the Greek words, into English words as best they could. So sure as they knew the Greek and English languages, so sure we have, in the English, the thoughts of God which He breathed into the minds of the apostles. And I am not one bit uneasy about not having the thoughts of God in our English words in the Bible.

In the Bible, we do not read of "Inspired men," but we do read of "All scripture inspired of God," or "breathed in of God."

But the naked denial that the Bible is inspired of God, is calculated to cause doubts and infidelity among the common people. A brother must be very hard pressed on the "Literature" question to make such a statement before an audience. It might be done so as to make the speaker appear smart or scholarly, over and above his opponent. With them, it appears to be any thing to beat C.

Brother W., in his paper, has been getting off a lot of silly stuff about dividing into classes. He seems to favor it, but since when? With the side of truth, he is strong man; but with this Sunday school side he is astonishingly weak. Why they can't go into it and help to get the church as such to do what is to be done, I am at a loss to know. That would be, the church at work. But with their systems and aids (?) in operation, folks lose sight of the
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THE APOSTOLIC WAY

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WHERE I STAND.

What I am about to say is called forth by certain false reports that come to my ears now and then from various quarters. Either I am unable to make myself clear or some of my readers cannot or will not understand simple English. I recently visited a certain community where I was told by responsible brethren of a college president who once went to school to me and of a report made broadcast by this president to the effect that I had given up my opposition to the Sunday school. A good brother in the Panhandle writes me that some of his neighbors persists in declaring that I surrendered on the Sunday school question to Brother Showalter. I have about despaired of ever getting some people to understand me, but I am going to try one more time for the sake of those good and honest inquirers for my views who have not had a fair chance to learn them. Furthermore, it is for the sake of whatever influence for the Truth, my views might wield, that I write; not that I feel in any sense capable of being a criterion for anybody else and, in so far as my personal interest is concerned, I would not, for it, take the time to write this, much less would I ask for space in these columns to publish it.

First, I am, and have been ever since I obeyed the gospel, opposed to the Sunday school. True; I have preached many sermons where brethren maintained what I call a Sunday school. However, few churches among us, where I preached twenty years ago, had the Sunday school. Where they had it, it was usually poorly attended, sometimes omitted during a protracted meeting, and claimed very little attention among brethren. I have never been disposed to raise a disturbance in a church, hence I have sometimes held a meeting where they had a Sunday school without teaching against it directly. I always refused to take part in it, tried to teach the Lord's plan fully on the subject, and asked for my views, gave them candidly and freely. Since my debate on the subject, with R. L. Whiteside, published in the Firm Foundation about 1907, I have received very few calls for meetings where the church had a Sunday school. I do not

FIRST DAY DUTIES.

Christians should meet on the first day of the week and discharge in the assembly the duties which follow, namely:

Eat the Lord's supper, lay by in store, pray, sing, edify, strengthen and encourage by speaking done by two or three speaking, one at a time.

Are these all? If so, then let us act accordingly. If these are not all, what are the others? Please answer quickly. The above can be done in the name of Jesus, that is, by His authority. If there are others, they can also. If there is anyone who knows of others, tell us, please. This is a matter of importance.

J. R. JONES.

Columbia, Tenn.

now, remember a call for a meeting at such a place within the past five years. I have preached some, however, during these years where there was a Sunday school. But no man can say I ever said anything to encourage it; in fact, my rule has been to teach brethren away from such practices. In dealing with questions over which there is controversy, a preacher may pursue one of three courses: (1) He may compromise his own convictions and appear to favor what he really opposes. This, of course, is dishonest and cowardly. (2) He may be outspoken in his views, opposing everything that doesn't exactly suit him, and thus raise a storm that will end in the division of a church or the disruption of a community. This course makes some call the preacher brave, zealous, loyal, etc. Some good people think this is the only way to deal with any question. (3) The preacher may be kind and considerate without compromising with error. He may respect the feelings and opinions of others without surrendering his own. He may lead others to see the truth on a question by patient, persistent, thoughtful teaching. A convert thus made is apt to be whole-hearted, firm, intelligent, worthwhile. The preacher who pursues this course may be at times misunderstood. He cannot, by any means, expect to succeed every time. No method will do this. But if he knows his own ground well, if he loves Truth supremely, and if he teaches it for the sake of doing others good, not for self-education, he will in the end gain the approval of his own conscience and the praise of his Heavenly Master. This method has been my ideal.

In my controversy with Brother Showalter, later published by him over my protest as a debate on the Sunday school question he repeatedly misrepresented my statements, claiming that I had given up the whole ground. Debaters on all subjects sometimes do this. It is, of course, done either honestly or dishonestly. If dishonestly, it is done for the sake of effect. If a debater honestly believes that his opponent has surrendered the issue, he has a right to say so. I shall leave it to the Lord, and Brother Showalter's conscience to judge his motives; but I think I made the difference between my position and what he said was my position clear enough for anybody to understand. I still

insist that he and I agreed, upon one thing while the churches among us practice other thing. The churches that have a Sunday school, at least everywhere I have been, have practically the same thing that the Baptists and Methodists call their Sunday school. Brother Showalter says he opposes this. But he will not attempt to defend his own Sunday school, nor will he attempt to show the difference between it and the other Sunday schools of the country.

Several weeks ago, I sent to Brother Showalter a reply to an article published by him in the Firm Foundation. He has never published nor returned my article. In the meantime, Brother Trot has so thoroughly reviewed the same article in these columns that I deem it unnecessary to publish it here. With too many people "the wish is father of the thought." Brother Showalter and others of his ilk want to believe that all of us have admitted their contention, and thus eagerly seize upon any statement that can be tortured into such admission.

This is hardly the time to discuss the subject, but I may say that I am opposed to the Sunday school for two general reasons, viz.: (1) It is not in the Book, Christ made no room for it in His institution. (2) It is everywhere a failure. Its leading advocates throughout the country are giving it up. What we want is a God-given, orderly, workable method of teaching the Bible, that will glorify God, edify the church, and save men's souls.

N. L. CLARK.

IN TENNESSEE.

In the town of Columbia, near where I was born, being back here, my thought go back, too. I start in thought, and here I go from middle to west Tennessee. Next to southwest Kentucky. Here I first saw the truth, obeyed it and began my life's work. I began this work in company with home-made and plain preachers. At that time we were a united people and loved each other. These preachers were familiar with and proposed to forever hold the motto: "The New Testament is the only and all sufficient rule both of our faith and our practice." They did much of their preaching with book in hand, and oft times, open. Holding it out before large audiences, they

(Continued on Page 6.)

THE UNJUST.

NO. 2.

Our materialist friends tell us, "The Bible says Adam died." I answer: Yes; and the Bible says, "That which thou sowest, is not quickened (made alive) except it die; and that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat or some other grain." 1 Cor. 15:36, 37. And it seems that the Bible puts the "fool" on the negative side of this proposition. And it seems to me that even a "fool" should know that if a grain of wheat "die," there is yet a part of the grain that does not die, or there could be no more grain thereafter.

And if Paul could say the grain dies, and yet a part of it live on, it is clear that, in Bible language, it may be said that "Adam died," and yet his soul survive the death of his "mortal body." If not, why not? If Adam ceased to exist, or existed only in dust, both soul and body, there might be a recreation, but there never could be a resurrection, of Adam. And the materialistic Sadducees were logical in denying the resurrection.

On the nature of man, the Jews were divided into two sects—the Pharisees and the Sadducees. "The Sadducees say that there is no resurrection of the dead, neither angel, nor spirit; but the Pharisees confess both." Acts 23:8. And when Paul was being tried in a court composed of both these sects, "He cried out in the council, Men and Brethren, I am a Pharisee." Acts 23:6. Did Paul mean by this, that he had renounced the faith of the Gospel and had gone back to the sect of the Pharisees? No; he simply shows by this that, on the nature of man, the Pharisees were right, and the Sadducees were wrong.

And Jesus points out the same fact. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.'" Matt. 22:29, 32.

Hence, only the body of man, which is "mortal" (Rom. 6:12), dies. That is, God is the God of the living. But God is the God of Abraham, Isaac, and Jacob; therefore Abraham, Isaac, and Jacob are living.

But the materialist replies: "Jesus is proving the resurrection, and not that a part of man never dies." Yes; Jesus is proving the resurrection, and he proves it by a scripture that even the Sadducees had sense enough to know, shows that the "spirit" of man survives his "mortal" body at death. And the Sadducees were logical enough to see that if the spirit survives the death of the

body, a resurrection of the body is assured thereby. It is the body that is resurrected—"It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:43.

Now suppose I turn "fool," and when the Bible says of that which is sown—"It may chance of wheat, or of some other grain,"—It is said to "die," therefore no part of it survived death. Really, what different in this respect would I be from the materialist with this theory? I cannot see any difference: can you?

Now, back to the text we took in the first article, Acts 24:16—"There shall be a resurrection of the dead." Notice here that "the dead" includes all the dead—"both the just and the unjust." Now notice 1 Cor. 15:35—"But some will say, How are the dead raised up? and with what body do they come?" Paul answers the first question by showing the wonderworking "power" of God, which the Sadducees, as we have seen, were ignorant of—first, in the vegetable kingdom; second, in the animal kingdom; and third, in the mineral kingdom. 1 Cor. 15:36-41.

Now notice that, in answering the second question, "With what body (notice body) do they (the dead) come?" he says: "So also is the resurrection of the dead (yes, the dead, notice). It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42-44.

Now what of the unjust in "the resurrection?" Well, 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. (Gehenna, in the Greek, as we have seen.) Then follows it not from this that the unjust will be destroyed in hell (Gehenna).

Thayer's Lexicon, the standard for N. T. Greek, says of this word Gehenna, in this text, "Where the wicked will be punished." And Berry says: "The place of punishment in the future world."

But says Jesus, "Destroy both soul and body." Hence, says the apostle, when "death is swallowed up in victory," "the dead (yes, the dead, and this includes all the dead, both the just and the unjust,) shall be raised incorruptible, and we (those living then) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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." 1 Cor. 15:52-55.

"Destroy both soul and body in hell (Gehenna)" Thayer says of the Greek word here rendered destroy: "To devote or give over to eternal misery." And, as we have seen in article before this one, when Jesus shall come, and sits upon the throne of his

glory, "He shall say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'" "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:31-46.

Hence Paul says: "Tribulation, and anguish upon every soul of man that doeth evil." Rom. 2:9. Hence "everlasting punishment"—torment, chastisement. Thayer says of the word here rendered "punishment," that it is "used of those undergoing the penalties of the other world." Matt. 28:46. And in 1 John 4:18, it is rendered "torment." Hence, these shall go away into everlasting (eternal) "torment," "chastisement," as Berry renders the word; both soul "incorruptible" body.

H. C. HARPER.

DANIEL SOMMER QUILTS.

By H. C. HARPER.

Daniel Sommer says he has "quit," and I am glad of it. Glad of what—that he quit?, or that he said he has quit? Well, both. Has quit!—quit what? Well, read it yourself. He says, "I quit conducting lengthy Bible readings because they served as a 'short-cut' to the pulpit, and offered an inducement for half-converted and ambitious young men to engage in preaching." (A. R.; Nov. 20, 1923.)

Brother Sommer here gives very good reasons for quitting something that I never began, and never began because of more reasons than Brother Sommer gives for quitting. These "Bible readings," in the first place, are without scriptural warrant—"lengthy" ones, at any rate, as Sommer clearly admits, else he could not afford to quit them. And I can show the same Bible authority (and that is none) for lengthy "Bible readings" that he can for "Bible readings" that are not lengthy. These "Bible readings" are on the road leading to the big D, "Disciples of Christ." And while I would oppose them, even if I were not able to "see any harm" in them, because they are without Bible precept or example, yet I see, as Brother Sommer now admits he does, that they produce much harm.

Why object to "the clergy," the "pastor system?" Chiefly, I say, because it affirms the teaching that God's holy word can not be understood by every disciple of Christ. It must pass through some priest, or pope, or "pastor" for an interpretation before going to the "laity," to whom the word of God is a sealed book until so interpreted. Hence it is useless for any one to read or study the Book for himself. This teaching is fostered not only by the Pope, but by the "pastor" of protestants.

And what more can we expect from the "Bible reading" idea? Why, we must have a "Bible reading," which includes a "big man"—and I might well write it Big Man—through whom the Word comes sifted down to the "laity" so they can understand it. No. (Continued on Page 6.)

DANIEL SOMMER QUILTS.

(Continued From Page 5).

use to read the Bible, then, until we have a "Bible reading."

I say the tendency is in this direction, to say the least of it. How did our parents and grandparents learn the Bible before these "Bible readings" from Indianapolis came into vogue? The average disciple then knew more Bible than we do now with boasted "pastor system," Sunday schools, and "Bible readings." And why? I answer, because they studied the Book—it was in grandmother's lap, it was on mother's work-table, it was on father's desk—it was in the hands of all; yes, the children read it and loved it as no other book, the Book of books to all.

Then why this clap-trap? Yes, why?

Now let Brother Sommer tell us how long a "lengthy" Bible reading is. I see in the same paper that E. M. Zerr says: "I have promised to assist the church at above place (Barnard, Mo.) in a reading and study of the Bible beginning November 19 and continuing 10 weeks, the Lord willing."

It will take Brother Sommer the rest of his life, it seems, to teach his brethren of "the Review Family" out of the error into which he has led them. But I am glad he is making the effort. I hope he is not doing this "just to see the tail follow the kite." But to my way of thinking this has been the Review's antics a long time. Now, "boys" you must flop—or keep out of the Review.

(Continued From Page 4).

would say, "We claim a 'Thus saith the Lord,' for every item of our faith and practice."

They would frequently call for anyone in the audience to show to the contrary if he could. You see I was spoiled in the making. It is hard for me to find a place in the religious world, in these days, where I am welcome.

J. R. JONES.

BROTHER LEDLOW REMEMBERS
WHEN WE STOOD AS ONE MAN
IN OKLAHOMA.

Brother W. F. Ledlow said in a recent issue of the F. F. "I can well remember when we, almost to a man in Oklahoma, opposed Sunday schools, Bible colleges, women teachers, literature, life insurance, located preachers, and had there been individual communion cup, we would have opposed them. As I see it we have changed."

Yes, Brother Ledlow, I am informed by many old disciples of Christ in Oklahoma that they too, 'well remember' the good old days when the churches throughout the state read nothing but the Bible and having no other religious information, they depended wholly on what they read in the sacred old Book, for all their work and worship. This course would inevitably lead them "almost to a man to oppose Sunday schools,

women teachers and located preachers" and such like.

Yes, my dear brother, I too, see clearly, that "we have changed," not all, but many. But there yet remains in Oklahoma a goodly number who still read and are governed by the "one Book," and to this good day, stand "opposed" to anything in the work and worship of the church not found in the Scriptures. But many, very many have "changed" and sad has been the change. I am told that during those days when you and the church "almost to a man in Oklahoma, opposed the Sunday school, and women teachers," along with many other unscriptural things now practiced in the State, that peace, union and fellowship prevailed in all the churches. But things "have changed." Go where you will in Oklahoma, today my brother, and you find the body of Christ rent and bleeding with discord and division.

What is the matter? From whence came this condition? Were the people known as disciples of Christ in Oklahoma that you so 'well remember,' when you with them, "almost to a man opposed" those things not once mentioned in the Bible, the Church of Christ then? They were at peace and loved each other. What is the condition today? Those that stood with you, which constituted the entire church, "almost to a man," are today not permitted to be heard or even to report their meetings in the only paper published by those who pose as Christians in the State. Yes, my dear brother, I say with you, "We have changed." But may I ask: Who is responsible for this change? At whose door shall be laid the blame that produced the present heart-rendering condition? The most intense hatred has taken the place of the love and fellowship that characterized the churches that you "so well remember." If you were to return to Oklahoma, and preach the same things you did when you with all the churches stood together, "almost to a man, and opposed the Sunday school, with women teachers," they would refuse to let you preach in their houses. Yes, "we have changed," my brother, and the end is not yet. Those who have brought about the "change" tell us, that the Bible will not "thoroughly furnish us unto every good work." Societies of different kinds have taken the place of the "one body," we all loved so dearly, during the good old days that you so "well remember, when we 'almost to a man' 'opposed,' those things that have brought about the "change." But I thank God and take courage, that there are yet in Oklahoma a goodly number who stand in "the way, and ask for the old paths." These refuse to be led into Babylon, or endorse the work and worship of human institutions. They still believe and teach that "every plant, not planted by our heavenly Father, shall be rooted up." They still believe and teach that the church of Christ, is "one body" and

when it "comes together in one place," it shall still remain in "one body," with teaching at a time and their women do not teach in this assembly. This teaching they get from the "one Book" and they hope to be faithful to its precepts and examples unto the end, when they will receive their reward—when the Master will say, "Come ye blessed of my Father, receive the inheritance prepared for you, from the foundation of the world." That will be enough, though many, very many have "changed."

R. H. HOWARD.

Holdenville, Oklahoma.

EVANGELISTIC REPORT.

I spent six weeks on my trip South this Summer, two weeks with two churches, one week with the church at Antioch, near Piedmont, Ala., and one week with the church at Oak Grove, Ga., the other four weeks I spent in destitute fields, with no visible results in the way of conversions, but, of course, the seed of the kingdom must be planted. This I tried to do faithfully.

At the church in Alabama two were baptized.

The destitute points were near Kito, Ga.; Rincon, Ga., and near Burns, Tenn.

My next meeting was near Lebanon, Mo., the home of Brother Homer L. King. Here the meeting was hindered much by rains and by whoopingcough, and hence closed before the time with no visible results.

My last meeting was in Monroe County, Kentucky, at Pleasant Hill. Began the first Lord's day in November and closed on the Monday night after third Lord's day. Twelve were baptized into the "one body"—the church. Three of whom were from the Baptist church; one of them being eighty years old. She had taken membership with the Christians (as she called it) forty-eight or forty-nine years ago, being satisfied with her Baptist baptism, but during this meeting she learned the way of God more perfectly and demanded baptism as the scriptures require.

I enjoyed the work in all these meetings, and for the good done, be all the praise to God through the Lord Jesus Christ. Thanks to the good faithful brethren and to the Lord for their kindness to me and their help.

"Bless the Lord O my soul."

J. P. WATSON.

SITUATION WANTED.

Would like to make a crop with some one in some part of West Texas where there enough loyal Brethren to worship God as it is written.

A. A. PATTERSON.

Rt 1, Manitau, Oklahoma.

NOT INSPIRED.

(Continued From Page 3).

church and the Bible, and see nothing but the Sunday school, the lesson leaves and quarterlies. Children brought up amidst such environments give glory and praise to the Sunday school and they talk about the Sunday school, and lesson leaves, boosting them, instead of giving the church and the Bible the praise and glory in their talk. In their minds, the Sunday school, and literature beat the church and Bible "forty blocks." Out of the abundance of their hearts their mouths speak nothing concerning the church being the world's teacher, but plenty about the Sunday school! The grown-ups thank God for what the Sunday school did for them, but never for what the church of Christ did for them "Giving God the glory in the church," is a stranger to them! It is too bad. But as long as a church continues to fool along and do no teaching scarcely at the weekly meetings on the Lord's day, or at any other time, there will continue to be this demand for something else—some other organization—to do the needed teaching.

C. D. MOORE.

THE CHURCH OF CHRIST.

Baton Rouge, La.

It is a pleasure to me to know we are moving forward with our church work. It is interesting to see the Lord's work going forward here, though we have only been yoked up a short time for work.

I am asking all of the brethren that are interested in church work to help the church, that is going up at Baton Rouge. The band is not so large yet, but prospects are good for we are the only true Church in or near Baton Rouge and a true Church is needed real bad here for our children can't be brought up just any way. Fathers and mothers must make their paths straight, teach our dear boys and girls as near right as we can. Here is an opportunity for all true Christians to help the cause of Christ. The path to Christ is through service, get your souls ready, God will prepare the work for you to do, take his yoke upon you. It is easy and his burden is light so come on brethren, yoke up with us, help get the house built. So few brethren that are willing to give up the worldly things and examine themselves and make a free will offering for the Cause of Christ, but listen brethren, I know such articles as this, are often read and laid aside and immediately forgotten, but let me ask you to spend a few minutes in prayer before you lay your paper aside and dismiss the subject from your mind.

This is your opportunity to help the Cause, let us hear from you soon.

D. S. CRUM.

Rt. 4, Baton Rouge, La.

HOLDENVILLE, OKLAHOMA.

I have nothing to do now but work eleven hours a day. The congregation here is getting along better than we expected; we are all encouraged. Our numbers are increasing slowly. A few more have come from the old, Sunday school faction lately. Our numbers have increased twelve in the last two months, and each one is sound in all that, that word implies.

I have baptized four here at home this summer and several at other places. I only have Sunday and Sunday nights for that kind of work.

I have never had any use for Sunday school, because the inspired Scriptures have furnished me all the work I could do as a man of God.

I have worked harder and been more particular what I said and done this year, than ever before.

The church here has increased in knowledge, patience, and brotherly love, and understand more fully than ever before, what the church is and what each individual must do and be to fill the divine standard.

As a result of the stand we took, and the fight we made (and are making) at Holdenville there are true churches of Christ at Yeager, Spalding, Gum Springs and Ragtown.

Sometimes brethren get in a hurry and want to start the harvester right after the planter, (sometimes before). The soil must be prepared, the seed planted, before the harvest can be reaped.

T. H. WIGGS, Sr.

NOTES.

Don't forget that club of twelve new subscribers for which you get a dictionary and they are neat. We want to put the paper into new homes.

* * *

When you have read Dr. Trott's exposure of Showalter, ask some of your Sunday school friends if they endorse and expect to hold up a man that is so unfair and unscriptural as to misrepresent facts as he did in speaking of the Way.

* * *

Brother Watson writes us that he had a fine meeting near Persimon, Kentucky, at Pleasant Hill. Fine interest, a number baptized. He says the Pleasant Hill church is a live, working church, and thinks it can get along without a Sunday school. He preached there twentythree years ago.

He sends us a club of subs and says he will send more. Brother Watson impressed me as being one of our ablest preachers, having a desire for God's truth—that and that alone.

* *

If you know of anyone that is not getting

their paper, be sure to notify us; for we are anxious that every subscriber receives the Way regularly.

When renewing, be sure to say so; that helps to save time in this office. If you want your address changed, don't fail to give your old address as well as the new.

* * *

We have a number of articles in the office; some are extra long, some dimly written, and some dealing with subjects which others are handling. In course of time we hope to be able to publish most of these articles. Brethren should write short articles, and it is not a good idea to continue them from one paper to the next when it can possibly be avoided. These suggestions are flexible, but would help if they were followed.

* * *

Brother Charles Stetson is moving to Jenks, Oklahoma. He writes he is with the Apostolic Way in its fight. Thanks, Brother Stetson, we will appreciate the subs you are going to send us.

* * *

Brother T. F. Stewart, 750 Willow street, Abilene, Texas, has a few more copies of the Cowan and Taylor debate, on the Sunday school question. If you have not read this tract you should send them an order at once.

* * *

We certainly appreciate Brother Cowan's spending a couple of days with us last week. Brother Cowan is a live wire at all times, and an untiring worker. He had not been in the office long before he had found a place where he could help us with our work and was industriously working when time came for him to leave. Come again, Brother Cowan, we will always try to have something with which to entertain you, if it is nothing but hard work.

R. F. D.

QUESTION.

Is it right for us to meet to worship with those having a Sunday school and make our contributions for them to use to hire Sunday school preachers?

A SISTER.

ANSWER.

I would not withdraw fellowship from brethren until I had tried to persuade them to turn away from their error. But if they persist refuse to hear, continuing to practice those things that divide the family of God and destroy the peace of brethren, I would then refuse to fellowship them in their worship. The faithful in Christ cannot afford to give their means for the advance of false principles, neither can they lend their influence to this end, without putting themselves in the position of becoming supporters of false doctrine.

R. F. DUCKWORTH.

LETTERS OF ENCOURAGEMENT

Indian Gap, Texas.

Dear Brother Duckworth.—

I sure enjoy reading the Apostolic Way. It seem to be improving. I would be glad to have it in every Christian home. I broke Bread with the brethren at Hamilton, on the third Lord's day and had the pleasure of hearing that faithful man of God, Brother J. S. Hall, preached and to say I enjoyed it, is putting it mildly. The Hamilton congregation is growing steadily all seem harmonious as they work for the upbuilding of the cause and the salvation of souls, in hope of eternal life.

F. M. COX.

Pleased With Apostolic Way.

Greetings to the Way and all its loving readers. I heartily and joyfully congratulate the management of the Way for you seem to let nothing pass your good judgment that might cause confusion in gospel study. I am like the old preacher. I am determined to advocate the Way to every one in my acquaintance to subscribe for it and am sending it privately, to two of my best friends. You will find two dollar in this letter for same, and I pray the Lord and will trust the Lord for good results.

Hope that I will have the pleasure of hearing Brother R. F. Duckworth in a series of meetings in this place soon. We are small and poor, but we are firm under the leadership of Brother W. E. Bates. We are every one land renters.

J. H. WILSON

Sulphur, Oklahoma.

Dear Brother Duckworth.—

I came home and found your letter and I was sure glad to hear from you, and I know I am due apologies for not writing you. But it is only neglect of me for my care for you is enough. I could not have been better pleased with any one in the whole Brotherhood to take management of the Way. And you have my very best wishes in the work. I am continually insisting that the brethren read the Way. I was in a week's meeting at Wilson, Oklahoma, baptized one, one sister confessed her faults, but there was some funny things happened there.

C. H. Smithson from Durant, Oklahoma Sunday school preacher came in the second night of the meeting and very boldly challenged us for debate. I gladly accepted it without question. Then he modified by saying if I was a representative man, all the Brethren at once informed him that they would endorse me and insisted that he sign the proposition, then he backed down, would not sign up and would not tell what church he was identified with. But he preached the next day and night for the Sunday school Brethren. I met him Monday and he told me the church at Wilson did not want any debate, but he would meet me at Broken

NOTICE label on your paper. It shows when your subscription expires. The first number shows the month, the next the year. If each one would renew before their time expires, it would be greatly appreciated in this office and save much work.

Help us get our one thousand new subscribers by sending with your renewal an extra name and dollar, and let us send the paper one year to some of your friends.

THE APOSTOLIC WAY
3504 Brady Street - Dallas, Texas

Bow, Oklahoma. This let us out with the Sunday school church. They had nothing more to do with us during the meeting. But we had a good hearing and I think, a good meeting. I will go back next June for a three week's meeting. Brother Duckworth, I don't write much for the paper. I never did do much of that and I am not good at that kind of work. I wish I was, I thank you very much for your kindness towards me. I am always interested in the Apostolic Way. It is the only paper that I know of that respects God in word and deed. My best wishes and prayers are with you.

R. B. MUSGRAVE.

Thanks Brother Smith.

I am sending you one subscription which I wish it to begin with the issue of November 1, as I think it a fine issue. I am going to do all I can for the Apostolic Way. I think it such a shame that such men as G. H. P. S. will resort to such unfair methods to try to ride with his unscriptural and ungodly customs, over the brotherhood. I sure do appreciate the rebuke Brother Trott is giving him. I will send to the paper a summary of my years work as soon as I have the time to write it up. I am truly glad you have responded to the demands of the brethren in that, you have taken the Apostolic Way to keep it directed in the way of truth. I pray the richest blessings of a kind loving Heavenly Father to rest upon you and to keep burning within your very soul, a zeal to push the work to a final victory and also that every God-loving, God-fearing Christian in this traditionized land of ours will come out from among them and be separate, standing as one grand army going forth to uphold the blood-stained banner of our Lord, and to put down all man made machinery, to fall as it were prostrate at the foot of the cross, determined to know nothing but Christ and His gospel as the only means to save the benighted souls of earth.

"In the front of the battle you will find me." Please send me eight or ten copies

of the November 1 issue and I think I can send in some more names soon.

I am your brother in the great fight for Apostolic Christianity.

E. J. SMITH.

We would be glad to publish all the letters of commendation we receive, but do not have the space. This office has many letters, saying "Trott's articles are fine." "Showalter should be able to see." "If I was in reach I would pat old Doctor Trott on the back." "I never saw a man get a more complete exposure than Trott is giving Showalter."

The letters of encouragement that we receive in which our readers promise more and more support and express their confidence in our ability to keep the paper on the right track and extend its circulation and power, stimulates us to try to put a little more energy into the work.

Our readers will be glad to learn that we have received more than half of our one thousand new subscribers, and they are rolling in fast.

For such letters of encouragement and cooperation, we are indeed grateful.

R. F. DUCKWORTH.

READY TO WORK.

The meetings at Creightons Ridge, Ohio, and Middle Fork, W. Va., closed after four had been added to the "One Body." I am ready to answer calls from W. Virginia, Pennsylvania, Kentucky, Indiana, or Illinois, or any other place that I can reach. I am expecting the debate with Mr. Dugger 7th Day Adventist, to begin sometime next month.

Remember me in your prayers. If any want me for a meeting, write me and I will try and arrange the date to suit both of us.

J. E. McVEY.

2402 Clements Avenue,
Parkersburg, W. Va.