The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

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Sunday Schools—Are They Scriptural?

We state the issue in the following propositions:

1. When teaching the Bible to an assembly it is Scriptural for one to speak at a time, and that always a man.

JIM STRAW, Affirms.
JOE STRAW, Denies.

2. When teaching the Bible to an assembly it is Scriptural to divide into classes, with men and women teaching at the same time, using uninspired literature as a text.

JOE STRAW, Affirms,
JIM STRAW, Denies.

Joe and Jim will step aside any time that either the Firm Foundation, the Christian Leader, the Gospel Advocate or the Apostolic Review sees fit to put up a man to discuss the "Sunday school," "Bible school," "Bible study," with a man designated by us, the articles to be published in both papers, not to exceed two installments per month.

The advocates of the Sunday school may send in any arguments they would like for Joe to make. We reserve the right to use or reject, in part or in whole, any arguments sent in. The opponents of the Sunday school may send in any arguments they desire Jim to make. We reserve the right to use or reject, in part or in whole, any arguments sent in.

Number Three.

Joe—I have decided that for this time I will confine what I have to say to a list of questions asked by a very prominent debater of the Church of Christ, who for reasons best known to himself has not debated the question, but I assure you he is abundantly able to take care of the scripturalness of the dividing of an assembly into classes; women teachers and the use of uninspired literature as a textbook.

Jim—Very well, if the brother can show the scripturalness of your contention I will be glad to accept it.

Joe—I shall ask you the questions one by one and let you answer each as you go. In that way we will have the point of the question before the reader's mind when he reads your answer.

Was Paul directing women how to conduct themselves while the New Testament is being studied, when he wrote 1 Cor. 14?

Jim—No, Paul was directing the women how to conduct themselves while the men were speaking to the assembly for exhortation and comfort; there is not the slightest evidence that the church ever met for the purpose of "studying."

Joe—Under what conditions were men commanded to "keep silence in the church?" (1 Cor. 14:28). Do such conditions exist now?

Jim—Anyone speaking a language foreign to his hearers was to be silent unless there was an interpreter. Of course such a condition can exist now —why not?

Joe—Is the husband the "head of the wife" in the private home in the same sense he is when the church is assembled?

Jim—The husband is head of the wife at all times and in every place, just as Christ is the head of man both in and out of the assembly.

Joe—Is there any act the wife can perform in the private home without usurping authority over the man? Name a few, if there are.

Jim—Yes; any act that is sanctioned by her husband and by the Word of God.

Joe—Do we "teach" when we sing the songs which the Scriptures require in the assembly of the saints?

Jim—No, teaching is not singing; Paul (who certainly ought to know) said singing was to make melody to the Lord and that teaching was for the edification of the church.

Joe—May women participate in such singing (teaching)? If yes, cite the proof. As you may know, some insist that she must not sing. I am asking for the proof you offer as evidence that she may teach in the song service. I am not interested in what some men "admit" touching this point, I am asking for the proof you give that the women may "teach" in the song service.

Jim—Women are not forbidden to sing, but they are expressly forbidden to talk (1 Cor. 14:34, Greek-lalein—to talk) better study up a little on the meaning of words; singing and talking are two entirely different things.

Joe—Are the songs used in the congregation where you worship literature?

Jim—No; Webster defines literature, "learning, grammar, writing. Literary culture; acquaintance with letters; book knowledge." A song book could not be considered literature in any correct interpretation of that term.

Joe—If the woman may sing in the assembly of the saints, would it be wrong for a sister to lead the song service, if there is not a brother present who can?

Jim—With every precept and example designating men as the leaders in every religious service, I should certainly deem it wrong.

Joe—If the church is assembled on Lord's Day for the duties of that day, including partaking of the Lord's Supper, and though there are brethren present, none of them will preside at the Lord's table; but some of the sisters are willing to preside. What should be done?

Jim—It would simply have to be omitted. We would have no right to establish a precedent without precept or example for it.

Joe—When the church is assembled on Lord's Day for the prescribed serv-

(Continued on page 2)

WRITERS AND READERS

I am requesting every writer and every subscriber to this paper, as soon as you read these lines, to put $1.50 in an envelope and send to Brother R. F. Duckworth that he may send The Apostolic Way to some family who needs the teaching of the paper. DO IT NOW, before you lay the paper down. This will mean much to him and the paper, but little to you. Please do not ignore this reasonable request.

J. M. WALTON.

Thanks, Brother Walton for the suggestion. We do not believe there are a hundred subscribers to the paper but what could comply with this request. If only two thousand will comply we will reach a point at once that it otherwise may take months of hard fighting to reach. If you want to furnish the name of some one to whom you want the paper sent, all right, but if you want us to supply the name we will do that. We have the names of thousands of families, members of the Church of Christ, who are not readers of the Apostolic Way. I am going to join you, Brother Walton, in asking you (every reader) to send us the $1.50. Not a penny of it will go for our personal benefit, but every penny will be used for publishing the paper and pushing forward our missionary work.

I am going to tell you that I really expect one thousand of these letters to reach us before the date of the next issue. Make all checks payable to The Apostolic Way, 2109 Second Avenue, Dallas, Texas.

A Strong Character

The passing on of Bro. A. Ellmore was not a surprise, and yet it was a shock. We are never so prepared for a separation by death from our loved ones that their going will not be a shock to us. The publisher of this periodical never had the privilege of a personal association with Bro. Ellmore; we never heard him preach but one discourse, never had but one conversation with him, and that for only a few minutes. But we have had considerable correspondence. He was very warm in his endorsement of the stand taken by The Apostolic Way, and its contention against the dividing of an assembly into classes for the purpose of teaching the Bible.

His strength of character is illustrated by the fact that through a long period of years, and though associated with brethren who favored the class system, he stoutly opposed it. And though firm in his convictions he was tolerant almost to a fault with the views of others.

It was Brother Ellmore and Brother J. W. Rice who gave the most prominence to the agitation favoring what is known as the "order of worship," and so far as I know neither of them ever wavered in their conviction on this point. And while I was never able to see the logic of their contention I believed them both to be conscientiously sincere and always tried to respect their feelings in this matter. So far as I know this was the only point of disagreement between us. Brother Ellmore's sacrifice for, and labors in behalf of, the truth will not be equalled by many men in this or any other age. His books have been read extensively and we are going to suggest to the family that should another book of his be published that they see to it that his views on the "order of worship" and the dividing of an assembly into classes for the purpose of teaching the Bible be included in the book. Without them his writings could not represent fairly his views of Bible teaching.

SUNDAY SCHOOLS—ARE THEY SCRIPTURAL?

(Continued from page 1)

ices of that day; would it be wrong for the soprano to speak (sing) one word, and at the same time for the alto, and bass to speak (sing) different words? This you know is often done in some congregations.

Jim—Whatever comes rightly under the definition of singing can be done scripturally.

Joe—What is the difference in an oral and written comment?

Jim—None, save that one is written and the other spoken, and no one so far as I know objects to comments, either oral or written; but please note one thing, that written matter may be used as a text book, whereas spoken comments cannot and the Bible should be the only text book.

Joe—When the church is assembled for worship on Sunday, you are teaching. In teaching you make a comment on a passage of Scripture. Do you expect the ones in the class (assembly) to weigh, ponder, study your comment? Would it be wrong for you to write your comment, and for them to study what you said?

Jim—It would not be wrong for me to make a written comment, but it would be sinful for me to arrange a system of written instructions to be used in place of the Bible (God's system) which is exactly what Sunday school literature is.

Joe—Did Paul quote uninspired statements, with approval?

Jim—Yes, Paul quoted unispired statements, but he did not send such statements out as systems of Bible study.

Joe—Are people not in different classes by reason of their mental development, and acquisitions?

Jim—Yes, each individual is in a different class, in that sense, from every other individual, so that if divided strictly according to knowledge and ability, only one person could be in each class.

Joe—In what chapter and verse will I find the "law" to which Paul makes reference in 1 Cor. 14:34?

Jim—Why worry over that. Paul said it was the law. Are you trying to prove Paul a liar?

Joe—May a sister, by pre-arrangements, teach a class of ten men the Bible in her home on Monday night? Is she usurping authority by so doing?

Jim—All such questions are for the purpose of obscuring the issue under a purely hypothetical case. What any sister might do has no bearing on what the church is taught it must do when it comes together. Such evasions only proclaim to the world the weakness of your cause.

Joe—You are in an assembly on Lord's Day when the church has met for worship; brother A is teaching the assembly, and there is in the assembly a boy, twelve years of age, who has been a member of the church only a few days. Would it be right for Bro. A to teach you on a point which the boy of twelve years is unable to comprehend?

Jim—It is right and scriptural to teach an entire audience the Word of God, letting each one get what he could assimilate, when teaching the multitudes. Do thee believe the Savior did right and set a good example for us to follow?

Joe—The church is assembled on Lord's Day for worship. In the audience is a sinner, who is seated in the rear of the house, and the saints are occupying the five front seats. Would you invite, ask, the sinner to occupy a seat with the saints? (2) Would you devote any time in an effort to teach the sinner—that is, would you make any statements expressly to teach the sinner? (3) If the sinner wished to ask a question would you permit such, or encourage him to do so? (4) Would you encourage the sinner to express his views on a passage which was being considered by the assembly?

Jim—Following the example of Jesus and his apostles, I would speak any part of God's word that might be helpful to any one present and answer any question any man might ask.

Joe—Since the elders (bishops) are to feed (teach) the church, by what authority do you teach an assembly in which you are not one of the bishops? (2) Do you usurp authority by such teachings?

Jim—I would usurp no authority in so doing, but would be doing exactly what the Bible authorizes me to do. Bible readers know that God set both pastors (bishops) and teachers in the church. Eph. 4:11.

Joe—When the church is assembled for the regular worship on Sunday, and you are teaching, is it supposed that the sisters "learn" from your teaching? If they "learn" have they violated 1 Cor. 14:35. You are not the "husband" of all the women, nor are they "at home." If they have not violated this passage, what is the meaning of the passage?

Jim—Whatever the sisters learn in silence is right and scriptural, for they are commanded to do that (1 Tim. 2:11, 12) If they wish to learn anything more than they get in that way, let them ask their husbands at home.

Joe—Would it be wrong for Bro. A. who is teaching the assembly on Lord's Day to read a comment you have written in The Apostolic Way touching some passage of scripture which they are studying? If it would be wrong for him to read it, would it be wrong for him to quote what you have said on the passage?

Jim—Such reading of a comment from any source would be all right, but if he used The Apostolic Way, or any other uninspired writings as a text book as Sunday school literature is used it would be wrong. Remember that no one objects to the incidental use of a written statement in the assembly, but to make such a part of a human system, such as the Sunday school, and thus degrading the Word of God to a secondary place is sinful and a direct insult to God himself, being a virtual admission that God did not know how to arrange his text book so as to obtain the best results.

Joe—Is the Apostolic Way owned by the several brethren and published for the sole purpose of teaching the Bible?

Jim—Yes, the Apostolic Way is edited by several brethren for the sole purpose of teaching the truth; brethren who would emphatically condemn any effort to use that paper in any such way as Sunday school literature is used.

A Trying Experience

In an attempt at financial support the second day of July 1922 I started for the Western harvest field. I stopped in Iowa to visit my sisters, but when Lord's day came I was twenty-one miles from the nearest place where the body of Christ met for the memorial services. I did not know this until late Saturday p. m. There was no train service and a heavy rain prevented travel by conveyance over such roads as were in that section.

About 5 a. m. Lord's day I awoke and Heb. 10:25 came to me: "And let us not, as some do, cease to meet together; but, on the contrary, let us encourage one another, and all the more, now that you see the day drawing near."

I started without breakfast, but could not walk the railway track, as I thought, owing to the ballast recently placed that cut my feet. I took the dirt road, but the mud was so deep that once I stopped—then the words of the morning came again. I pressed on and found connection with street car line for the last three miles.

I was in Ottumwa, Iowa where B. F. Black is elder. I stayed with the church there until the last week in September, working as a carpenter, and blessings have followed until this good day. When I needed to secure work the members of the body of Christ at Ottumwa furnished me funds that landed me at Richmond, Va. My locating at Richmond, Va., made the connection here with the best that life has ever given.

Bro. Duckworth, I almost shudder at the thought of the consequences had I failed to heed those words, since God is no respector of persons. May it not be that many a blessing is lost for a failure to keep His commands? I do not wish to speculate, but had I failed these great blessings could not have been mine.

R. L. LUDLAM, JR.

Supporting the Work

Dear Brother Duckworth:

Your letter received; your encouraging letter. Thank you for the interest manifest.

I do not know how you would be able to stimulate the support. It seems you have done all that could be asked for in that line unless you know some individuals whom a personal letter from you would provoke to help support some one in South Georgia. I am burdened with the needs of that great field. I do want to help to get some one there and help him live after he gets there. Our dear Brother and Sister Lampp are hardly out of my mind. There is never a day or night that I do not think of them, and the great good I believe the right kind of a man could do there with them. Have you any one in mind whom we might get to go there?

Had a letter from Brother Lampp a few days ago. I intend, while I work for my own support, to try to arrange with two places, at least, for a visit with them once a month and get them to give $10.00 each per month to that work as soon as the man is found who will go. I believe if we can get $50.00 a month for the work there from Texas that Bro. Lampp will give enough so that a preacher can give all his time to the work.

The foregoing was a private letter to the publisher from Bro. B. J. Parker. At our insistence he made a trip to Georgia last year and his letter speaks what he thinks of that work. My interest in the work there has been manifest to those acquainted with the facts. Bro. J. A. Dennis left Georgia temporarily; went to Florida to engage in commercial work to support himself and family. This leaves the entire state of Georgia without a sound, faithful gospel preacher, giving all his time to preaching. We would appreciate hearing from brethren who are willing to co-operate in the supporting of a man in that field. Congregations in Alabama might be able to help some and use a man in the two states.

The work to be done is hard. Men who can and will do the work are hard to find, but I feel we must do something for the cause there.

Passed On

Old Brother J. B. Ragan of Lamesa, Texas, passed away December 9, 1925. He was 77 years and 7 days old. He leaves an aged wife and several children to mourn his loss. I tried, with the promise of God to comfort them. He requested before he went that Brother Duckworth be notified. He had lived a consistent life. He is gone but not forgotten; his works will follow him.

L. T. PATE.

Sister Nannie A. Haynes, Amarillo, Texas, fell asleep December 30, 1925. She was 54 years old; obeyed the gospel in 1910 and had lived a Christian life, so that gives her a promise of everlasting life. The writer did his best to comfort the husband and children.

M. D. SCOGGINS.

Sister Ollie E. Bourell, Amarillo, Texas, passed away December 1, 1925. She obeyed the gospel three months before her death. The writer spoke words to a large crowd; telling them what God said they must do in order to please Him. M. D. SCOGGINS.

On October 9, 1925 the death angel visited the home of Bro. Ethes Holmes and called his companion, Sister Floy Holmes. She was baptized by Bro. A. J. McCarty at the age of 16. So far as the writer knows she lived a Christian life. We all must go to our reward then let us live true to the Lord.

M. J. MILLER.

Temple, Texas.

The Pleasant and the Unpleasant

The caption suggests the things I want to talk about in this statement.

The untimely death of Brother Clarence Teurman brought about a condition by which the editors of The Apostolic Way had to select a managing editor for the paper.

After a careful surey of the field, Brother Duckworth was chosen to fill this most important place. His having had experience in the publishing business, realizing the amount of labor and energy that must be spent to make a paper a success, the great responsibility to the brotherhood at large, coupled with the fact that it would be a great financial sacrifice on his part, caused him to hesitate accepting.

Yet, as one who had no interest equal to seeing the cause of Christ prosper and grow and realizing that to dispense with the publishing of The Apostolic Way, or to place it in the hands of an incompetent manager, would be stifling and retarding to the cause of primitive Christianity, he hesitated to refuse. Believing that finances was the big obstacle in Brother Duckworth's way, I told him that if he would accept the publishing of the paper, I would underwrite the financing of it.

After some further conferences, with the editors and friends of the paper, he consented to assume the great responsibilities.

Now here comes the pleasant: Realizing that by myself, I could do but little, yet feeling that there were many others who viewed the value of the paper as I did and who would be willing and ready to do their mite, whatsoever that be, believing that it was not only a duty, but a privilege to be enjoyed to have a fellowship in holding before the world the blood sealed covenant of Christ to a bringing back of men and women to a "Thus saith the Lord," to a learning of His ways and walking in His paths, I made the promise.

And in this belief I was not wrong, as has been demonstrated by the many contributions that have been sent to us. I wish it were possible for me to clasp the unseen hands that have sent us from $1.00 to $5.00. While we have received some contributions that run from $25.00 to $300.00, yet they have been few in number. It has been the smaller donations, mainly, that has kept the "wolf from the door" and made it possible to accomplish the great things that have been done. Following are some of these accomplishments:

Copies mailed to regular subscribers	138,000
Extra copies ordered by subscribers	14,000
Sample copies sent in regular mailing	12,000
Sample copies mailed with stamps affixed	14,000
Total mailing	178,000
War letters to persons not subscribers	11,268
Concerning subscriptions	7,910
Questionnaires and inquiries sent out	8,060
Acknowledging receipt of funds	3,000
Answering private Bible inquiries	10,600
General correspondence	19,400
Total letters sent out	64,238

Through these mediums we have gone into thousands of new communities; tens of thousands of brethren who were in error have had their attention called to the old paths and many have turned to walk therein again. It is with pleasant memories that I look back over these achievements and am glad I played a small part in them.

Now the unpleasant: I realize how easy it is to misunderstand and misjudge one in my place, who is constantly appearing before the readers, and most always appealing for funds, and likely to cause some to say: "Brother Conner is after the money." Well, that is what I am after. The fact that Brother Duckworth needs money to pay some back bills, such as printing, etc., prompts me to make this statement:

Not one penny sent to the paper has ever been used for my own personal use or expense. The Lord has blessed me to that extent that I have been able to pay my own expense in all our campaigns in behalf of the paper, so that all funds collected might be used for the purpose stated. In view of these facts, I have no apology to offer unless it may be my blunt way of asking for this help. But when I view the great white harvest, that lies before the Church of Christ, and see the laborers are so few, and so few of that few are doing what they could, causes me to speak plainly. The only dollars we can have with us, when we leave this world, are the dollars we send on before, while they are in our possession.

Jesus says: "Lay up your treasures in heaven where thieves do not break through and steal, nor rust doth corrupt." We can not be mistaken by what is meant by "treasures" and they are something thieves want and rust and moths spoil.

The only way we can lay up treasures in heaven, is to put our treasures to work in the kingdom of heaven. Surely that is what the Saviour is teaching, this being true, are we going to stand justified or condemned in the judgment as to the part we have played, as to the deeds we have done?

Are we going to use the opportunities we have to advance the Kingdom of Christ, or are we going to be classed with the covetous ones spoken of in Eph. 5:4?

Shall I be carried to the skies
On flowery beds of ease?
While others fought to win the prize
And sailed through bloody seas?

Let us make 1926 one of the banner years of our efforts to serve God. Let us have faith enough to put our trust in Him. He says He will make us able "to abound in every good work."

Now my New Year's wish to all of our readers is:

Peace on earth and good will toward men. May the exchange of greetings, filled with memories of joy and sadness, but made lovely by the rich experiences of friendship make you happy all the year.

May the love for Him, who gave us faith to look beyond, be impressed upon each of us with a radiance that will shine through our daily activities.

May this be one of the most cheerful seasons you have ever had, and may the New Year bring you many pleasant and profitable experiences.

May each and every endeavor meet the smiling approval of God. R. O. CONNER.

The Apostolic Way
CHURCH OF CHRIST

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The Christian and Carnal Warfare

Last July I addressed a brief questionnaire to more than two thousand preachers of the Church of Christ. In this inquiry I asked for brief, pointed, and clear-cut answers to five questions. I was anxious to know what the church believes on the duty of a Christian toward carnal warfare. I also wanted to arouse interest in the subject, hoping thereby to bring before the world a settled and united expression concerning the matter, that would properly represent the attitude of at least a majority of the church. I was not trying to entrap anybody, as one or two in their answers seemed to think, nor was I designing to formulate a creed. I was rather seeking the expression of the creed, or belief, of the preachers thinking this would be a fair index of the views of the brethren at large.

I am at last writing a report of the results of my investigation. I am not satisfied with the number of answers received, but I shall not wait longer to hear from others. Later I shall be glad to add to the numbers herein given if enough additional answers come in to warrant it. In the following summary of replies to my inquiry, I am omitting answers to my second question. This question calls for reasons for favoring or opposing a Christian's taking life in war. Since answers to this question constitute arguments pro and con on the subject, I shall give them at greater length in succeeding articles. It is now my purpose to write a series of articles on this subject. While, for myself, I have reached very definite conclusions, I shall give the reader as fully as I can the views and arguments of those who disagree with me. I shall then try to discover the true basis of differences among us on the question, with the hope of getting most of my readers to see the truth of the matter.

My questions have been answered by four hundred and fifty preachers. About three hundred letters were returned undelivered. Of replies received, five came from Canada, two from Scotland, and three from England. The remaining four hundred and forty represented thirty-two States in our country. The largest numbers were as follows: Texas 143; Tennessee 50; Oklahoma 45; Arkansas 33; California 22; Kentucky 19; Alabama 15; Indiana and Missouri each 13. About 20 came from Illinois, Pennsylvania, Ohio and New York.

The first question was "Do you believe that a Christian can Scripturally take human life in war?" To this question, 24 answered "Yes"; 5 were doubtful; 421 answered "No."

My second question was: "Give reasons for your answer to first question." As stated, above, this question will receive attention later.

The third question was: "Have you evidence that Christians of the first three centuries after Christ took active part in carnal warfare?" To this question most of the writers said either "No" or "I am uniformed." A few gave valuable references to works of historians. These I shall use in later articles. Several writers called attention to the teachings of Jesus in Matt. 24 and Luke 21, to the effect that true followers of Christ were to flee rather than fight when armies should encompass Jerusalem. This as an argument will receive attention later.

My fourth question was: "What appears to be the attitude of brethren of your acquaintance toward this subject." Answers to this question were very interesting and varied as follows: "All oppose a Christian's taking life in war," 160 reports; "Majority oppose," 107; "True disciples oppose," 23; "Divided," 67; "Indifferent," 22; "Untaught," 9; "Favor killing if government calls," 10; "Majority favor," 17; "Favor defensive war only," 5; "Oppose war in time of peace but change in war time," 11; Writer uncertain, 10.

The fifth question was: "Do you ever speak in public on this subject? If so, in what way and to what extent?" To this question 236 said "Yes." Fifty others said "Yes, often" or "Yes, on every proper occasion." Thirty-three others said they spoke occasionally on the subject, while 44 said, "Only in a general way," or "Seldom." Fifty said, "No." About 10 said they had not but were preparing to do so. The rest either answered very indefinitely or not at all. Ten writers said they lectured on the subject during the war. Much of the teaching done by all the brethren appears to have been done either privately or in some indirect way.

One feature of the response to my inquiry was particularly gratifying. That is, the fact that so many well-known men among us, teachers, editors, widely-known evangelists, and others responded to my call. I have also received some well-written essays, pamphlets, or books that I am reading with much interest. In due time I shall give the reader the best of the arguments received on the question: "Do the Scriptures permit a Christian to take human life in war?"

N. L. CLARK.

Self Justification

Mark 16:15.

I shall offer a few thoughts on this question, hoping to edify some and expose error. I have heard some preaching brethren refer to Mark 16:15, endeavoring to justify an unscriptural practice. They say, "It is right to preach the gospel at any and all times, and any and all places." This assertion is not in keeping with God's Word, hence is not true. Only those who have things unauthorized by the Scriptures, they want to teach and do, make such blunders. Solomon declares, "To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1-17; 8:6. This teaching refutes the above statement.

Paul informs us, "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33. It would sure be some confusion "to preach the gospel at any and all times, and any and all places." We read, "But let all things be done decently and in order" 1 Cor. 14:40. It is not "decently and in order" to preach the gospel at any and all times, and any and all places. Therefore, the affirmation is false.

"Justification" is a divine doctrine, Romans 5:16-18; 4:25, but self justification is not a divine doctrine. John 12:42-43; Luke 7:30-32. These verses show that "the Pharisees and lawyers" tried to justify themselves by "rejecting the counsel of God."

Self justification is for any one to try to justify in what ever he may say or do. Having seen that self justification is not of God, therefore, it is of the evil one, Gen. 3:4-5 hence, as old as Satan, John 8:44; 2 Cor. 11.3. "The old serpent" being the author of self justification it has been practical from her day to this time and no doubt will be practical until the end.

There are examples of self justification in the Old Testament. The first account we have of this doctrine is in Gen. 3:12-13, after Adam and Eve had transgressed God's law, they began to seek to justify themselves. Adam laid the blame on Eve; Eve placed the fault on Satan. Thus it was; thus it is, and thus it ever will be on this earth, one accusing the other in order to justify self.

King Saul is another example of self justification. King Saul was commanded to "destroy the Amalekites, and all that they have." 1 Sam. 15:3. Instead of Saul doing what he was told to do (like most people nowadays) he did as he pleased, then wanted to justify himself. But in so doing he "rejected the Word of Jehovah." 1 Sam. 15:26-28. Saul in desiring to justify himself was rejected from being king. 1 Sam. 15:26-28. Thus we may see self justification is a very dangerous practice. Those who seek to justify themselves in this day by obeying the "doctrines and precepts of men" will be rejected and punished when the Savior comes. Matt. 15:8-9; Col. 2:21-22; Matt. 7:22-23. May we all take warning, "lest we go to that place of torment." Luke 16:28.

We will now look into the New Testament just a little on this question. In Luke 18:9-14 Jesus speaks this parable against self justification. Please read it and you will see that "the Pharisee" was working to justify himself, but Christ condemned his course. In 1 Cor. 10:12 it is said: "Wherefore let him that thinketh he standeth take heed lest he fall." Here is a warning against self justification. The Apostle Peter concurs with Paul as follows: "Ye therefore, beloved, knowing these things before hand, beware lest being carried away with the error of the wicked, ye fall from your own steadfastness." 2 Peter 3:17.

JOSEPH MILLER.
Brazil, Ind.

Brother Rowe Caught

"Dear Sister:

"In answer to your letter will say that we do not think the debate was taken down in shorthand, and even if it had been there wouldn't be one reader in [illegible] ours who would care to read it. We understand that another debate has been arranged for and perhaps that one will be recorded.

"Fraternally yours,

L. F. ROWE."

The foregoing was sent us by a sister who had requested the Christian Leader to print the debate between Bro. Fuqua and Bro. Cowan. Notice that Bro. Rowe says: "There wouldn't be one reader in 100 of ours who would care to read it." Yet Bro. Rowe champions Fuqua and then reprints a statement from Fuqua's "Unstablizer," telling what a wonderful success Fuqua had made, yet not one of Bro. Rowe's readers in a hundred would read it. What is the matter Bro. Rowe? Is there only one out of every one hundred of your readers who believe in your unscriptural practice, or is it a fact, Bro. Rowe, that your knowledge of the Scripture convinces you in advance that no man can make a semblance of a show at defending your "Bible study," "Bible class," and you would so reflect upon the honesty of your readers as to intimate that they do not want to learn the truth on this question? Shame on you, Bro. Rowe. Before you began drifting you would not have been guilty of thus trying to side step the issue.

Now listen, my dear brother, the readers of the Christian Leader are going to find out about this question, at least, a great many of them will, and it is going to be very unpleasant for you unless you, like a man, step forward and give them the privilege of hearing both sides of this question through your own periodical. Just remember we are on this job to stay, and the brethren who are backing us in this fight will furnish the money to enable us to continue putting The Apostolic Way into the hands of the honest hearted. We have confidence in them, and confidence in the position we hold. Your slipping, sliding, dodging policy leaves the impression that you either have no confidence in your position or no confidence in the readers of your paper, which is it, Bro. Rowe?

It is very pitiful to see H. F. Oliver fall so low after being such a power once for the truth, but this is the pit all of them fall into when they forsake the faith and go after strange flesh like Balaam and perish in the way of core (2 Pet. 2:10-15.) But we must continue in the one faith pulling some out of the fire, hating the garment spotted by the flesh (Jude 23).

J. W. MARTIN.

Cullings and Comments

By H. C. Harper.

"We intend, the Lord being our helper, to plead for the union of all Christians upon the union grounds that were laid down by the apostles, upon the basis of walking 'by faith' in what the Word of God teaches, commands, and requires."—Gospel Advocate, Jan. 3, 1924.

Then follows it not that those who advocate or practice things other than what "the Word of God teaches, commands, and requires" are off "the union grounds that were laid down by the apostles"? It certainly does. Are you ready to point out such authority for "the pastor," or "the Sunday school," or for the baptism of a person "because he is already saved"? If you do not advocate the scripturalness of such things, say no; if you do advocate them, and I understand you do, please point to the Word of God that "teaches, commands, or requires" them. These things are causing division; can we walk "by faith" in what the Word of God "teaches, commands and requires," and have them? Show us that we can, and it sufficeth us.

"We shall also contend for the simplicity of the aspostolic order of work and worship in the church, as opposed to all inventions of men and innovations of modern times." (Ibid).

Then lay down your "individual communion set," your "located evangelist," and your "Sunday school"—things unknown "in the apostolic order of work and worship in the church." Will you do it?

"The Gospel Advocate stands candidly upon the teaching of inspired men. It contends earnestly for what they taught and practiced. It just as earnestly opposes all that they did not teach and practice."—G. A., Feb. 14, 1924.

You are dreaming, brother. Where did the apostles ever teach or practice "the pastor" system you have in Nashville, or the "individual communion set," or the "Sunday school," or the receiving into the fellowship of the church a man who was baptized "because he is already saved"? Yes, where? Do you oppose these things—you do not! And I am thoroughly convinced that you know you can not defend them as "the teaching of inspired men." Dare you try it?

"I well remember the first impression I received of the idea of being sound, religiously, was that we must be 'apostolic in origin, doctrine, and practice'; and I soon learned that our preachers meant by this statement that we begin with the church at the time the apostles began, teach only what the apostles taught, and then practice what we preach as they did."—S. H. Hall, in Gospel Advocate, Feb. 21, 1924.

Sure! Sure! And why don't you do it? You seem to be one of those "spineless fellows." Can you "teach only what the apostles taught, and practice as they did" and receive into the fellowship of the church a person who was baptized "because he is already saved?" You know you can't! Can you "teach only what the apostles taught, and practice as they did" and have the Sunday school, "the pastors," and the "individual communion set"? You know you can not, and I know it, too! The Catholics come just as near "what the apostles taught" as you do in these things!

"We can not, in this place, discuss the anti-Sunday-school hobby."—Gospel Advocate, Feb. 28, 1924.

No; for you are like the other digressives: you have put in your Sunday school hobby and divided the church: and now you are too cowardly to defend it. Just let us know when you find the "place" where you can "discuss" this matter, and we shall be glad to help you—either orally or with the pen. But like the other digressives, you will never find such a "place." You are "spineless."

"Had the Standard itself adhered to the principles involved in the motto it quotes—'Where the Bible speaks, we speak; and where the Bible is silent, we are silent,' it would not now be singing the doleful song with which its columns are filled from week to week. One departure from the Word of God, no matter how seemingly insignificant, educates and paves the way for more and greater ones. This departure from the New Testament is comparable to starting a stone from the top of a mountain that will keep rolling until it strikes the level. They started one stone that loosened others and still others until not only a new denomination is born, but infidelity in its worst form is running rampant among them."—Gospel Advocate, May 22, 1924.

Yes, yes; and what shall we say of the new Digressives with "the pastor," the Sunday school, the "individual communion set," and those "fine buildings with classrooms"? Think you that they, too, will not keep rolling until they make another "denomination," or land in the lap of the one already made, while a few from both "parties" come "harking back to the Bible"? They will, just as surely as like causes produce like effects.

They both use the same arguments (?) to prove their innovations "upon the apostolic order"—"silent contempt," or song books, carpets, meeting houses and "It says 'go,' but does not say how to go," etc. And they both make fun of the ones who say, "It is wrong unless we can read it in the Bible," and stick to the motto: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." Yes, they find "a broad field of liberty" beyond "the commands and examples of inspired men." And they both call those who will not go with them "hobby riders," "old fogies," "cranks," "ignorant," "non-progressive," "moss-backs," etc. I have been through the fire on both lines—the same fire. These are the people who are "endeavoring to keep the unity of the Spirit"—over the left shoulder.

DEBATE IN SAN ANTONIO

By J. N. Cowan

This debate is to be held in the Brackenridge high school building, San Antonio, Texas, beginning the evening of January 15, 1926 at 7:30 p. m. My opponent is Dr. R. L. Stephens, who belongs to the "Plymouth Brethren"; will continue eight nights. The following propositions are to be discussed:

1. The Scriptures teach that the alien sinner receives free, full and complete salvation by faith only in the Lord Jesus Christ.

R. L. STEPHENS, Aff.
J. N. COWAN, Neg.

2. The Scriptures teach that baptism in water is essential for (in order to) the remission of sins of the alien sinner.

J. N. COWAN, Aff.
R. L. STEPHENS, Neg.

3. The Scriptures teach that by nature, man is born totally depraved; and he can not be saved except by the direct operation of the Holy Spirit in connection with the gospel.

R. L. STEPHENS, Aff.
J. N. COWAN, Neg.

4. The Scriptures teach that it is possible for a child of God to apostatize and be lost in hell.

J. N. COWAN, Aff.
R. L. STEPHENS, Neg.

I accepted this debate with a view to getting the truth before the people of this great city, and searching out some loyal disciples for a loyal congregation in the city. At present we have no congregation in San Antonio who are opposed to all innovations. I have agreed to pay my half of the expense of the auditorium, which is $40.00, and have no promise of support in said debate.

Brethren who know Brother Cowan and his ability to defend the truth should fellowship him in this debate. In addition to the $40.00 for the school auditorium and his expense to and from San Antonio it will be necessary for him to spend quite a bit more in his effort to get a hold of sound brethren in the city. Brother Cowan is not able to do his family justice and bear all this expense.

Announcements Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements.

C. C. McGuffin, 414 N. Main St., Roswell, New Mexico.—Our place of worship is at 424 East Fifth Street.

L. K. Donoho, Gunter, Texas.—There are a few more of Brother A. Ellmore's last book, "Sermons and Sayings" left in my case. I shall be glad to mail you one or more for $1.00 each post paid. If orders should come after the books are all gone I will return your check or money.

R. L. Ludlam, Jr., Box 1922, Buena Vista Station, Miami, Fla.—The church has bought a tent and will hold evangelistic meetings in a new section of the city. The tent is costing $212.00 at Dalton, Ga. They would appreciate help in the seating which will cost about $150.00; the lighting about $50. The churches that help can have an interest and use it for a meeting. We are surrounded with a population of more than 6,000 people. This is sure a missionary effort. We need help at this time. Will the churches help?

Reports.

T. F. Stewart, Rt. No. 2, Box 546, San Gabriel, Cal.—Elders of the Church of Christ, at Abilene, Texas, $10.00. Received in the name of Christ; God bless you. May you receive a crown of righteousness in the end.

J. H. Howard, Bakersfield, Mo.—Closed meeting at Moark, Ark., December 13; no additions, but good accomplished.

W. P. Jones, Holdenville, Okla.—We have just had a discussion held by Bro. W. G. Tucker and F. J. Croswell, an Advent. Six propositions were discussed; nature of man, kingdom, punishment of the wicked, and faith and baptism. Large crowds attended this discussion. Bro. Tucker certainly did a fine job in defending the truth and exposing Materialism.

W. C. Aytes, Wichita Falls, Texas.—Preached at Ogdon school house, near Seymour, Texas, a fine bunch of brethren there. Preached at Munday, Texas, January 3, the brethren made me feel welcome. I go next to Lubbock and Brownfield.

Has On Colored Glasses

L. W.—Should the church have women teachers and literature other than the Scriptures? (Answer)—It should use nothing but the Bible in public work, for it is sufficient (according to Paul in 2 Tim. 3:16-17). As to women teachers, if they are used to teach children or women there can be no scriptural or sensible objection, since the only restriction the New Testament puts on woman on this subject is that she must not be a teacher over men.—Apostolic Review, October 6, 1925.

Years ago the Apostolic Review was loud in its demands that religionists take their colored glasses off when they looked at Bible subjects. Why do they not apply the same rule when talking about teachers?

Certainly it is right for women to teach children and other women, but not when the church has come together into one place. "Let your women keep silence in the churches." "For it is a shame for women to speak in the church."

Martin-McGary Debate

The concluding blast of his last trumpery of bamboozlement is this: "Just as a diversion won't you please tell us what passage of scripture authorizes the Sunday school? You obligated yourself to do that. You have given none so far—not one."

"Just as a diversion why didn't he tell" the truth about the matter, instead of fracturing his veracity so recklessly in saying that and the following: "What has he given us in support of his proposition? Not one single word, not even a direct reference to the Sunday school. Not only has he not discussed the Sunday school, but has abandoned his proposition"—which shows that he has "abandoned" his old-time integrity.

When a man who, when at his normal self, is as intelligent and honorable and truthful as Jack Martin, resorts to such pifiling sophistry and recklessness concerning facts, in effort to put a creaky crotchet over truth, it gives an insight to the despicableness and damnableness of a religious delusion—the devil's trump card.

If Jack really does not remember my giving that "passage of scripture" which says, in part, "Bring up your children in the nurture and admonition of the Lord," (Eph. 6:4) and my using it as the very substructure of my "proposition" and basing my unanswered and unanswerable argument on it; and does not also remember his own silly and false popoff at it, then he must surely be deluded into the condition of noncomposmentisity.

Here is his imbecilic and reckless popoff: "Tell us if Paul instructed and commanded parents to do the work of bringing up their children properly, by what divine right or authority do you tell parents, that while Paul's plan is good and unobjectionable as far as it goes, the work can be done better and more efficiently by adding to his plan a system developed from an idea given us by one Robert Raikes."

I will now put the paralyzing fixings on both his gross misrepresentation and nonsense: The palpableness of his misrepresentation will stare him in the face when I remind him, that instead of my "telling parents," or any one else, that "Paul's plan is good," I told parents and him and all who "have ears to hear," that there is no "Paul's plan" in the case, in connection with his command, "Bring up your children in the nurture and admonition of the Lord."

How, then, could he, in the face of the staring fact that I flatly and challengingly denied that there is any "Paul's plan" in the premises, state that I told parents that "Paul's plan" is good? I say, how could he say what he did, without grossly falsifying the facts?

Besides, I based my entire contention, and yet do, that parents and others derive their right to teach by the Sunday school "plan," from the undeniable fact that Paul gave the "command" without giving any "plan" by which what he "commanded" should be done. And neither Jack Martin, nor any other man, from the rivers to the ends of the earth, can successfully assail this position!

Therefore no self-conceited dogmatist or any one else, has any sort of right to be blow-harding his senseless sophistry at the Sunday school "plan." If they imagine they have, or can have, a better "plan," let them hush their dogmatic blatancy about the Sunday school "plan" and get busy with theirs, instead of untruthfully asseverating that Paul gave a "plan by which the work is to be done." If Paul gave such plan, and they will show it I'll heartily join them in contending for it, and against the Sunday school plan. But I'm dead against the idea of a bunch of wild-eyed dogmatists, whose dogmatism has gone mad, attempting to bind their bare-faced ipse dixit upon the church concerning this question.

I'll now give my opponent's crazy sophistry, that because Paul commanded parents to do the work, only parents can do it, in person, without violating the command, a try-out in the light of both reason and revelation: What does reason say concerning such questions? It says: What one does through others one does himself. This is an axiomatic principle of logic, right, reason and equity, universally accepted by all well-regulated minds, which his crazy sophistry would nullify.

Now I will try it out in a quite practical way: There is an enactment in our civil law of Texas requiring Texas "parents" to educate their children. If his crazy sophistry be applied to this law it will require that Texas "parents" must, themselves, in person, do the educating; and that, in sending their children to the public schools of the state to be educated, they are grossly violating the law.

Now, what does revelation say? Revelation says that Christ said: "I will build my church." My opponent's crazy sophistry brands this saying of the Lord Jesus Christ with falsehood, because Christ did not, himself, in person, "build His church," but "built it through others."

I think this is all-sufficient to render his sophistry aburdly ridiculous to all, save idiots and anti-Sunday school semi-idiots.

Jack's craziness is from his drunkenness on the essence of delusion; though he's pretending that he's as sober as a judge, which reminds me of Mike's saying to Casey: "Casey, you're drunk, and you need'nt be wobblin around pretending you're not. If you was sober you would know you're drunk."

Of all the impotent, double-functioning stuff I've seen put forth as "replies" to an opponent, the mess of nonsense my opponent is delivering "takes the cake," for weakness, messiness, foolishness and double-dealingness. It's no wonder that in wibble-wabbling hither and thither, here and there and nowhere, that he came upon the word "hermaphrodite," a term primarily implying double-sex functionality, but, in his case, implies double-sect functionality—the anti-Sunday school sect, when represented by himself.

See how he again double-functions: When I, after showing him how authority for the song-book is derived, proposed to show how authority for the religious paper is derived, to show that authority for the song-book, religious paper and Sunday school are all derived in the same way, he raised objection to my showing this by saying: "We are not supposed to be discussing books and papers." But, in his last, he kicks at me for not showing how authority for the religious paper is obtained! Just to keep his very flexible leg from making another kick about that, I'll say that, without going any further into that matter, the divine requirement: "Contend for the faith," without the requirement's containing any "plan" by which the "contending" is to be done, gives implied authority for the adoption of the religious-paper "plan" of "contending" and "teaching."

Another case in which he double-functioned is, after having admitted that the little private-house Sunday school I submitted to him is "technically a Sunday school," he denies that it is a Sunday school.

But, to save his neck, he could not possibly show how a Sunday school could be any more a Sunday school than to be "technically a Sunday school."

But in his entire quantum of stuff and nonsense there can be found nothing sillier than his boggling effort to dodge the force of my showing that the little private-house Sunday school and the big church-house Sunday school are "equal to each other" in being "equal to the same thing."

Here's that bungled mess: "Giving both the same name as you have no more indicates relationship or identity than two persons of the same name are related"—so badly confused as to forget that, in millions of cases, "two persons of the same name are related."

He squats behind "the same name" to keep from seeing "the same" woman teacher and "the same" division into classes and "the same" use of Sunday school literature that are in "both," as well as "the same name," which he pretends is the only "sameness" to which I directed his attention.

When Jack's at his best he's as smart as a whip and straight as a fiddle-string. But in attempting to run the Crotchety behest of the little self-constituted anti-Sunday school feudality over the rights of other Christians, he's bound to be at his very worst—addle-pated and crooked as a snake in hot embers. And what's made it as bad as possible for him, is his realization, that when he admitted that there's "no violation of the law of Christ" in the little private-house Sunday school with its woman teacher and both she and the man teacher speaking at the same time, and the school divided into different classes and using Sunday school literature, that he "spilt" the anti-Sunday school "beans," beyond recoupment, and also committed anti-Sunday school suicide, though he's pretending to be very much alive—which reminds me of what Pat said in the cemetery. Pat was strolling through the cemetery reading inscriptions on tombstones, when his eye fell on the following inscription: "I still live." After reading this inscription over-and-over, meditatively, Pat said to himself, in audible tone: "Faith and bejabers, if I was dead I wouldn't be denying it."

But, really, the worst fix of all of Jack's many bad fixes is the following climaxical bad fix: In contrasting the little private-house Sunday-school I submitted to him, with the big church-house Sunday school—for which he was pre-loaded to the lip with the stock-sophistry of anti-Sunday-schoolites—he inadvertently and bewilderedly said: "Teachers of one are obeying the Lord"—the "one" to which he referred being the "one" little private-house Sunday school I submitted to him, which had both a man and woman teacher, both of whom were speaking at the same time, one to one class and the other to another class—the school being divided into different classes, and both using Sunday school literature. He surely must have imagined that he had so confused me by introducing "one Robert Raikes" that I would not take note of his somersaulting clear over the anti-Sunday school cob-fence, landing with both feet on solid Sunday-school ground!

But, instead of feeling any more trepidation at "one Robert Raikes" than I do at Jack's crotchety fakes, I'm so amused at his top-loftical somersault, and so sure the reader will be, too, that I am asking him to please let us laugh a screaming laugh, lest our sides split from fun-pressure.

Now, "go it boots"—without your "boots"—and explain to us, if it be possible of explainment, how you can so bewilder your already wild imagination into such a hallucination as that, the doing of these very same things, which, when done in a little private-house Sunday school "are obeying the command of the Lord," but when done in a big church-house Sunday school, are "disobeying the command of the Lord."

I wonder if he ever heard that fable of the wolf's pouncing on a long-limbed creature, with intent to devour the creature, and when the wolf opened his mouth the creature thrust a long limb down the wolf's throat so far that he got hold of the wolf's tail and pulled it up through the wolf's mouth, turning the wolf wrong-side-out. If he has I wonder what he thought of that wolf's fix.

He begs me, like a tot begging for candy, to discuss "women teaching in public," in this, my last article! Who doesn't know why? He wants to make a bravado charge on petticoats, armed with his stock-sophistry, in his final negative—their stock-sophistry is the fudgment they inject into the term, "churches" as Paul uses that term in saying: "Let your women keep silence in the churches"—they fudge the idea of church-houses into the term, as if Paul had said: Let your women keep silence in the church-houses.

This is how they keep their gulled followers gullified and gullify other gullibles into their gullification.

On account of that stock-sophistry he's become as silly as a church-mouse about a church-house. This is why

(Continued on page 7)

MARTIN-McGARY DEBATE

(Continued from page 6)

I haven't been able to get him to imagine the possibility of a Sunday school in a private house.

If he was so chock full of desire to shoot-off that stock-sophistry, why didn't he, while he and I were arranging for this discussion and I was urging him to affirm some proposition, as a counter to mine, frame a proposition opening the way for him to turn loose his load of stock-sophistry? I would have enjoyed knocking the sophistical stuffing out of it.

Those questions he asks need no attention from me, because there is nothing in any of them that I have not substantially answered crushingly, in a general way, in the course of my contention.

Why should I say more either way —either concerning his foolishness, or concerning my proposition?

My proposition is so thoroughly established that it needs no further expansion of my argument. And his nonsense and double-shuffling are so thoroughly exposed that any reader who is not as blind as a bat can see them as he can see sun at noon tide.

I think so much of Jack that I must pay him one compliment. But the only one I can pay him is to admit his ability to cram more nonsense into the same amount of space he has, than any sophist I ever heard of.

I'll close with the following profoundly sincere statement: While my pencil has been ruggedly combatting the dictates of the "Strong delusion" that's now dominating him, my heart has been as ardently devoted to its third of a century's attachment to him, personally, as if no incompatibility of idea had ever existed between us.

I suppose he will close with a fulsome blare of sophistical trumpery.

This is but a natural supposition, knowing that the worse a sophist is whipped the "louder he hollers."

But let him "holler" all he may, he can't "holler" the truth away.

A. McGARY.

REPLY.

Some twenty-five or twenty-six years ago I attended a debate in which Brother J. W. Jackson was one of the contending parties. When Brother Jackson began wielding the "sword of the Spirit" on his opponent's false doctrine the latter became rough and abusive, using language unbecoming in one who claimed to be an honest seeker for the truth. Brother Jackson met it substantially as follows: "If the doctor cares to indulge in personal abuse, vilification and slander, if he has no more respect for his opponent or the issues at stake than to violate every principle of honest discussion, he is welcome to such a course. In discussing matters concerning what the Word of God teaches I have too much reverence for His word and too much respect for myself to resort to such tactics." I shall adopt the same course in this, my last negative article. Let it be remembered that the only thing under consideration is, do the scriptures authorize the Sunday school? McGary says yes, I say no.

Although Brother McGary said in his first article that authority for it was derived from the same source, or in the same way as authority for the song book and religious papers, he failed, until this last article, to tell us what scripture implied the publication of papers. "Contend for the faith," he says implies their publication, hence authorizes them. In this he is mistaken because, as we all know, and he acknowledges, that for implication to constitute authority it must be a necessary one—necessary to accomplish the work sought to be done, which, in this instance, is to "contend earnestly for the faith." This can be done and was done for centuries before any religious papers were published. That kills his claim to authority by implication by showing it to be a necessary one. Religious papers are authorized by precedent—not by necessary implication. When I drove him into a corner by referring to his successful defense for the publication of the Firm Foundation on the ground of precedent and called on him for a precedent for the Sunday school, he having said the authority for both was derived in the same way, how did he get out of it? He had changed his mind! Well, he had the right to change it. Also it was advisable.

I will again revert to his master stroke, the corner stone and foundation for his structure of authority for the Sunday school, his "ungetaroundable" argument, which is this: A family of eight children, the father teaches the four largest and the mother the four smallest, they teach on Sunday; they use uninspired literature. That is what he calls the "little house Sunday school." The big house Sunday school has men and women teachers, two or more classes and uses uninspired literature. The two schools having the same external distinctive features, i. e. women and men teachers, multiplicity of classes and uninspired literature makes the big house Sunday school equal to the little one, and, being equal is authorized by the same scripture that authorizes the little house Sunday school, or parents teaching their children at home. Well, let's see. We have a family of eight children, the father teaches the four larger ones how to extract the square root of one hundred; the mother teaches the four younger ones how to divide by long division; they use Davies arithmetic and teach on Sunday. In this school we have the same external features as Brother McGary's "little house Sunday school" or parents teaching at home. If these features create or constitute equality between his two schools why do they not make the family school of mathematics equal to his "little house Sunday school" and authorized by the same scripture that authorizes parents to teach their children? So much for his claim to equality of his two schools based on similarity of external features. Now we will put it to a little severer test.

I will call his schools Nos. 1 and 2. Since No. 2 is equal to No. 1 (according to McGary) and No. 1 is equal to No. 2, neither is dependent on the other in any important manner. Whatever features No. 1 contains can be shown to exist without reference to, and independent of No. 2 and vice versa. Brother McGary can show authority for No. 1 without reference to No. 2, and if No. 2 is equal to No. 1 authority for it can be shown without reference to No. 1. Can you do it Brother McGary? If No. 2 had never existed it would in no manner affect No. 1. If No. 1 had never existed where would Brother McGary get his authority for No. 2. Wasn't it Bobbie Burns that said "Oh wad some power the giftie gie us

To see ourselves as others see us,
It wad fra many a blunder free us
And foolish notion."

I am sure Brother McGary would have "freed" himself of that "foolish notion" about his "two things being equal to each other" if he had seen, "as others see," where it was going to lead him.

Again: The revised and enlarged dictionary makes the small school edition useless except as a convenience. Brother McGary's revised and enlarged edition to parents teaching their children renders family teaching useless since it contains all and much more than the family institution. The family institution is "written in this book"—the Bible—and any enlargement is "adding to the things written in" it. And that is not all; for, by claiming Paul authorizes the enlarged edition—the Sunday school—McGary seeks to make Paul responsible for the "things added." Another death blow to his claim for authority. Once more: Parents teaching their children, or what McGary calls the "little house Sunday school," is of divine origin. His "big house Sunday school" is of human origin. McGary says they are "equal to each other," which, if true, makes the human institution equal to the divine institution!

Now, Brother McGary, since you say that the objections raised against your "ungetaroundable" argument are "silly" and "nonsensical," I'll give you some logic on the equality of two things. Instead of the statement being "Two things equal to each other are equal to the same thing," as you have it, it is "Two things that are equal to the same thing are equal to each other." Before you can establish their equality you must first show they are equal to the same thing, which "same thing" in this case is the Bible-authorized Sunday school. If each of them, separately, is equal to a Bible-authorized Sunday school, then, and not until then, are they equal to each other. As already shown in this article you have not, and cannot show that your "big house Sunday school" has any divine basis when you disconnect it from parents teaching their children; consequently it is not "equal to the same thing" that family teaching is. You try to force their equality by asserting that the two "are equal to the same thing," when in fact that cannot be proven, and you have not undertaken to prove it except by analogy, and everyone who knows anything about logic knows that nothing definite can be shown or proven by analogy; that the conclusions arrived at by analogy are only probable. As Dr. Creighton, professor of logic in Cornell University, puts it, "The most striking feature of analogical arguments is found in the fact that they yield only probable conclusions." "An argument from analogy may have any degree of value, from zero almost up to the limit of complete logical certainty. To fully explain or demonstrate any fact we are obliged * * * to go beyond analogy." (Introductory Logic, pp. 274-275).

In seeking to establish an unknown quantity in any matter or thing by process of a comparison of its external points of similarity to that in which the matter sought to be shown is known, it must be shown that the points of similarity have a necessary connection with the point sought to be established. As Prof. Creighton shows, if we want to establish the character of B by a comparison of the external points of similarity with A, whose character is known to be good, we cannot say that because A and B are of the same age, height, complexion, both from the same town, board at the same house, take the same courses in college and both make A grades that it shows B has a good character. And the reason is because none of these points of similarity or identity are necessarily connected with what we are trying to prove, which is good character. That being the voice of logic, it follows that we cannot say that because what McGary calls two schools have the same external properties that both are authorized, and it is by these and these alone that he proposes to establish his proposition. Whatever conclusion arrived at as a result of any two schools having the same external features applies with equal force to all schools having the same features. Why not? This is enough.

For thorough and complete evidence that Brother McGary realizes his defeat, I refer the reader to the spirit and tone of his article to which this is a reply.

J. T. MARTIN.

Wichita Falls Notes

The church here in Scotland addition is moving along nicely; good attendance the last two Lord's days. Some brethren come from a distance to attend church here. When I came back from Elk City there were so few in attendance at church I felt a little discouraged.

I think some preachers should consult a dictionary of the English language before trying to define an important word in a sentence. I heard one in trying to explain 1 Tim. 2:1 say that, "Supplication meant to supply." He thought the singing and reading supplied everything before the prayer.

Brother W. T. Taylor of Elk City, Okla., wants to hold some meetings, but is not able to pay his way. He is faithful to the Word and preaches it without addition or subtraction. He has a family to care for.

A. J. JERNIGAN,
Wichita Falls, Texas, Box 537.

Questions and Answers

I have been requested to answer the following question asked by good conscientious brethren.

Question: Is a member of the church doing right by remaining away from the "worship" because some of the brethren, before the "hour of worship," conduct a modern kind of meeting, dividing the assembly into classes or groups, over which teachers both male and female are appointed who are, for the most part, not qualified as required by the scripture, as feeders of the flock, and which teachers and others speak at the same time, making much confusion in the room? Are these things right?

Reply: Were it not that I know the authors of these questions are among the most godly, and conscientious brethren, I think I should not try to give them a reply, as the questions are so difficult for me to handle so as to be understood. But, as I have had to choose between the doubtful, and the safe side of many mooted questions for many years, it may be that I can point out the safe side of these questions to the satisfaction of some.

Paul says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25). Assemble and worship, regardless of the troublesome and annoying things in the Hebrew congregations, is the command of Paul by the spirit of Christ. It is safe to heed that command today, even under the conditions described by you. Assemble, exhort more and more.

The "modern" organization you describe looks to me to be very unlike the primitive organization known as the Church of Christ. I meekly submit that I have not found such an organization mentioned with approval in all the Bible. I wish the reader to note very carefully my querist's description of the organization, but I make mention of the points thereof that I cannot find approved by scripture. (a) The assembly or church divided into groups for to be taught. (b) Male teachers not scripturally qualified to "feed the flock." (c) Women teachers to "feed the flock." (d) Teachers and others speaking at once in same room. (e) The resulting confusion or babylon.

(1) It is safe to do as the apostles and other primitive teachers did, that is, keep the assembly, church, audience, a unit for to be taught. (2) It is safe to have scripturally qualified male teachers for that audience or unit. (3) It is safe to refrain from appointing women teachers for that audience or unit. (4) It is safe for the qualified teachers to speak "one by one" to that audience or unit. (5) It is safe to proceed so as to have the "peace," order and quietness asked for and required by the Lord, and to avoid the "confusion," of which God is not the author (1 Cor. 14:31-35).

Now, I believe you can see that my "safe side" is safe, and well pleasing unto the Lord, whom you desire to honor, reverence and obey in all things. The position I have set forth does not require us to make any new laws, rules, new methods, systems or organizations. I have not "harped" on negatives, but have affirmed what is safe, as shown by command and approved scriptural example. I never knew of this position dividing a congregation. The things you mention, make the division. —C. D. Moore.

Obey the Lord

I quote the following from a letter written by a sister:

"I received my papers. Thank you for your kindness. I enjoy reading the paper. I get so much instruction from our Christian writers. Brother Duckworth, do you think I am doing wrong to stay away from the worship because of the Sunday school? I feel like it is a sin for me to go and worship with them and set the example before my children.

"Some say, 'How are we to teach the children without the classes?' I tell them I teach my children at home. My youngest child is only eight years old and has never been in the classes, I would be ashamed if he had, and he can tell any one of Abraham, of the trial of his faith and how God provided the lamb for the offering. He can tell of Moses, how and why his mother saved his life, how he led the children of Israel out of Egypt; how the Egyptians were drowned. He can tell of Christ's birth, how he lived, how and why he came to this world of sin and suffered and died for man. He can tell how Paul persecuted the Christians; how Paul was converted and his trials as a Christian. He can tell us what we must do to become a Christian. Now I think this is good for an eight-year old boy who has not had the opportunity to study in the Sunday school. God pity the mother who can not teach her children. I am uneducated myself, but thank God I have learned that a child can be taught by its mother at home the way He taught us to do.

"I have never learned anything at Sunday school. I hope sometime in the near future to be where I can meet with a loyal congregation where I can go and worship according to God's Word."

We give this because it shows what a mother can do, and what a Christian mother should do. All mothers should seek every opportunity, and make opportunities, to plant the truth in the minds of their children, beginning with them in infancy. You say they do not understand. Well, when you begin teaching them to say papa and mamma they do not understand, and no one can tell just when they do begin to understand what you mean by such expressions, neither can you know just when they can begin to understand the teaching of the Scriptures. And if you should begin one day too late it would be a day lost never to be regained.

The sister asked if she did wrong by not meeting with those who had the classes. I am glad that she does not have to depend upon me to answer, but if she will turn to 2 Cor. 6:17 she will read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Other Scriptures could be cited, but this one is very clear when taken in connection with the rest of the chapter.

A Two-Fold Request

T. Q. M.

A sister writes from a southern state, asking for advice in an important matter, and requesting an explanation of a passage of Scripture.

I desire to be as helpful to my fellowman as God will enable me to be, but except in cases where the Word of God answers in so many words, the perplexing questions, I am slow to advise or explain.

She writes: "I am writing you to ask if I should go to the Christian church. There is not a Church of Christ here. The Christian church here has communion every Sunday, and has the organ in the church, and individual cups. Do you think I should attend it?"

I believe it safe to say this. If the sister believes the worship offered to Jehovah in this "Christian Church" is a perverted worship, she could not participate in such worship without defiling her own conscience; and this is indeed a dangerous course to any one. Here we must be careful to guard against two extremes; one is the participation in worship because there is one part of the worship that we approve; for upon this ground we could worship with almost any congregation anywhere. And the other is to refuse to have any part or fellowship with a congregation unless the whole program of work and worship be carried on just to our notion.

Every Christian should be so well informed in the New Testament teaching that he could point out to any congregation the thing that God requires and show what Scripture is violated by any innovation whatever.

I believe that the use of instruments of music in the worship of God in his church today is unscriptural and antiscriptural in that it is the making of music—instrumental—in addition to the music—vocal—which the New Testament prescribes. In the Lord's Supper we are told: "This do, in remembrance of me." If the very method of partaking of the supper is prescribed, I have not found it.

As for me I would not give my influence to a "Christian Church," or any other sort of a church, unless I believed its worship to be according to divine direction. I think I could find at least one or two in almost any community, who would worship with me as it is written. Then it would be my duty, and the duty of the few associated with me, to show to the people among whom we lived, that it is not a matter of stubbornness, but a matter of intelligent conviction that prompts our course.

Let us earnestly search for the truth of God, and when we have found it, to walk in the light of its teaching at all hazards. Let us cultivate love for all those whom we believe to be in error, as well as for those who are living as we believe the Word of God directs. Oh that we may ever pray: "Thy will be done."

The foregoing from the Christian Leader, December 22, 1925 is too good for our readers to miss.

Brother Martin's reply to this sister's question and his appeal should cause the readers of the Christian Leader to turn from their unscriptural practice. We especially call attention to this statement: "As for me I would not give my influence to a 'Christian Church' or any other sort of a church unless I believed its worship to be according to divine direction. I think I could find at least one or two in almost any community who would worship with me as it is written."

What does he mean by "according to divine direction?" If he means by divine authority or instruction through command or example then we say "amen," and away goes his "Bible class," "Bible school" with its associated innovations such as the "individual cups," etc.

This statement rings like the articles that appeared in the Christian Leader years ago when its influence in behalf of primitive Christianity and the acceptance of the Word of God as our only guide was making deep impressions upon the hearts of its readers. Here is our hand Brother Martin and our prayer to God is that we may all practice in keeping with the prayer: "Thy will be done."

Funds Received For December

Church at Gunter, Texas	$20.00
Church at Eola, Texas	10.00
Church at Ottumwa, Iowa	5.00
Church at Cedar Hill, Tex.	5.00
Church at Murr School House	5.00
Total	$45.00

Many thanks to all the faithful for their Christian love and fellowship in our time of affliction and need. I am now bed fast; am very poorly. Our expenses have been greatly increased, due to winter weather.

E. GILLESPIE.

McKinney, Texas.

Standing Firm

Dear Brethren, Greeting:

Since innovations have come up which have divided the brotherhood, such as the Sunday school, division into classes and women teachers, I wish to say that I stand where I did thirty years ago. I have always opposed anything placed in the church that we can not find precept or example for in the Word of God.

While I am not preaching much on account of age and bodily affliction, I want my brethren everywhere to know that I still love the Lord and insist that we all respect His Word.

I would be glad to have my brethren write me. You may place my name on your preachers' list if you think it would be of any strength to the cause.

E. McELYA,

Munday, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year | DALLAS, TEXAS, FEBRUARY 1, 1926 | Vol. XII No. 10

We Miss Brother Ellmore

The church and school at Gunter feel that we have suffered a heavy loss in the death of Bro. A. Ellmore. Bro. Ellmore accepted the presidency of Gunter College and moved here in the fall of 1912. He remained here till the spring of 1922, when he returned to his home in Covington, Ind. He was still retained as president of the school for another year and as president emeritus thereafter until his death. Thus he was directly or indirectly connected with the work here for a period of nearly fourteen years. During almost all of his stay in Gunter he was an elder in the church and did a valuable service in feeding the flock and in inviting others to the fold. You will then not be surprised that I say we miss him and should like again to have him with us.

Brethren, we should never be extravagant in our praise of the dead; and what I say of Bro. Ellmore is intended as but modest tribute to him and as praise to God in whom he so confidently trusted. In matters of faith and true devotion I regard Bro. Ellmore as among the strongest, if not the very strongest I have ever seen. He seemed never to doubt in the least God's willingness, wisdom, and power to help and ultimately save his people. His life was so pure and bright that his good influence upon our hearts cannot fail. The young people never tired of his good lessons, and the very small children could think of no better and more enjoyable deed than to help him in whatever way they could.

Some of Bro. Ellmore's favorite themes were Prayer, God's Wise Providence, Death, the Judgment, Eternal Life, the Final Reward, etc. His confidence in the Bible was so strong that he could not see why the mere reading of the account of Christ's resurrection would not convince the most blasphemous infidel. The Bible was final with him. At Gunter we frequently hear such expressions as "If Bro. Ellmore is not saved, I don't know who will be," and "I wish I could know that I was as good as he is (or was)."

Does God intend that we thus confide in His servants? Yes, I believe he does. Paul says, "Be ye followers of me, as I also am of Christ." It is so much easier for us to follow the leading of one whom we see every day. For this reason, no doubt, God gives to the people of every age those who are worthy of following. I feel sure that the weaker ones of us have been greatly benefited by our association with Bro. Ellmore, and I hope and pray that we may in turn be worthy of the following of others to the end that by all means many souls may be saved to the glory of God through Jesus Christ.

Let us not forget Sister Ellmore in our prayers. She has been a faithful companion and will, no doubt, share liberally in the reward for labor made possible by her care and assistance.

Faithfully,

JNO. R. FREEMAN.

HAVE YOU RESPONDED?

Dr. Trott,
Munday, Texas.

Dear Sir: I found a piece of a paper, called The Apostolic Way. It had your name and address on it. We have none of that kind of teaching here, so am writing you to send me some of the back dates of that paper.

C. MONROE.

Irvington, Ala.

Dear Brother Duckworth:

I am enclosing card just received and am going to try to be the first to respond to the call in January 15th issue by sending you my check for a year's subscription for this brother and if you can send him a few back copies, do so and I will feel greatly obliged. Lovingly,

G. A. TROTT.

Dr. Trott's response to Brother J. M. Walton's appeal for each subscriber to send the paper one year to some person not already a reader, was the first received, but the next mail brought more. We are afraid, however, that some of our readers read that appeal carelessly, or said: "I hope John will look after the matter," then turned their mind to other things.

We are receiving a great many new subscriptions without being advised whether they are in response to the Walton call or not, but let them come on. An army of eight thousand new readers would look good to the publisher, and increase the paper's power for good. Two thousand new subscribers means eight thousand new readers; eight thousand people reading the paper who never read it before. Remember this is a campaign for two thousand new subscribers, and we are expecting you to help get them.

Killing Churches

"The average Sunday school class is a pedigogical abomination," Dean E. E. Davis of North Texas Agricultural college declared in a Presbyterian conference.

"'Yellow' religion, out-of-date teaching methods and undirected leisure are among the diseases that are killing the rural church," he declared.

"He advocated a knowledge on the part of the minister of sociology, psychology, modern teaching methods and the social needs of a church if the rural church life of America is to be revitalized.

"There are 3,000 rural churches," he declared "that are now being used for barns and tool sheds. Like the little red school house they are gone forever.

"Many churches are sick, living at death's door. The poor, blind rural minister is applying spiritual pulmotor to churches that the social forces of today have decreed shall die."

Country people, he said, are more emotional than their city cousins. This is often taken to the extreme.

"Society has been deluged with leisure. Our people are drunk on leisure. They do not know how to utilize it to proper advantage. Possibly the greatest problem now confronting religious and social welfare workers is the leisure time problem.

Prof. R. Clyde White of Texas A. & M. spoke on the results of a survey of rural churches.

Taking five representative rural counties, Hildalgo, Hunt, Cherokee, Hale and Brazos, he offered figures showing that only about 21 per cent of the country population over fourteen years of age in these counties is in the church.

"Something is wrong. And considerable of the fault lies with the church," he said.

The religious communities having only one church were found to be in a better religious condition than those in which denominations were competing.

"In four of the seven communities selected for study," said the speaker, "open antagonisms existed between two or more denominational groups. None of the seven communities regarded the church as a community institution, but thought of it as an independent enterprise."

Only one of the communities regarded the minister as a community leader.

In communities where there is only one church it bulks large in the consciousness of the people and in each case is considered a part of the community organization, overshadowing all other enterprises, unless the school be an exception.

Mr. White strongly recommended a single church with a full-time preacher and a sufficient income for each rural community.

The foregoing from The Dallas Times Herald, January 19, 1926, we give as evidence that men and religious bodies feel the need of one church. The Lord Jesus Christ foresaw, thoroughly understood this need and provided for it. The apostles preached that all members of the Church of Christ were members of His body—one body, and all, members one of another. And any religious move or movement, theory or practice, causes men to depreciate the importance and supremacy of this one body, in the religion of Jesus Christ, is sinful.

The Meeting at Masters

We began at the above place December 12; preached there one week. Our arrangements were to go to Woodson for another week, but were let hitherto; Sunday school folks would not let us have their house, so we went to the music bunch. They promised us their house, but before the time came they called for us and backed out. I guess they wanted to tell us what to say and how to say it. In that case they had just as well do the preaching, and I do not believe they would preach it right. The majority of people whom you talk to now about the Bible you must have a little sugar in your mouth or they say you are a disturber of Zion's peace.

Next I go to O'Donnell, Texas. Work on till the days are over.

J. S. HALL.

Correspondence

A. J. Cage, Church of Christ and J. D. Ferrill, Holiness.

Number Two.

Springfield, Mo., May 20, 1925.
Mr. J. D. Ferrill,
Oklahoma City, Okla.,

Dear Sir: Received your reply of the 17th and contents noted. First, I would call your attention to some of your last remarks. "You did not commit yourself, but I am well acquainted with your teachings and therefore know what you believe. You belong to the Church of Christ."

I thank you my dear friend for this kind concession. This concession is rather surprising, so early in our correspondence. Yet you have made it and I feel grateful to you for the same. When one can say so little as I said to you in my other correspondence, and from those words a man of your learn-
3—A W
ing and ability could so judge me and place me in the Church of Christ, it certainly affords me great consolation and endows me with a greater spirit of zeal, knowing that if I belong to the Church of Christ I cannot be far from right. Thank you again for this concession.

But your next statement, "Commonly known as Campbellites"—Here my friend, I wish to drop you a word of warning. You know the word Campbellite had its origin in falsehood? Our religious neighbors gave that name in derision, through hatred. Be careful, my friend, that in your extreme profession of perfection you do not find yourself a willful transgressor of God's law, hence indulging in sin. God has forbidden us joining hands with our neighbors to carry about a false report. You say "You do not know my motive in writing you such a letter, but of course I do." Certainly, Mr. Ferrill, I do. As I stated to you in my other letter, that you, while looking on the inconsistency of Mr. Bogard's doctrine, might be able also to see the unreasonableness, ungodliness and inconsistency of your own doctrine. Another reason which I did not, but will now state.

Mr. Ferrill, I have relatives in the flesh who have embraced your ungodly doctrine. I have been corresponding with different ones of your able teachers, with a view that they might see the inconsistency of your claims. Having been referred to you as one of their most able defenders of their doctrines, I have endeavored to cause you to commit yourself. Allowing them to read our correspondence from each side they would be forced to see the unreasonableness and turn away from such ungodly doctrine.

Now as you have been introduced to me by others as one of their most able defenders, and in your letter you introduce yourself as one who has met a dozen or more of our most able men, I shall expect some very advanced thoughts from you.

You say, "In looking at the Bible terms, you fail to get the understanding for the reason you take a literal view of the whole book." Now, my friend, I would hate to believe you would misrepresent your fellow man, but this statement is premature and I believe due a second consideration from you. Perhaps after an advance thought you will be willing to apologize. I accept positive statements in the Bible and believe them to mean what they say. I also make an allowance for figurative language, types and shadows, just like you or any other intelligent man. True, I am not a wise man. My education is very limited, and many other men have greater mental faculties than myself. I am not a debater—just one of the Frisco boys; so if I gain a point in our correspondence it will not be because of any great wisdom of mine, but will be caused by the weakness of your doctrine.

Again you say, "Your criticisms of our teachings show that you take it for granted that we mean literally every time we speak. You fail to give us credit of using figurative terms." Now, my kind friend, if we who read your literature can not accept you people at what they say, then pray tell me why you should write and how are we to know your teachings? Now, Mr. Ferrill, I will ask you, did Mr. Anchor mean what he said when he referred to man through Adam as having lost his former likeness of God? And became a freak and a monstrosity instead of the likeness of God, a sinner instead of a saint? Or was he speaking figuratively? If so, what was he figuring? Now you say I fail to give you credit for figurative speech, when I only quoted to you from the pen of your own men. Now, Mr. Ferrill, will you just be so kind as to tell me what Mr. Anchor meant? Also, I quoted to you from Mr. Ore when he said "Man possessed not only physical life, but eternal life. By means of the physical life and its uses he had correspondence with the world, and by means of the eternal life with his senses he had communion with God. But sin, he said, brought death; man was turned away from the tree of life. Death did not mean an end of physical life, but loss of eternal life. Since Adam's sin all his posterity are born in sin." It's up to you, Mr. Ferrill—was he speaking figuratively? If so, what was he figuring? Just place your own interpretation on what he means and we'll see how it looks. I sure do not want to be unfair with any man's doctrine.

And you say I failed to properly credit your writers. Then please help me to understand what they mean. I cited you to a statement in my former letter to one H. M. Riggle, page 17 in "Christian Church." Did Mr. Riggle mean what he said? I'm putting it up to you now, Mr. Ferrill. Was Mr. Riggle figurating? If so what was he figuring? Did Mr. Naylor in his letter to me of April 27, 1925, mean what he said, "Children are dead spiritually, they come into the world without spiritual life, therefore must be saved passively or go to hell? Just be kind enough to explain your own spokesman to me. The fact is, Mr. Ferrill, you know I have taken those men for just what they have said, just like you or any other intelligent man would have taken them. No squirmishing or dodging on your part will fix this matter up; they have so taught and you know it. They also teach, and so do you, that it requires a second work of God's grace to save man from his lost condition, though he may be saved from sins committed in the flesh, and ready to go to heaven and enjoy the presence of God, yet spiritually cut off from God, a heart so corrupt that the Holy Spirit cannot dwell in it without eternal life spiritually. Yes, a saved flesh and a dead soul. Yes, it looks ridiculous, my dear friend; but this is the only logical conclusion of your doctrine. But, you say, "We do not teach such a doctrine, but with your interpretations it looks as if we did." Yes, Mr. Ferrill, from what I've given you it looks very much like that you teach such a doctrine, but you say that is my "interpretation." No, Mr. Ferrill, you are mistaken; that is extracts from the pen of your own teachers, and from them it does look just like you teach it. Well, I thank you again for this, another concession. But I have some more from your own teachers that helps to confirm the fact. So I will here give you one or two more statements of your own. "We teach that a man stops the practice of sin when he is regenerated, or converted, as the term is generally used. These terms merely mean that the person has started a new life." I grant your claim. This is just what I have accused you of. Now, the practice of sin is the performance or practice of the flesh. This you admitted in your article against Bogard's doctrine. Now then, this is what you claim to be the first work of grace and affects the deeds of the body, though they may be prompted by the spirit. So the restoration of this work or life pertains only to the flesh, or deeds of the flesh, and does not affect the dead condition of the soul.

Here is where your doctrine is at sea. Life in flesh, but dead in soul, at this period or first work of grace. Your doctrine only restores man back to where he was born, and your doctrine has him born spiritually dead, cut off from God, a heart so corrupt that the Holy spirit cannot dwell in it. Hence, a flesh born of God and fitted for eternity; but a spirit dead to God and unsaved, hence property of the devil.

I now introduce you to an extract from Mr. Byrum, found in the two works of Grace, p. 44. "Because the sinner is two steps down from the moral plane on which Adam was created, it is reasonable to suppose that there are two steps up to it." Now, let's consider man in his first step or state downward, according to your doctrine. Born spiritually dead, cut off from God and without spiritual life, heart so corrupt that the Holy Ghost cannot dwell in it. This, now, is his first step downward, and you know, Mr. Ferrill, that you can not afford to deny that you and your people claim that it takes a second work of God's grace called sanctification to remove this state or condition from man. Now, through the flesh man commits sin. This is his second step downward according to your doctrine. This sin, you claim, is removed in a first work of Grace called regeneration, or new birth. See in this you save the flesh from its transgressions at the same time; at the same time, should he die before he attains the second work of grace, he, the party who had sinned, would go to heaven and enjoy the presence of God. At the same time the spirit or soul is cut off from God without spiritual life, a heart so corrupt that the Holy Spirit of God cannot dwell in it. Thus, under just condemnation, Mr. Ferrill, I have many more statements from the pens of your most able men which justify my statement, that while the Baptist saves the spirit he loses the flesh. That you Holiness people save the flesh of many of your subjects and lose the spirit. Therefore the Missionary Baptists and Holiness people must form some kind of alliance if they could ever possibly meet the demands of man's salvation, therefore cannot be of God. May God help you to see your own unreasonableness, unscripturalness and inconsistency.

In Christian love,

A. J. CAGE.

Oklahoma City, Okla., 5-27-25.
Mr. A. J. Cage,
Springfield, Mo.,

Dear Sir: I received your long letter of the 5th inst., just yesterday. In answer will say that I did not invite your proposal for a correspondence in discussing the Bible. And further, you say that you are not a representative of your church, and too, you admit your inability, etc.

In the very beginning you showed

(Continued on Page 7)

SHOULD AVOID CONFUSION

Some teach that the first four books of the New Testament do not apply to people to-day and, therefore, of no service in learning what to do as Christians. I have a number of times met with this confused idea.

The first four books of the New Testament are a descriptive narrative of Christ's life work. Seemingly some fail to recognize that none of these books were written until after the apostles had received the Holy Spirit, hence, were written by them with an understanding of what Christ taught before they narrated His teaching. These books give, not only what Christ said, but, much of what he meant to teach, as explained to the apostles by the Holy Spirit.

Christ said and did many things that were not written in these books, but these are written that we might believe. We could not believe unless we understood the writing. Therefore, the Holy Spirit intended us to understand. Some things Paul wrote the Hebrews might not be plain to us, but for his other writings, and letters from other apostles. To me there is no more mystery attached to the first four books than to other books of the New Testament. Matthew tells somethings that Mark did not tell; Luke tell somehings that John did not tell; Peter tells something that Paul did not tell. In fact, the New Testament would not be complete if either one of the books were discarded. By keeping these facts in mind I think we will avoid many mistaken conclusions.

OUR SWORD AND CAESAR'S SWORD

I believe there are two kinds of governments, one carnal, the other spiritual. Two kingdoms. One ruled by Caesar, the other by Jesus Christ.

Let the word "Caesar" stand for all carnal rulers and governments or kingdoms. I believe this harmonizes with the text: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

From this text we learn that something belongs to Caesar, and something to God, and that each should have his own things rendered or delivered unto him.

To whom do Christians belong? They are children of God, or God's children, and must therefore belong to Him. They are also spoken of as "servants of God" or God's servants. "And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" or the Lord's.

Since it is so plain that we belong to God, the question arises: Do we owe Caesar any thing? Do we owe our life, our blood to Caesar? "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." From this we see that we owe taxes of all kinds to Caesar, but not our body and spirit, because they belong not to Caesar, but unto God.

In behalf of kings, and for all that are in authority (Caesar), we owe our prayers unto God, that we may be permitted to lead a quiet and peacable life in all godliness and honesty, dignity. Besides these things, I can not recall any thing else that we owe unto Caesar, the Civil Government, but to obey the ruler, where their laws do not conflict with the law of our King Jesus.

Our King Jesus did not place many penalties in his law to be executed in this world or age, but placed the penalty of everlasting punishment therein, to be executed in the coming age. For the crime of violating the civil law, our King commands us to deliver such offender over to Caesar for punishment. And for disorderly walkers among us, our King says for us to withdraw ourselves from such one. And it is understood that if he does not repent and make his walks in harmony with the Lord's rules, he will be punished severely, after the close of this age, by our King.

It is supposed that the citizens of our King Jesus are righteous and good, without the aid of Caesar's law and penalties. But Caesar's law was made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers, kidnappers, perjured persons, and all other criminals found in the church, and Caesar's kingdom of unconverted people, who do not recognize the law of Christ and walk thereby. Caesar is supposed to take care of his citizens, and keep them in their places, and to punish them if they violate the law of Caesar. And Jesus is supposed to take care of his citizens, filling them with such love and honorableness that they will abide in the doctrine of Christ, and never transgress the right laws of Caesar. But if they do, let the church deliver such ones to Caesar for punishment, as God has ordained: for Caesar is a minister of God to the church for good. Caesar beareth the sword, as a minister that God accepts, a revenger to execute wrath (punishment) upon him that doeth evil.

It is not supposed that God's children would ever hinder the progress of Christ, by interrupting worship, or by persecuting the church, etc., hence Jesus did not give us a carnal sword or bodily punishments to inflict upon each other therefor, or for any other evil doings among us.

But it was well known by our King Jesus that certain characters in Caesar's kingdom would interfere with the citizens of Christ's kingdom, and take away all their rights to worship God through Christ, and God ordained that Caesar should inflict bodily punishments upon his own evil subjects for all such interference, and to thus protect the citizens of Christ's kingdom from the ravages of citizens of Caesar's kingdom. Hence the carnal sword was placed in the hands of Caesar to use upon his subjects for all violations, and to use on our citizens if they violate Caesar's law.

Then Caesar is obligated to protect the church, the citizens of Christ's kingdom, from the ravages of Caesar's subjects. Caesar owes that to our King and his subjects, the church. Caesar owes our King for all of his good laws, for he got them from our King. He owes our King for all that is good in his kingdom; all that is pure, just, moral, civilizing, upbuilding and upholding in his (Caesar's) kingdom. As Caesar owes our King for all that is good in his kingdom, he owes his very life, his blood, in protection of Christ's Kingdom, which is the "salt of the earth," the "light of the world."

Remove all from Caesar's kingdom that he borrowed from our King, and Caesar would not have a good thing left, not one. He would have not a ray of "light" in his kingdom, hence would be in total darkness, and dense heathenism beyond description. Caesar owes himself and all that he has to our King, and our King owes Caesar nothing but taxes, and continued prayers to God on Caesar's behalf that we may be duly protected from wars and that we may lead our Christlike peaceable life day by day.

If our King's subjects start a carnal war, then let them be turned over to Caesar at once for punishment with the sword. Deliver such ones to Caesar's sword, for our King has no physical sword to punish with in his own hand.

If Caesar's subjects, rulers and such, declare war on some other nation or country or people, then let the Caesars fight it out themselves. Let Caesar inflict the punishment to the refractory and rebellious ones. But let him not call on the subjects of Christ's kingdom to help, for our King placed no carnal weapons in our hands, but took the sword away from us, and gave it to Caesar with which to keep the peace among his own godless and Christless citizens, and to protect the kingdom of Christ from the lawless elements, and to punish any of God's children who violate a right law of Caesar's.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit * * * that we may lead a peaceable and godly life in Christ Jesus."—C. D. Moore.

TO THE CHRISTIAN

Do not swear, God hears you.

Do not kill the Bible forbids it.

Do not take the sword or you will perish by the sword.

Do not try to prove that Christians did not take the sword in the first three centuries by anything except holy writ.

Do not try to combine the local congregations in a campaign again war; we have no example of it in the Scriptures.

Do not obey the powers that be, only as they are in harmony with the Bible, and there stop and suffer the consequences whatever that might be, as many have done.

Do not spend time, talent and money teaching the powers that be, what a Christian's duties are; better preach to them a crucified Savior thus declaring the whole counsel of God. What say ye?

H. B. SMITH,

Hartwick, Iowa.

WE APPEAL TO CAESAR.

Paul says: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4:9.

When Paul's enemies, even those claiming to be the children of God, sought his life, he said: "I appeal unto Caesar." Acts 25:1-12.

Why did Paul appeal unto Caesar, to get Caesar to destroy his enemies, or accuse them before Caesar? Paul tells us no. Acts 28:18-20.

Again Paul says: "If I am an offender, or have committed any thing worthy of death, I refuse not to die." Acts 25:11.

Christ says: "Be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. Paul used wisdom in appealing. In his appeal it gave him the opportunity of preaching Jesus and showing his spirit to be a harmless spirit. And through his appeal the gospel was preached in King' palaces, and Caesar bore Paul's expense in carrying him there. Christians having paid tribute or taxes to Civil Government have a right to appeal for protection, Rom. 13:1-7, and let the authorities know that we are submissive. It is not our province to be executive. Jesus said: "Let the dead bury the dead." Luke 9:60. That is let the Civil Government authorities take care of executing laws and punishing evil doers. "Go thou and preach the kingdom of God." "No man can serve two masters." Matt. 6:24.

To professed Christians who are holding Civil Government offices, whose duty it is to execute by physical force, James would say: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James 4:4.

For Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. Jno. 18:36. The negative says his servants do not fight (that is go into physical combat). The kingdom of God was not established that way, neither is it perpetuated by force, but by moral persuasion. So we, as Christians, wrestle against world rulers, who are unjust and unmerciful, by pleading love peace and mercy, Eph. 6:10-20, praying for rulers and those who are in authority, that we may lead a quiet and peaceful life, for this is acceptable in the sight of God our Savior. 1 Tim. 2:1-3.

So as Paul appealed to governmental authorities, we appeal; not to accuse our government nor to ask that they execute vengeance on our enemies. No, we are willing to go to prison or even die for Christ's

(Continued on Page 8)

The Apostolic Way
Church of Christ

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The Christian and War

This is the second of a series of articles on the subject. In my first I gave the results of an investigation recently conducted among preachers of the Church of Christ. In answer to the question, "Do you believe that a Christian can Scripturally take human life in war?" most of the four hundred and fifty answering gave an unequivocal "No." I next asked for reasons for the answer given. These reasons shall form the basis of this and at least three subsequent articles.

In order to approach the subject properly I shall in this article discuss some causes and results of war. Later I shall write on the Christian's relationship to ancient Rome, his relationship to modern civil governments, and some contrasts between Christ and Mars.

To attempt to enumerate and discuss all the causes and results of all wars would be not only an impossible task, but, for our purpose, it would be useless. To call attention briefly to some of the outstanding causes and results of war will serve as a fitting background for our study of the Christian's part in such struggles.

In introducing this phase of our theme, it will be well to keep in mind a few axiomatic principles. (1) All wars have been caused by wrong-doing. (2) The theory of war is that "might makes right." (3) That God always gives victory to the right is the old theory that trial by ordeal will reveal the truth—a theory long since given-up by all thoughtful people. (4) All well-informed people know that war has rarely settled any cause permanently. To most minds it will not be necessary to argue these propositions at all.

The basic cause of all wars is the disposition of one man or nation to take undue advantage of another. If the Golden Rule actually obtained among men, there would seldom or never be occasion for war. Misunderstandings of any kind could easily be settled if each party were really willing to see the matter from the other's point of view. Take for example the American Revolution. Had the King and Parliament been willing to give the Colonists all the civil rights of British subjects at home this war would, no doubt, have been postponed. Had the Colonists, on the other hand, been willing to remain subjects of the British Crown, there would have been no Revolution. It required jealousy, fear, and pride on one side against ambition, confidence and determination on the other to produce this conflict. And who is able to say that all the really good results of the war could not have been accomplished without the shedding of any American or British blood?

If we seek the cause of any war in history, we may see how the difficulty might easily have been removed without war had the parties been cool-headed and really anxious for peace. Had the nations of Europe in Christian times possessed the spirit of Christ there would never have been a single war among them. To this proposition I am sure all will agree. But moved by local pride and hate, oftimes spurred on by greed for gold, power, or glory, the leaders plunged their people into long and bloody wars. It is true that resistance to injustice and oppression was in many cases a necessary precondition of war, but, in the light of results, it is debatable whether war was the best remedy available. Even granting that a war for freedom from tyranny seemed necessary, it would not follow that Christians are authorized to rise in rebellion against rulers. This point will be discussed in another article.

It is in the awful results of carnal war that we get the clearest conception of its meaning. Here the first effect suggested to the mind is the loss of life. The League of Nations has put down the following results of the World War: 9,998,771 known dead; 2,991,800 presumed dead; 6,295,512 seriously wounded; 14,002,039 otherwise wounded. Here are nearly 20,000,000 people, most of them able-bodied young men, in four years either killed or seriously wounded. But this is only one of the results of war. Appalling as it is, we are not at all sure that it is the greatest loss. The moral and spiritual degeneracy, the destruction in the breasts of millions of all regard for right and justice, the loss of honor in men and chastity in women; in short, the multiplication of sorrows of every conceivable form for all classes and conditions of humanity, are, no doubt, greater calamities to the welfare of the race than the wholesale destruction of human life.

Besides all these immeasurable costs of this war, not to mention its vast cost in money and property, there is yet to be mentioned the spirit of hatred engendered that in other wars has been perpetuated from generation to generation in the prospects, of a misguided patriotism. What a vast difference there would be in the social relations of the world today if the families of mankind for the past two thousand years had been taught that aside from accidental conditions, there is no important difference between any two nations. Probably no other single doctrine has done as much to mar the peace of mankind as a false patriotism. Men grow from childhood believing it to be their duty before God and all men to foster feelings of superiority and hate toward others for no reason except that they were born on the other side of some political boundary. This is one of the fruits and causes of war, a result more lasting, and a cause more deceptive than any other.

It is doubtful that a single passage of the New Testament, properly construed, teaches the sentiment of patriotism, as the term is usually understood. Of course, one should love in a peculiarly way the place of his birth, the graves of his sires. He should appreciate with becoming pride the good things his country contains, and he should frown consistently upon every evil that he sees about him. But that form of patriotism, all too common, that has for its motto: "My country, right or wrong" or "Down with the foreigner," and just because he is a foreigner, is the very opposite of the sentiment of Christian brotherhood.

It will be objected that the same causes and results of war that I have mentioned obtained in Old Testament times, and yet God authorized bloody wars between His people and others. In reply, I doubt that the same causes and conditions attending any war in the history of ancient Israel could be shown to exist among so-called Christian nations of this age. But even admitting the contention, Israel did not have the teachings of Christ and His apostles. God had a special work for Israel to perform. They were the only people then to acknowledge Him. In His wisdom it seemed necessary at times by means of carnal warfare to keep His worship alive among men. Then, too, in Israel there was a union of church and state, an arrangement that under Christ does not obtain. We must also remember here that Israel was never given a victory in arms except where God through His prophets had expressly commanded the war. It follows that no Christian nation, while respecting the leadership of Christ, can go to war on the ground that ancient Israel was sometimes authorized by Jehovah to do so.

N. L. CLARK.

"And It Came to Pass in Those Days"

"Fifty years ago husbands and wives made and maintained real homes. The old-fashioned home was a great institution and, next to the church, has exerted the most wholesome influence on the life of our nation. In this home the father was the head of the family. The mother was supreme in the domestic and social features. The family gathered together at meal time and good table manners were high marks of etiquette. Children were supposed to be quiet and listen to their elders. No ten-year-old boy or girl ever dared to lead and monopolize the conversation. Discipline was strict. Boys and girls actually obeyed their parents. They spent every night under the home roof or the parents knew where and with whom the boy or girl was spending the night. No child ever called on a chum or friend without permission.

"Young married couples did not move to a flat; did not rent rooms for 'light housekeeping'; did not sleep in apartments and take their meals at restaurants. They went to a house and made a home. Children were born, welcomed and reared in that home. They were taught to obey authority, to live together in peace and happiness, to be respectful and reverent, and to believe in God. The saddest fact in our national life today is the almost complete abandonment of true home-life by our young couples."

The above was copied from an article written by Philip E. King, that appeared in the December 12, 1925 issue of "The Dearborn Independent."

Now, dear reader, how about our home-life? Does it resemble the home-life of fifty years ago as described above, or does it conform to the modern lax and indifferent home-life? Are our children being taught manners, to obey authority, to be truthful, to be respectful and reverent, and to believe in God? Is it not a fact that we are neglecting these very important principles along with the world?

My observation in the past few years, with but a very few exception, is that discipline is almost a thing of the past; parents do not know where and with whom their children are spending the evenings and nights; the children go when and where they please without the consent of their parents. Children of today are not taken into the confidence of the parents and taught the evil effects of the many things that are practiced by the world. Principles of truth and justice are not inculcated into the minds of the boys and girls of tender age, as they were a few years past.

Fathers and mothers, may God help us to awake from this slumber and neglect into which we have fallen, and begin now to install into the minds of our boys and girls the great principles of truth, justice and reverence for God and His Word! Let us see to it that they respect and obey our word. If they do not respect and obey us, neither will they respect and obey the civil powers or the God of heaven. Fathers, mothers, do you realize that these little ones are great imitators and that they are listening to your words and watching your actions? Do you want them to be Christians? Then set the example for them, by living a godly life before them.

Jehovah has enjoined upon the parents the responsibility of rearing their children in the proper way. Hear him: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) And I contend that there is no way for parents to shift this responsibility to institutions of men. They can never take the place of the parental training enjoined upon the parents to give them, even if the Bible permitted such arrangements.

Yours for proper home-life,
HOMER L. KING,
Deming, New Mexico.

Announcements Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements.

R. H. Howard.—I am no longer at Fort Worth, Texas, but have returned to my home in Holdenville, Okla. Correspondents will please take notice of my change and hereafter address me at Holdenville, Okla. I am glad to state that my health is much improved.

W. T. Taylor, Box 93, Elk City, Okla.—I am planning on moving back to Texas and hope to locate at some point on the T. P. railroad, west of Sweetwater, Texas. Brethren wanting a preacher to locate near them may write me. I want to spend two or three months in meetings during the summer.

J. C. Osterloh, Sulphur, Okla.—Preached at Pikes Peak, near Lindsay, Okla. I am very busy all the time.

Brother G. B. Harrel, of Sulphur, Okla., is a faithful gospel preacher, a Christian gentleman who ought to be in the field all the time. I am not writing this at Brother Harrel's request as he does not know I am writing it, but I thought the faithful brethren ought to know about Brother Harrel and call him out. He will be ready to arrange for meetings any time after the last of May.

J. T. Williams, Alamo, Tex.—There are a few families of us meeting at Donna, four miles west of Alamo, the only church that I know of here that does not have the class system. Would be glad if some Christian families would move here and help establish the cause of Christ, which is so badly needed.

D. S. Brandon, Rt. No. 2, Bahama, N. C.—Would like to communicate with brethren in or near Durham, North Carolina. I want to start a loyal congregation as soon as I get able. Would also like to know if there are other brethren in this vicinity of the right faith.

W. T. Taylor, Box 93, Elk City, Okla.—I am in Colorado for some meetings. I began at Sandy Soil school house January 17. I will be here about two weeks, then will go to another point. I do not know how long I will stay in this country. If the folks at home remain well, I may not go home before March.

Reports.

J. S. Todd, Crab Orchard, Ky.—Just closed four days' meeting at Cove, Ky., near Mt. Vernon; no additions, but fine interest.

J. H. Howard, Bakersfield, Mo.—Closed at St. Louis Lord's day evening, January 10; no additions, but good interest.

DO YOU GET YOUR PAPER?

Dear Brother:

Why am I not receiving my Apostolic Way? It has failed to come for two times straight. Please send the paper at once, as I miss it very much.

WALLACE TRACEY,

Johnstown, Ohio, Rt.

We have received more complaints in the last month about subscribers not getting their paper than we ever received before. It is our purpose to get the paper to every subscriber regularly and promptly. The responsibility of keeping a correct list is ours, and we spend much time checking and rechecking that the list may be correct. In every case where a complaint has been made in the last month we find that we have the correct address as given by the complainant. Our next job is to jump on the person mailing the paper by contract. The next chance for trouble is the Railway Mail Service. The superintendent of that service shows a willingness to help eliminate the chances for errors there. Then comes the local postmaster or "mail carrier."

If you fail to get your paper mention the matter to your carrier or postmaster. I do not mean for you to scold or fuss, but tell them about your trouble and write us what they say. Do not wait until you have missed several papers, write every time you miss an issue, for the quicker you advise us the quicker the trouble will be discovered and remedied.

We presume you get your paper unless you write us that you do not, for we give a list of every subscriber's name and address to the mailer, and can only find out that some one has fallen down on the job by your writing us when you fail to get your paper.

R. L. Ludlam, Jr., Box 1922, Buena Vista Station, Miami, Fla. — The church worshiped under their new tent Lord's day, January 17. All are rejoicing in the Lord. We have the lights but seats are to be placed. Two new faces were seen in the assembly.

W. C. Aytes, Tucumcari, N. M.—January 10, I was at Lubbock, Texas, preached three sermons, came here and preached two sermons. The brethren treated me well.

A. M. Scrimshire, Arkoma, Okla.—Left the first of July, 1925 for Cornwell, Okla. Held meeting, baptized 7. Then made a trip through New Mexico and the edge of Old Mexico, thence through Texas to Hobart, Okla., then to Haskell County, Texas; held meeting baptized twelve; back to Arkoma, preached here, also at Dodson Avenue, Fort Smith, Ark. Will preach at Booneville this month. I will do the best for the paper I can.

Funds Received

Relieved at last. On November 17, Dr. J. H. Loving of Wellington, Texas, removed the left eye-ball from my head. Thus ended a long siege of suffering of about eight months.

The following is a list of donations to a grateful man.

The Loco Church of Christ	$ 25.00
The Church at Chillicothe, Tex. By Bro. H. V. Coats	5.00
The Church at Martin, near Hollis, Okla.	20.00
Bro. C. W. Smith, Mickey, Texas	2.50
M. H. Ragle, Lockney, Tex.	3.00
From outside sources, Mr. J. W. Turner	1.00
Mr. Cabtree	5.00
Bro. Earnest Holloman of Dodsonville, Texas	5.00
Total	$66.50

W. J. HARRIS,

Newlin, Texas.

The Monkey Question

Many scholars refuse to believe the Bible account of creation, just as they refuse to accept the other miracles of the Old and New Testaments. The cause is not, as they say, in the unreasonableness of the Bible, nor is it in the boasted incredulity of modern scholars, for the educated seem never to have been more credulous than they are today. The thrill experienced in believing oneself the originator or the discoverer of some new thing has led present day scholars to believe some of the most incredible theories.

The difficulty, then, is not in the loss of credulity nor in the unreasonableness of the Bible, but I am inclined to think that it is largely in the self-conceit of the scholars, who are unwilling to believe there is any being in the universe greater than they. A miracle, the performance of which requires super-human intellect, is said to have occurred. The scholar, knowing that he cannot do a thing so wonderful, and refusing to admit a greater intelligence than his, soon decides that no such thing ever occurred either in this world or in any other.

A little dog was swimming in a pool. It is declared that the dog was suddenly and violently drawn under the water to be seen no more. The people can't believe it, because they are sure there was nothing in the pool greater than a dog. The difficulty is not in their inability to believe that a dog could be pulled under the water, but it is in their unwillingness to believe in the presence of an alligator in the pool. Convince them that an alligator was in the pool, and the formerly incredible story becomes easily believable.

People who think there is no being in the universe greater than themselves must, since they can't accept miracles, believe in blind evolution. But convince the Darwinian evolutionists that there is a real God, able to make a world, and it then becomes easy for them to believe that He could have done such a little thing as the making of a man, or the forming of a woman from the man's rib. They can accept the story of Jonah and the whale, and even believe that our world will come to an end some day. The trouble, then, is not merely a disbelief in miracles but a disbelief in an intelligent, personal God.

The egotism and self-conceit of our scholars, the starving intellectuals, is great. Beware, lest those who should be our greatest benefactors lead us into ruin. Have faith in the existence of a real God, and it is easy to believe in the Bible account of man's creation and in the other miracles recorded in the Bible.

But how can one come to believe in a real God? Well, faith still comes by hearing the Word of God. A humble, persistent study of the Bible is the surest road to a strong faith. Let the unbeliever humbly and carefully read through the book of Matthew three times, comparing it with corresponding passages in the Old Testament, and he will likely end as a believer in God and in Christ his son.

P. C. KEY,

Bryan, Texas, 3500 College Ave.

Two Private Letters

Dear Brother Berry:

A few lines—Mrs. McElya is crippling around in the house. I believe it will be a long time before she will be right again. It is very confining for me, for I am, or have been, the house keeper and nurse, and you may know it was done sorry, but it is the best we can do.

Your $10 was very much appreciated. I am not expecting you to respond again as you are not able. I do not see how I am to get through without help from abroad. I am still trusting in my brethren; do not know what will be the outcome, as you know that is all I can do.

May the good Lord ever bless His faithful few everywhere.

Brotherly,

E. McELYA,

Munday, Texas, Box 1.

Dear Brother Duckworth:

I have been personally acquainted with Bro. McElya for about two years and believe him to be worthy of support. He tells me he spent thirty-five years, I believe it is, in preaching the gospel. Bro. Trott recommends him as being a worthy man. Bro. Shelton can tell you more about him than I can. I think it is a disgrace to the church for such brethren to be neglected. To think that a man can spend his life preaching the Word and then when he is old and sick and his wife under treatment of a doctor his brethren will neglect him. I wish I had time to write an article on this subject, and I think I shall do so in the near future.

Bro. McElya is in great need of help immediately. I am sending him a few dollars and wish I was able to send him fifty more. I wish you would publish an appeal in the paper for him, although he does not know I am writing this. He has never hinted such a thing to me.

Wishing you and the paper every success.

ALVA BERRY,

Norton, Texas.

PRINCIPLES AND OBJECT OF THE RELIGIOUS MOVEMENT OF THE DISCIPLES OF CHRIST

By. F. Walden.

(Taken from the Iowa Pulpit, published in 1884. We believe the readers of The Apostolic Way will appreciate the information this article contains. Its length will demand that we publish in the installments.—Publisher.)

Number Two.

"But there is nothing in a name." Then why are these party names held to with so much tenacity? Certainly it ought not to be hard to give up that which is of no importance. But alas, there is much in these names. They are badges of parties and evidence of sectarianism. If it was wrong for the church in Corinth to have divisions in it and for some to say, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ"; how much better is it in New York or Chicago for God's people to be divided and one to say, "I am a Methodist"; and another, "I am a Presbyterian" and still another, "I am a Baptist?" That noble man of God, Philip Doddridge, in making an application of what Paul wrote to the Corinthians to the present divided state of Christianity, uses these significant words "Let us avoid as much as possible a party spirit, and not be fond of listing ourselves under the name of this or that man, how wise, how good, how great soever. For surely if the names of Peter and Paul were in this view to be declined, much more are those which in these latter days, have so unhappily crumbled the Christian and Protestant interest, and have given such sad occasion to our enemies to reproach us. Christ is not divided; nor were Luther or Calvin, or even Peter or Paul, crucified for us; nor were we baptized into any of their names." (See the Family Expositor, 1 Cor. 1:12, 13.) This exactly represents the spirit of our teachings. Surely if we love Christ more than party, we will wear his name to the exclusion of the party name.

IV. We practice immersion because the primitive church did; we reject sprinkling and pouring and infant baptism because we are confident that they were unknown to the church of that day. It may be claimed that we ought not to speak with such confident assurance on a question upon which good and true men differ. Our answer is that this difference is not as to what the primitive church practiced. If all the pious and learned Paedobaptists were arrayed on one side, and all who practice immersion only and reject infant baptism, on the other, as to what was the practice of the primitive church in these things, it would be a very different matter from what it now is. Then it would be well to ask us to pause and be more modest in what we say on such questions. But we only carry out what the most candid and scholarly of Paedobaptists teach, when we take our stand as we have done on these matters. If asked to mention three of the most eminent Paedobaptist church historians, I think all classes would name Mosheim, Neander and Philip Schaff. What do they say as to the practice of immersion in the primitive church? Mosheim says: "The sacrament of baptism was administered in this century without the public assembles, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font." (Ecc. His., Cent. 1, Part ii, Chap. iv).

Neander in his church history says: "Baptism was originally administered by immersion." "In respect to the form of baptism, it was, in conformity with the original institution and the original symbol, performed by immersion, as a sign of entire immersion into the Holy Spirit, of being entirely penetrated by the same." (See Neander's History of the Christian Religion and Church, Torrey's Translation, p. 310). That all who read this may know something of the weight there is in Neander's testimony on such a question, I give the endorsement of the distinguished American Presbyterian, Dr. Edward Robinson, who in his Biblical Repository of 1833 says: "The lectures of Neander upon the New Testament are superior to those of any living lecturer in Germany. He has studied to a greater extent, and with larger result, than any man now living, all the works of the fathers and other ancient writers, as also all the writings of the middle ages, which have any bearing upon either the external or internal history of the Christian religion. He has entered into their very spirit, and made himself master of all their stores. These are points on which there is no question among scholars of Germany of any sect or name. What Neander affirms upon any subject connected with such studies, comes with weight of the highest authority; because it is understood and known to be the result of minute personal investigation, united with entire candor and a perfect love of truth." This is the man, though himself a Paedobaptist, who says that "Baptism was originally administered by immersion." Surely if there were no other evidence as to the practice of the primitive church, such a guide would be safe.

Dr. Philip Schaff, of our own country, known to be one of the ripest scholars of any age or land, says in his Ecclesiastical History, written about the middle of this century: "Finally, as it respects the mode or manner of outward baptizing, there could be no doubt that immersion and not sprinkling was the original normal form," p. 488.

Even as late as 1879, the late eminent Dean Stanley in an article on baptism, in the October number of the Nineteenth Century says: "We now pass to the change in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed in water."

This is sufficient. I might give the testimony of Luther, Calvin, John Wesley, Philip Doddridge and hundreds of others, all of whom admit that the primitive church practiced immersion. Then the long list of lexicons might be presented, all of which give immerse as the primary meaning of the word baptizo. Charles Anthon, our distinguished American lexicographer, voices all the lexicons, when, in his letter to Dr. Parmly, he says: "The primary meaning is to dip or immerse, and its secondary meanings, if it ever had any, all refer in some way or other to the same leading idea. Sprinkling, etc., are entirely our of the question." (R. Fuller, on Baptism, p. 45.) The only support that those who practice sprinkling and pouring can claim from the lexicons is that some of them give wash, bathe, wet and the like as secondary meanings. But such a distinguished scholar as Anthon says that these secondary meanings must refer to the leading idea of immersion and that sprinkling and pouring are entirely out of the question. William Greenfield, whose lexicon was written to explain the New Testament use of the word says that baptizo means to immerse, immerge, submerge, sink, wash. But in his Defense of the Mahratta Version he explains in what sense he uses the word wash. He says: "It is evident that to wash the body or person, without specifying any particular part of the body, must necessarily denote to bathe, which clearly implies immersion." Thus we see that there is no support to sprinkling and pouring in these secondary meanings. They all refer in some way or other, to the same leading idea of immersion—sprinkling and pouring are entirely out of the question. These testimonies, be it remembered, are not from those who practice immersion and are trying to uphold their practice "by the violent succor of art, invention and allegory," but are from men who are eminent scholars testifying against their own practice. Then why do they practice as they do? Some offer one apology and some another. Generally the plea is that offered by John Calvin, who says in his comments on Acts 8:32. "Here we see plainly what the rite of baptizing was among the ancients; for they immersed the whole body into water. Now the practice has come into vogue, that the minister shall only sprinkle the body or the head. But so small a difference of ceremony ought not to be of so great importance to us, that we should on that account divide the church or disturb it with strifes." Thus the fathers, in the early stage of the Reformation, apologized for the change in this ordinance that had crept in during the apostasy that resulted in the Roman Catholic church and all its corruptions. But the vital question with us is not what apologies are offered for this change, but what was the primitive, apostolic practice? Upon this point there is marked unanimity among the leading scholars of all denominations. Now as our aim is to restore the ancient order of things, what could we do, and be true to our plea, but to abandon sprinkling and pouring, and practice that which is not in dispute? For let it be borne in mind that there is not a Protestant church in our land that does not sanction the validity of immersion. Let a man present himself to a Methodist, Presbyterian or Congregationalist church for instance, and ask for membership, saying at the same time that he has been immersed. If his other qualifications are all right, he will be accepted. This every one knows who reads these lines. Thus immersion is endorsed as common ground upon which all can unite, and it is common ground because it is primitive, apostolic ground and that is better still.

As to infant baptism we reject it because the New Testament knows nothing of it. This is admitted by many of the candid who practice it. Let us examine a few out of the many admissions on this point. Neander in his Church History says: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." p. 311. Olshausen in his commentary when treating of the baptism of Lydia and her household, Acts, 16:15 says: "There is no trace to be found here of instruction before baptism; without doubt the rite took place merely on a profession of faith in Jesus as the Messiah. But for that very reason it is highly improbable that the phrase her household should be understood as including infant children; relatives, servants, grown children might be baptized along with her, for they would be at once carried away by the youthful power of her new life of faith. There is altogether wanting any conclusive proof passage for the baptism of children in the age of the apostles, nor can the necessity of it be deduced from the nature of baptism. In the words describing the institution of baptism, in Matt. 28:19, the connection of discipling with baptizing and teaching appears quite postively to oppose the idea, that the baptism of children entered at first into the view of Christ." DeWette, an eminent German scholar and theologian says: "The baptism of children is not to be considered as an apostolic institution, but arose gradually in the post-apostolic age, after early and long continued resistance, in connection with certain views of doctrine, and did not become general in the church till after the time of Augustine. The defence of infant baptism transcends the domain of exegesis, and must be given to that of dogmatics." (See Hackett on Acts 16:15). We might examine those scriptures sometimes relied on by Paedobaptists to prove infant baptism, but it cannot be considered necessary with the candid and unprejudiced. If such able scholars as we have quoted can find no proof of infant baptism in the New Testament, when it would so manifestly be to their advantage to do so, for they are all Paedobaptists, then we may conclude that proof is not there. Not a trace of this practice can be found till the church had begun to widely depart from the simplicity of the apostolic age. As we are laboring to restore the ancient order of things we can have nothing to do with that which even many of its candid friends admit

(Continued on Page 7)

PRINCIPLES AND OBJECT OF THE RELIGIOUS MOVEMENT OF THE DISCIPLES OF CHRIST

(Continued from Page 6)

is without scriptural warrant and arose in the post-apostolic age.

We believe in training up children in the nurture and admonition of the Lord. But we cannot see that infant baptism adds one whit in this direction. Besides the child baptized in its infancy is denied the privilege among Paedobaptists of making a personal surrender to Christ in this ordinance. Baptism has in it no sacrificial grace—no power to change the heart by the mere opus operatum of the institution. As this must be done by faith in Christ and this faith is wanting in the child, the ceremony is absolutely void of all spiritual effect, and therefore utterly useless. When the child has grown up and its heart is turned to Christ by the power of a living faith, then baptism may be an obedience from the heart, and an act of personal consecration to him whose blood alone can save us from our past sins. Such a baptism has something in it that commends it to our admiration. It is more than a mere external ceremony. It represents to us a dying to sin and a rising to walk in newness of life.

Our views on the action and subject of baptism are in harmony with those held by the Baptists and we rejoice that this is so. But we hold them not for this reason, but because they harmonize with our plea for a return to ancient, apostolic order.

V. **We attend to the weekly observance of the Lord's Supper.** In this we are peculiar as a people. There are some local congregations among some of the denominations that weekly celebrate the Lord's Supper, as Spurgeon's and some others among the Baptists, for instance, but there is no religious body that teaches and practices weekly communion in all its local congregations except the Disciples. From the beginning of our movement we have insisted on this practice. Among our people the practice is universal unless among some of our imperfectly organized congregations in the new settlement of the West. We could not do otherwise and be consistent with our plea. We believe that the primitive church met on the first day of every week to break bread—in fact that it was a part of the observance of the first day of the week. If this be so, then, there can be no question as to what we ought to do. Some of the reasons for so believing will now be given.

When we have insisted on the weekly observance of the Lord's Supper we have sometimes been met with the question, "Where are we commanded to attend to the Lord's Supper on the first day of every week?" Our answer is: Nowhere. The obligation does not rest on any command left us, but on the example of the apostolic church. The authority for the weekly observance of the Lord's Supper rests on the same basis as the weekly observance of the Lord's day, or first day of the week. The Jews kept the seventh day of the week, Christians keep the first. What is our authority for this change? There is no explicit command left us for this. But there must have been such a command given to the primitive church, for we find that the early disciples met on this day and the apostle Paul met with them, and gave his sanction to the custom, a thing he would not have done had it been without divine warrant. So we keep the Lord's day by example. But what is the example? Is it to abstain from work? Not that. Is it to meet and hear a sermon? It is certainly more than that. Turn to Acts 20:7, and there we have the example. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Notice the purpose of their coming together—**When the disciples came together to break bread.** Had they come together to hear Paul preach and then broke broad, the record would have been on this wise: "Upon the first day of the week when the disciples came together to hear Paul preach, they broke bread." We have to make the scriptures read wrong to fit such an interpretation, and that alone condemns it. The purpose of their meeting was to break bread, and no doubt they would have assembled for that purpose had Paul not been there. It seems from the record that Paul and part of his company reached Troas on what we call Monday, and in order to meet with the disciples in their weekly meeting, they abode there seven days. Having met with them when they came together to break bread, as their custom was, he preached to them, "ready to depart on the morrow." Here is our authority for first day observance. But can we keep the day unless we follow the example? Certainly not. Then we must come together on that day to break bread, whether we have preaching or not.

While we are looking at the authority in God's word for the weekly observance of the Lord's Supper, it will be well to examine Acts 2:42, which reads as follows: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking bread, and in prayers." Olshausen, the distinguished German commentator, maintains that this passage gives the order or elements of worship connected with the stated meetings of the early church. But their meetings were upon the Lord's day, so then when the early Christians assembled on the Lord's day which was every Lord's day, and not once in a year, there was teaching (doctrine), the breaking of bread, the fellowship (which Olshausen understands to mean the collection, and says that nearly all modern scholars agree with him in this view), and prayers. These elements of public worship correspond exactly with what Justin Martyr states was the custom among all Christians in the towns and in the country, in the days immediately following the apostolic age. These words of Justin will be given under the head of historic testimony, soon to follow. Such then, is the scriptural warrant for the stated, which must be the weekly, observance of the Lord's Supper.

I now want to turn the light of subsequent history on these scriptures, that we may see more clearly what they teach. We cannot practice anything that does not rest on scripture warrant either in precept or example. Hence, we cannot practice anything that rests solely on uninspired history. But history may greatly help us to understand the teaching of scriptures. This use of history is not always properly understood. We may very reasonably conclude that our Savior meant in the commission what the Apostles taught and practiced, as recorded in Acts of Apostles. So we may also reasonably conclude that interpretation of the teaching and practice of the Apostles is correct, which accords with what history informs us was the practice of the church immediately after the days of the Apostles. Now our interpretation of the scriptures is that we have divine warrant for the weekly observance of the Lord's Supper. Does post-apostolic practice confirm this interpretation? We believe that it does most amply and fully.

GUNTER COLLEGE FULLY ACCREDITED

The following is a copy of a letter recently addressed to Jno. R. Freeman, president of Gunter College, Gunter, Texas:

"It is my pleasure and duty to advise you that on January 6th, State Superintendent of Public Instruction, S. M. N. Marrs, approved the recommendation of the State Board of Examiners that Gunter College of Gunter, Texas, be ranked as a junior college of the first class for the year 1925-26 and thereafter.

"I congratulate you on bringing this institution to its present standards and extend to you the assistance that we may be able to render you in any matters pertaining to the relations of your college and its pupils to the State Department of Education."

(Signed) J. R. REID,
Chairman Board of Examiners.

Now that we are warranted in assuring to our students of both high school and college grades that they will receive full credit for all courses taken, and since we can secure teachers' certificates for such as desire them and have completed the necessary courses, we feel perfectly free to solicit the patronage of our brethren and friends. Why may we not educate our children where they have the influence of Christian teachers and fellow-students, and where there is a faithful church to guard their spiritual interests and provide for their religious training?

Those who may be interested in the purchase of property will be well to see to that at once. Write for further information.

JNO. R. FREEMAN.

CORRESPONDENCE

(Continued from Page 2)

that you was not fair in your discussions. Instead of you saying that you wish to consider our difference for the purpose of trying to arrive at an agreement of the Bible you say that you want this correspondence to show me the truth. This is contrary to the rules of honorable controversy.

I am too busy to accept a voluntary offer from a layman to take time and expense to keep up a correspondence to let him show me that his way of thinking is right.

I will now refer to some of your assertions. When I explained to you what you believed by referring to your claim name of the church you make quite an ado and thank me for the concession. It was not a concession at all it was to show courtesy to you. Then when I said "known as Campbellites" to designate you from others that claim the same name you reprove me as if I had almost been guilty of circulating a falsehood. Some time people refer to us by saying the Gospel Trumpet church. This is very much out of place when it comes to what we claim, yet I have never jumped on (excuse the expression) a man for so doing. I take it for granted that he uses that to let me know who he is referring to.

Now to figurative language. What I meant was, when we speak of salvation changing the heart washing the soul white, etc. We do not mean literally we mean figuratively. When we say the blood of Christ washes away a man's sins we do not mean the literal blood that flowed from his literal body. Therefore when we refer to the carnal mind, or to the soul's need of cleansing after regeneration we only mean the effect of sin, the cause of sin, that nature or tendency to sin. But the sin as far as man's responsibility is concerned is all gone. Now all this cannot be explained in literal terms. Well I suppose that this will do you no good, but I am only showing you that you are unreasonable when you say we have a saved body and an unsaved soul in conversion. The body is all that any man sins with. It is all the agent the soul has, hence when the body stops sinning the whole man stops.

Yours, a student.
J. D. FERRILL.

Declined Support

I was informed that there was lots of work to do here in the sawmills, but they are snowed under; can not do any thing until spring. I am here and can not get away: haven't got money to pay the licenses on my trucks.

I have preached at every place I have been, and the brethren know where I have been that I refused to accept their contributions, as I was making a living. Will some brother lend me money to help tide me over?

J. M. ANDERSON,
Alamogordo, N. M., Box 591.

Brethren where Bro. Anderson has preached and declined to accept support should respond to this call.

The Eden Meeting

This meeting began December 19, 1925, and continued until January 3, 1926.

The writer did the preaching the first week and Bro. J. N. Cowan preached the last week. Bad weather prevailed throughout the entire meeting, except the last day. But we consider this one of the best meetings the church has had at this place; four were baptized, two reclaimed; two came from the Sunday school folks, and the church was greatly strengthened.

We had visitors from Junction, Eola, Ballinger, Lohn, Pear Valley, Millsap, Maverick and Ft. McKavett.

The church arranged with Brother Cowan to hold their meeting the last of July and the first of August, 1927.

We meet for worship each Lord's day at 10:30 a. m., in our new church house on Paint Rock street, this city. We would be glad for any brethren passing this way to stop and worship with us. HOMER A. GAY.

Two Questions

While the writer was at Gray, Okla., in a meeting two questions of importance were submitted in writing that were answered publicly. As these questions are considered by many as very difficult to answer, and as they are discussed so often by the masses, I am going to give The Apostolic Way readers the benefit of my answers.

Question 1. What chance did people have of saving themselves between the time of Christ's crucifixion and the coming of the Holy Spirit? Answer: The same chance as they had always had under the law. While the law of Moses was taken out of the way and nailed to the cross of Christ, yet it was still in force until the "faith of Christ" was revealed. That such is a fact is seen from Gal. 3:23-25. Paul positively states that before faith came they were "k-e-p-t" under the law. Paul also states that "after that faith had come" they were no longer under a school master. This is conclusive proof that they were under the school master until "the faith of Christ" was revealed on the day of Pentecost.

Question 2. Do we receive the gift of the Holy Spirit at the present time as they did on the day of Pentecost? Answer: "If the Holy Spirit in a baptismal form as received by the apostles is meant our answer is NO. If people now were baptized with the Holy Ghost, they could prove it by performing miracles. There is no one now who can perform miracles, so there is no one baptized with the Holy Ghost. If the gift of the Holy Ghost as promised to those who would repent and be baptized for the remission of sins is meant our answer is yes. The Apostle Peter continues by saying, "The promise is unto you and to your children and all that be afar off."

The party, however, who submitted this question is not going to be satisfied without some explanation as to what the gift of the Holy Ghost is. If the gift of the Holy Ghost is not the Holy Ghost itself, I am then at a loss to know as to what it is. That the apostles received the Holy Ghost there is no question. Well, such is represented by Peter as being the gift of the Holy Ghost in Acts 10:45; 11:16-17. But again, notice carefully Eph. 1:13, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." I inquire, what Holy Spirit? The one of promise. Paul says so. But where do we find the one promised? In Acts 2:39. So we see that the gift of the Holy Ghost of Acts 2:39 is called the Holy Spirit of Eph. 1:13.

J. A. BRADBERRY.

Sending as Promised

Dear Brother Duckworth:

I am sending you check for $10, as I promised on the Foundation Fund. I had to borrow it this time. We did not make much crop this year, but we are hoping that we can make a good crop next year and do more for the paper. The church at California Creek is at peace and satisfied with the Book. J. Y. MORGAN.

We appreciate Bro. Morgan's action in this matter more than we can express.

Just why some brethren are willing to borrow money with which to conduct their material business and to supply the material things of life, then allow the cause of Christ to suffer rather than borrow money with which to push the work they say should be pushed has never been quite clear to me. If a brother goes in debt several hundred dollars in order to have a new automobile to ride in rather than make out with the old one, and then when he sees the cause of Christ in need of funds declines to arrange for funds with which to do the work, is he not more interested in the material than the spiritual things of life?

We are hoping that every subscriber to the Foundation Fund will make a special effort to meet the payments due January 1, 1926, for we are depending upon this fund, and without it the fight which we are making for primitive Christianity will be hindered.

Appreciates the Paper

You will find money order enclosed for $1.50 for my renewal to The Apostolic Way one more year. I do not know whether you are publishing the best paper in the world or not, but I do know it is absolutely the best paper I have ever seen, and gets better all the time. Devoting one issue each month to "first principles" was just what I wanted. I thought of making that suggestion before I saw it mentioned, but am glad now I did not.

J. E. KIRK.

Alabama.

We appreciate such letters as the foregoing; wish we could publish all we receive, but space forbids.

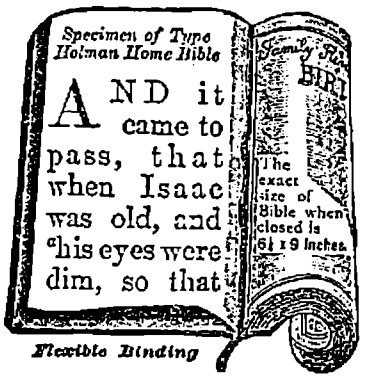
OUR SWORD AND CAESAR'S SWORD

(Continued from Page 3)

sake. But let them understand that the spirit of Christ is a harmless spirit, therefore, we can not take life, but are ready to help save life, and relieve the afflicted. Luke 9:54-55; Matt. 26:51-52.

We ask, as a body of disciples, that we be permitted to teach and manifest the spirit of Christ in our life, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life," Phil. 2:14-16, fighting sin while we build truth, using nothing but the Word of God to fight and build with. J. W. KELLY.

BOOKS AND TRACTS



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A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, FEBRUARY 15, 1926 Vol. XII No. 11

Sunday Schools—Are They Scriptural?

We state the issue in the following propositions:

1. When teaching the Bible to an assembly it is Scriptural for one to speak at a time, and that always a man.

JIM STRAW, Affirms.
JOE STRAW, Denies.

2. When teaching the Bible to an assembly it is Scriptural to divide into classes, with men and women teaching at the same time, using uninspired literature as a text.

JOE STRAW, Affirms,
JIM STRAW, Denies.

Joe and Jim will step aside any time that either the Firm Foundation, the Christian Leader, the Gospel Advocate or the Apostolic Review sees fit to put up a man to discuss the "Sunday school," "Bible school," "Bible study," with a man designated by us, the articles to be published in both papers, not to exceed two installments per month.

The advocates of the Sunday school may send in any arguments they would like for Joe to make. We reserve the right to use or reject, in part or in whole, any arguments sent in. The opponents of the Sunday school may send in any arguments they desire Jim to make. We reserve the right to use or reject, in part or in whole, any arguments sent in.

(Number Four)

Jim. Now Joe I have answered a lot of questions for you so I think it is my turn and I have a few I wish you to answer frankly.

Joe. All right Jim, I will do my best to answer anything you ask.

Jim. Well ,I suppose there is no need to ask you if you believe the Bible to be the word of God and that the teaching of it is commanded by him.

Joe. Why, of course we all believe that.

Jim. Very well then; is not God the best judge of how it should be taught?

Joe. Certainly He is, but He never laid down any rules to govern us as to the manner of teaching.

Jim. Do you mean that we have no precepts or examples to guide us as to how teaching should be done?

Joe. Well, in a general way, yes, but there is no **specific** method taught, so we are privileged to select the most effective way according to our own best judgment.

Jim. When Paul said the women are to learn in silence, is that general or specific?

Joe. Of course, that is specific, but if we take silence to mean absolute quietude, the women could not even make a sound in walking and certainly could not join in singing.

Jim. But when Paul forbids women to speak, does he not use the Greek word for talk, and are not singing and talking two entirely different things?

Joe. Well, to tell the truth, that seems right.

Jim. Well Joe, we both know that the truth should be dearer to us than any theory of our own, so I ask you, as a seeker for the truth, in view of Paul's commands that when the church comes together, or as we generally express it, in the assembly, women are not to teach; not to talk; not to ask questions, but to learn in silence, isn't that about as specific as he could well make it in prohibiting women from teaching in the assembly?

Joe. Well it does seem so but when Paul says "If they will learn anything let them ask their husbands at home" does he not prohibit them from learning whatever in the assembly?

Jim. Most certainly not unless you are prepared to charge Paul with contradicting himself, for you know he told the women to learn in silence. We have no right to reject either of these commands, therefore, we must take them both and when we take them together can you possibly get out of it anything except that if the women wish to learn anything more than they can learn by listening in silence to the teachers in the assembly they must ask about it at home?

Joe. Well this does seem to be the only reasonable view of it, so I reckon I will have to pass up that point.

Jim. Joe, you spoke of being privileged to select the most effective way of teaching according to our own best judgment; now Paul said the Scriptures are able to make the man of God perfect and thoroughly furnish him unto all good works: do you believe that?

Joe. Of course I believe it.

Jim. I simply can't see how you can believe that and at the same time believe that the most effective manner of teaching is not revealed in the Scriptures at all and that the man of God has to be perfected—not by the Scriptures—but by some method evolved from uninspired minds.

Joe. But we learn from our public school work that the class system is the most effective way of teaching and that women make excellent teachers.

Jim. Are you then going to measure God's works by the standards of uninspired men?

Joe. Well, I would hardly call it that, but surely you believe in some system in teaching.

Jim. Yes, I believe in God's system and I consider it an insult to God to think for one moment that uninspired men have to furnish the almighty and all wise God with a system for carrying on His work.

Joe. Brother Sewell says the real issue is expressed in the proposition that Brother Schultz offered to affirm; "the scriptures teach that Christians may meet with and teach the Bible to children." It seems to me that would be hard to deny.

Jim. No one wishes to deny it. Can't you see that it does not express the issue at all? The thing we are discussing is not what Christians may or may not do in their individual capacity, but what the church may do when it assembles. Christians may run a grocery store, hotel or bank, but the church could not assemble for any such purpose. I wish you would tell me just why it is that none of the Sunday school debaters will state just what they do in the Sunday school and affirm that the scriptures teach it?

Joe. Well, I can't tell. It does seem that they ought to do that. I am going to ask them why they will not do it. I will have to think over these things and talk with you again.

Jim. All right; I want you to think over them, pray over them and search the scriptures and when we meet again I have quite a lot of questions yet to ask you.

POOR OLD JOE, THE HOLE HUNTER

If ever a poor mortal needed sympathy it is Brother Joe S. Warlick, but as he doesn't act in a way to deserve it I do not propose to shed any tears over his weepy wails. He seems to be terribly wrought up over my article showing how modern debates have deteriorated from the old standard of discussions set by Campbell and others, who debated with the sole purpose of manifesting and upholding the word of God in a logical and dignified way.

Instead of meeting his opponents fairly with a presentation of precept and example as did the old pioneers of the restoration, Joe's main reliance now is in such epithets as "hobby riders," "silly," "senseless," "puerile" and "foolish," without giving a single reason or scripture to show that we are wrong or that his contention is right. He has persistently evaded a written discussion with me, but promised to meet me in oral discussion when he gets that much advertised nickel church built, which he intends to plaster the walls with the pictures of pretty but misguided sisters.

From the length of time he has been trying to get funds for this ungodly temple of Diana, however, I fear that such a debate will have to be a post millennial affair. Brother Joe is "normal in mind" to the extent of knowing when he faces sure defeat and that safety lies in hiding behind a so-called debate between him and George W. Phillips in which he refused to confine his articles to the allotted space and which was never finished on that account. Almost any kind of a hole to crawl into looks good to a scared chipmunk.

G. A. TROTT.

A Discussion in Dallas

The conference with Brother J. B. Nelson in his office in the Pearl and Bryan Street church resulted in his agreeing to talk with the elders of the Pearl and Bryan street church and select a man to represent the Sunday school side, while Brothers Conner and Stark, elders of the Fitzhugh Avenue Church of Christ being present, agreed to select a man to represent the opposers of the Sunday school, being further agreed that the men selected be allowed to word propositions and set the exact time.

In a later conversation with me Brother Nelson suggested the last week in March or the first week in April, stating that he had conferred with other congregations of the city, and so far as he could learn no arrangements had been made for meetings at this time.

Brothers J. T. Whitt and J. N. Cowan, the men selected, have not notified me of the exact date or the wording of the propositions, as we go to press.

Debate at Waco

Jim Norman affirmed first three days that: "Classes, women teachers, uninspired literature were Scriptural," for the church on Lord's day. Alvin Johnson denied.

Johnson affirmed that: "Prayer, singing, teaching Bible only, by male members only, Lord's Supper and contribution was the only Scriptural plan. Norman denied.

Brother Johnson did not contend that women could not teach privately, but proved they were duty bound to do so. Brother Johnson did not debate with Norman alone, but Norman was the monkey wrench for Barnett and Mansfield. Barnett sat on one side and Mansfield on the other and wrote dots for Norman. You can see whether they were satisfied or not.

Every one was in the best of spirit except Brother Mansfield. He acted ugly several times. I caught Barnett and Mansfield slipping helps to Norman, and told Brother Johnson. Johnson, in a pleasant way told off on them, and laughed at Mansfield for asking where the Bible said "private." Johnson gave him Gal. 2:2, and said, "I am surprised at Brother Mansfield." Brother Mansfield jumped up and said, "You stop personating me," and raised a disturbance to draw the attention of the people from Brother Johnson's speech. He did several things for this purpose. Brother Johnson had to tell him to stay off of the floor and to keep his bill out of it, if he was not satisfied with Norman's fight when he got through with Norman he would be at his service. Mansfield had to say, "I am satisfied," or refuse to meet Johnson, for he realized Johnson's ability; it was easy to see that Johnson defeated Norman, Mansfield and Barnett.

They made a "bootlegger" out of a doctor to get notes to Norman, and we caught him. The doctor was helping to condemn Brother Johnson for teaching Bible only, and was sitting by the side of his second living wife. How does that look? Then Mansfield walked up to the stand while Brother Johnson was talking and got Norman's book to read something and slipped some more helps in it.

Now readers, what do you think was the trouble? Even the Baptist people said, that "Norman was out of soap." A Baptist lady said, "We have Sunday school, classes and women teachers, literature, but we know that it is not from God, but from man." The same lady said, "Johnson has defeated Norman."

Brother Johnson put several direct questions to Norman, but Norman made no attempt to answer them. Brother Norman had to act very dishonest with God to try to let the elders be the lawgivers for a woman to teach.

I believe every one appreciated Brother Johnson's estimate of Brother Duckworth. When Norman was telling how he mastered Brother Duckworth in a debate Johnson told Norman that, "You are not knee high to Brother Duckworth." All the congregation seemed to think Johnson was right.

Brother Alva Johnson is of the best type; a gentleman, a Christian, full of fun and wit; forceable in speech; his ability was the first thing that scared the Sunday school boosters of Waco.

If Mansfield ever gets hungry wire Brother Johnson, he can take care of Brother Mansfield on this question.

Chilton, Texas.

J. C. BRYANT.

In reply to your request, I am sending a brief sketch of the Johnson-Norman debate as I observed it. This was a six session debate, beginning on the 27th of December. The usual subjects were discussed, viz: Dividing the assembly into classes, women teachers and uninspired literature. Brother Norman affirmed these three subjects for the first three sessions, Brother Johnson denied. The last three sessions, Brother Johnson affirmed that our worship, viz: Prayer, singing, teaching, Lord's Supper and contribution, with the Bible and male teachers was the only Scriptural plan. Brother Norman denied. Brother Lee P. Mansfield moderated for Brother Norman and Brother Frank Meacham for Brother Johnson.

This discussion was well attended, considering the severity of the weather. The deportment on both sides, I think, was commendable, with possibly a few minor exceptions. Brother Johnson and Brother Norman began this discussion in a brotherly spirit and I feel justified in stating that the discussion ended with the same good feeling, that it started with. Of course, the discussion, as it was observed by myself, was a telling victory for the truths, which Brother Johnson represented. However, I feel certain that Brother Norman did his very best to sustain his propositions, for I am sure that he searched the Bible from Genesis to Revelation in an effort to find one proof text for his propositions; and I am equally certain that if he had found it that he would have produced it. And, again, I am inclined to believe that such proof text is not in the Bible or he would have found it. I do not mean to say that Brother Norman did not produce some Scriptures. Yes, he quoted such Scriptures as Deut. 11, where the parents were to teach their children. Acts 2, Ezra, Priscilla and Aquila, Phebe, etc. But what I do mean to say is that if Brother Norman produced one (just one) proof text that touched his propositions I failed to get it. Notwithstanding this fact, when Brother Johnson asked some of the brethren on Brother Norman's side of the question, if they were satisfied with the defense that Brother Norman was making, a few replied that they were. Brother Johnson retorted, that they were easily pleased. But, one of the biggest busts that Brother Norman made, was during his speech on uninspired literature, when he declared that the Bible was uninspired literature. Brother Johnson, told him that he would affirm that the Bible was the inspired Word of God. Then he held up in one hand the Bible and in the other a Sunday school text book and asked Norman which one of the two was the best. Brother Norman replied that the Bible was the best. Brother Johnson asked him why he did not use the best then. Brother Johnson insisted on Brother Norman telling him, if dividing the assembly into classes, with women teachers and using uninspired literature was the best way of teaching them at the ten o'clock hour, why would it not be the best way to teach them at the eleven o'clock hour. But he never could get Brother Norman to say.

Brother Johnson on the last night of his affirmation covered the black board with proof texts, showing, beyond a reasonable doubt, that our teaching and practice was the only Scriptural plan, and proved it by telling Brother Norman that if he could produce an item of worship that could be added to the divine plan that he had on the board, to give the reference text and he would put it on the board. But Brother Norman, again, could not produce the text.

Now in conclusion, I want to be fair with Brother Norman. I said in the above that if Brother Norman produced a single proof text in support of his propositions, I did not hear it. If I am mistaken about this, I invite Brother Norman to send me the text or texts that he produced in support of his position, and I will send them to The Apostolic Way with an apology, so every one can read them.

Waco, Texas, Rt. 2.

R. M. MICKLE.

A Meeting at Forest City, Arkansas

There is a small congregation of loyal brethren near Palestine, Ark., who want help. There is but one loyal congregation that the brethren know of in three counties. The brethren are poor and not able to have much preaching done in that part of the county. They have had me to assist them in three meetings near Forest City, the last two years. The brethren have decided that if they can get help they will have a month's meeting conducted in Forest City, the county seat of that county. They have asked me to get a preacher to assist me in holding this meeting. There is no loyal congregation in this town, yet there is a fine opening for the gospel.

Forest City is only about eight miles from Palestine, and Brother Bennett lives there, and is able to assist in keeping the work going after it is started. Brother Bennett is getting up in years, but has been preaching some the last few years. He is absolutely true and will contend for his convictions to the end. They have requested me to ask the brethren to assist them in establishing a congregation in Forest City. Who will help? I have a good preacher who will, the Lord willing that we live, help me hold this meeting, Brother Dodson Lewis, who is teaching in Gunter College.

If just a few congregations would assist in this work I truly believe that a congregation can be established in Forest City. Let all who wish to have fellowship in this work write to Ryan Bennett, Palestine, Ark., and tell him, that he may let me know as soon as possible.

Gunter, Texas.

D. J. WHITTEN.

A chance to do mission work. Brother Whitten is not able to do this work at his own charges. Brethren knowing and appreciating his zeal for the truth can not afford to let this appeal go by unnoticed.—Publisher.

Hainline's Book

When I was a boy we often caught up with our farm work and had a short vacation. Now I seldom have a let up long enough to rest and write.

I have written articles on the following chapters for my book vs. war, containing from two hundred to seven hundred words:

1. What is War?
2. Warriors vs. War.
3. Officials vs. War.
4. The Conscientious Objectors.
5. Prominent Papers vs. War.
6. Protection for Christians vs. War.

The following twelve chapters I have collected much material for, but have to write them yet:

7. The Bible vs. War.
8. Early Christians vs. War.
9. Denominational Bodies vs. War.
10. How to Prevent War.
11. Prominent Writers and Educators vs. War.
12. People Who Favor War.
13. Costliness of War.
14. Poets vs. War.
15. Nations Ruined by War.
16. Unfairnes of Militarists.
17. Prominent Preachers of the Church of Christ vs. War.
18. Patriotism vs. Extreme Nationalism.

If I had the chapters all written I would not be financially able to have the book printed, and am pressed for time for writing about as much as I am for anything else. I expect the book to lack nothing.

Here is a list of papers I have seen containing anti-war material. This list could be greatly lengthened if the brethren would watch the papers they see and send me the name and clipping and date found in all other papers not named below. Mark all papers on the other side of the war question and "boycott" them, thus use your influence for Christ:

1. Farm Journal; 2. Farm Home; 3 Dairy Farmer; 4. Successful Farmer; 5. Southern Agriculturist; 6. Capper's Farmer; 7. Nashville Banner; 8. St. Louis Globe Democrat; 9. The Pathfinder; 10. Minneapolis Tribune; 11. Robertson County Times; 12. Memphis Commercial Appeal; 13. Boston Herald; 14. Christian Herald; 15. Herald and Presbyter; 16. The Gospel Messenger; (Dunkard); 17. The King's Business; 18. Collier's Weekly; 19. Gospel Advocate; 20 The Apostolic Way.

Brethren do not go to sleep on this job. Send me the clippings that I may prepare them for the book. Thanks to all the brethren who have helped me this far to collect the material vs. war. I have a large bundle of fine anti-war material from Washington, D. C., that I have hardly had time to read.

Listen: "Students at the New York City College voted 2092 to 345 against compulsory training."—Light is spreading.

Fulton, Ky.

L. W. HAINLINE.

The Georgia Work

To the brethren in Christ and especially those in Georgia and Alabama.

The preachers in this field are few. Brethren are few and poor in this world's goods, so we should unite our efforts, and buy Brother J. A. Dennis a tent and chairs to be used in Georgia and Alabama, so that he may not be handicapped any longer. I know Brother Dennis to be sound and capable of defending the truth.

I am starting the tent fund with $25; will appreciate the help from any who wish to contribute to this fund. Please send all donations to me.

Scott, Georgia.

J. W. LAMPP.

Several years ago a tent was bought, but I am advised that it is now too rotten to be used.

I know Brother Lampp, and commend him and his suggestions to the brotherhood. He can be relied upon to carry out whatever he promises. For many years he and his wife have been meeting and breaking bread, sometimes with one or two others, and sometimes only themselves. Brother Lampp was raised a farmer; has for a number of years been a rural carrier. His financial ability is limited, but he can be depended upon to do what he is able.

Brother J. A. Dennis has always been very liberal with his funds. He likes to work for the cause of Christ, and will do what he believes right.

In a personal letter to the publisher Sister Allie Teurman, after telling of some disquieting news she had received from the Georgia field says:

"Nobody knows the anguish of my heart when I think of the sacrifices that have been made for the Georgia work. I can still hear Clarence's prayers for the cause in that field, then the following. Scripture comes into my mind: 'Every man's work shall be manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as by fire.' This Scripture meant so much to him. As you know, Clarence never tried to get numbers into the church. He was anxious for the material brought in to be gold, silver and precious stones. If he could have lived his labors in this field would have stood the test. He is now resting in a martyr's grave and all of us have seemingly forsaken the field. Who will lose the promised reward? Wolves are sure to enter and devour the flock. My earnest desire and prayer to God is: Send laborers to that field."

I am anxious to see the work develop there. I have received letters from preachers expressing their willingness to go to Georgia provided they could have the prospect of some support. The field could furnish work for many preachers, and if I had the necessary finances I would continue to send men to Georgia and Alabama until the entire field was covered. He who preaches there must simply determine to do all he can, suffer many hardships, allow his family to go in want and then put in the balance of his time working with his hands.

The churches in Georgia and Alabama, what few there are, are divided. A goodly per cent claiming to be members of the Church of Christ believe in instrumental music, missionary societies, etc. Some half converted on these questions believe in the Sunday school, women teachers, etc., leaving only a small per cent who are willing to be governed by the Book. We give a letter from Brother W. L. Shelnutt of Wedowee, Alabama:

"Dear Brother Duckworth:

"I am forty-nine years old to-day. Retrospecting: What have these years been worth to me?

"I know not—almost negligible, I guess. I was married twenty-nine years ago, December 27, last, to as noble, sacrificing good little woman as any in the world. To-day we are the same we were that day we were made one.

"We have had born to us thirteen children. One is safe on the other side; five have taken companions and seven are still on our hands—while all are on our hearts.

"A few years ago it was my good fortune to meet with that noble astute soldier of the cross, Clarence Teurman; and through his persuasion I entered actively the evangelistic field. In this work I have learned what hardships and sacrifice mean. I have made but little sacrifice,—but, oh, that little woman and those little children. I wonder no more why preachers go to innovating and digressing. The great and capital reason is the way they are non-supported by the brethren whose duty it is to hold up the hands of those who are able and willing to forego home pleasure, family associations, and go into the highways and byways preaching the unsearchable riches of Christ.

"This is no excuse, however, that one should depart from the truth; for if one is not willing to bear hardships, how can he be a good soldier?

"I was once confronted by a preacher and elder who proceeded to lecture me (because I refused to take part in their "Bible study") for my "crankyness." Said I was hurting myself with some "broadgaged" brethren who would get behind me and support me if I would leave off my fanaticism. These were my meditations: Must I sear my conscience to please men to get their support? Surely I would have my reward. Approved unto God, oh, Lord, let me live!

"I note in The Way what you and Brother Parker have to say in regard to the work in Georgia and here. This is indeed a lamentable condition.

"It is seventy miles north of me to the nearest loyal preacher—Brother Noah Holt and his father. Almost as far west, and I know not how far south. You say none east in Georgia. Brother Dennis has gone to Florida to work. Now who will come into this field when the only two preachers here are having to work regularly for support of their families? It will take a determined resolution. Brother Dennis and I could do a great amount of this work if we had support sufficient to enable our families to live. As for me, I shall do all I can under the circumstances and hope for the better things as God sees fit to bestow them."

Brother Dennis and Brother Shelnutt are well acquainted with the hardships that are to be borne; the sacrifices that are to be made, and the needs of the work, and I am persuaded that if conditions would permit them to spend their time preaching in Georgia and Alabama much good could be accomplished.

Clippings and Comments

"I unhesitatingly say that no one can become a Christian, a child of God, and believe the doctrine that Jesus Christ is not on David's throne. He who so believes is in the same class with the unbelieving Jews, for it is a rejection of the teaching of the Holy Spirit."

So says brother F. W. Smith in Gospel Advocate of November 19, 1925.

That sounds just right to me, and I wish Brother Smith would stick to that good sound principle all the way through, for then he would not encourage the acceptance of those who believed their sins were forgiven before they were baptized: for to believe that, "is a rejection of the teaching of the Holy Spirit," also.

Brother H. Leo Boles in same paper and number, answering a question relative to singing and teaching says: "From the very nature of teaching, only one can teach at a time; all can sing at the same time."

I suppose he means that "only one can teach at a time" in hearing of each other as teachers, and in hearing of the learners: but that "all can sing at the same time" in hearing of each other. Evidently that is what he means. But the funny part of it is that if that had appeared in the Apostolic Way, it would be nothing but "bunk or junk."

Brother Boles is the "Querist Editor" of the Advocate I believe, and his sensible reply ought to do some good to those readers of the Advocate who seem to glory in having more than "only one" teaching "at the same time" in hearing of both teachers and pupils.

Misrepresentation of Brethren

Writing about a certain tract entitled "Our Teaching Service," brother F. B. Srygley says: "This tract fully meets every objection that I have heard made against teaching the Bible in the meetinghouse on Sunday." Is it possible that any of our brethren are "against teaching the Bible in the meeting house on Sunday?" I confess that I have never heard of such brethren as that, and I have been among them in twenty-three States. He further says: "Teaching the word of God is an important duty of the church, and those who honestly oppose this good work should have the benefit of Brother Sewell's tract." Just as if some brethren oppose teaching the word of God!

That reminds me of the false charge made against us who are opposed to doing mission work through the Missionary Society. Almost invariably the digressives preached and published that we are "anti-missionary," that is, "against doing missionary work." We knew all the time that we were not "against doing missionary work," but against doing it in the way our false accusers were doing it. So it is in this case, most likely that none are "against teaching the Bible in the meeting house on Sunday," and none are "against teaching the word of God," and no brethren "honestly" (or otherwise) "oppose this good work" unless it be those who divide into classes and have more than one teacher trying to teach at the same time in hearing of both teachers and pupils in the "one place:" for brother Boles says: "From the very nature of teaching, only one can teach at a time."

Brother Srygley further says: "Let all the brethren that are troubled with opposers of the teaching of the Bible order some of these tracts." That "ad" should bring large orders for the tract from among the readers of the Advocate, eh? Many of them seem to be "opposed" to that part of the Bible that instructs the teachers to speak or teach "one by one" (1 Cor. 14:31), "that all may learn, and all may be comforted" or exhorted as the Revised Version says. It is no small thing to depart from the approved examples of how to teach—the examples of Christ and His Apostles, and then charge those who honestly wish to follow these examples, with being "opposed to teaching the Bible."

C. D. MOORE.

Did Not Stay Put

We do not understand what caused Brother Bentley to write us the first letter, we are giving below, and we would not like to say what caused him to write the second letter, but from the dates of the two letters it is evident that he did not stay with the first announcement very long. Whatever it was that put him in mind to take his stand against all innovations did not seem strong enough to hold him. Had he arrived at this conclusion step by step, as we did, from a close, prayerful study of the Book he would have remained steadfast and not so soon turned back to the "flesh pots of Egypt."

Newlin, Texas, Dec. 25, 1925.

Dear Brother Duckworth:

I haven't found any location yet.

Please put my name on the 1926 Year Book as one who opposes innovations of all kinds; division into classes: women teachers in the assembly; hired pastors, etc.

I want to get busy preaching, and stay busy all year.

Yours in the faith,

J. T. BENTLEY.

Newlin, Texas, Jan. 2, 1926.

Dear Brother Duckworth:

I love all my good brethren in the Lord; with love to all and malice to none. I have decided to renounce my allegiance to The Way, and don't want to deceive any of the brethren, and am going back to the Firm Foundation.

Yours fraternally,

J. T. BENTLEY.

The Apostolic Way
CHURCH OF CHRIST

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The Christian and Ancient Rome

This is the third in a series of articles on the relationship of Christians to carnal war. Since Christ lived and died under the Roman flag, and since all of His early followers lived in provinces of the Roman Empire, it is proper that we discover, if possible, the exact attitude of Jesus and His apostles toward this mighty power. Correct views on this point will go far in answering the question: Should Christians fight in war? This suggests my reason for writing this article.

That there was a conflict between Christ and Caesar from the very beginning of Jesus' life is easily seen. The fear and jealousy of Herod at the birth of Jesus and his effort to destroy the child was the beginning of a struggle that was to culminate in the crucifixion of Jesus by the authority of a Roman governor. This was due in part, to be sure, to misunderstanding of the mission of Jesus by Herod and Pilate; but it was due in a deeper sense to the fundamental differences between the ideals and methods of the Caesars and those of Jesus. Further back still we may look and see God behind Jesus and Satan represented by Caesar. This is the thought suggested by John's picture in Revelation twelfth chapter.

If we follow the fortunes of Jesus' cause through the apostolic and post-apostolic periods, we shall see clearly at every turn a state of enmity between it and the Roman government. It was this condition that caused the numerous persecutions of the church by the Romans between the years 66 and 320 A.D., persecutions that cost the lives of many thousands of Christians. Are we to believe that during this period either Jesus or the Caesars expected Christians to take up arms, go into battle, and die for a cause that was destroying their lives and confiscating their property just because they were Christians?

One of two things is evident: either those martyrs did right in dying without an effort to kill their enemies or they were base cowards in the sight of God and should either have resisted their enemies unto death or denied their Lord and accepted Paganism because the civil authorities desired it. I have received quite a well-written argument from an able brother who contends that it is sinful before God to resist the civil power in any case. If this is true, the host of martyrs of whom I have just spoken were great sinners! We cannot believe it. The blood of the apostles, of Polycarp, and of thousands of others is one of the richest possessions of the church.

But did Christians in those early centuries refuse to bear arms for the Caesars? In answer we quote first from Justin Martyr: "We, who were involved in war and murder, and all manner of wickedness, do each of us, from every quarter of the world, turn our instruments of war, our swords, into ploughshares, our spears into instruments of husbandry; and, as husbandmen cultivate the ground, so we cultivate and practice piety, justice, humanity, faith, and that hope which proceeds from the Father through Him who was crucified." (Dialogue with Trypho, A.D. 140).

Next, hear Tertullian in his Apology about 200 A.D. "If then we Christians are expressly commanded by our Master to love our enemies, whom then have we left to hate? And if, when hurt, we must not return the evil, for fear of being like the rest of the world, where shall we find a man to hurt? If we could not revenge ourselves (on our persecutors) in the dark, but as professed enemies, engage you in the open field, do you think we should want forces? We are but of yesterday, but by today are grown up and overspread your empire, your cities, your islands, your forts * * * all swarm with Christians. What war can we be now unprepared for? And supposing us unequal in strength, yet considering our usage, what should we not attempt readily? We whom you see so ready to meet death in all its forms of cruelty, was it not agreeable to our religion to be killed, rather than to kill? * * * And in good truth, nothing is further from our soul than the thought of mixing in state or in any private designs."

Here we see Christians in great numbers in the Roman forts, camps, etc. Still Tertullian says they did not fight. They were evidently there as servants, doing non-combatant service in the Roman armies. Again, the same writer says concerning the Roman legions. "Not a Christian could be found among them." Again he says, "Jesus Christ, in disarming Peter, disarmed every soldier afterwards, for custom never sanctions any unlawful act."

The infidel historian, Gibbon, shall be our next witness: "The Christians were not less averse to the business than to the pleasures of this world. The defense of our persons and property they knew not how to reconcile with the patient doctrine which enjoined an unlimited forgiveness of past injuries * * * Nor could their humane ignorance be convinced that it was lawful, on any occasion, to shed the blood of our fellow-creatures, either by the sword of justice or that of war, even though their criminal or hostile attempts should threaten the place or safety of the whole country." (Gibbon's Rome, Vol. 1).

I note the following quotation in an old work I have. It is taken from Tract No. XXIII by American Peace Society. "Of all the Christian writers of the second century, there is not one who mentions the subject who does not hold it to be unlawful for a Christian to bear arms."

These quotations are explicit in their declarations concerning the attitude of the early church toward war. Such statements could be multiplied many times over if it were necessary. What a pity that the church lost so soon the universal conviction herein shown! But Constantine and others in the fourth century effected the union of Church and State that was destined so soon to produce the Papacy and with it the doctrine that war can be made holy, that God will bless and lead the armies of one Christian (?) nation against another, and many other like heresies.

We now turn to what the New Testament says concerning our subject. 1. James asks these questions: "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" (James 4:1). This was written under a Roman flag and tells the cause of carnal wars. 2. Paul writes concerning the Christian's warfare: "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. 10:34). This statement is so clear-cut that no one can mistake its meaning. The Christian has a warfare to wage, but it is spiritual, not carnal. The weapons to be used, the armor to be worn, are entirely different from those weapons of destruction used in carnal warfare.

"But," says an objector, "Cornelius and the Jailor were evidently servants of the military power of Rome. They became Christians, but Peter and Paul did not tell them they must quit their posts." From this it is inferred that Peter indorsed the killing of men in war, and Paul, the wielding of a whip by the Jailor.

Now, such inferences are wholly without warrant of either logic or fact. No one knows what Peter told Cornelius concerning the Lord's Supper. But we infer that he taught these Gentiles what we find other Gentile Christians practicing a little later. If Peter taught Cornelius anything about his duty as a soldier, he surely did not teach him something that contradicted the universal spirit of the cause of Christ. Such a Christian as Justin Martyr (quoted above) did not have to be told by Jesus in so many words that it is wrong for Christians to fight. Yet he speaks as if it was the universal custom of the church in his day to "beat their swords into plowshares." But suppose Peter left Cornelius a soldier as he found him, what then? Cornelius could, no doubt, use his office in some non-combatant service or, like thousands since, he could compromise this part of his Lord's teachings.

If one will study Paul's letter to Philemon, he will find much stronger authority for slavery than the case of Cornelius affords for a Christian's taking human life in war. Yet few of my readers would contend that the New Testament authorizes slavery.

As for the Philippian Jailor, we are clearly told what effect upon his work as a civil officer was produced by his belief in Jesus. As a Roman officer, he, no doubt, indorsed, possibly took part in the action of beating Paul and Silas. He cruelly "thrust them into the inner prison and made their feet fast in the stocks." A few hours later he brought them out of the prison, "washed their stripes," and fed them in his own house! This is too plain for comment.

I have a letter from an aged preacher in a distant State, who says that Christians should take active part in the execution of civil law, even to the putting to death of criminals convicted of capital offenses. I wonder how he harmonizes this doctrine with the action of the Jailor at Philippi.

The trouble with many of us in studying this or many other Bible questions is that we expect to find specific statements of Scripture on every point. We assume that the Lord in giving us the Bible, made two very definite and complete lists of things, over the one list writing: "Do these;" over the other, "Do not do these." For the ordinances of the church, for its organization and the items of its worship, this rule in principle usually obtains, because such things belong to what was then a new institution. Even here, I fear that some of us press the rule too far. But when it comes to social customs, we find Jesus laying down great fundamental principles, leaving their application to the enlightened minds of His disciples. Take for example, the institution of slavery. It existed in that day in every province of the Roman Empire. In some places slaves were more numerous than freemen. Now Jesus in no place attacked slavery, but He taught principles of brotherhood among men that once genuinely believed among a people would most certainly banish slavery from their midst.

"What, then," says one, "was the duty of a Christian toward the Roman State?" Jesus answered in general terms: "Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's" (Luke 20:25). To leave no doubt of what He meant, the context shows He was talking about paying taxes. Later Paul wrote to the Roman church: "Render therefore to all their dues: tribute to whom tribute," etc. (Ro. 13:7). Upon the meaning of this passage, all appear to be agreed. But some go further and say that Christians should not pay taxes if they know that the tax money is to be used to prosecute a war. To justify this course they reason that it is just as wrong to furnish money to support an army as it is to take a gun and kill men. They conclude, therefore, that it is wrong in God's sight to do anything that directly or indirectly aids a country to fight.

This reasoning appears logical and, in a way, conclusive. But will it stand in the light of Scripture and history? Now, it is an undeniable fact that some of the bloodiest wars in history were fought by the Romans during New Testament times and soon afterwards. These Emperors used their revenues not only to wage wars but even to enslave the vanquished, to destroy rebellious cities, such as Jerusalem, and to kill Christians. Yet there is not an intimation in Paul's writings that

(Continued on page 6)

Announcements Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

Jas. Douglas Phillips, 140 S. Adello, street, Ottumwa, Iowa—I am now located here. I would like to hear from every reader of The Way in the state of Iowa. If you want a preacher for a meeting write me.

Have arranged meetings at Melrose and St. Vrain, New Mexico, for July. Would like to hear from other churches in west Texas and eastern New Mexico that desire my services.

J. A. Dennis, 915 N. Bay street, Tampa, Fla.—I plan to leave here about last of May. Am to hold a debate at Dutton, Alabama in July to last eight nights on the Sabbath question. I expect this to do much good. Will run a meeting as soon as it is over. The other man starts his meeting in July so the debate will be between his and my meeting. Several preachers will be there.

W. T. Taylor, Elk City, Okla.—Am south of Springfield, Mo., preaching; do not know when we will close. We are having very good crowds and good attention.

The many readers who have showed such an interest in the health of Sister Duckworth will be glad to know that she began her bookkeeping work again February 1. I reluctantly agreed to this fearing for her health. Keeping house, caring for two babies and entertaining company almost continually is enough for one woman, but as we were behind with our work and without funds with which to hire more help she felt the need of undertaking the job.

H. G. Barnett, Vandervoort, Ark.—Held meeting here two years ago and baptized eleven; last summer baptized sixteen and two restored. At close of last meeting made up $500 in a few minutes to build a house. We now have $600. Sister Garrett and son gave a lot and $100. I was called on to word the deed and I sure put a clause in it against Sunday school and women teachers.

L. P. Downey, Mountain View, Ark.—I am in sympathy with your work. The congregation here have a house located on West Main street, one block west of court square; meet each Lord's day; teaching done by reading some Bible subject and commented on by male members, then a brother takes charge of the communion service, using only one cup to serve the wine, contribute and have a song.

Any brethren passing this way are invited to stop and worship with us.

J. A. Bradberry, 706 N. W. Sixth street, Sweetwater, Texas—Those who have asked me, and those who desire my services for meetings for 1926 will please write me so that we may arrange the time. Am willing, anxious and ready to go anywhere the gospel is needed.

Reports

J. M. Anderson, Box 591, Alamogordo, New Mexico—I want to thank each of you for the aid to me in time of need. Am returning all funds sent, as I am working every day at the planing mill. Being an old lumberman the foremen all knew of me and gave me one of the best paying jobs on the works. There are none of them members of any church but as I have taught many times, be kind to a man when he is down, just lend him a hand and help him to stand. I am afraid that some of us fail to do so. Read Matt. 25. Held me to thank God for all blessings.

Jas. Douglass Phillips, 140 S. Adello street, Ottumwa, Iowa—Since last report held short meeting at Waco, Texas, from there to Edgewood, heard the Whitten-Black debate on the Sunday school question. Brother Whitten did a good job. From there to Japton, Ark., then to Lebanon, Mo. They are much stronger in membership and activity than when I was there two years ago. From there to Henderson, Ark., a good little church; true to the Book, from there to Sand Springs, Okla., fine brethren. Then to Seminole, Okla, and to Kansas City, Mo., from there I came to Ottumwa, Iowa; landed here Lord's day January 3. Brother John A. Gray began meeting that night continuing over the next Sunday and till Wednesday of that week. I continued the meeting over the next Lord's day; one addition. We expect to do some mission work.

Gunter College

Those who gave attention to the article concerning Gunter College in February 1, issue of The Way noted that the school has been accredited. Parents having children they expect to send away from home to some school should be especially interested in considering Gunter College because of its many advantages.

Many are not well acquainted with the work of Gunter College, and do not understand the opportunities of this school.

In order that the brotherhood may come to a more thorough understanding of Gunter College and may see some of the great work that this school has done, and is doing, it is thought advisable to publish some articles in The Way setting forth some of the excellent features of the school.

Gunter College is now in condition to aid boys and girls in many ways that most parents are wholly unaware of. If you are interested in sending your boys and girls to a place where they will have the most wholesome atmosphere acquaint yourself with the Gunter College.

Gunter, Texas.

ROY E. HAZELTON.

Cullings and Comments

By H. C. Harper

"As to the quarreling over the 'individual communion cups,' that is puerile, for all dispute would end when once it were admitted that the phrase 'the cup' signifies what is drunk at the Lord's Supper: "And he received a cup, and when he had given thanks, he said, Take this (cup), and divide it among yourselves.' (Luke 22:17). What was divided? The wine or fruit of the vine. But Jesus told them to divide 'the cup.' This they did when they divided the wine among themselves. Therefore the expression, 'the cup,' signifies, not the vessel or container, but the contents of the vessel. Now think of brethren making as a law for the disciples, the idea that one vessel is always to be used because of the expression, 'a cup.' "—E. C. Fuqua, Pasadena, California, 1924, in his tract pleading for Unity.

But we do not admit the brother's contention here: he is wrong in what he says—either because he knows no better or because he is trying to uphold an unscriptural practice by deception. And that a man of his ability can be ignorant on this mater seems quite unreasonable. So it seems that he has let his desire to uphold what he can not defend by the truth, push him into falsehood. This is the road often traveled by those brethren who tried to sustain the use of instrumental music in the church.

In the first place, the passage of scripture quoted by the brother does not pertain to the Lord's supper, as any one can see who has sense enough to read plain English. When the scripture pertains to the Lord's supper, we read: "And he took the wine-cup and gave thanks and gave it to them, saying, 'You must all drink from it." (Matt. 26:27, 28). This is the translation by "Edgar J. Goodspeed, professor of Biblical and Patriotic Greek, the University of Chicago." And it is too plain for even a dunce to miss the truth.

Now, in the face of this, just think of brethren's making a law for disciples of Christ, imposing the "individual cups" upon them! ! !

The brother mentions the alienations and the divisions over the "Sunday school," the "Bible college," the "individual cups," the "musical instrument," but he seems to have overlooked the "pastor system.

Like the preachers of the Christian church, when they started digression, he seems to have settled himself on a downy nest and does not wish to be disturbed by "fussing over these little things," chiefly, it seems, because the more agitation that is made the more the disciples quit the old nest—and the less my salary will be." An old song!

Why do not those disciples that wish these things go directly to the "Christian church," where they can have them to the full, and not drag them into the churches of Christ? Yes, why? Evidently, they would rather have these things as humanisms than the unity for which Christ prayed.

The brother says: "If anything we hold, is not essential to the salvation of all men, let us scrupulously hold such ideas strictly to ourselves as private opinions."

Ah, yes; but they are foisted upon the churches and seem to be cherished more by some than the commandments of God. Which one of these innovations mentioned above is "essential to the salvation of all men?" Just speak out now, and plainly tell us. Which one is of more value to the church than the Unity for which the Son of God prayed? Get up and defend these things now if you hold that they are essential to salvation. If you have not the backbone to do this, you should have the goodness to drop them for the sake of Unity.

The brother says: "You are either for or you are against division."

True; and he is standing for division, because he upholds those things that are not essential to salvation—things that are causing division. Now let him clear his skirts if he can. To cause division is a sin.

"I started them to studying the Bible in classes on Sunday morning." —Earnest C. Love, The Pacific Christian, August 1, 1924.

And did you start them to using the organ in their singing, too? Why not? There is as much Bible authority for one as for the other. You can produce absolutely none—for your practice, neither can the organ advocate produce any. You have started this church on the road to digression—perhaps, their first digression "beyond the things which are written." (1 Cor. 4:6). The next thing, perhaps, they will have, is the "rooms for classes to prevent so much confusion." And the dear Lord will have to stand the confusion until they can get the class rooms, it seems.

And the next digression, perhaps, will be the "women teachers in the church." Why, of course, unless you make your Sunday school "an institution separate and apart from the church," as McGary, an editor of the Gospel Guide, does. (See his pamphlet on the Sunday school).

You well know that the Sunday school wedge is dividing the church all over this country; and this is your "endeavor" to keep the unity of the Spirit, is it? Where do you expect to spend eternity? Beware!

"The extremists or specializers that have shown themselves among the churches of the New Testament are made up of persons that have refused to take the truth and the whole truth and nothing but the truth concerning the questions with reference to which they have specialized."—Daniel Sommer, Review of August 19, 1924.

It is not often that a man will throw at his own house, but Brother Sommer has done so. He can not support his contention that one who was baptized "because he has been saved" has in so doing obeyed a command of the gospel by bringing to bear on the question "the truth and the whole truth and nothing but the truth," hence he has "specialized" in the case until he has become an "extremist," going "beyond that which is written." (1 Cor. 4:6). And how will he answer the judge "in that day?"

West Virginia Notes

The Sunday school "Bible study" preachers here in the east remind me of my watch, viz, it stopped and I picked it with a pin and it ran. When these eastern elders and preachers are "picked" a little they run too.

The only time and place some preachers will talk is in the pulpit, or in the Christian Leader (?), where there is no chance for a rejoinder.

Thad Hutson said, "Some disciples want to live like the nations around them. They will adopt innovations and hunt up the Scriptures later." Who is more guilty than he? Classes, women teachers, separate collections, etc, etc.

Just because a woman is the wife of the pastor will not permit her to violate 1 Cor. 14:34. I Tim. 2:11, 12.

Again Pastor Hutson says, "Some say if you do not ride on my bicycle, I will withdraw from you." I wonder if he has forgotten that unscrupulous attack he, Ira C. Moore and Fred Rowe made on more than two hundred brother preachers? Why did they resort to such an abject principle? Because we would not ride their bicycle! Again, I ask, who is more guilty than Thad?

It would be well for some people to study well the lesson of the beam and mote.

Hutson said, "The young people's class has thirty-eight pupils and Sister Hutson wants, at least, two more * * *" Sister Hutson, the pastor's wife, is the teacher.

Just think of thirty-eight in one class, and want more. Some congregations with a smaller membership than that divide the congregation into classes, because, they say, they can not teach so many in one class. "Consistency thou art a jewel."

Thad said, "Some people call preachers, like me, a crank. No use to call me a crank; you can turn a crank!"

The Book does not say "Thou shalt not have instrumental music," but it does say, "I suffer not a woman to teach * * *"

J. E. McVEY.

Phillips-McKee Debate

James Douglas Phillips and John W. McKee, pastor of the Davis Street Christian Church, Ottumwa, Iowa, will discuss the main points of differences between the Finley and Adello Street Church of Christ and the above mentioned Christian Church, beginning about April 15, 1926.

The following questions, and probably others, will be discussed: Instrumental music in the worship; societies, such as the Missionary Society, Christian Endeavor Society; and the Sunday school.

As McKee says the Sunday school is not a separate organization, the class and women teacher question will be discussed.

We feel sure that the debate will result in good. Brother McKee is a gentleman and we believe a conscientious man, but like others who have departed from the faith, will not be able to sustain his position. Brother Phillips is fully prepared to meet him.

Ottumwa, Iowa, 140 Adello St.
ALBERT LaREW.

A Telegram

"Collect; Texarkana, Ark.,
Jan. 31, 1926.
"R F. Duckworth:
"2109 Second Ave., Dallas, Texas.
"Please have the brethren wire me fifteen dollars immediately; have been robbed."

.H. H. STANSBURY

The foregoing is the second telegram of its kind that we have received from Brother Stansbury. We did not respond to either. I do not know Brother Stansbury personally, but I could not afford to respond to such a telegram if I did know him. I would not expect Brother Conner to respond to such a telegram if he should receive one with my name signed to it from a place to which he knew I had gone.

I do not appreciate the privilege of paying for such telegrams sent me "collect."

R. F. DUCKWORTH.

Innovation Opposed

I notice, in The Apostolic Way, you are desiring the names of all preachers who are opposed to the class system. I wish to state that I, L. J. Bailey, am opposed to it in every detail, and am willing to put forth every effort to defeat old Babylon as soon as possible.

We, the faithful few, wish to state that all loyal brethren passing through Greenville, S. C., can get in touch with the church through the writer at Box 1296. Be sure and stop over when passing through; we need you and you need us.

The Apostolic Way is the soundest paper I have ever seen, as it thoroughly exposes error, and in every instance points to truth and right, so far as I have been able to see. If only we could get the people to see that the gospel is sufficient for our way bill from earth to heaven.

Let us have your prayers in our efforts for the Master.

L. J. BAILEY.
Greenville, S. C., Box 1296.

THE CHRISTIAN AND ANCIENT ROME

(Continued from page 4)

Christians in paying taxes to Caesar should consider what use he would make of the money. Again, much of this revenue, as in the case today, was used to enforce unjust laws, to execute innocent people convicted of crime, etc.

The truth is that God has left to the world the administration of civil laws, and He has likewise made it the duty of Christians to uphold the civil power by paying taxes, by submitting to authority, by praying for rulers, and by living blameless lives. If Caesar's officials crucify the Lord and thousands of His saints, if Caesar's legions wage merciless wars upon the helpless, the Christian must do his duty just the same. To refuse to pay war taxes because war is wrong is to rebel against civil government, and, in effect, to set up another civil power.

More on this point in my next article.

N. L. CLARK.

"Individual Communion Cups"

I understand you favor the single communion cup, which view I have heretofore also favored. Recently I have had my attention called to a man who has contracted a venereal disease, which is highly contagious and probably incurable. He does not offer his hand to any, and as far as possible he does not impose himself on any one, so as to endanger them. Since contracting said disease he has obeyed the gospel and is now a member of the Church of Christ. Question—Should such a one have a private cup for communion? 2. If such a one have a private cup, would not the individual communion cup be safer and equally lawful on all occasions?

A. J. CAGE.

We are glad to have the above question. It gives us an opportunity to call the attention of brethren to a very simple way of dealing with the point raised in this question.

If the brother can see the advisability of not shaking hands with folks, can he not see the advisability of waiting until all others have communed and then partake of the cup? Since the brother does not shake hands with folks lest he impart his disease to others this might seem to be an argument in favor of the "individual loaf," so that he would not have to touch that part taken by others. There is always a way to obey the Lord without substituting something human for the divine.

Now in reference to dividing the church into classes for Bible study, we read in 1 Cor. 14:31 that ye may all prophesy one by one. We reason from this Scripture, and the connecting ones, that the apostles were here laying down a rule of heaven that should guide the Church of Christ in its perfect state, under its perfect rule, when inspiration through the apostles ceased to teach. Which position I have conscientiously believed, and do yet believe. But now the same apostle with the same authority and in the same epistle to the same people, found recorded in the 16th chapter and 20th verse, "Greet ye one another with a holy kiss."

Is not this a divine rule as much as chapter 14, verse 31, and should we not be just as strongly in favor of carrying it out without a deviation as we should 1 Cor. 14:31? If not, why not?

Is there any rule by which we may be justified in appearing as a stickler for one commandment, or portion of God's Word, and try to reason away another.

A. J. CAGE.

No, there is no rule for magnifying one command of the Lord to the neglect of another. And judging from the divorce court records, and from the number of separations of men and their wives there are entirely too many kisses that are not holy. When the apostle said, "Greet each other with a holy kiss," he certainly implied that the unholy kiss should be left off. For a kiss to be a holy kiss it would have to come from the heart of both parties without any feeling of passion or unholy desire, and such a greeting surely is in order. "All the brethren greet you." The "brethren" who were greeting "you" were not in the assembly with the "you," so the greeting has reference to a Christian salutation and not a church ordinance. "Greet ye one another," is an individual act one toward another, but again let me say it must be "a holy kiss" to meet the apostle's injunction.

Names and Addresses of Preachers

We give below a list of names and addresses of preachers not given in the Year Book published in January, 1925.

Persons having the 1925 Year Book should place this list of preachers in it, as we will not publish another Year Book before the first of next year. We have heard of a number of other preachers taking their stand with us in our opposition to the dividing of an assembly into classes for the purpose of teaching the Bible, but they have not furnished us with a statement to that effect. We wish that every reader would help get the sound preachers to give us authority to put their names on our preachers' list. Persons ordering Year Books will find this list attached as an

Appendix

J. M. Brandon, Rt. 2, Box 19, Chandler, Texas.

T. E. Bales, 2, Box 40, Banner, Oklahoma.

L. J. Bailey, Box 1296, Greenville, S. Carolina.

W. E. Carlton, Lometa, Texas.

P. A. McCracken, Alfalfa, Okla.

E. McElya, Box 1, Munday, Texas.

A. W. Fenter, Rt A., Jacksboro, Texas.

J. H. Howard, Bakersville, Mo.

G. W. Knight, Rhome, Texas.

Jas. R. Stewart, Gen. Del., Wichita Falls, Texas.

J. H. Smart, Rt. 1, Rago, Kans.

N. O. White, Rt. 1, Mena, Ark.

S. W. York, Rt. 1, Box 15, Renfrow, Oklahoma.

W. H. Doss, Wirt, Okla.

A. P. Ledbetter, Box 432, Dustin, Oklahoma.

F. C. Cullum, Judsonia, Ark.

I. G. Williams, Box 1025, Charleston, W. Virginia.

A. V. Smith, Fox, Oklahoma.

"Be Ye Separate"

My object in writing this, as well as at all other times, is to try to balance the wheel by bringing out the neglected points in the Christian life.

I am afraid that too often we pay so much attention to the argumentative side of Christianity until we lose sight of the real living of it.

To my mind if all the members of the Church of Christ would get to their places and stay there, the outside world would not be hard to convert. Many Christians have never been taught the passage of Scripture which says, "Come out from among them, and be ye separate, and touch not the unclean thing and I will receive you." 2 Cor. 6:17.

In olden times we read that the army of the Lord stood on one mountain and the enemies stood on another mountain and "there was a valley between them." 1 Sam. 17. They met in the valley only to fight.

But now, it seems that with many Christians the fight has ceased and there is no longer a "valley between them" and the world.

I shall not have room in this article to notice worldly affairs, only from a standpoint of churches and church work. I might in another article, soon, notice some of the "pleasures of this world" that the Christian should not engage in.

The Church of Christ is either right or it is wrong; of course, every member of it says it is right—which is correct. But if it is right, denominationalism is wrong. Then, if the denominations are wrong, how much dealing should we have with them in their church work? I am giving this for the benefit of the young, and unlearned members of the Church of Christ; so will make it plainer still. What I mean by denominations, is, churches other than the Church of Christ. What I mean by saying they are wrong, is, that they are not the true church for which Jesus shed his blood, and hence no salvation in them. They hold to some good principles, and are made up mainly of good honest people; but they are deceived. Now the question is, how should we, as members of the Church of Christ act toward them?

Some argue that in order for us to convert them we must attend their meetings, take part in their singing and other activities, and that this will enduce them to come to our meetings and thus give us a chance to convert them.

Now that looks very well at first glance but the longer we look at it the worse it looks. That same rule of reasoning would make me go to the dances and dance with those who dance in order to get the dancers to come out to preaching; it would also make me get drunk with the drunkard in order to get him to come out to preaching. No, we do not go to the dances, nor do we get drunk, and yet those who dance and those who drink come out to our meetings and we convert them and they make good Christians. What causes them to come? It is because we treat them right, are kind and friendly toward them, and let them understand plainly that we believe they are wrong and we are right. This causes them to stop and consider.

But, if I should go to their dance and take part with them, they would say, "He is with us; he is not a Christian." Even so, when you attend the sectarian churches and take part with them, they feel that they are just about to convert you. Whereas, if you would stay and work where you belong, you would stand a chance to win some of them to Christ. We must always be kind and friendly toward them, but at the same time let them know that we firmly believe that we are right and they are wrong.

Now say, for instance, that a member of the Methodist or Baptist church is attending the meetings at the Church of Christ, taking part and giving their influence in that direction, you know that you say, "If so and so does not quit coming with us they are sure to obey the gospel." Now, just walk around on the other side and take a look at yourself attending their meetings, taking part with them and in that way giving your influence to them, and they are thinking and saying the same thing about you. That does not look to me much like converting them to Christ; but it does look like a compromise of God's Word, which God will in no wise sanction. I have noticed, too, that in nine cases out of ten, brethren or sisters who attend and work with the denominations will go to more trouble, wade deeper mud, talk more and work harder to take in their meetings than they will those of their own.

I am persuaded, also, that we would be much more justified in working with the denominations than we would in working with the Sunday school brethren, who are doing all in their power to crush the true Churches of Christ. As for me, I will not be found in the meetings of either one, for God has said, (Amos 3:3) "Can two walk together except they be agreed?"

I do not agree with the denominations, nor the Sunday school folks and so can not work with them. Again, He says in Col 2:20-23, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using); after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh." Of course, we must agree that without the "commandments and doctrines of men" a sectarian church, or a Sunday school congregation could never exist; so, they are among the things not to be touched, tasted nor handled.

We, also, learn from this passage that when we touch, taste or handle these things, we "neglect the body" (the church) and it is true, indeed. If Christians would take the time, energy and money they spend on these other things, and put them into the building up of the Church of Christ, they would soon see a big difference in the church and, also, themselves.

At last comes the plea, "Well, the sound congregation is small, mostly poor folks and some are ragged, and, well—I like to be with the crowd sometimes." Well, brother, sister, I would rather have been in the ark with the eight souls and the polecats and o'possums than to have been on the outside with "the crowd."

May the Lord help us, as His children to realize that He is still saying (2 Cor. 6:17). "Come out from among them, and be ye separate, and touch not the unclean thing and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters," is the prayer of your humble servant."

Eden, Texas.

HOMER A. GAY.

We Receive Many Similar

I can hardly get along without my paper.

J. L. BOUTWELL, La.

Enclosed is $1.50. Please send me The Way for 1926. I can not afford to miss a single issue.

J. C. BRYANT, Texas.

I think The Apostolic Way is the only paper in the brotherhood that stands square against all innovations. I wish you success in every good work.

J. C. OSTERLOH, Okla.

After reading one of your papers, The Apostolic Way, I fell so in love with it that I am sending you $1.50, subscription price for one year.

W. G. PETERS, Calif.

Please change my address from 1450 Downey Road, to 1450 Hazard street, so I will not miss a single copy of your good paper. May God bless you whose hearts are true in your labors. May you always remember Romans 3:4 in your paper.

V. H. BUMGARDNER, Calif.

I sure appreciate The Apostolic Way. You are doing a good work.

J. W. BYARS, Texas.

The 15th issue of The Apostolic Way was the best I have ever read. That one I assure you was worth the subscription price of one year. I received the paper late in the afternoon and wife and myself read every word in it before we retired and only wish that every so-called Christian in the world could have done likewise, for it was full to the brim. I sent the paper to my mother-in-law and asked her to read every word of it.

Bro. Duckworth I am at a loss to know what to do. I am tied hand and foot commonly speaking. I am in such a needy field, and can not do anything.

May the Lord bless you and the entire staff of the good old Way, is the earnest prayer of your brother in the one faith.

J. D. TIPTON, Texas.

Dear Brother Duckworth:

Here are two new subscriptions to The Way. I wish it were two hundred, but wishes do not pay expenses. Success to the Way.

GEO. M. McFADDEN, Ark.

Dear Brother Duckworth:

Enclosed you will find $2 to renew my subscription to The Apostolic Way.

The Way is improving every issue. It is manifesting more and more the spirit of our Lord and Master. I feel sure that it will be an instrument in the Master's hands of turning many souls to the truth, from man's ways to God's way.

Brother C. D. Moore is with us now; a grand old man. He is doing all he can for The Apostolic Way.

Yours in the faith,

T. W. BARNETT, Santos, Fla.

Dear Brother Duckworth:

Brother J. B. Whitley and myself decided to send you a check for $11; $6 for four subscriptions to The Apostolic Way and $5 for your own personal use.

If any of the preaching brethren are up this way during the summer we would be glad to have them stop over and preach a few sermons for us, and hold an all-day meeting over Sunday. If they will let me know when they will be here we will give notice of the meeting. H. STOCKER.

Peck, Kansas, Box 122.

Passed On

Brother M. D. Scoggins passed away at 2:30 a. m. Tuesday, January 12, 1926. He was 75 years of age, and had been a faithful minister of the gospel for 35 years. His whole mission in life, after reading himself out of the Presbyterian Church into the Lord's family, was to convict and to convert the world to Christ.

Brother Scoggins was in a great measure like Paul, received practically no remuneration for preaching the gospel, but his hire has been souls for the Lord.

Brother Scoggins came to Amarillo about five years ago, and finding the brethren at Tenth and Fillmore digressive with Sunday school, multiple cups, pastor system, etc., he could not worship with them, meeting my father on the street and learning there were several brethren dissatisfied with the digression, he visited the writer's residence, and Brother Scoggins, Brother Daniel, Brother Billingsley and two sisters started the congregation of the Lord's assembly, and he worked a faithful untiring soldier until his departure. Always present on Lord's day to encourage with fine talks, and teach the rest of the members the capacity of always being able to carry on the worship in his absence.

It is truthfully said that he actually met, shook hands and talked to more people daily and always about the Bible than any man in Amarillo.

The next Lord's day after his death when we asembled at the county court house, our meeting place, there were more brethren and sisters crying than at any public place I ever attended on account of the vacancy of the brother we loved and cherished.

He has fought the good fight, he has won the prize, henceforth there is laid up in heaven a crown for him. May the Lord bless his bereaved ones, and heal the wound in our little church at Amarillo is our prayer.

H. A. DANIEL.

Think, Brethren

Having the privilege of visiting Brother Duckworth, January 4, and preaching a week while at Dallas, enjoying the hospitality and edification of the good brethren who worship at Fitzhugh avenue; giving me the opportunity of being in the office of The Apostolic Way most every day while there; seeing the load and continuous nervous strain that Brother and Sister Duckworth are carrying, I said to myself they can not continue to hold up under such a strain; they will break down; having to deal with both friends end enemies, depending on the free will offerings of friends to the work they are doing for their living expenses (enemies would rejoice to see the work cease).

Regular remuneration is seldom enough to pay what has to be paid. Says one, "If that be true how does he get by?" Just like I, continue to preach. We have a few brethren who love the cause we are laboring for better than this present world who never forget us, they come to our rescue. Then we remember the Lord said, "I will never leave thee nor forsake thee." So we thank God; take courage and continue the work.

But many say, "Why doesn't Brother Duckworth go and preach every Sunday? There are many congregations that would be glad to have him and would help support him." Yes, he could do that and it would be good for his health, and would help the circulation of the paper, but with the present support not enough to hire more help, and having more work than the present office force can do, and his energies loaded beyond limit trying to deal with enemies so as to not hurt the cause we love so well, and if possible make friends out of them; having to deal with brethren who claim to be friends of the paper (who want to cross swords) in a way they are not offended and the cause of Christ is not hurt. He can not go to the field without neglecting the interest of the paper. When you, my brethren, are at rest he is walking the floor, perhaps nursing the baby, while Sister Duckworth reads to him, or wide awake when you are asleep, or in mental strain trying to deal with things the best way within the limits of his finances. If brethren, who are able, would open their hearts and increase the monthly remuneration to Brother Duckworth we could reach thousands where we are only reaching hundreds.

J. W. KELLY.

Thanks, Brother Kelly; I wish the friends of the paper could visit the office every day for a week and see what we are doing and what we are doing it with. Reading Brother Conner's statement on third page of The Apostolic Way for January 15, some will perhaps ask, "Brother Duckworth, how did you reach these results with the means at hand?" My answer is, hard work, long hours, strict economy, and doing without. Many times we have spent every penny; sometimes drew a check for the last dollar for which we had credit in the bank, then learn that the checks somebody had sent us had returned to the bank unpaid, so when our check reached the bank it was unpaid, and we had to scramble to meet it. Sometimes we address two or three thousand envelopes for important letters, not having money enough for one fourth the necessary postage and find difficulty in arranging for these stamps. Sometimes our printers advise us they are badly in need of a hundred dollars or more of the amount we owe them; having less than half the amount on hands; something has to be done.

I could go on telling of the things that call for my time and energy, but what is the use? If the paper was sufficiently financed to relieve me of such troubles, and to enable me to keep help enough in the office, I could get out more.

If I were to remain out of the office every day for a year and give one day to a place we would hardly make a visible dent in the field (thirty-four states) of the paper's circulation. I want to go, I can hardly stay in the office, but believe that I owe it to the readers and supporters of the paper to remain on the job under present conditions. Every time I can get away, without injuring the cause more by uncared for office work than my visit would benefit, I will go. If I consulted my personal preference I would spend my energy in speeches instead of behind a desk.

No, I am not complaining; not discouraged, but Brother Kelly's article opened the way for me to say a few things that I would like for all our readers to understand. While I live the only material possessions I need are such as will enable me to accomplish more in the kingdom of the Master, and when I am gone I do not want to leave treasures behind me. I do not understand how a Christian can die in peace of mind or soul when leaving thousands of dollars behind him that he could have spent in the Master's cause. Ah! the emptiness of the glitter and glare of this old world and its material substances, compared with the grand, glorious and heavenly home promised to the faithful of God. It is better to obey the injunction of the apostle, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

SOME DEBATES AND OTHER THINGS

I was called to Amarillo, Texas, to conduct the funeral of Brother M. D. Scoggins Friday, January 15. Brother Scoggins was born in 1850; had been a member of Christ's body thirty-five years. He leaves a wife, seven boys and two girls. I had only met Brother Scoggins one time. All who knew him said, "He was a Christian." That is the best thing that can be said for any one. Oh if when I am called to go those who know me best can say, "He was a Christian," what more need be said?

Preached at Tulia, Sunday, January 17, with one confession. That is the battle ground for the Stubblefield debate. Those favoring the classes boasted of having 85 per cent of the congregation (but didn't have that many) before the debate. Well it has been only a few weeks since the debate, and they do not have enough to carry on their classes, and have quit them entirely. Brother McCune, the leader of that side, said publicly, Sunday, January 17, he was not satisfied with Brother Stubblefield's efforts to defend them.

Had a pleasant discussion at Waco with Brother J. E. Norman, and Lee P. Mansfield, his moderator. Brother Norman is a pleasant fellow and if on the right side would be hard to handle, but, of course, no man can prove by the Bible what he was trying to prove. Many things of interest there which I will not relate here.

The Sunday school brethren at Floydada have decided to put up Brother Early Arceneaux to defend their practice, and the loyal brethren have invited me, so I guess the debate will be arranged for February sometime. I have had a letter also from Brother J. T. Whitt wanting to meet me on the subject at Lockney. That may probably be arranged also.

My meetings begin next month; time taken for most of the year, July, August and September for 1927 is promised. "Behold the harvest is white and the laborers are few." May God bless all the true and faithful.

Turkey, Texas. ALVA JOHNSON.

Divorce and Remarriage

"A certain man marries a wife and after two years she divorces him and marries another. The former husband also, after several years, marries again. He lives with his last companion for a good many years, and then he and his last wife obey the gospel and continue to live together.

"Question—Are they living in adultery?"

The answer to this question depends on whether or not God recognizes the marriages of sinners by the law of the Spirit. We must bear in mind that the law of Christ is given to the Christians and does not have dominion over the alien. He is dead in sin—dead to the law of God, and as the law does not have dominion over a dead man it follows that the law of God does not have dominion over him, hence, he is free to marry whom he will so far as the law of God is concerned. This being true it could not be wrong for him (the man who has divorced and married again before obeying the gospel) to continue to live with his last companion after having obeyed the gospel.

The words of Paul as recorded in 1 Cor. 7:12-15 prove this to be true. Paul says: "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away, and the woman that hath a husband that believeth not and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The only interpretation that we can logically place upon this scripture is that if it were not for the fact that the believing husband or wife sanctified the unbelieving wife or husband, they would not be regarded as being married under the law of God, because God does not recognize the marriages of sinners; therefore their children would be "unclean"—illegitimate; but as the believing sanctified the unbelieving they were recognized as being married under the law of God, hence their children were "holy," legitimate. Paul used the word "unclean" to mean illegitimate because a child born out of wedlock was considered as "unclean" under the law of Moses.

This does not teach, as some would have us believe, that every one except Christians who are married are living in adultery, because when sinners marry their marriage is sanctified by the civil government, and so far as God's law is concerned their marriage is not considered, because God's law does not sanctify their marriage, unless they become Christians. The civil law is their master, and it must say whether or not they are living in adultery. On the other hand, if the marriage of a Christian is not sanctified by the law of God he is living in adultery, hence, his children would be "unclean." This is what prompted Paul to state that the marriage of a Christian to an alien is sanctified through the Christian. He also said, "If the unbelieving depart let him depart, a brother or sister is not under bondage in such cases." Under bondage to what? The law of marriage that he had just given. "Let not the wife depart from the husband; but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Now if this law is not binding upon a brother or sister who is married to an unbeliever if the unbeliever desires to depart, it surely is not binding upon an alien sinner. This proves beyond a doubt that God does not recognize the marriage of aliens until they cease to be such by becoming subject to His law. This being true it follows that they do not have to put away a companion that they have married after having been divorced, when they become a Christian. The only restriction that is placed upon those who have divorced and remarried before becoming Christians is that they cannot serve as elders, but otherwise they have all the privileges of any other child of God.

For those who desire a more exhaustive discussion of this matter I suggest that you order my tract "Divorce and Re-Marriage," which can be had at twenty-five cents per copy.

Dallas, Texas, 523 E. Tenth.

D. L. SHELTON.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year | DALLAS, TEXAS, MARCH 1, 1926 | Vol. XII No. 12

Are You For Peace or For War?

Thousands of members of the Church of Christ have been caused to study the Christian's relationship to war, through our efforts, and there are tens of thousands we have not yet reached who will take their stand against it, if caused to study the question.

We can reach the honest hearted by private talks, public speeches, private letters and the printed page. Every member of the church in your community should be talked to again and again. If they have sent in their names they should be urged to see and talk to others; if they have not sent us their names, talk with them and secure their names if possible. We furnish blanks for convenience in listing names. Urge every preacher you meet to speak on the subject.

We are beginning to attract the attention of other religious publications and they are giving space to the agitation. We can not afford to lessen our efforts, but should increase them.

A careful reading of this folder will show some of the results, as well as some of the purposes, of our present activity in an effort to arouse the brotherhood.

Millions are being spent to keep alive the spirit of war, while the church spends a mere pittance for that peace taught by our Lord. Only a few who stand with us on the question have thought of sending us a contribution with which to push the work.

We are asking you to read this folder carefully, then do what the last article suggests. We are expecting to hear from you promptly.

R. O. CONNER.

The Christian and Carnal Warfare

Last July I addressed a brief questionnaire to more than two thousand preachers of the Church of Christ. In this inquiry I asked for brief, pointed, and clear-cut answers to five questions. I was anxious to know what the church believes on the duty of a Christian toward carnal warfare. I also wanted to arouse interest in the subject, hoping thereby to bring before the world a settled and united expression concerning the matter, that would properly represent the attitude of at least a majority of the church. I was not trying to entrap anybody, as one or two in their answers seemed to think, nor was I designing to formulate a creed. I was rather seeking the expression of the creed, or belief, of the preachers, thinking this would be a fair index of the views of the brethren at large.

I am at last writing a report of the results of my investigation. I am not satisfied with the number of answers received, but I shall not wait longer to hear from others. Later I shall be glad to add to the numbers herein given if enough additional answers come in to warrant it. In the following summary of replies to my inquiry, I am omitting answers to my second question. This question calls for reasons for favoring or opposing a Christian's taking life in war. Since answers to this question constitute arguments pro and con on the subject, I shall give them at greater length in succeeding articles. It is now my purpose to write a series of articles on this subject. While, for myself, I have reached very definite conclusions, I shall give the reader as fully as I can the views and arguments of those who disagree with me. I shall then try to discover the true basis of differences among us on the question, with the hope of getting most of my readers to see the truth of the matter.

My questions have been answered by four hundred and fifty preachers. About three hundred letters were returned undelivered. Of replies received, five came from Canada, two from Scotland, and three from England. The remaining four hundred and forty represented thirty-two States in our country. The largest numbers were as follows: Texas 143; Tennessee 50; Oklahoma 45; Arkansas 33; California 22; Kentucky 19; Alabama 15; Indiana and Missouri each 13. About 20 came from Illinois, Pennsylvania, Ohio and New York.

The first question was "Do you believe that a Christian can Scripturally take human life in war?" To this question, 24 answered "Yes"; 5 were doubtful; 421 answered "No."

My second question was: "Give reasons for your answer to first question." As stated, above, this question will receive attention later.

The third question was: "Have you evidence that Christians of the first three centuries after Christ took active part in carnal warfare?" To this question most of the writers said either "No" or "I am uninformed." A few gave valuable references to works of historians. These I shall use in later articles. Several writers called attention to the teachings of Jesus in Matt. 24 and Luke 21, to the effect that true followers of Christ were to flee rather than fight when armies should encompass Jerusalem. This as an argument will receive attention later.

My fourth question was: "What appears to be the attitude of brethren of your acquaintance toward this subject." Answers to this question were very interesting and varied as follows: "All oppose a Christian's taking life in war," 160 reports; "Majority oppose," 107; "True disciples oppose," 23; "Divided," 67; "Indifferent," 22; "Untaught," 9; "Favor killing if government calls," 10; "Majority favor," 17; "Favor defensive war only," 5; "Oppose war in time of peace but change in war time," 11; "Writer uncertain," 10.

The fifth question was: "Do you ever speak in public on this subject? If so, in what way and to what extent?" To this question 236 said "Yes." Fifty others said "Yes, often" or "Yes, on every proper occasion." Thirty-three others said they spoke occasionally on the subject, while 44 said, "Only in a general way," or "Seldom." Fifty said, "No." About 10 said they had not, but were preparing to do so. The rest either answered very indefinitely or not at all. Ten writers said they lectured on the subject during the war. Much of the teaching done by all the brethren appears to have been done either privately or in some indirect way.

One feature of the response to my inquiry was particularly gratifying. That is, the fact that so many wellknown men among us, teachers, editors, widely-known evangelists, and others responded to my call. I have also received some well-written essays, pamphlets, or books that I am reading with much interest. In due time I shall give the reader the best of the arguments received on the question: "Do the Scriptures permit a Christian to take human life in war?"

N. L. CLARK.

Reasons For War Campaign

We are so anxious that all understand our opposition to Christians taking part in carnal war that we here reiterate some of the reasons for this campaign.

The church has always opposed Christians taking part in carnal war when aroused on the question, but for several decades the public utterance or lack of stating its position has been such that the impression left on the public mind is that the church has no well defined views on the subject. This we propose to overcome by letters, printed matter and public speeches.

The question has been permitted to lie dormant until many of our own members do not understand the question or what course they should follow in case of war; hence, we want to arouse them to study of the subject.

In the World War the conscientious objector found the weight of the church so far as it effected the public mind opposed to him. In the next war we want him to have the benefit of, at least, a greater part of the church's influence. This we can obtain by registering our position with the Federal and State Governments.

The leading statesmen, newspaper and magazine editors are agitating, many of them urging steps to secure world peace. A number of religious and civic organizations are taking their stand for peace; some even denying that Christians should in any way encourage or take part in carnal wars.

We believe that the Church of Christ should take a stand that will call attention to the teachings of Jesus Christ concerning this subject, and thus help to impress all that He is the leader of this great question.

It is not our purpose to ask for legislation of any kind, either State or Federal. We do not need such legislation. Our purpose is to place the matter in such a way as to give our boys the protection afforded by the laws of the land. To do this we expect to put the church's position, the teaching of Christ, before Congress, the President and the War Department, and then before other Governments. We have had much experience in such work and this experience enables us to know what, and how, to do this work in the most effective way.

We shall not advocate or oppose any legislative movements that are being, or that may be made to secure peace. We are firmly of the opinion that advocating and voting for certain legislative measures are not a part of the church's function. The church is to teach, advocate and agitate the principles of Christ. And the Apostle Paul availed himself of the opportunity of teaching the principles of the gospel to the rulers on such questions, as circumstances provided him.

The agitation of peace in so many quarters gives us the opportunity to present the Word of God on this question, so we can with impressiveness present "love your enemies," "if your enemy hunger, feed him, if he thirst give him drink," "render not evil for evil" under conditions that will give these principles a power upon the mind of humanity never felt before, and at the same time advertise the fact that the Church of Christ believes in being governed by the truth, and the truth only as revealed by Jesus Christ and His apostles.

Shall we miss this opportunity? Thousands of brethren are saying no, with their efforts and their money, and the larger the number saying no, the stronger will be our efforts in this great fight.

If you have not already sent in your name, or had some one else send it in, do so at once. If you need blanks, write us for them. We expect to go on with the fight. Your assistance and cooperation is needed, and will be appreciated.

R. F. DUCKWORTH.

Let Us Learn War No More

I consider the propaganda that has been started by Brothers Duckworth and Conner to establish, beyond all doubt, the true attitude of the Church of Christ in regard to its members engaging in carnal warfare, is the most vital in its importance of any issue that now confronts us. Many of the readers of The Apostolic Way had sons or other loved ones engaged in the bloody and unchristian conflict which so lately convulsed the world. Do they wish to expose them again to the deadly dangers, and the unholy moral contamination to which they were exposed in that awful holocaust of murder? Many perished on the bloody fields of France, and very many more imbibed the deadly poison of the passions engendered there to their ruin. Preachers and editors, who knew the gospel, teaching to love our enemies; to render to no man evil for evil; to suffer wrong rather than to do a wrong, turned traitor to the Lord under the pressure of the popular, frenzied clamor of a nation gone mad with the war lust and are largely responsible for the shedding of the blood of Christians and their loved ones upon the battle fields of Europe. This cannot now be undone, but a similar catastrophe may be avoided if we act NOW before another conflict arises and some of the wisest minds predict that it is almost sure to come and that, perhaps, at no distant day. Are you going to help in this great work or not? It cannot be accomplished without the assistance of your financial aid. Will you refuse or will you delay? What is done should be done quickly and the confidence I have in the genuineness of my brethren's devotion to the principles of our Christ leads me to believe that they will assist and that promptly. Lay your check to Brother Duckworth on this paper, before you lay it down, and write on it all that you feel able to give and while deciding how much that may be, calculate how much a son's or brother's blood is worth to you. Put that check in the very next mail and let it go on its mission of "peace on earth, good will to men."

G. A. TROTT.

Address all communications to The Apostolic Way, 2109 Second Avenue, Dallas, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

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A Letter Reviewed

The following letter was sent to the office of The Apostolic Way some time ago for review, but press of other matters has delayed its appearance. Mrs. ————; In accordance with your wish, I will write you an article on the church and kingdom. Are they the same? I say no. The Church of Christ was established on the day of Pentecost; it could not be the kingdom of Christ, as he said in John 18:36, my kingdom is not of this world and the church is of the world. The church is the net cast into the sea that gathered of every kind (Matt. 13:47), and we know from the very start that the church did gather good and bad and the church was set up about 600 years too soon to agree with Dan. 2:44. The ten kingdoms were not set up till about the sixth century. Read Isa. 35, especially the eighth verse "and an highway shall be there and a way and it shall be called the WAY OF HOLINESS; the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools shall not err therein." Now we know that is not the church, nor that law has not been given yet and will not be till Christ comes again. "For there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob." (Rom. 11:25, 26). I don't see how anybody can try to make this scripture fulfilled as Israel was blinded because Christ didn't restore to them the kingdom. (Luke 1:32, 33; Dan. 2:44). Read all of Isa. 11 and tell me whether any of it has come to pass yet. I don't believe there is any way to remove the stumbling block out of the way of God's people Israel, but to teach them he will restore to them again the kingdom.

Isa. 57:14—Isa. 65; commence with the seventeenth verse at the close; this is not the old world we now live in and that Christ said was not his kingdom, but all things are made new when this time comes; Babylon has been destroyed; the wicked have all been killed; Satan has been bound; "there shall no more thence be an infant of days nor an old man that hath not fulfilled his days, for the child shall die an hundred years old but the sinner being an hundred years old shall be accursed—they shall not build and another inhabit." Now we know this prophecy has never been fulfilled. It would be good for you to read Joel 2, down to the 11th verse, also Rev. 19 will show you what it is going to cost to bring in the new heaven and the new earth; just remnant of the great army that comes up against Christ and his army will be slain with the sword that proceedeth out of his mouth. Now if I would give you all the scriptures that teach Christ reigning on his father David's throne it would make a great big book, even to Paul's charge to Timothy (2 Tim. 4:1.) "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick (or the living) and the dead at his appearing and his kingdom." That shows that Paul didn't know the kingdom of Christ had been established. Acts 2:30 Peter says God promised David he would raise up Christ to sit on his throne.

A. C. LUNSFORD.

Comment

The above letter gives some very erroneous impressions, by a skillful manipulation of various scriptures, mainly prophetic. It is not hard task to point out the sophistry of the position taken in it.

In the first place there is no getting around the plain statement of Paul and John that they, and others with them, were in the kingdom of Christ, (see Col. 1:13—Rev. 1:9). These two passages forever brand as false any assertion that the kingdom of Christ has not yet been established and assures us with equal certitude that any twisting of prophecy to maintain such a theory is a misinterpretation and a patent contradiction of plain utterances that cannot be misunderstood. The kingdom of Christ is of divine origin and not human; therefore he said: "My kingdom is not of this world." The Greek preposition used in this scripture is "ek, from or out of, which makes the passage perfectly plain and literally rendered would read "My kingdom is not from, or out of, this world."

But Mr. Lunsford says "The church is the net cast into the sea"; granted, but Jesus said it was the kingdom which was cast into the sea, so our good friend has merely succeeded in proving the identity of the church and kingdom, which he set out to disprove.

Daniel 2:44 is one of the favorite texts for the misrepresentation of materialists, but only by gross mishandling can it be made to save their purpose and we must not fail to bear in mind that if they were to succeed in making their point they would thereby prove that both Paul and John lied. Fortunately, however, the sophistry of their plea is easily exposed. The interpretation of Daniel's vision does not say that the kingdom of Christ would fall upon the feet of the image at the immediate time of its establishment. History shows that the destruction of the ten kingdoms has taken place, together with the remnants of all the preceding kingdoms which had been incorporated in them. If we were to concede, for the sake of argument that the kingdom of our Lord is to be set up at the end of the world, we would again prove the word of God to be false, for those kingdoms all passed out of existence years ago, and no vestige of them will be in existence when the Lord comes again. The highway spoken of by Isaiah refers to the mission of John the Baptists, and is so interpreted by Matthew who says "This is he that was spoken of by the prophet Esaias, saying, prepare ye the way of the Lord, make his path straight." The way of holiness—the gospel way—cannot be traveled by the unclean; those who travel that way must be cleansed by the blood of the lamb and must keep themselves clean. (2 Cor. 7:1; Eph. 5:26; Jas. 4:8), etc. Last but not least of these perversions is the misapplication of Paul's charge to Timothy; "I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." The Greek preposition here translated "at" is kata and is used with the accusative case, of which Robinson's lexicon says "of place where, i. e. of being at, in, within a place. Therefore it follows beyond a doubt that the judgment of Christ is to take place in his kingdom. This agrees with every statement in the Bible and we find it corroborated in Matt. 13:40, 41, where Jesus says "So shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Yes, then the bad fish will be cast out of the net—the kingdom—the church.

According to materialists, there will never be anything to offend nor any iniquitous persons in that mythical kingdom which they expect to be set up in the end of the world: they are skillful perverters, but cannot avoid the contradictions that mark the utterances of all perverters.

G. A. TROTT.

THE DALLAS DISCUSSION

We are pleased to announce to the brotherhood at large that arrangements have been completed for a discussion of the Sunday school question, between Brother J. N. Cowan of Robstown, Texas, and Brother J. T. Whitt of Abilene, Texas, to begin on the evening of April 6, and continue six nights.

The brethren who favor the dividing of an assembly into classes to teach the Bible have selected Brother Whitt to represent them, and the brethren who are opposed to said method have selected Brother Cowan to represent them. We expect a great discussion and extend a cordial invitation to brethren, everywhere, to attend.

C. A. STARK, 4923 Phillips Street, Telephone H-5626.
R. O. CONNER, 4815 East Grand Ave., Telephone H-0574.

"Weak-Kneed" Brethren

"Some of our brethren think that we should not debate with the antis but I had just as soon debate with them as any other sect; that is, as long as there are honest ones among them. They have advertised for one hundred debates and I would like to help hold at least ten of them in 1926. As to the places I do not care only I believe that some judgment should be used in selecting a place. For instance Lometa does not want a debate. It would be unwise for me to insist upon a debate there. I wonder if some of my brethren are weak-kneed. I wonder if you have listened to the 'blowing' and challenging through the Apostolic Way until you have let them run their 'bluff' and you have become scared. You have nothing whatever to be afraid of. They are an easy prey in the hands of any man that knows their tricks."

J. T. WHITT.

The foregoing in the Firm Foundation of February 23, 1926, is encouraging, and it will be fine if, in 1926, our Sunday school brethren at ten, or more, places will prove to Brother Whitt that they are not "weak-kneed" by calling on him to discuss the question in their community, and if they will show that they are not "weak-kneed" at enough other places to finish the one hundred debates.

We are hoping that Brother Whitt will not find his preaching brethren in

(Continued on page 7)

Hear Both Sides

My dearly beloved brother:

I received an answer from one of our letters. This answer was from E. E. Campbell, Hillsboro, Ohio. In part, I give you my answer to him:

"I will talk to you a little about the Christian Leader and The Apostolic Way * * * I know three editors of each paper, and the publishers of both. The Apostolic Way's staff is held in higher esteem by me, because I know them both, and have been with them both. As to Ira C. Moore, et al., being 'Christian Princes,' I will let you think as you please. I have known the Moore boys for more than twenty-five years.

"You say you do not want to be taught that it is wrong to study the Scriptures in the Lord's house, neither do I, but there is one thing I always hold in reserve, viz., the right to reject any and all methods of man, for sometimes they conflict with the written Word. I am an ardent believer in the study of the Scriptures. I have taught it and practiced it, but I have never taught the people to repudiate 1 Cor. 14:31, by having two or more teaching at the same time, nor have I dared to defy God in placing over the people, women teachers, when the Word of God says, 'I suffer not a woman to teach' * * * Here is where the difference comes in. I believe God's Word as much in one place as I do in another. I do not want to be taught it is wrong to study the Scriptures, and neither do I want to be taught it is right to repudiate the teaching of God, and try to set it aside by sophistry. The violating of these two Scriptures is what has brought the chaos in the church, but many of our big (?) preachers have been carried away with it, and have influenced many. I can not but think of what Paul said, 'They shall wax worse and worse, deceiving and being deceived.'

"I do not wish to destroy your love for any man, but I do want men to know the truth, and not to be blinded by deception. Your eugolium of E. C. Fuqua, is, to my mind, too great. If I never had met the man, but just read his report of the Cowan-Fuqua debate it would have been enough. I do not know but what he prepared that report before the debate began. I know him to be a renowned egotist. I would not believe a report of a debate in which he was a participant, any quicker than I would any sectarian preacher in the world. Fuqua is a smart fellow, and possesses rare ability, but knowing him as I do, and what I know of Cowan, I know his report can not be correct.

"If you will read the Apostolic Way and the Christian Leader too, you will get both sides, then you will be in a position to make a wise decision, but to have the report from one side one can not decide any better than a judge on the bench could decide the case with the evidence from just one side. When Cowan and Fuqua met in debate, there met two men with their characteristics exactly the opposite; one is humble, quiet and meek, and the other is repulsive, full of sarcasm and sophistry. Fuqua is an erudite, while Cowan is a man of ordinary learning, relative to secular education.

"The reason The Apostolic Way has a 'Straw Man' is because a real man will not meet the issue. To my knowledge The Apostolic Way has tried Ira C. Moore, F. L. Rowe and a host of others: tried to get them in an oral or written discussion, but they for some reason, better known to themselves, have not felt their way clear to debate."

J. E. McVEY.

BROTHER J. E. McVEY'S CONDITION

Brother McVey is very weak. Sister McVey writes me: "He is not allowed company." In a previous letter she wrote me that they were giving him a serum treatment. His dictor has to pay $100 a dose for the medicine." In her letter she stated the second dose was to be given not later than Monday, March 8. Sister McVey writes: "I could go to work at the place I worked before, but until Earl is better I will have to stay with and wait on him."

Brother McVey is dependent, for support and the expense of the medicine, upon those who know him, and a number of congregations that know of Brother McVey and the heroic fight he is making for life would be helping a brother, relieving some of the burden and giving balm to the aching heart of Sister McVey, by sending them a contribution.

Sister McVey writes that they "do not feel like asking for help through the paper, for we know what a struggle you are making and how hard it is for you," but I am publishing this statement that all may know of Brother McVey's condition, and all who will may help. It has been Brother McVey's continuous desire that the brotherhood petition the Father for his recovery, and they asked me to ask the brethren not to forget this petition. A few lines from readers of The Way would be a source of comfort and encouragement both to him and her (958 East D Street, Ontario, Cal.). Brethren scatter sunshine where you can. "Bear ye one another's burdens."

California

The trip to the golden state was a great one for me. On my way there, I stopped at El Paso, Texas, and saw some of the faithful ones there who are still meeting in the courthouse for worship. Then, I went on to Deming, New Mexico, and preached from Friday over Lord's Day, finishing a good meeting that had been in progress, conducted by Bro. Homer L. King. From there, in company with Brother King, we went to Montebello, Calif., arriving October 20, and began the debate with Brother Fuqua that night. This was one of the best staged debates I ever saw. The brethren had secured the auditorium of the new three hundred thousand dollar high school, paying $20 per night for the use of it, and the debate had been well advertised all over southern California. Bro. Fuqua had advertised the debate thoroughly among the Sunday school people and the daily papers carried announcement of "A Great Debate." The time arrived, the speakers were at their places on the stage, and everybody expecting something to happen. The brethren, who had utmost confidence in Bro. Fuqua, that he would defend their practice by the Bible, were there in full force, and when he announced that there was nothing in the Bible for or against his proposition, which defined their practice, and that he would not use the Bible in the debate, you can imagine the look of chagrin and defeat manifest on all their faces. Their champion had fallen flat, and the debate that was so well staged had lost all its charms for them. The strongest manifestation of their disappointment was in the fact that they had Fuqua to withdraw his statement that he would not use the Bible, and to say that the Bible did have something for his position, viz: Matt. 28:19. I will not give an account of the debate further as Bro. King has given a true account in a former issue of The Apostolic Way.

After the debate we preached at Montebello about ten days. The Montebello church is a good one, and their influence is being felt far and near. There is not a place in southern California but what has heard of the Montebello church. They are doing more charity work than any organization in their town, in addition to supporting the preaching of the gospel. The cause of primitive Christianity is gaining ground in that state. We now have loyal congregations in the following places:

Delano, Calif. with a membership of about forty. Brothers J. D. Stark and W. C. Baker live there.

San Bernardino, Calif. with a membership of ten. Brother Wm. D. Adkins is my correspondent there.

Bakersfield, Calif. has a loyal congregation, but I failed to get the number, or the names of leading members.

El Centro, Calif. with a membership of about thirty. Brothers T. E. Wright and Chas. H. Lechner live there. Bro. Wright's address is Imperial.

There are enough loyal members in all these congregations to support a man in that field, if they would all take hold of the work. The church at Montebello has almost strength enough to keep a man all of his time in establishing the cause in that part of the state.

I visited Somerton, Arizona, on my way back and preached three nights. This is the home of Bro. Chas. F. Reese. I was pleased to find a loyal congregation there, which is near the line of California. It was a pleasure to visit in the home of this loyal gospel preacher, and to hear him boldly contend for the faith. Next, I came farther east, stopping with the loyal brethren near Artesia, New Mexico, where Bro. T. F. Thomasson lives. We had a good meeting, baptizing several and the church greatly built up. Bro. Thomasson has done a great work in this field building up congregations in several places. He is truly a builder, and a preacher of the gospel of no little ability. He seems especially adapted to going to new places and starting congregations of the true type.

From Artesia, I went home to spend a short time with homefolks before leaving for some debates with the Materialists.

I expect to visit California again in the future and help to spread the borders of the kingdom of God in that part. I do not think I will be called back to debate the Sunday school question with Fuqua or Sommers. Sommers will not meet me there in an oral debate, and Fuqua's brethren will not risk their cause in his hands again.

J. N. COWAN.

A Mistake Corrected

In The Pacific Christian of January 4, 1926, a statement is made by Bro. Love that indicates some mistaken information. He says:

"Here is a remarkable thing. It seems that Bro. J. N. Cowan, with whom Bro. E. C. Fuqua, debated the class question, agrees with Bro. Fuqua on the cup question. Also Bro. N. L. Clark. The editorial staff of The Apostolic Way is divided over the cup question. There is some talk now of a debate to be published in The Apostolic Way and the P. C. on this question.

I want all to understand that so long as the present publisher is in charge of the publishing of The Apostolic Way, this paper will not endorse or become sponsor for any man in an attempt to defend the "individual communion cup." My understanding is that Bro. Cowan is opposed to the "individual cup." And Bro. Clark, in conversation with the publisher, has condemned severely the excuses offered by the "individual cup" advocates, and if I understand him he considers it unnecessary, wasteful, and its divisive influence sinful.

A Sherman Discussion

What Jim Straw affirms I deny being the only way to teach the Bible. I would like to meet any one and deny.

Wm. CANTRELL,
Sherman, Texas, 311 McGee St.

Jim Straw has not said that any one way was the only way to teach the Scriptures. Read the propositions printed, at the head of the "Straw Men" discussion, each issue. We are ready to discuss the question in Sherman. If Brother Cantrell can get the Sherman church to agree to attend the discussion we will put up a man for an eight session discussion there any time they are ready. Now Brother Cantrell get busy

Funds Received for January

Church at Eola, Texas	$ 7.50
Church at Ottumwa, Iowa	5.00
H. Keith, Clyde Sybly, M. H. Northcross, Ocala, Fla.	
Mrs. L. O. Birchfield, Rt 8, Greenville, Texas	1.00
Total	$19.50

E. GILLESPIE.

MISSION WORK, MISSION WORK

Dear Brother Conner:

I am deeply interested in a larger circulation of The Apostolic Way, and to accomplish such increase of circulation I suggest a special subscription fund. In order to get the matter clearly before the readers of the paper I make the following observations:

1. Let every reader, who really wants the paper to go to hundreds—possibly thousands—of honest people, who would not likely subscribe themselves, give as liberally as he consistently can to the fund.

2. I do not think it necessary to require any certain amount from any one; some might be able to give a hundred dollars, some more, and some not more than fifty cents, but whatever the amount it will help in sending the paper to persons not already subscribers.

3. I think that in each case, where possible, the paper should be sent to the same person for one year, and in no case for less than six months. People are not converted from error "over night," it takes time, and, for this reason, I suggest a longer subscription than three or four months.

4. Let all feel perfectly free to send names, to Brother Duckworth, to whom they want the paper sent. Some may not know a person who, they think, will read and appreciate the paper; yet they may well be able to give to the fund, and since they know that because of their giving the paper will be sent to some honest person, or persons, they will be glad to give. On the other hand some may not be able to give in this way, but may know one or more persons who would gladly read the paper.

I am starting this fund by paying for ten one year subscriptions, and I promise to give to the fund, at least, $10.00 a year for five years. I suggest that all the readers, who can, join me in this and let us give "The Apostolic Way" a larger circulation.

May I close by saying, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Jas. 5:19-20.

T. E. McBRIDE.

Such letters and suggestions as these stimulate and encourage us to go on with the mission work we are trying to do with the paper. If every reader of the paper would get the mission spirit that is here manifested by Brother McBride, and were willing to cooperate with us in our efforts to get the truth before the folks, who are being led off into error, it would not be long before our reformation of, "back to the Bible," would be felt in every community. The Church of Christ has been charged with being anti-missionary. I am ready to deny the charge. It is not true of the church as a whole. There may be a member occasionally who can pray for, "Me and my wife, son John and his wife, us four and no more," but they are isolated cases. Such selfish souls have no place in the kingdom of God; I mean no place in the kingdom has been prepared for them.

A brother or sister, who has studied the New Testament, and whose soul has not been kindled with the love that will carry the gospel to all those whom the Saviour prayed for, has not been converted, that is all. While the church, as a whole, may not be doing as much as it should in its efforts to reach those who are in error, I suggest that the fault is not that we have small souls, but because of the leadership in the local congregations. Our leaders are not pointing out to us the great possibilities and responsibilities that lie before us. They are not showing us the door that stands ajar; they are not telling us of the greatest opportunity, that has ever been offered to the people of God since the days of the apostles, is now offered to this generation. They are not showing us the great store house of the Lord, and telling us to go in and occupy in the name of Christ. Brother, if our leaders will not show us these things, let us sit down in the cool of the evening and think for ourselves. We could not burn the midnight oil to a better advantage, nay, even if the dawn should find us in our chair because of our deep meditation, our souls would be refreshed to meet the morning sun, and we could thank God for all the blessings that had been ours to enjoy, and resolve to do more in the Master's vineyard.

There are many ways in which we can have a part in preaching the gospel and placing the truth before those who are in error. We will have to choose for ourselves as to how we will do our part. We should choose the most effective way, or ways.

After making a careful study of the field, and conditions surrounding the same, I decided to place my feeble efforts in support of the gospel preacher and The Apostolic Way. I can not say just what has been accomplished by the preacher for lack of data, but much I am sure. I do know much that has been accomplished through the efforts of the paper.

I confidently believe the paper is having three times the influence through sample copies and personal letters we are sending out that it would have if we were content with sending the paper to regular subscribers only. The subscription price will take care of the expense of printing and mailing the paper to the subscribers, but it will not meet the expense of printing and mailing thousands of samples, and the writing and mailing of thousands of letters. This extra expense must be cared for by donations.

As stated on the third page of January 15, issue of The Apostolic Way, we sent out 64,238 letters prior to January 1, 1926, and mailed 26,000 sample copies. The expense for this being $6,439.84. The data in the office, supported by information gathered from those with whom we have talked, leads us to believe that some 5,000 have been led to the truth as a result of the paper's influence since we have been publishing it in Dallas. I am not acquainted with its accomplishments prior to that date.

We are going to start a fund as Brother McBride suggests, and I am giving $15.00 along with Brother McBride's contribution. Trusting that it will grow until Brother Duckworth will have to print thousands of extra copies to supply the new names compiled. Brother McBride sent no names with his contribution, realizing that Brother Duckworth has many names in the office that he would like the paper sent to. We wish we could send the paper to all who sent their names as being opposed to Christians going to war.

Incidentally I might say that Brother McBride is one of the Foundation Fund subscribers.

R. O. CONNER.

We most heartily endorse the suggestions of Brother McBride and Brother Conner, and appreciate their donations.

The fifty cent donation is received with the same feeling of appreciation as the fifty dollar donation, and we want all to realize that in our hearts we are thankful for the small donation, as well as the larger ones, and we appreciate every cent sent us.

The persons sending us $150.00 on this proposition will be sending the paper one year to one hundred families, an average of four hundred readers, with a possibility of leading more than a hundred of them from error. The persons sending us $1,500.00 will be sending the paper to one thousand families; four thousand readers, more than a thousand of whom will, through this means, be led away from error back to Jehovah's truth. One thousand of our readers sending $1.50 each will become a party to the conversion or restoration of a thousand souls. The possibilities are so great that the reader who sits down and carefully considers the statements of Brother McBride and Conner will send us a donation.

A Sympathetic Letter

Several years ago I was called to Healdton, Okla. Being pressed for time I only remained three days. I made home with Bro. and Sister Robison. The following is a letter from their oldest daughter, Sister Dorothy Robison, Route 2, Bethel Springs, Tenn. I think she must be about 18 years old. I observed that she was quiet and studious for one of her age. The readers of The Apostolic Way would be casting flowers in the pathway of this sister by sending her a letter of sympathy and encouragement. We here quote the letter in part:

"It has been most five years, if I remember right, since you were in our little home in Healdton, Oklahoma. But this little home that was so happy at that time exists no more, for the death reaper called our mother, June 17, 1924, and then on December 2, 1924, our dear papa was called home, leaving four of us children, all girls, the youngest being only six months old. And as I am the oldest, naturally the responsibility all fell on my shoulders. In December, 1924, we drove through to Tennessee where we have since been making our home with our father's people.

"After my father's death I was determined to keep the children with me, and not let them be separated, but it has been impossible. I had to complete my last year in high school, and have been teaching since, so you see if I work I can not be with them, and that is what hurts me so badly, for I know that they are not surrounded by Christian influence, and now is the time that they need teaching most, the two oldest especially.

"I have now been in this state thirteen months. I have never had the pleasure of meeting a true Christian; they are all Sunday school people. I have met and partaken of the emblems one time since being here, and, of course, that was with the Sunday school people. Trusting that I will be forgiven for that act. I never expect to do it again for I felt out of my place, and I could not tell any difference between this congregation and that of any sectarian congregation, so I am praying that it will not be long before we can go to some other place where we can worship as we know the Bible to teach.

"Brother Duckworth, I want to take this opportunity to thank you for sending me the wonderful little paper. I can hardly wait from one issue until the other. With the exception of a correspondence with a few brothers and sisters of Healdton, The Apostolic Way is the only communication, or the only source through which I might learn what the brotherhood is doing. This little paper comes to me with worlds of inspiration and comfort. The only objection that I have to it is that it is not long enough, for I can easily read every word in it before early bedtime, and I get so much information from it that helps me in trying to show others the right way. There are so many topics discussed and points in them brought out so clearly that, though only a babe in Christ myself, I can take them up and study them and then answer the questions and discussions of my worldly friends that otherwise I could not do had it not been for The Apostolic Way.

"Before I go I want to make a request of you, Brother Duckworth, and that is that you will ask some of the brothers and sisters to write to this lonely little sister of Tennessee. I certainly would enjoy letters from any of them, and shall promise to answer all letters received."

The Apostolic Way
Devoted to the Interests of the Church of Christ
2109 Second Avenue, Dallas, Texas.

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The Christian and War

This is my fourth article on the subject. In the first I gave some results of an investigation I made a few months ago to ascertain the attitude of preachers of the Church of Christ toward this subject. In the second I discussed some causes and results of war. The subject of the third article was "The Christian and Ancient Rome." In that article I presented proofs from history that Christians of the first two centuries took no part in carnal warfare except as non-combatants. I closed with the contention that a Christian should pay taxes to Caesar's government, even if he knows the money will be used to carry on war.

I begin where I left off. I again call attention to Matt. 22.21: "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." This injunction accepted leaves but one question for the Christian to settle: What things are Caesar's and what things are God's? The firt part of this question is answered in the following Scriptures: "Let every soul be subject into the higher powers—Whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor" (Ro. 13:1-7).

"I exhort—that prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority" (1 Tim. 2:1-2).

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

"Submit yourself to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers. Honor all men. Love the brotherhood. Fear God. Honor the King." (1 Peter 2:13-17).

From these quotations I glean the following duties of the Christian to civil government: 1. To be "subject," to "submit" to it, but not to resist it; 2. To pay tribute (taxes) to it; 3. To pray for rulers; 4. To honor ulers.

The last three of these are easy to understand, and, usually easy to obey. The first is susceptible of two interpretations, whose applications lead to widely different conclusions. One interpretation of the words "be subject" is that we are commanded to do everything a ruler may require, that God has placed His people absolutely at the mercy of a ruler's whims or wishes. According to this view, if a Caesar or a modern Kaiser wants Christians to join in butching innocent and defenseless people, they must obey his orders without question, remembering that God is behind or rather with the ruler. To refuse to obey the mandate of such a tyrant would be to resist God's ordained power and thus to bring upon the offender the wrath of God. Reduced to its logical consequences, this doctrine means that a child of God must obey Satan in order to please God!

Another interpretation of the commandment is that **"subjection"** is equivalent to **non-resistance.** In this view Jesus was subject unto the Roman authority. He said he had power to call twelve legions of angels to His assistance against the Roman soldiers. But He refused to do so and submitted to arrest. Peter did resist the civil authority when he drew and used his sword. Jesus disarmed him and taught by example how to submit to civil authority. The martyrs of the early centuries, mentioned in the preceding article, submitted to rulers and died for the faith of Christ without resisting, but they did not obey orders to take up carnal weapons and kill their fellowmen. A Christian in the world war who went to prison submissively and accepted meekly whatever abuse was heaped upon him, refusing for Christ's sake to kill others, was just as submissive to authority as were those who fought on the battlefield. Many brave boys did valiant service in the camps and on the fields of battle who never carried a weapon. They accepted the offer of the government to respect their consciences while they were doing the bidding of God in caring for humanity at the peril of their lives. This I believe is the meaning of "submission" to authority.

In Paul's day Rome governed her provinces with an iron hand. The civil government that Paul knew gave even free-born Roman citizens, such as he was, very little voice in public affairs. Paul was not, therefore, writing to people situated as we are. This is often overlooked by writers on the Christian's relationship to civil government. Nations of today, in addition to the exercise of control over their citizens and the use of various police powers, spend vast sums for roads and bridges, hospitals and almshouses, public education, mail service, etc. Multiplied thousands of men and women are employed by the government in the administration of these things. The man who delivers mail is as truly an official of the civil power as is the soldier in the army. We call the mail carrier a civil service employee and the soldier a military employee, but both are serving the government. Just here rises a vexed question, to which I shall give some attention: What is the duty (or privilege) of a Christian with reference to civil government?

To this question two widely different answers are given: One answer is that since Christians are citizens of the government and under commandment of God to obey rulers, they are duty-bound to take active part in all civil affairs, to assist in making and enforcing the laws, even to the sacrifice of their lives on the battlefield. Those who hold this view consider all who disagree with them as "slackers" or traitors to the country. On the other hand, many very excellent men argue that Christians are not citizens of civil governments, that they are foreigners to these powers, being citizens of Christ's kingdom, and that, therefore, they should have nothing to do with the administration of civil authority.

Both positions stated appear consistent, but both are erroneous because each is based upon a false assumption. The former view assumes that God has bestowed upon rulers the right to require Christians within their borders to do anything that the whims of these rulers may suggest. No matter how unjust the excuse for war, God commands to obey rulers, and we must do it. Brethren who argue thus try to sugar-coat the murder of thousands in such cases by calling it "execution!" One of our ablest debaters, a man famed for logical ability, writes me that in such cases, the **government,** not the soldier, does the killing! But who is the government? In this country we say the people are the government. Hence the people are responsible. This, I suppose, excuses the soldiers (?)

The latter view stated above is also fundamentally erroneous in the assumption that a man cannot be a citizen of Christ's kingdom and a citizen of civil government at the same time. Now, no man can be a citizen of the United States and of England at the same time, for they are similar powers. Furthermore, they are so related that service rendered to the one would probably be against the interest of the other. Nor would these powers permit a man to hold allegiance to both at the same time. These things are not true of civil government in comparison with Christ's kingdom. Jesus settled this when He said to Pilate: "My kingdom is not of this world" (John 18:36). The context shows that he meant simply to put His kingdom in one class of things. Caesar's, in another. Here he also taught a principle that forever separates Church and State. When either Church or State, as a government, attempts to do the work of the other, the fundamental distinction between he kingdoms of Christ and of Caesar is destroyed. Those who do this fail to "render to Caesar the things that are Caesar's and to God the things that are God's."

Many serious mistakes have been made along this line. Churches in general session often announce views on political issues. When this country entered the world war, certain denominations tendered their services to the president to help carry on the war. In time of peace, it is nothing unusual for the pastor's association of a city to dictate courses of action to public officials. All such action goes entirely beyond the jurisdiction of the church.

Paul was undoubtedly a Roman citizen even after he became a Christian. This was not at all inconsistent, for Christ's is a spiritual and Caesar's a material kingdom. No man can be a citizen of Christ's kingdom and of Satan's at the same time, for both are **spiritual** kingdoms. It will hardly be contended that Satan's and Caesar's kingdoms are identical.

I am sure that wicked men have too much influence in civil governments of the present day. I believe, too, that the Roman Caesars as a class, were under the domination of Satan; but this does not prove that Satan owns all civil governments and that they are composed exclusively of his subjects. Such conclusions contradict plain Scriptures quoted in this article.

I am now ready to state certain conclusions that I have rather unwillingly reached. My study of the subject under investigation has driven me to these conclusions: 1. A Christian owes supreme allegiance to the kingdom of Christ, since his spiritual interests are the greatest and most enduring; 2. As long as he lives in this world, he must have temporal interests too; 3. The Church is designed to take care of a man's spiritual interest; the State of his temporal interests; 4. As a Christian, he should do nothing in society, business, or politics that is unbecoming to his profession; 5. As a citizen of the State, he should meddle with no other man's religion, but he should always do those things that are becoming to good citizens of a just government.

"But," says one, "a Christian has no business in politics." If by "politics" you mean rascality and dishonesty in elections or in office, I agree. But it is not because it is a sin to vote or hold office. The trouble lies in the circumstances that too often attend such campaigns. We may just as truthfully say that it is wrong for a Christian to follow certain occupations, because in them is strong temptation to be profane, to steal, etc. The danger lies not in the business but in the environment.

N. L. CLARK.

J. W Lampp, Scott, Georgia—I have received $45.00 to be applied on buying a tent to be used in Georgia and Alabama. Brother Dennis returned to Georgia earlier than he expected, and will soon be in the field preaching. It will be warm enough here to use the tent in May. I hope the brethren will hurry up with the funds for this tent.

Singers Invited

We have had repeated requests for song books. We would like to arrange to publish a song book. In case we can not then we would like to select a book that would meet the approval of our readers which might be handled from this office.

The song leaders and teachers, who attend the debate, will be asked for their views, and we hope a large number will be present.

How It Looks

By H. C. Harper

"I cannot see that 'for the remission of sins' (Acts 2:38) is a part of the command to be baptized, but it looks to me like a blessing that follows baptism. Peter not only said, 'Repent ye, and be baptized—for the remission of sins,' but he said also, 'and ye shall receive the gift of the Holy Ghost.'"—F. B. Srygley, Gospel Advocate, Nov. 1, 1923.

Well, brother, you, like the Methodist that sprinkles, may not be looking in the right place. Have you looked in Thayer's Greek-English Lexicon of the New Testament yet? Are you, like the Methodist, afraid to look there? You better look there: it is time you were getting your eyes open; for you know the good Book says: "Woe unto you, blind guides." (Matt. 23:16).

Of the phrase translated "for the remission of sins" in Acts 2:38, Thayer says: "To obtain the forgiveness of sins." (p. 94.)

Can you see this? Does this look like a promise? If so, change it so that it will express a purpose—the purpose of the one being baptized.

James H. Ropes, Professor of Greek, letter of February 26, 1924, backed by fifteen others of like position, says of the commands in Acts 2:38: "including all of the words between 'Repent' and 'sins' in the English version."

Can you see this? Open both eyes now, and take a look, and see!

Here it is: "Repent ye, and be baptized every one of you in the name of Jesus Christ to obtain the forgiveness of your sins."

You say: "It appears to me that remission of sins and the gift of the Holy Ghost are both blessings that follow baptism, and that neither is part of the command to repent and be baptized."

And it appears to me that you are now "squidding"—coloring the water in order to effect your escape. You do not want to see.

Why did you slip off to "remission of sins" when "for the remission of sins" is the phrase you say is not a part of the command? Just "squidding" is all that you can say of it. You know well enough that "remission of sins" and "for the remission of sins" do not mean the same thing. Then why did you shift to "remission of sins"? Yes, why? I can not see that you would accept the truth if you saw it. Peter commanded: "Repent ye, and be baptized—to obtain the forgiveness of sins." And those who have not been baptized to obtain the forgiveness of sins, have not obeyed this command. Now talk "remission of sins" all you please. But you can not refute this.

You say: "I have always taught, with Peter, that believers should repent and be baptized 'for the remission of sins,' and that remission of sins is in Christ, and that we are baptized into Christ."

Then, according to your own teaching, one who has not been baptized "for the remission of sins," or as Thayer says, "to obtain the forgiveness of sins," has not done what he should do—has not obeyed the command given by Peter. And yet in the face of this you say that you "can not see that 'for the remission of sins' is a part of the command." You should saw out your seeer, and give the light chance to get in.

No one is "baptized into Christ" who is not baptized "for the remission of sins," or as Thayer says," "to obtain the forgiveness of sins," as Peter taught. This you admit when you say: "There is no baptism but the baptism taught by Christ and his apostles; anything else is a perversion of baptism." (G. A., Jan. 3, 1924).

And yet in the face of this you say: "My contention is, and has been all the time, that one can believe in Christ and obey him in baptism and still at the time believe that he is already saved."

But dare you affirm this "contention" in a discussion? We shall see. I regard this "contention" as rank heresy. Defend it if you can.

Proposition: "One can believe in Christ and obey him in baptism and still at the time believe that he is already saved."

Affirmative .....

Negative, H. C. Harper.

Sign up if you dare!

Gone With the Digressives

Digressive.: "There is a broad field in which we act, relative to which God has given no specific directions. Has God bound us any further than his will goes? If so, point it out. It follows, then, that beyond his expressed will we are not bound. 'Stand fast in the liberty wherewith Christ has made us free.' No man has a divine right to disfellowship me because I sing and make melody in my heart to the Lord with an instrumental accompaniment."—G. W. Cline, in Christian Standard.....

Now hear Daniel Sommer: "I notice that Bro. N. L. C. with a single declaration discards the propositions which I offered. Then he offers propositions which indicate that the differences between him and me are all summed up in the words 'authorized' and 'Scriptural' without modification. I, on the contrary, regard them all as summed up in the expressions 'Scriptural liberty' and 'Scriptural privilege.'" (Letter Dec. 9, 1924).

Again: "You know that in my tract (The Sunday School Question Considered) I stated that if one member in good standing would object to classifying persons in order to teach them, then the congregation should refrain from so doing. To this I now add that I can name several congregations that have acted on this principle." (Same letter).

Yes, Sommer has the same "liberty" to thrust the things which he will not affirm are "Scriptural" or are "authorized," upon the churches, that the "digressive" has for thrusting upon the churches his "instrumental accompaniment." And where he goes with his "liberty" or "privilege," the "digressive" with his liberty or privilege can go. Hence Sommer is going with the digressives, not the new ones, but the old ones.

But we are reminded by him that he advises the churches to refrain from these things if there is objection on the part of one member in good standing. And he says he knows of several congregations that have acted on this principle.

Well, "this principle" will admit anything into the churches on the plea of "liberty" or "privilege"—yes, anything under the sun upon which the Word of God is silent, just so there is no one in good standing to object. Wonderful liberty! Wonderful privilege! True, this prevents division, but not digression!

But Sommer has changed. He says: "But if you have received and read my tract on The Sunday School Question, I suppose you now know what I believe on that subject. I still endorse that tract except that I do not believe that classifying should be refained from or disbanded because of he objection of one person. Since I wrote that tract I have seen so many erratic characters as objectors on this question that I think they should be ignored." (Letter Aug. 22, 1924).

Sommer can not change the Word of God; but he can change his "principle." Perhaps he can now recall the names of several congregations that he has divided—and divided over things that he will not affirm are "Scriptural" or "authorized." And perhaps he can recall one church that has a restrictive clause in the deed to its property that nothing not plainly authorized by the Scriptures shall ever by practiced on the premises, a clause written or dictated by Sommer himself years ago. And perhaps he can recall that when a number of members wanted things not authorized by the Scriptures and could not have them in the house of worship, they went off and set up for themselves where they could have the things not authorized. And Sommer went and preached for them. No wonder that the words "authorized by the Scriptures" in a proposition setting forth Daniel Sommer's practice gag him. He is with the old digresives. Don't ask him to affirm that his practice is "Scriptural" if you want him to debate. He will affirm "liberty"—"Scriptural liberty" or "Scriptural privilege"—that's all. And if we do not let him have his "liberty" or "privilege," he will divide the church and go where he can have his own way—"a broad field in which we act, relative to which God has given no specific directions. Good bye Daniel, I am truly glad you have finally found your "own place," as did Judas. H. C. HARPER.

Still Contending for the Faith

As there has been some inquiry lately about the church at Holdenville, Oklahoma, we answer, yes, there is a church here and has been for about twenty years. She has passed through some perilous times. The old hive has swarmed twice during these years. There are three bodies in the city, claiming to be the church. The body made by the digression several years ago, calls herself the First Christian Church. The second took place about six years ago. She calls herself the Church of Christ. But there is some confusion about the name as the original church has been known as, and rightly called, the Church of Christ all these years. We, the old members, are still "contending for the faith once delivered to the Saints" by the apostles of Christ.

Both factions seem to be doing well, viewed from a financial and worldly standpoint. Both have built fine church houses, with many rooms. The second faction fraudulently took our meeting house and sold it, and used the mony in building their costly departmental house.

Since the church withdrew her fellowship from those disorderly brethren, on February 23, 1919, several of them have come back to the church. And to-day the men and women who compose the body of Christ in Holdenville (about sixty-five in number) are all men and women of high moral character, in good standing with business men of the city and country. We are gaining numbers slowly but surely. We have not succeeded, but are succeeding. We consider it wonderful, when we look back at what we have had to contend with, foes without and false brethren within. But we now have an advantage, our enemies are below and behind us, not among us. We are working in peace and harmony and hope to save ourselves, and exert an influence for good among those with whom we associate.

Some of the ablest preachers in the brotherhood have assisted in meetings in the past. (Brothers Duckworth, Tucker, Ashley, Cowan, Knight, Freeman and others). Brother N. L. Clark will be with us in a series of meetings this summer. We believe, (taking the zeal manifest by the members in response to the financial needs of the church, paying for the meeting house, and caring for the sick and needy) we have a right to expect great good to be accomplished by Brother Clark's work with us. And last, but not least, we have brethren, members of this congregation, who are able, true, and loyal preachers. Brothers J. W. Harper and R. H. Howard, who commenced preaching the gospel and building congregations in the hills and swamps of old Arkansas, forty and more years ago, are still working faithfully here at home, and in the surrounding country. Brother H. L. Loftis, a young man, has developed himself to be a good preacher and teacher, and there are several young men, who attend and conduct the work and worship of the church, when called upon. With brethren, like these, and the good women, who know the Lord's will concerning their work and worship and do it, makes it very pleasant to worship with them. T. H. WIGGS, Sr.

We have so much copy in the office that needed to be given to our readers we are leaving off, for this time, the Straw Men discussion, but it will be resumed in the issue of April 15, unless arrangements have been made for a discussion of the Sunday school question by one of our brethren and a brother advocating the Sunday school.

Announcements Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

A. M. Scrimshire—I have changed my address from Arkoma, Okla., to 1615 Dodson Avenue, Fort Smith, Ark.

E. H. Cavin—I have changed my address from Ninnekah, Okla., to Floydada, Texas. Any one desiring my services write me at Floydada.

J. O. Baize, Tuxedo, Texas—Two families of us worship in our home every Lord's day at 9:30 a. m. If any preacher is passing this way we would be glad to have him stop and preach for us.

Joe Howton, Blanket, Texas—A few of the faithful are meeting regularly on the first day of the week, at Union and we are satisfied with one Lord, one faith, one baptism, one loaf, one cup and one teaching or preaching at a time, and we are trying to grow in grace and knowledge of the truth. Should any brother who is sound in the faith pass this way we extend a welcome.

J. W. Kelly, 762 Pecan St., Abilene, Texas—I will spend the latter part of May, the month of June and first part of July in Arkansas; can preach any where I am needed. Any place desiring me to visit them, or hold them a meeting should write me at once.

J. R. Stewart, Rt. 1, Box 217, Wichita Falls, Texas—The church at this place is moving along nicely, and growing in numbers.

We are meeting on North Sixth Grand Avenue. If there should be any of God's people passing this way you have a welcome to meet with us. Services 10:45 a. m. and 7:30 p. m. I preached at Devol, Oklahoma February 17; one restored.

C. H. James, Box, 54, Yeso, New Mexico—We want to trade for a home near a true Church of Christ where we can meet and be with our brethren. I am no preacher, but have been a leader in the church for over thirty years.

E. J. Smith, Crowell, Texas—Paul said, "Be instant in season and out of season," so do not say that it is not time for a meeting, for there is only one time and place that preaching the gospel would be out of season and out of place and that is where and when there are no souls to save, the gospel is the power of God to save them that believe, but they can not believe it till they hear it and they cannot hear it until it is preached. I am ready to preach it, are you ready to have it preached?

T. E. McBride, Thorp Spring, Tex.—This will announce to you and the readers of The Apostolic Way that a few of us, at Thorp Spring, who believe in doing things in matters of Christianity just as the Lord would have us to, have begun what we believe to be a Scriptural worship. We met February 28, the first time. Bro. Walker H. Horn and wife of Cleburne, met with us. They were, of course, of invaluable assistance to us. We intend to meet at 3:30 p. m., and shall always be glad to have any brethren visit us.

I should say, too, I think, that we had tried to get the brethren, who meet in the auditorium of the college to consider their practices and give up anything that might be unscriptural. They likely considered, but did not give them up.

And, may I also say that, so far as I know, there have not been any unfriendly feelings, neither do I think there will be.

Reports

J. A. Parks, Tokio, Texas—Brother Alva Johnson met Bardley in debate in September, 1925, and did a good job of it. He is to assist us in a meeting in April. Push the work against all innovations is our motto.

W. T. Taylor, Box 93, Elk City, Okla.—January 10, 1926, I left for Colorado; stopped in Harper county, Oklahoma, preached two sermons, Bro. Geo. McKinney of Englewood, Kan., accompanied me on this trip. Began at Sandy Soil school house January 19, continued three weeks. Bro. Nidy assisted in the meeting. He has done much preaching in southeast Colorado. On my return I stopped in Harper County, Oklahoma, preached a few days. I am ready to arrange meetings for this year.

E. F. Morgan, Newcastle, Texas—Our meeting began February 6, and closed Sunday, February 14. Brother J. S. Hall of Hamilton, Texas, did the preaching. Because of this meeting division is a thing of the past at the California Creek church. Brother Hall does not yield to human sympathy or shirk from duty, but preaches the Word. Brother Hall deserves no praise for doing his duty, but we are thankful for such men who have the courage, ability and firmness which he possesses. There were five additions and two have confessed their wrongs since the meeting.

Alva Johnson, Turkey, Texas—Am in good meeting at Wolf Flat this week; ten for baptism and four restored so far.

Have been kept funerals lately; was at Estelline fifth Sunday in January; preached at 11 a. m., conducted the funeral for the little Smith baby after preaching. Was called to Tulia (one hundred miles) in the afternoon to assist Bros. C. W. Watkins and J. T. Corder in funeral of W. H. (Daddy) Bates. A wonderful, great and good man. All who knew Daddy Bates loved him. I had baptized him four years ago, while Brother Watkins and I were in a meeting at Tulia. Brother Bates was sick only one day. I think I have never seen more folks at a funeral, which was held in the school auditorium.

I was called to Mobeetie with Brother B. R. Bassell to conduct the funeral for Brother Carl Merrell. Brother Bassell and I baptized Brother Carl only last summer. A good man, a fine singer, a loving father and husband. We think he was prepared to go.

Was called from Mobeetie back to Turkey to help in funeral for Grandma Cord, mother-in-law of Brothers J. A. and Fred Lacy, but got home too late. Brother C. W. Graves of Lockney came. Since then I was called to Silverton to help bury Brother Johnnie Welch. I baptized Brother Johnnie in the first meeting I ever held. One by one we are leaving. I wonder who of us will go next.

Our meeting at Miami was good, not many baptized, but a good meeting. Bassell can not be beat for the singing.

Well, poor Brother Stubblefield it seems is still mad. We all thought he left the Tulia debate mad. Judging from his article in the Firm Foundation he is no better. He thinks we ought to come out clear on the Sunday school question. Amen. But I wonder why he did not tell the Firm Foundation readers what he affirmed in the Tulia debate. I feel sure he will not affirm it any more. Here it is: "It is Scriptural for women to publicly teach classes on Lord's day." Come on Brother Stubblefield and let everybody know just where you stand. You said you stood with Brother Busby and others, but Busby came out against women teaching publicly in the Kress meeting the last Sunday night, so Busby and I are together. We both believe in women teaching privately, but not publicly.

I had to answer two thirty minute speeches from Stubblefield at Tulia without a passage of Scripture in them. How is that, dear reader, for a gospel preacher while affirming in debate? I have never seen a sectarian do as bad as that, but the fault is in what he was affirming.

Brother J. T. Whitt and I are to begin a discussion at Lockney, Texas, March 16.

The Floydada debate has not materialized as yet. Brother Early Arceneaux will not defend the ones who pulled off at Floydada, and I do not know whether they will risk any else or not.

SOME THINGS

Some brethren will sing with great gusto, "King of kings in heaven we'll crown him, when our journey is complete." Is the above the truth? If it is not true, we should not sing it. Jesus has been "King of kings" about nineteen hundred years. He has been crowned twice; once by his enemies, with a crown of thorns, then by his Father, who crowned him with glory. If he is to be crowned any more, I know nothing of it.

So much has been said about the "hired pastor," that many brethren seem to have missed the point at issue. No one has any right to pastorate over a church who does not have the proper qualifications, whether he is hired or does his work free. A preacher should be supported, whether his work is edifying the church or teaching sinners the way of salvation.

Wichita Falls, Texas, Box 531 A. J. JERNIGAN.

Untaught Questions

The Christian Leader, under the above caption, gives a three-page article by Robert Richardson, which they state was published in the Millennial Harbinger, 1859. We would like to give the whole article, but, for lack of space, give only a couple of short paragraphs. Bro. Richardson leaves no place for the bringing in of instrumental music, "Sunday schools," "Bible schools" or dividing an assembly into classes for the purpose of teaching the Bible, since these are not "found in Scripture." It seems to me if Brother Rowe approved this article he would have said, brethren, we are going back to the old ways, and since, Christ and the apostles always taught an assembly without dividing into classes we will follow their practice:

"In order to determine then, whether or not a proposition is a legitimate subject of discussion or of belief, it is necessary to ascertain whether or not it be found in Scripture. If it can be found there, it can be produced without difficulty and will be at once accepted as conclusively proved. If it can not be produced as expressed or directly implied, in the terms of Scripture, it is at once evident that it is not a matter of revelation, and, consequently, not a matter of faith, but that it belongs to the chapter of untaught questions which occupies too large a space in all the editions of Popular Theology. We should, therefore, have nothing at all to do with it, as Christians and Reformers.

"I do not say that religious controversy is either improper or unnecessary. As long as error exists, truth must be free to combat it. It is enjoined upon the Christian to 'contend earnestly for the faith once delivered to the saints,' but it is to be noted that this struggle is not to be for matters of opinion, but for the things of faith; not for the notions and idle reveries of human fancy or philosophy, nor for any modern style or modification of Christianity, but for 'the faith formerly delivered to the saints.' If thus confined to its legitimate sphere and purpose, religious discussion, properly conducted, is a benefit, and one, too, of so important and so desirable a character, that it is a thousand pities it it is not oftener enjoyed. Such a struggle is for truth; undertaken for the love of truth; and not for victory, or for personal emolument or display. It is conducted with humility and love; with faithfulness and candor. It is, in fact, a process of investigation and of instruction and differs, across the whole heavens, from that pert, self-sufficient, lawyer-like advocacy which, even when successfully employed on the side of truth, injures the cause of religion, in substituting self conceit for humility, and logic for love."

The Eldership

(The printers made a mistake and gave the name of C. A. Clark as the writer of the article referred to by Brother Carmichael; it should have been C. A. Stark.—Publisher).

I hereby submit the following article for the consideration of those who think they are God's qualified and duly appointed elders, endowed with authority to rule God's children.

Following is an extract from an article written by C. A. Stark, and published in The Apostolic Way, November 15, 1925: "The elders being the highest officers, it is their duty to rule, Heb. 13:17; 1 Tim. 5:17. Now if it is their duty to rule, (and it is those who are qualified and appointed) then it is every teacher's duty to be under rule. Heb. 13:17."

Can not Brother Stark see his error in placing the salvation of the world and the church in the hands of an erring and fallible rule, the eldership, who are not able to guide their own steps, who are divided and redivided, and all claiming to be God's duly appointed?

Is Christ divided? No. Is the eldership divided? Yes. 1 Cor. 3:3, "For ye are yet carnal: for whereas is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" If God's ark of salvation is put into the hands of a divided and erring eldership where, oh where, shall we drift?"

Oh, that preeminent desire to rule God's children is surely driving the ship to the rocks. Brother Stark asked the question, "Why are we not developing elders?" I ask why is it that Christ is not developing elders? Then I answer it is because the eldership has gotten between Christ and the church.

I ask any one who thinks that he is God's duly appointed ruler to show where he gets authority to interdict i.e. to debar, or constrain God's children from offering unto God what they think to be required of them, by God.

Christ our Lord, through the apostles, gave unto every man in the church the right to exhort, admonish and entreat his brethren. 1 Cor. 14:31, "For ye may all prophesy one by one, that all may learn, and all may be comforted." And any man claiming any authority higher than to exhort, admonish and entreat his brethren usurps authority in the church.

No plant can grow and develop and mature as it should as long as there is something between it and the sun, neither can any man grow in grace and in the knowledge of the truth as he should as long as there is a human preeminence between him and the Son of God.

Christ, who is King and Lord of Lords, who upholds all things by the Word of His power; who has made men free by the blood of his cross; let mortal man obey, keep silent.

FRANK CARMICHAEL.

No doubt Brother Carmichael is accustomed to the so called elders who lord it over God's heritage, as the tenor of his letter would indicate, but those whom God's Word qualifies are not disposed to so rule. It is the unqualified and the novice who become puffed with pride and so come between or obscure the son of righteousness, as charged by Brother Carmichael. But the man who has received his instructions from the Father of light and has developed that priceless virtue, gentleness, having thereby thrown off the disposition of being contentious or self willed, and having learned the value of temperance, soberness and hospitality, he has been able to rule well his own house and develop believers among his children proving himself, as demanded, in 1 Tim 3:10. When we consider such men as these who must be without reproach, having their dispositions changed, being transformed by a renewal of their minds, how can we consistently charge that they assume to have authority from God to interdict, i.e. debar, constrain, or use any other means than that of teaching, with due consideration on their part that they manifest the spirit of Christ, in so doing. For it is of record that elders are to be an example to the flock. 1 Pet. 5:3. When men have proven themselves "according to the teaching" they are qualified and may be appointed, being then recognized by the Lord as overseers. They should take heed unto themselves and to all the flock over which the Holy Spirit has made them overseers. Acts 20:28. Having thus been ordained it becomes their duty to teach the "unruly and vain talkers and deceivers." Titus 1:10.

Yes, we may all teach and admonish one another, as Brother Carmichael has said, but when it comes to teaching the unruly (those who are not under rule as in Heb. 13:17) God has sufficiently qualified men for this purpose (let him who can show to the contrary). But we find men who have neither qualification nor appointment usurping the authority vested in others. These men become "unruly," causing strife and division, and when they see their failure, as well as that of others they are ready to charge, was the "unruly" who caused the division recorded in 1 Cor. 33. It was the "unruly" Paul said to "Be not high minded, but fear," Rom. 11:20. It is the "unruly" who are the authors of spiritual wickedness in high places. Eph. 6.12. Yea, it is the "unruly" Jude said would set at naught dominion (rule). Jude 8. But the faithful who are sitting at the feet of Jesus, learning to walk by the Spirit, find that meekness and self control are fruit to be borne, althought it may be with an effort, yet with determination, they meekly "remember them that have the rule over them and salute and obey them." Heb. 15:7-17:24. But the elder is an exemplar, not a despot, therefore, he should do as others should, heeding the injunction, "Let us walk by the same rule. Let us mind the same things." Phil. 1:3-16. It clear to me that God has not given one rule to the elders and another to the younger, but the **same rule** to all, and it is the elder's duty to manifest the "same rule" in his manner of life as well as his teaching and it is the duty of others to submit to the **same rule.** When this condition exists there is no room for anything evil, but the unity for which Christ prayed has been accomplished.

C. A. STARK.

The San Antonio Debate

The above debate was held in the city of San Antonio as announced in The Apostolic Way. Dr. R. L. Stephens, of "The Plymouth Brethren," was my opponent. I found him above an average as a scholar, and very nice in debate. The usual arguments were made by him, that most Baptists make in favor of the direct operation of the spirit, justification by faith only, and the baptism question, also apostasy. There is one difference between him and the Baptist on baptism. He admitted that baptism was for the remission of sins to the Jews, that those Jews had sins not common to the Gentiles, and that Peter, on the day of Pentecost, commanded them to be baptized for the remission of those particular sins. I asked him if the Jews still had to be baptized for the remission of sins, and he replied no, that they were saved like the Gentiles now. He was asked to show when this change to the Jews took place, but never did explain. I showed that the great commission commanded baptism to all nations, and that was a baptism that could be administered by the apostles, which was water baptism, that it was to last until the end of the world, and that Peter, preaching under that commission, said "The promise is to you and to your children, and to them afar off," which included the Gentiles, and that the same apostle went to a Gentile house and commanded them to be baptized with water baptism. I further showed that it was by one spirit that both Jews and Gentiles were baptized into one body, and that they both put on Christ in baptism, thus becoming an heir according to the promise made to Abraham. 1 Cor. 12:13; Gal. 3:26-29. I will not attempt to give any more of the arguments, for it would be an unnecessary use of space. Those who heard the debate on both sides were well pleased with the manner in which it was conducted.

I did everything in my power to get the Sunday school brethren to attend the debate, but only a few attended. I wrote Brothers J. S. Newman, Slater and Bills, who are acting in the position of "located ministers," asking them to announce the debate to their respective congregations prior to the debate. Bro. Slater did; Bro. Bills did not until I went to their place of worship, and when he saw me there he announced it, but said some ugly things about Dr. Stephens. That night one of their elders criticised them severely for making the announcement. Never did a Catholic priest guard his members more closely to keep them away from Protestant meetings and from reading the Bible for themselves, than these preachers did their members to keep them from hearing this debate. To my knowledge, Bro. Bills used the telephone to try to stop some that were coming, and did hinder them one night. I am sure they were not afraid that Dr. Stephens would influence them, but they did not want the members to come in contact with me. But I met quite a few of them, and wrote letters to them I could not when I could obtain their address, and I wrote to one hundred and fifty of them. I was asked by some of the members, who have been attending church where they have the Sunday school, to write these preachers up in every paper that I could. They said it was a shame the way they treated me.

The weather turned very bad and cold with a heavy snow at the last, and prevented us from getting together enough to break bread on the Lord's Day following debate. Since the debate is over, I am sure the influence of the debate and also the effort to establish a loyal congregation there is still at work. I want to go back there in the near future and complete the job. I have some time the first half of May that I could do this, and I am going to ask those interested in the work to help me in the undertaking. I am not making this request with the least degree of timidity for every one in the brotherhood know that I am not hunting a place to preach, not advertising for a job, for I have more calls than I can get to, but we have made the start in San Antonio, and I think we ought not to lose what we have done there.

A Mr. Miller moderated for Dr. Stephens, and Bro. J. H. Thomas, of Robstown, Texas, moderated for me until near the close of the debate when he had to go home. From that time on Mr. Miller moderated for both of us. You can see from this that we did not need much moderating.

J. N. COWAN.

Will Not Surrender

I notice in The Apostolic Way, October 15, that Bro. A. N. Kennedy asked that his name be dropped from the preachers list, that he is forced to seek other fields to gain a living, the brethren have starved him out at last. I suppose Bro. Kennedy means to go to the Sunday school field. I am glad Bro. Kennedy is honest enough to tell us the reason he left us, but I would advise Bro. Kennedy if he can not get a living out of preaching, do as I have done, go to work with his hands and make a living. Every church in Lamar County that I know of have the Sunday school and I am running a sawmill and preaching whenever I can. If everybody goes digressive I will still be sound in the faith, if I have to be alone.

J. F. HASTON,

Maxey, Texas.

"WEAK-KNEED" BRETHREN

(Continued from page 1)

Dallas so "weak-kneed" that they will so maneuver their members will not have interest enough to attend the discussion between him and Brother Cowan in Dallas announced in this issue.

The Dallas preachers can have a majority of the members of each congregation in Dallas attend every session of this discussion, and with Brother Whitt I join in saying a failure to do so will, at least, indicate their being "weak-kneed."

Passed On

Brother L. D. Jameson, Davidson, Oklahoma, departed this life January, 1926. He was one of the best men I ever knew. We can not grieve as those who have no hope. May God help us to press forward that we may meet him again.

A. M. SCRIMSHIRE.

Brother J. H. McKinney, born in Madison County, Arkansas, February 26, 1847, came to Texas, 1863, married Miss Sallie A. Burden August 4, 1868. To this union five children were born. Three of them still survive; lived in the Church of Christ more than forty years; departed this life February 6, 1926. He was an elder in the church and so faithful and zealous he went to the worship many times when he was physically unable, but Jesus says, he that holds out faithful, the same shall be saved. The funeral service was conducted February 7. We pray that our heavenly Father may bless dear Sister McKinney and the sorowing ones in this sad hour of grief and sorow, and may we all so live that we can clasp glad hands on heaven's bright shore where parting is no more.

Lohn, Texas.

D. D. ROSE.

As six grandsons tenderly bore the casket, one of whom was the writer, and placed the mortal remains before the altar of the humble house of worship, many sweet memories we conjured forth from the shadows of recent years, as they had silently, though not unseen, marked the lengthening of that which we choose to call eternity. For near a score of years our beloved met regularly here to worship God, and to honor his Christ. To him was chiefly due for the building of this place of worship. Suffering for many years from cancer he had many times met his brethren around the Lord's table when the less faithful were absent upon the most trivial excuses. Many times where his lifeless body now lay he had stood and talked of Christ's love for the human race, and of the privilege we have in commemorating His death and suffering by observing the ordained institution of the Supper. Many times in this humble place upon bended knees he had led the congregation in prayer as he poured out his spirit to the Father in heaven. Many times had he lifted his feeble and failing voice in joyful song, singing the praise of Him who was his all in all. Myriad thoughts crowded our hearts as we reflected through our tears, and over and over again came the words of John the Revelator, "I was in the Spirit on the Lord's day." Before us lay another John, "in the spirit on the Lord's day." And surely was it fitting that to the place where he was wont to go while in the flesh and on the very day he regularly met his Lord, that his remains should lie at the altar he loved so well. Here on this day as the last sad words were spoken over his body doctrinal differences were forgotten, and denominational lines were erased, as relatives and friends came to show their love for the departed.

As a little boy I was encouraged by my grandfather's undying zeal and loyalty; in more mature years, before I was twenty, he heard me preach my first sermon; throughout my ministry his noble life has been an inspiration to me. It is a great heritage he has left us, and sweet memories of his faithful life shall rest upon me as a benediction until I, too, am called to meet him in that home where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away." Where enfeebled voices will not longer imperfectly sing, but where saints shall in perfect harmony sing His praise throughout a never-ending eternity.

In the Santa Anna cemetery we laid him away in rest to await the time when God shall see fit to give the bare grain a more glorious body.

His Grandson,
J. W. McKINNEY.

Mexia, Texas.

How sad to contemplate a beloved grandson departing from the divine path in which his grandfather so earnestly and devotedly walked.

"Get a Crowd"

I suppose it has always been more difficult to get people to come out, to hear the gospel of Christ preached, than to gather for other purposes. People will assemble in mass, thousands, and pay from $1.00 up for the privilege of hearing an opera singer, seeing a baseball or football game, or to see two men knock each other about, while in the same community with good seats furnished free, it is difficult to gather an assembly of a few hundred.

There are many reasons for this, but at this place we only expect to mention one, advertising. The football and baseball game, the boxing (knocking) performance, the opera singing, all are liberally advertised, not just once announced, and that in some obscure way, but in the most public way possible, the performance, the time and the place are brought to the attention, of the people, again and again.

Brethren desire to advertise their meeting, and feel if they have announced it a few times in their own assemblies and told a few of their neighbors, mentioned the matter once in their local papers, and distributed a few circulars one time that a great advertising program has been carried out. All this is good, but three or four times as much of the same advertising will easily double, and possibly quadruple, the number attending their meeting, not usually in attendance at regular services.

We desire to help the preachers and the churches. This desire has led us to draft four circulars to be handed out at four different times in the community where the meeting is conducted. We have explained the proposition to a number of brethren and preachers, and without an exception they have all given their unqualified endorsement to the proposition as outlined to them, and to the circulars as drafted. By publishing these circulars in large quantities we can furnish the four at about what it would cost to have two printed, locally, at each place, and in most instances give much better work, since the printers here are experienced and equipped for getting out such circulars.

We propose to furnish these at cost, and they are so written that they can be used in any community in any part of the United States. Every preacher should take up the matter at once, with brethren at every place where he is to assist in the holding of a meeting, and write us promptly.

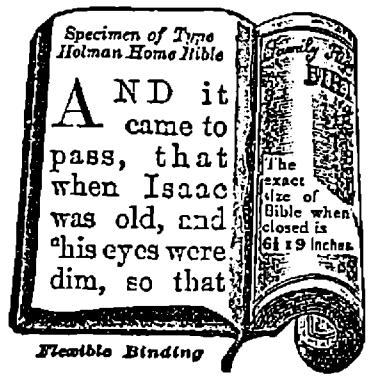
Address The Apostolic Way, 2109 Second Avenue, Dallas, Texas.

Please explain, if you will through The Apostolic Way what Paul was teaching in 1 Cor. 7:14 when he speaks of unclean children.

C. B. JONES.

Evidently unclean children means children not legitimate.

BOOKS AND TRACTS



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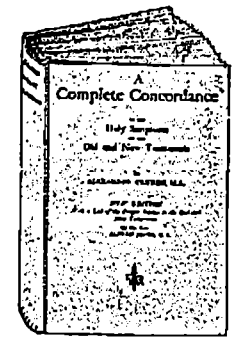

A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year | DALLAS, TEXAS, APRIL 1, 1926 | Vol. XIII No. 14

Eternal Life

A brother writes asking an article on "when eternal life begins."

It may be well to start out by saying that there is neither beginning nor end to that which is eternal, to assume anything like that would be a contradiction of terms, but the real point at issue is when do we come into possession of eternal, or everlasting life? When imperfectly understood some statements of the scripture seem to be contradictory at a first glance, but are in perfect harmony when viewed in the light of revelation given in other places. For instance, Jesus says, "He that believeth on the son hath everlasting life." (John 3:36). This might seem to imply that a person may be in actual possession of eternal life while on earth and several other scriptures seem to bear out this idea, but Matt. 19:29, Luke 18:30 and others clearly teach that eternal life is to be bestowed upon the faithful in the world to come. If, however, we will bear in mind all that the word of God teaches us upon this subject, the mists will clear away and we can plainly see how we may have eternal life here and still receive it as an inheritance when we get to heaven. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26). To all who obey the gospel eternal life is given, not personally, but "this life is in His Son." As long as we remain in His Son, we are in contact with eternal life. By way of illustration, let us view a man overboard and in danger of death: a rope is thrown to him and he grasps it: if he holds to the rope until he is drawn aboard the ship he is finally saved, but if he turns loose he will die. Thus we understand Paul's admonition to Timothy to "Lay hold on eternal life." (1 Tim. 6:12).

By obedience to the Lord's commands we lay hold on the life that is in Him and if we "hold fast" (Heb. 3:6) to it to the end we receive the salvation of our souls—eternal life as a personal possession which we can never lose. (1 Pet. 1:9).

G. A. TROTT.

Breaking the Loaf

Man was not made for the Christian Institution, but the Christian Institution for man. None but a master of the human constitution—none but one perfectly skilled in all the animal, intellectual, and moral endowments of man—could perfectly adapt an institution to man in reference to all that he is, and to all that he is destined to become. Such is the Christian Institution. Its evidences of a divine origin increase and brighten in the ratio of our progress in the science of man. He who most attentively and profoundly reads himself, and contemplates the picture which the Lord of this Institution has drawn of him, will be most willing to confess, that man is wholly incapable of originating it. He is ignorant of himself, and of the race from which he sprang, who can persuade himself that man, in any age, or in any country, was so far superior to himself to have invented such an institution as the Christian. That development of man in all his natural, moral, and religious relations, which the Great Teacher has given, is not further beyond the intellectual powers of man, than is the creation of the sun, moon, and stars beyond his physical strength.

The eye of man cannot see itself: the ear of man cannot hear itself; nor the understanding of man discern itself: but there is one who sees the human eye, who hears the human ear, and who discerns the human understanding. He it is who alone is skilled in revealing man to himself, and himself to man. He who made the eye of man, can he not see? He who made tem to man as it is to create him. He who made the heart of man, can he not know?

It is as supernatural to adapt a system to man as it is to create him. He has never thought much upon his own powers, who has not seen as much wisdom on the outside as in the inside of the human head. To suit the outside to the inside required as much wisdom as to suit the inside to the outside, and yet the exterior arrangement exists for the interior. To fashion a casement for the human soul exhibits as many attributes of the Creator, as to fashion a human spirit for its habitation. Man, therefore, could as easily make himself, as a system of religion to suit himself. It will be admitted that it calls for as much skill to adapt the appendages to the human eye, as the human eye to its appendages. To us it is equally plain, that it requires as much wisdom to adapt a religion to man, circumstanced as he is, as to create him an intellectual and moral being.

But to understand the Christian religion, we must study it; and to enjoy it, we must practice it. To come into the kingdom of Jesus Christ is one thing, and to live as a wise, a good, and a happy citizen, is another. As every human kingdom has its constitution, laws, ordinances, manners, and customs; so has the kingdom of the Great King. He, then, who would be a good and happy citizen of it, must understand and submit to its constitution, laws, ordinances, manners, and customs.—A. Campbell, in The Christian System—pages 313 and 314.

READ THIS CAREFULLY

On April 15, our proposition: giving a copy of Cruden's Handy Reference Concordance for five new subscriptions, or for three new and three renewal subscriptions, will come to a close.

If you think you are entitled to a copy and have not received one please write us about it at once. If you have sent us some subscriptions, hoping to secure a copy, mail us the balance of the new or renewal subscriptions necessary not later than April 15.

The Rib Story

Many seem not to have considered the basic philosophy in the so-called rib story. The story is ridiculed, in fact, by many scholars of the world. But may it be remembered that, though much wrong is now in the world, God in the beginning started everything right. All was not only good but very good in His estimation. It might be remembered, also, that the first of Genesis is the place for philosophers to find the basic principles of humanity and of the world.

I am glad to believe that the wife was created from a rib of her husband, for their close relation by creation is thereby shown. She was truly bone of his bone and flesh of his flesh. The husband and wife are more closely related, therefore, than the male and female of the lower animals. It seems that all beasts were created separately. It is very evident that the female was not made from a portion of the male's body, so as to make them one flesh. The Bible account of woman's creation, then, which has been made a subject of ridicule by skeptical and superficial observers reveals, when properly considered, one of the most glorious principles in human life—the true oneness of husband and wife. A recognition of this principle along with other fundamental lessons of creation should lead us to see more of the great truths which form the basis of all well being.

In the propagation of species animals mate temporarily. Those, then, who consider marriage only as a temporary union disregard this closer relation of husband and wife by creation, and by thus bringing humanity nearer the animal level, evidently help to brutalize the race. When the disregard of this fundamental family relation is united, which is natural, with the belief that humanity is only a higher race of animals, we have a combination which, since it can but degrade humanity and lower the general estimate placed on human life, naturally leads to vandalism and murder, for the taking of human life comes to mean little more than the crushing of a great worm. Since it is chiefly our scholars, the nation's leaders, who advocate both of these doctrines, we may sincerely inquire where our leaders wish to lead us. Some good scholars, fortunately, denounce these degrading doctrines.

Would that the educated might recognize both in their theory and in their practice the great philosophy of the ridiculed rib story in order that they might assist Christian people in lifting man above his brute neighbors and in bringing him nearer to his creator. Surely true wisdom is often overlooked by scholars in their zeal for human wisdom, which puffs up rather than builds up.

3500 College Ave., Bryan, Texas.
P. C. KEY.

I would like to correspond with some brother in a mission field with a view of locating there to build up a congregation, and to preach at mission points. Am forty years old, eighteen years a preacher, four years a teacher, was raised on a farm, could clerk in a grocery store and preach mostly at my own expense. A dry climate is the kind I am seeking, Colorado, California, New Mexico or some other state that has a dry climate. Next summer or fall, perhaps next October would be as early as could move.

Fulton, Ky.

L. W. HAINLINE.

The Dallas debate, as we go to press, is expected to come off on schedule time, April 6-11. R. O. Conner, 4815 East Grand Avenue, Telephone H-0574; C. A. Stark, 4923 Phillips Street, Telephone H-5626. The office of The Apostolic Way has been changed to 708 Second Avenue; arrangements for change of telephone not completed.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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The Christian and War

This si the fifth and probably the last of my articles on the Christian's relationship to carnal warfare. In this article I shall give attention to some objections to my views that have reached me from various sources. I have never expected all my readers to agree with me. I have not consciously tried to agree or to disagree with anybody except the Lord and myself. Above all, I have earnestly sought to know the mind of the Lord. To do this, I thought it necessary to hear all He has said on the subject and then try to harmonize any passages that appeared to conflict with each other. In the next place, I have tried to agree with myself, that is, to be consistent. It is often hard for a man to see his own inconsistencies. My position on this subject may be full of them. If so, I shall be glad for some one to point them out to me.

The question I am discussing is this: Can a Christian Scripturally take human life in war? This does not concern what fleshly Israel did in Old Testament times, neither does it concern what the New Testament has to say concerning wars waged by human authority. Many arguments have been made to prove that Jehovah is a god of war. Several brethren have called my attention to the evidences that our God favors carnal warfare. From their interpretation of these evidences, they conclude that Christians are authorized by the Lord to take the sword and kill men.

In reply to these contentions, I call attention to the following facts: 1. Ancient Israel was a combination of Church and State. Its worship was largely national. Its law required the payment of tithes as a tax, the observance of national religious festivals, the atonement by the High Priest for the sins of the people, and many other peculiar practices; 2. Many other ancient governments were a kind to theocracy, in which some god was supposed to preside over and direct the ruler. People were taught that a defeat in battle was a sign that either their god had been overcome by a greater god or else he was not with them; 3. The Lord proposed to demonstrate in a very signal way His superiority over all other gods and to do this by the rejection of human wisdom. He had followed this course in Abraham's house when He rejected Ishmael and gave Abraham a son by miracle. He showed the same principle in His dealings with the Egyptians through Moses, and He overthrew them in the Sea when they had refused to hear Him. In every case Jehovah blessed the arms of Israel only when they obeyed Him. In the cases of Joshua and Jericho, of Gideon and the Midianites, of David and Goliath, and other similar cases, the Lord so ordered affairs as to reject human wisdom in order to teach mankind that true victories are not those won by human might, but by faith in the wisdom of God. It seemed good to the Lord to teach man this lesson by sore afflictions. For disciples of Christ now to seek authority in these cases for following human wisdom into wholesale destruction of human life is certainly very unreasonable.

I have no evidence that God directed the German Kaiser in 1914 to invade Belgium and bring on the World War, yet he claimed that God was with him. Some of my readers may believe that God authorized President Wilson in 1917 to ask Congress to declare war on Germany, but I have no proof that God had anything to do with it. Modern war-makers have failed to show the sanction of Jehovah. It will be well for those who disagree with me to find some proof that God encourages so-called Christian nations to fight before they attempt to justify individual Christians in doing so.

Most people, even military leaders, say that war is a bad thing. I do not know of a single historian who has said that war is a good thing. Some say that it is better to fight than to endure certain conditions, but such writers consider war the last alternative. As a rule, only those who look for some sort of personal gain from it favor war. This being true, how can a Christian feel right to go into it?

We shall next contrast the teachings of Jesus with those of the military leaders of history on a few fundamental principles. Men are directed by ideas. These ideas form their ideals, or conceptions of perfection. It is easy to find the ideals of Jesus in His teachings and example.

In the first place, He bases every service of life upon love. He said the greatest commandment of the law is: "Thou shalt love the Lord thy God with all thy heart . and thy neighbor as thyself." But He went further than Moses, in whose language a "neighbor" was a friend, and taught positively to love an enemy (Matt. 5:44). What say the warriors of history? All the great law givers, statesmen, and military leaders of time have taught that a man should hate his enemy. Wherever you find an exception to this rule, you find one who has learned his lesson from Jesus Christ. Ancient civilizations were as far below the standards set up by Jesus as were the savages of America, who bequeathed to their children as a valuable and accustomed legacy their hatred for other tribes. Nor have the enlightened nations of Europe and America advanced beyond these carnal notions. For proof of this, I cite the efforts made in this country less than ten years ago to arouse our people to frenzied hatred of all that was German, our educators going so far as to expel the German language from our schools as an accursed thing. This is the war-spirit of all history. Can such a spirit dwell with the Spirit of Christ in the human breast? Again, Jesus taught the universal brotherhood of mankind. This was one of the things made Him so despised by the Jews. They supposed that they were the only people Jehovah loved. He had favored them in many special ways because through them He desired to bless all mankind. Their vision was too narrow to grasp this doctrine. They interpreted His favors as an evidence that He loved them and hated all others. But God regarded all men as members of a common family, condemned by the sin of their common ancestor and saved, if at all, by the blood of their common redeemer. This is not the doctrine of warriors. To them, other nations are either enemies or suspects. If they are on friendly terms with another people, it is simply a matter of convenience. A very small matter has often converted a friendly nation into an out-right enemy in a short time. The Spirit of Christ would obliterate national and racial lines to the extent at least that these lines make men despise others. This Spirit would unify the alienated parts of Adam's broken family and bring back to a common Father all the prodigals from His home. This is one of the distinguishing marks of the religion of Jesus, one that goes far to prove its divine origin.

On the other hand, the war spirit inculcates a species of patriotism that says: "Because I am an American or because I am an Englishman, I am better than others." Hence a feeling of jealousy and hatred toward those of other nations takes possession of the mind and prepares it for war. Were it not for this selfish, exclusive, and hostile spirit, fostered too often by educational and religious literature, the spirit of Christianity could gain the ascendency among men and speedily usher in the Millennium of universal peace. I look upon the League of Nations, the proposed World Court, and any other like movements as a step in the right direction, an effort to dominate the actions of men and nations by the spirit caught from the words of Jesus.

The time will come, according to Revelation 20, when Satan shall deceive the nations no more, when "they shall beat their swords into ploughshares and their spears into pruning-hooks" and "learn war no more." How can a Christian join in the destruction of the basic principles of his religion? How can he consistently pray: "Thy will be done on earth as it is done in Heaven" while cultivating hatred for others and engaging in the destruction of their property and lives?

Finally, what answer can a Christian who has slain his brother in battle at the behest of some earthly ruler give to his Savior at the Judgment? He cannot point to one syllable of Jesus' teaching or to one act of His life that will justify such conduct.

N. L. CLARK.

Sent by Brother Sidney W. Smith for the Norton, Texas, congregation $7.00. May God bless you beloved.

Dear Brethren, please do not send me any more contributions. I am permanently located, with steady work, able to care for my home; only way I would receive money now at all would be for mission work here. Workers are needed, only those who are willing to sacrifice and work at anything need to try. I can stand on my back porch and see thousands, yes, millions of lights of Los Angeles, a vast mass of people; a second million population is coming to Los Angeles and not a loyal church in its limits. It calls to my mind the language of Christ in Matt. 23:37. I appreciate very much all the brethren have done, but I am able now to work to give to those who need. Again asking God's blessing on you.

T. F. STEWART.

Rt. 3, Box 348, Whittier, Calif.

The Work Hindered

The cause of Christ is permitted to suffer for different reasons. Sometimes for a lack of spiritual interest among the members, in whole or in part. Sometimes self satisfied, having learned the gospel, they are not trying to reach others; or having entered the kingdom are content not to grow. Sometimes selfishness causes them to use all their means for their own pleasure while the cause of Christ is permitted to suffer. Sometimes individuals ask the church for financial assistance when a proper use of their time would enable them to give assistance rather than ask it. Sometimes brethren withold their funds because they think that individuals have imposed upon the church, and thus worthy causes suffer. All in all there is a constant problem of the finances of the church. Its necessity and management should have a close study by members, so that as Christians we may more effectively use the funds which opportunity places in our hands.

I herein make some quotations from a private letter written to me by Brother P. S. Hall of Montebello, California. These brethren have the reputation of being very liberal and many worthy calls have been responded to by them, but their liberality has been imposed upon, I fear. This letter is one of many coming to this office of similar purport. A few articles, from brethren, on the finances of the church would be very much appreciated:

"We are still in debt to one of our brethren, $129.00, part of which were taxes on the church property. According to law, church property in California is exempt from taxes provided some one makes a sworn statement that such property is used only for church purposes. The brother, who was supposed to do this, forgot to give this information to the assessor, so we had to pay $30.00 taxes. Right now calls are coming in from all sides for help. So many are becoming a burden rather than a help to the church. This makes it hard to advance in the work. This may help you to understand why we have not contributed more to you in your great and good work. I am so sorry that the cause of Christ has to be hindered by these things—lack of funds."

Perfectly Willing

"We are perfectly willing to call it age-lasting, knowing that this age will come to an end before the Eternal world is established."—Present Truth Messenger (Adventist).

Since the Adventists have failed in their time-setting, they seem to be combining their forces to try to undermine "hell." But here they are doomed to failure again. "The word of the Lord endureth forever."

Now let us read. It says: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Matt. 25:41. "And these shall go away into eternal punishment; but the righteous into eternal life." v. 46. And after the resurrection and the judgment, it says: "And whosoever was not found written in the book of life was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever." Rev. 20:10-15.

If the "Eternal world" does not begin when the righteous go into "eternal life," when does it begin? When the righteous go into eternal life, "ye accursed" go "into eternal fire, prepared for the devil and his angels," or "into the lake of fire," and "they shall be tormented day and night for ever and ever." Their punishment is "torment," and since the punishment is "eternal punishment," it will be eternal torment. And since eternal, or "age-lasting," if you will have it so, is applied to both, they are both "age-lasting." And if this limits one to a shorter "age" than the "Eternal world," it limits the other to the same age. Escape it you can not.

Again: "The dead" shall be raised incorruptible. 1 Cor. 15:52. The dead—all that die—come forth with one kind of body. 1 Cor. 15:35. And we are informed, "It is sown a natural body; it is raised a spiritual body." v. 42. And God will destroy both "soul and body" in hell (Gehenna), which is "prepared for the devil and his angels," not a "type," but the substance—the real thing. "Destroy" (Matt. 10:28) "to devote or give over to eternal misery."—Thayer's Greek-English Lexicon of the New Testament. "Let God be true, but every man a liar."

H. C. HARPER.

The Immaculate Conception

Many professed Christians are really infidels and skeptics. They seemingly do not understand anything outside the laws of nature, and, therefore, insist that the birth of Christ was along natural, procreative lines, as were all other mortals.

They deny the miraculous, immaculate conception of Christ, notwithstanding the Bible emphatically so declares. (Matt. 1:18-25). They admit, however, Jesus lived a sinless, immaculate life. Hence, their admission of an immaculate life, and denial of an immaculate conception, presents a natural contradiction. Why so? Because in all natural and spiritual law, like begets like. It would have been impossible for Christ to have lived an immaculate (sinless) life, without an immaculate conception, Proof. Paul says: "There is none righteous, no not one. All have sinned and fallen short of the glory of God" (Rom. 2:9-19). All of Adam's descendants through procreative law are sinners. Hence, if the birth of Jesus was the result of procreative law, he also would have been a sinner. I insist, from the very fact that he lived an immaculate (sinless) life, proves conclusively his immaculate conception. If it was possible to have lived an immaculate (sinless) life and have been a descendant of Adam through procreative law, why have none of us attained thereto?

But again. Jesus said: "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. 11:11). Now let's reason. If Jesus was born of woman through natural, procreative law; having a fleshly father as did John, then Jesus was no greater than John. But John knew otherwise. See, (Matt. 3:11-17) again proving his immaculate conception. But more. Those in the kingdom were greater than John. But we obtain entrance into the kingdom, through forgiveness of sins (Col. 1:13-14). John was not in the kingdom, hence, John's sins had not been forgiven. Therefore, if the birth of Jesus was the result of natural, procreative law, Jesus was no greater than John, and John was a sinner. But Jesus lived an immaculate (sinless) life, therefore, he had an immaculate conception. God was his father. If the birth of Jesus was the result of natural, procreative law, he had a fleshly father. No one knows who that was: so irresistibly, his birth was illegitimate. Shame, shame, on such professed followers. The first Adam is of the earth and made a living soul. The second Adam is the Lord from heaven, and made a quickening Spirit (1 Cor. 15:45-47). Hence, an immaculate conception.

GEO. W. PHILLIPS.

"POOR FOLKS HAVE POOR WAYS"

We are not advised of the origin of the above caption, but it is an oft quoted statement, and many of us learn by experience that in it there is "more truth than poetry."

When we first came to Dallas we had considerable trouble in getting conveniently located. Not having an automobile we had to depend on walking or riding the street car in going to church, the postoffice, printing office, the bank, etc. The house we rented was all right for a residence, but in order to have office accommodations we moved, but soon the office demanded larger quarters and we moved again, and thought we were located until we could buy a home. But, alas, the owner of the property moved the house to within five feet of another residence, which is now a business establishment and on the other side of us a brick building was erected within two feet of our building, shutting out light and ventilation except from front and rear. The brick building is occupied by some chain grocery stores that cast much refuse out at the back which, at best, became a fly breeder. Brother Conner and some others, realizing the situation, urged that we move. We did not need much urging so we moved. Just how long we can stay here depends on surrounding circumstances. We have the place leased for a year, and if some one would deed us an acre of land with an oil well on it we might be able to buy the place at the end of the lease otherwise we may have to move again.

Moving is an unpleasant business at any time, and with an office like ours the very thought of it is enough to make one sick. It cost money, and five of us five days' hard work, while the routine of the office had to wait, but what is the use to say more? We have moved and when we have to we will move again, but for the present we can be found at 708 Second Avenue. Be sure to address all your letters to The Apostolic Way, 708 Second Avenue, Dallas, Texas.

Three Questions

1. Does the Bible teach that there is a personal devil?

2. Does the Bible teach that all men who have not been baptized into Christ for the remission fo sins will not be raised, but will be like the dumb brute? Please give chapter and verse.

3. In our lesson to-day we had 1 Cor. 2. Please tell me who the natural man is, described in the fourteenth verse, who cannot receive the things of the spirit.

Palestine, Ark.

RYAN BENNETT.

Answers

1. From a study of Job 1:6-12 and 2:1-7 I observe that Satan came, that the Lord said to him, that Satan answered, that he had power to consider, and that he went from the presence of God. These things characterize Satan as a person. In Heb. 3:14 I notice that he is referred to as "him (masculine) that had power." Note he had power. If he were only a power, such passages as. Heb. 3:14 would be difficult to understand.

1 Pet. 5:8 says that Satan walks, seeks, devours. He has an individual name, Satan, and Jude 9, says that he disputed with Michael. Some try to dodge us by saying that they do not believe in a devil, we do not either in the sense of trusting him, but if any one believes God, he must acknowledge that there is an awful, terrible, deceiving, devouring, lying, tempting, powerful devil to be shunned.

2. Regardless of whether or not they have been baptized, "all that are in their graves * * * shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28-29). See also Rev. 20:12-13; Matt. 7:22-23.

3. From a close study of 1 Cor. 1:17-31, 1 Cor. 2:1-16, I conclude that the natural man is one nature makes; their wisdom knows not God, it is too shallow to embrace Him; they have not known the mind of the Lord, "the world by wisdom knew not God." In his own wisdom the natural man comprehends not the things of the Spirit of God. For this reason it was necessary for a revelation to be given him. The Jews and Greeks were natural men, the disputers, the wise men, the "princes of this world" were natural men—they comprehended not the mind of God; and when His will was revealed, Satan blinded the minds of those who would be deceived "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4).

Gunter, Texas.

L. W. HAYHURST.

We Are Not Discouraged

F. L. Rowe, publisher of the Christian Leader, says in that paper of October 27, 1925:

"Now turn to page twelve of this issue and see if you can help us with subscriptions and book orders. We would much rather have orders than donations, but when we fall behind, as we have this year, we are surely glad to get the cash."

The publishers of the Gospel Advocate, one of our oldest papers, state in their issue of October 8, 1925:

"It is a fact that the people are not reading religious papers as they did formerly. It is next to impossible for a publisher to publish a religious paper without a heavy loss. Paper and labor have both been so exceedingly high that it costs so much to produce a religious journal that, without the hearty cooperation and support of its constituents, the publishers must suffer a great loss."

"We received many letters from our friends, complimenting the double issue we brought out in December.

"Our purpose in producing this was to show the value of our early literature, and to show the power of the press in spreading this class of pioneer reading matter before the world.

"The one issue cost us about $150 above our usual weekly expense. We did it to test out the willingness of our brethren to help us increase our usefulness by similar issues. While our readers doubtless realize that it was costing us considerably more, it seems strange that we have not received a large check, towards such increased work, for several months.

"We want to impress our readers with the fact that big things can only be done with corresponding help, and we are away behind with several large accounts that should have been paid off months ago.

"If our readers want us to do the big thing as publishers, we shall have to ask them to give us proportionate help.

"We are very grateful to those who are helping us right along, and we have a small army of these faithful rope-holders, but it will require several goodsized checks to help us get out of the mire financially, much less to undertake double issues of the paper. F. L. R."—Christian Leader, February 2, 1926.

(Continued on page 4)

Peace Depends on Religion

(The articles on this page appeared in the Dallas News February 8. They are worth repeating here).

"Another world war will destroy the results of centuries of civilization. Pacts and compacts, leagues and world courts are not enough to stop another conflict. The last refuge of the race is in religion."

Thus Cullen Thomas, Dallas lawyer and leader in the fight for the world court, summed up the chances against war in an address on "Stepping Stones to World Peace."

"War never ends on the tax rolls," said Mr. Thomas. "This Nation is still paying on the War of 1812 and every war since. For a hundred years to come men and women yet unborn will dig and struggle to pay the debts of the last war. I am heartily in favor of postponing the next war at least until we get through paying for the former ones. We are living today in the ashes of that great catastrophe, the memory of which still haunts us, and yet we see again begun the preparations for other wars.

"We see again begun the preparations for other wars. The budgets of leading Governments of the Old World are bulging with appropriations for the enginery of war. Russia is training the biggest army in the world, of women as well as men. Italy's determination is to dominate the Mediterranean and is ready to fight at the drop of a hat. France, unable to pay her debts, is building the biggest war fleet in the air in the world. A United States Army officer, nearly a year in Japan, reports that every hour of every day of every week in the year Japan is preparing for war.

"All about us, from world thinkers, are prophecies of coming war. Ferero, Europe's greatest historian, prophesies that out of China may come an Asiatic cyclone to shake history. Bertrand Russell, British author, foresees civilization moving toward disaster. Wiggam, great American scientist, tells us the question, "Is it peace or war?" describes the exact situation of the human species on earth today.

Duty Before America

"What is America going to do about it? What are the Christian churches of the world going to do about it? What is Christianity's answer to war's challenge?

"Gen. Tasker H. Bliss, member of the American peace commission at Paris, recently declared that if another World War should come the professed Christians of America would be responsible; that they would be responsible for every drop of blood that is shed.

"The path of duty for Christian churches is an open road. They must organize and mobilize the moral forces of America against war. In the application of Christian teachings to Nations is humanity's hope to end war.

"What other force under heaven is strong enough? Is it trade? Through Carthage and Tyre once flowed the currents of trade for the known world, but Carthage is buried beneath the desert sands, and all that is left of Tyre is a few lonely fishermen on a barren rock.

"Is it labor? In the last war we saw the forces of labor split into groups, every group loyal to its own flag.

"Is it in some peculiar form of government? In the last World War we saw kingdoms, empires, republics and democracies plunged headlong into the common ruin.

"Is it education? Greece had culture, art, architecture, oratory, philosophy, but her ancient glory is today but a schoolboy's story.

Function of Science

"Is it in science? All hail to science! But science alone can not save the human race from itself. Science alone is as cold and pitiless as a polar glacier. Science is busy, day and night, in laboratory and factory designing new enginery of destruction in war.

"The last refuge is religion; that something that binds man to his Maker; that light that comes from God; that belief that teaches man's duty to his fellow-man, regardless of race or Nation; that faith that teaches the accountability of all men to God.

"To what religion shall men turn for the hope of peace among all the people of the earth? The red man's war dance, as he scalped the white man was a religious rite. Rome at the height of her civilization erected great temples wherein to worship the god of war.

"What of Mohammedism? It is said that it came out of a desert and always leaves a desert behind.

"What about Hinduism? Through the long centuries it has left its blighted millions of followers steeped in superstition, sensuality and sloth.

"What about Buddhism? Its priests teach that man's soul after death abides sometimes in beasts and creeping things, but whose highest state at last is but a drop in the vast sea of nothingness.

"What of Confucianism? China has one-third the population of the globe, but its greatest prophet has left his followers, made, as we believe, in the image of God, to bow down to idols made of mud.

"What of Shintoism? This, after all, is but blind patriotism, whose highest object of worship is a pagan emperor.

"So, if in Christianity is not the propulsive power to regenerate the race, to tame the tiger in man's breast, to abolish the reign of tooth and claw, to teach governments to seek redress for their wrongs in an appeal to reason and justice, instead of battle fleets and marching armies, then is the race undone."

NO POT AT END OF RAINBOW

The millennium means 1,000 years during which period Satan will be bound and peace established. (Rev. xx, 2, 3.) There are other circumstances and conditions connected with the binding of Satan as evidenced in the following verses of this chapter, which will stand proven with this binding. Question: Is the devil now bound? Answer: Most emphatically "Yes." Why? Jesus said (Matt. xii, 29, Mark iii, 27) "No man can enter the strong man's (devil's) house and spoil his goods (sin) except he first bind the strong man and then he will spoil his goods." John says (1 John iii, 8) "He that committeth sin is of the devil, for the devil sinneth from the beginning;" for this purpose, "Jesus came; to destroy the devil's works." John says, "Jesus came to destroy the devil's works." Jesus said that could not be done until he was bound.

If the devil is not bound, our sins are still unforgiven. We have no peace and Christ is not reigning. Again Paul says (Heb. ii, 14, 15) "Christ came in the flesh: that through death He might destroy the devil."

Just as sure as Jesus died, was buried and resurrected, just that sure is the devil bound. Jesus was declared to be the Son of God with power by His resurrection from the dead. Satan having been bound, Jesus said (Rev. 1:18) "I am He that was dead, but am alive forever more and have the keys (power) over Hades and the grave."

Jesus said (Matt. xxviii, 18, Mark xvi, 15) "All power in heaven and earth is given unto me; go ye therefore (because I have all power) and preach the gospel to every creature."

The gospel was preached on the memorable Pentecost, but its preaching was predicated on Jesus having all power, therefore on the Pentecost Jesus had all power. There could be no more power than all power, then Jesus must have been a reigning King on Pentecost.

Jesus said (Luke xxiv, 47) repentance and remission of sins should be preached in His name beginning at Jerusalem. On the memorable Pentecost, at Jerusalem, forgiveness of sins was preached; but Jesus said Satan's goods (sins) could not be destroyed (forgiven) until Satan was bound, hence on the memorable Pentecost Satan was bound. From the transgression in Eden until Christ came and shed His blood there was no actual remission of sins. Why? Satan had not been bound, his goods could not be destroyed. But Jesus came, bound the devil, threw him into the bottomless pit, where he will remain until Jesus comes again. He will then be loosed, to gather his own, and the last great battle (Armageddon) will take place. Some one will say; if Satan is bound, why so much sin? In fact, the world is growing worse. A.—The devil has more working for him than has the Lord. The devil personally sowed his seed from Eden to Christ. Jesus came, bound Satan, so he personally could sow no more seed. Jesus sowed his seed (the word of God) committed that to earthen vessels (mankind) to preach to every creature. Jesus ascended to the presence of the Father. Neither head, Jesus nor the devil on earth since Pentecost, but the battle is being waged by the followers of their respective seed. The gospel is to be preached to every creature; so its preaching is coextensive with time from Pentecost until Jesus comes again, to end all earthly affairs. The reign of Christ, the gospel age, the millennium period are contemporaneous, simultaneous.

We have proven Christ reigned (had all power) at the Pentecost that His gospel was preached at the Pentecost. That remission of sins took place at the Pentecost. That the devil must have been bound at the Pentecost. Hence the millennium started at the Pentecost. But says one: that's nearly 2,000 years ago, the millennium is only 1,000 years; how could that be?

God's word does not contradict itself; you will find the harmony given in (1 Peter 1:18). When Jesus spoke in Rev. 20th chapter, he was dwelling in eternity; in eternity it is impossible to compute time, hence the 1,000 years means an indefinite period of time; it reaches from Pentecost until Jesus comes again. No mention of time in the revelation letter is literal.

The reign of Christ is the time of peace. He came heralded as the Prince of Peace. The millennium period is one of peace, but it is the gospel that produces peace, hence irresistibly, the gospel age, and the millennium period are one and the same. Every time an individual obeys the gospel his shooting irons and weapons of destruction are beaten into plowshares and pruning hooks. The mistake in the millennium peace is made by expecting it universally, when it is an individual matter. Whenever an individual man or nation become "gospel" followers, then, and not until then, will peace obtain. It is not in man that walketh to direct his steps, says God. Let's quit looking for the pot of gold at the end of the rainbow. Let's realize we have it now and then appropriate it.

GEORGE W. PHILLIPS.
Box 327, Midlothian, Texas.

WE ARE NOT DISCOURAGED

(Continued from page 3)

If such papers as the Christian Leader and the Gospel Advocate, with an established circulation among the brotherhood years and years ago, with a book business, (within itself, quite a business) face such difficulties as mentioned above then The Apostolic Way, with less than three years under its present management, with a limited circulation, should not be discouraged when times are hard and finances short.

We do not propose to beg, but occasionally we let the brethren know our needs and usually they respond promptly. When they do not respond we can miss an issue or two and manage some way to drag along. Then when they send us funds we can make a desperate effort and overcome as much of the hindrance as possible. Of course, it would be much better if the contributions were sufficient to kep the paper going strong all the time.

We feel that if a number of brethren, who have made more or less success in a financial way, could spend two or three days in a meeting, getting acquainted with each other and the needs of the paper, that the paper's financial interests would be regularly cared for.

Brother R. B. Musgrave of Elk City, Oklahoma will begin a series of meetings at Lexington, Oklahoma on Saturday night before the first Lord's day in April to continue ten days. Everybody who can and will are invited to come and attend the meeting.

SAM L. SHULTZ.
Box 55, Lexington, Okla.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, APRIL 15, 1926 Vol. XIII No. 15

The Dallas Discussion

The discussion between Brother J. N. Cowan of Robstown, Texas and Brother J. T. Whitt of Abilene, Texas, began April 6, as scheduled.

The first three nights Brother Cowan affirmed: "The congregations of the Church of Christ that oppose the class system, uninspired literature and women teachers are Scriptural in doctrine and practice." His logical, direct, simple, scholarly presentation of his affirmative seemed to dishearten Brother Whitt in the very beginning of the discussion. Brother Cowan set forth the Scriptural reasons for our practice. Brother Whitt, in his first reply stated that he agreed with Brother Cowan. To this Brother Cowan replied, "If Brother Whitt agrees with me he should cease to deny my affirmative and we will immediately take up his affirmative for the difference between us is in their practice, not in ours." Brother Whitt either lacked the logical foresight to see what the consequence would be if he continued, or lacked the courage to adimt the facts and say, "Brother Cowan, you are right. We will dispense with your proposition and put in all the time on mine."

In Brother Whitt's fourth speech, the last speech made in the second session, he undertook to show that if he and his brethren were wrong so were Brother Cowan and his brethren. He used The Apostolic Way as the sole basis of this argument, endeavoring to prove The Apostolic Way was an organization, etc., claiming "the editors are superintendents and the manager a super superintendent." After he had labored in this way the major part of his speech he stated that he was not opposed to the publishing of The Apostolic Way. It reminded you of one before the bar of justice trying to excuse himself by charging that some one connected with the court was also guilty. In Brother Cowan's first speech on the third night he stated, "I will take care of The Apostolic Way argument (?) when Brother Whitt gets in the affirmative, as what he has said on that point logically belongs in his affirmative. However, to show you how easy it is to handle this phase of his remarks I will mention one or two points." And in about three or four minutes Brother Cowan had so thoroughly exploded and exposed this fallacious argument that Brother Whitt's embarrassment was evident throughout both of his speeches that night. Brother Cowan urged that Brother Whitt repeat what he had said about The Apostolic Way in each speech that night, and the next night that the people might be so familiar with it that its ridiculousness would stand out.

The fourth night Brother Whitt affirmed: "The Scriptures authorize the use of the class system, uninspired literature and women teachers by the Church of Christ in carrying out the great commission." He made a desperate effort to put forth a show of confidence and spoke with more vim than at any previous speech, and like when a Methodist debater is trying to defend infant baptism, his sympathizers showed encouragement, but when Brother Cowan had finished analyzing Brother Whitt's chart their feathers fell. Brother Whitt showed confusion, made his second speech with less apparent confidence and with less enthusiasm. At the conclusion of Brother Cowan's second speech Brother Whitt arose and called for Dr. Jones, one of the elders of the Pearl and Bryan street church, and after a short conference called Brother Cowan one side, while the audience waited, and then Dr. Jones announced that Brother Whitt was not able to go on with the debate, that he was a sick man. Brother Cowan, in a very commendable spirit and manner, stated that he would not at all deny Brother Whitt's physical inability, stating he had told Brother Duckworth the first night of the debate that for some reason Brother Whitt was not at himself.

Brother Cowan announced that he was ready to go on with the discussion if any of the Cunday school preachers wanted to take Brother Whitt's place. J. B. Nelson, preacher for Pearl and Bryan street church, M. C. Cuthbertson, and several others were present, mit, Brother Whitt's moderator, U. T. Poisall, and preacher for Hamilton and Lagow church, G. A. Dunn and his son, and several others were present, but not one volunteered to take Brother Whitt's place, notwithstanding they had twenty-four hours to get ready for the next session, so the debate closed.

Preaching was announced for Brother Cowan for Saturday night and Sunday night. Saturday afternoon Brothers J. B. Nelson nad M. C. Cuthbertson went to the office of The Apostolic Way to see Brother Cowan. Brothers N. L. Clark and R. F. Duckworth were present, and the question of continuing the debate was discussed, Brother Cowan instantly stating that he was willing to spend four nights, they having suggested that number, discussing the same propositions he and Brother Whitt had signed. Brothers Nelson and Cuthbertson promptly informed him that they did not like the propositions signed by Brother Whitt. These propositions were written by Brother Whitt. Brothers Nelson and Cuthbertson then submitted some propositions that Brothers Clark, Duckworth and Cowan did not believe stated the issue, urging Nelson and Cuthbertson to insert the points of difference, thus making their propositions specific, to this they would not agree. They stated that Brother Wooldridge was the man they were going to sign propositions for, but they would not agree to propositions Brother Cowan considered fair. Brother Cowan said, "I will debate any propositions I have ever debated with any other man on this question, and if you will not accept any of them I will enter a four nights' discussion with Brother Wooldridge without signed propositions, allowing each man to state his own affirmative." But they declined to commit Brother Wooldridge, notwithstanding they had come over to arrange for a discussion between Brother Wooldridge and Brother Cowan to start Monday night. They agreed, however, to try to communicate with Brother Wooldridge by telephone and, if successful, to advise Brother Cowan of his decision in time for the announcements to be made Sunday night, but no information came. Monday morning Brother Cuthbertson called Brother Duckworth and told him that Brother Wooldridge had come in, but was unwilling to accept Brother Cowan's last proposal.

We desire that all know that the church worshipping at 3601 South Fitzhugh avenue is ready to furnish a man to discuss the differences on the teaching question in every place of worship of the Church of Christ in Dallas. And surely we shall not be considered unreasonable when we insist that our brethren in error open the doors of their places of meeting for such discussions, seeing that we, without hesitancy, were willing to have the discussion at our place of meeting. The brethren at Fitzhugh think it strange that so large a per cent of the preachers of the Sunday school churches were present and so few of the members, evidently some of the preachers did not encourage the members to come.

R. O. CONNER,
C. A. STARK, Elders.

Preaching the Gospel—Its Support

The Lord Jesus Christ, when he sent out the seventy said, "The labourer is worthy of his hire." Luke 10:7. Paul said, "The labourer is worthy of his reward." 1 Tim. 5:18. The same writer said, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27. Many other references could be given to show that they who preach the gospel should be supported by those receiving the benefit thereof, or by persons interested in having the gospel preached to others.

The need for having the gospel preached is well known yet we are constantly receiving letters from preachers who are forced from the field temporarily or permanently, to secure the support which brethren who know them could have supplied.

I am constantly trying to encourage men to stay in the field and preach the gospel, but my encouragement can avail but little without substantial encouragement by the brethren is given to the preacher.

Churches that might give financial support for two or three meetings are satisfied with one short meeting a year in their own community. Preachers who are willing to give their time and are able to make a success of presenting the gospel have more calls for meetings than they can hold about four months in the year, and then the brethren forget to support them the other eight months. If the preacher puts in eight months working at material things he is not equipped for the four months' spiritual work he is expected to be an expert in. There is a line of material employment where such men can receive equitable compensation for eight months while lays off the job four. Instead of using three preachers four months it would be better to use one preacher two months in the year and let the other two preachers take some material and work the year around. But say, "Brother Duckworth, we have preachers enough now." That is? Then why not our successful business men make a study of this question, see if we can not find a way to keep preachers preaching or give them profitable employment while they are forced to remain out of the field.

Sunday Schools—Are They Scriptural ?

(We purposed giving another installment of the "Straw Men" discussion, but believe our readers will appreciate the following questions and answers instead.

The questions were asked by C. M. Stubblefield and answered by Alva Johnson. We are placing the answer immediately following the question asked for the convenience of the reader.—Pub.)

1. There are five distinct acts, not one of which may be eliminated, and to which another may be added, which make up the "divine service," or Lord's day worship. They are singing, praying, teaching, a contribution and the Lord's Supper. Is this true?

Answer. Yes.

2. In the doing of these five acts of worship must we do them in the same way, or by the same method by which they were done by the early Christians?

Answer. Yes, do them in the same way. Namely, sing, and pray with the spirit and understanding. 1 Cor. 14. Teaching the Word only, with only male teachers in the public teaching. Col. 4:16; 1 Cor. 14:34; 1 Tim. 2:11-12. Contribute, as everyone has purposed in his heart, as you are prospered. 2 Cor. 9:7; 1 Cor. 16:2. Lord's Supper, upon the first day of the week; every one examine self. Acts 20:7; 1 Cor. 11:28.

3. Making a contribution is an act of faith, the Bible directing that it be done. In making it, must we follow the method observed by the early Christians?

Answer. Must do it as they did and directed. See 2 Cor. 9:7; 1 Cor. 16:2.

4. If you say "yes" will you be kind enough to tell this people what that way, manner, or method was?

Answer. Answered above.

5. Is the act of walking to the front of the house to make the contribution an act of faith? Is the act of keeping your seat to make it an act of faith? Is the act of putting the contribution into a hat, or a basket or on the table, an act of faith?

Answer. If necessary to keeping the commandment, yes; if not, no.

6. Is not your method, way, or manner of making the contribution no difference what your method is, the outgrowth of human judgment alone?

Answer. No.

7. If the Lord allows you to make a contribution by a method of your choosing, why will He not allow me to teach by a method of my choosing?

Answer. Answered above.

8. On the supposition that there is but one method revealed for teaching on the Lord's day, what right do you have to condemn me for failing to observe that method so long as you fail to observe the New Testament method of making the contribution?

Answer. I do not fail to observe the method of contribution.

9. Partaking of the "emblematic loaf" on the Lord's day is an act of faith, also, the Bible directing Christians to do so. Can you give a "thus saith the Lord" for the method by which you observe this?

Answer. The Scriptural way or method to observe the Lord's Supper is for each to examine self, discerning the Lord's body. 1 Cor. 11:28-29.

10. Who directed you to stand up until thanks are offered and remain standing until you are seated?

Answer. If the Lord does not so direct it is not necessary to do it.

11. Where is the passage directing you to put cloth on the table, and another over the communion set?

Answer. Jude, 2nd chapter.

12. What is that rule of English by which you so transform the word "cup" as to make it mean a soda pop bottle and two glasses?

Answer. No such passage or rule in English, neither do I so translate or transform.

13. If the word "cup" may mean two glasses, may it not mean twenty?

Answer. Cup does not mean glasses or glasses. Luke 22:17.

14. Is it not a fact that your method, or manner of partaking of the Lord's Supper is based upon human judgment alone?

Answer. No, no, no.

15. If the Lord allows you to exercise common sense in choosing a method by which you will observe this institution, why will he not allow me to exercise common sense in choosing a method by which to teach?

Answer. He has given to us His way for both. See 1 Cor. 11; Acts 20:7; 1 Cor. 14; 1 Tim. 2:11-12.

16. On the supposition that the Lord demands that each act of worship be done by the same method by which they were observed in the New Testament day, what right do you have to condemn me for my failure to do so, seeing that you both make your contribution and observe the Lord's Supper by methods for which there is not one particle of authority?

Answer. Not so.

17. Singing, also, is an act of faith, the Bible plainly directing that Christians engage in it. Is your method of singing the same method by which Jesus and the early Christians sang?

Answer. Yes, sure. I sing with the spirit and with the understanding. I sing and make melody in my heart. Eph. 5:19.

18. Did they have a musical staff of five lines and four spaces?

Answer. Do not know how it was fixed. Their music was inseparately linked with poetry. (See New Practical Reference Library, Vol. 4, Art. Music).

19. Did they have any system of notation to determine the tune?

Answer. To be sure; they had harmony, their music was linked with poetry; they sang a hymn. Matt. 26:30.

20. Did they have measures of time forcing them to sing poetry alone?

Answer. They had beats, time and tune to their songs.

21. Is it not a fact, demonstrable by the world's scholarship, that our system of singing lacks nigh onto a thousand years of reaching back to the New Testament period?

Answer. Our system of singing reaches back as far as our system of reading, but will you contend they (the early Christians) had no system of reading? (See Col. 4:16.)

22. Is it not a fact, attested by all encyclopedias and all other books of learning which speak on the subject, that the quality of music called "harmony" was unknown prior to the fourteenth century

Answer. No. See Young's Analytical Concordance, p. 680. He defines Luke 15:25, music. harmony.

23. Is it not a fact that the early Christians all sang together, singing only one part, and that such a thing as singing in four parts as do we was unheard of for fourteen centuries?

Answer. No, it is not a fact. They did not all sing together, but if there was only one part please tell what part, soprano, alto, tenor or bass. See Mosheim, Vol. 1, p. 86.

24. Is it not a fact, attested by all scholars, that, in their singing, a part of the congregation, sang one verse and the remainder singing a response?

Answer. No. (See Mosheim Ecclesiastical History, p. 86.)

25. If the Lord allows you to take advantage of a method of singing unknown for a thousand years after Christ why will He not allow me to take advantage of the modern methods of teaching?

Answer. Any method of singing used, violating any part of God's law, is a sin, and the same is true with reference to teaching. (See 1 Tim. 2:11-12).

26. Do we not teach one another in song? If so when we sing by the modern method of singing, are we not also teaching by this modern method?

Answer. There is no more teaching in song than there is in prayer or the other items of worship. Singing is one item of worship, teaching another. (Notice your first question).

27. Is it not an undeniable fact that Jesus, and the early Christians sang the Holy Scriptures alone?

Answer. No, they sang a hymn. Matt. 26:30. They sang Scriptural songs and so must we.

28. Do not all scholars of all denominations agree that the only songs the early Christians sang were the Scriptures?

Answers. No, a hymn and the Scripture is not the same thing. Hymns may be Scriptural and they may not be.

29. Is it not a fact, demonstrable by the world's scholarship, that not one uninspired song was sung by Christians for four hundred years after the beginning of the church?

Answer. No, their songs were inspired only to the extent that they were Scriptural, and so are our songs. All Scripture is inspired. 2 Tim. 3:16. Rowe and Klingman in Bible in Questions and Answers, says of Eph. 5:19, "Psalms, hymns and spiritual songs." We have this variety in our hymn books.

30. Is it not a fact that the system of notation now in use by you and your brethren absolutely precludes the possibility of singing the song Jesus and His disciples sang when the Supper was instituted?

Answer. Not at all, sir. If you will produce the song we will sing it with four parts.

31. Did Jesus, the disciples, or the early Christians for the first four hundred years have any song book other than the Scriptures?

Answer. Yes, they had books. 2 Tim. 4:13. Not book but books. What books did they need? They sang hymns and read the Scriptures. (Col. 4:16; Eph. 5:19.) Mosheim says they used books: that they read the Scriptures and sang hymns. Vol. 1, p. 86. Who could doubt they had a Scripture book and a hymn book—books?

32. Is it not a fact that you sometimes stay out of the house until that part of the services is over in which uninspired literature is used?

Answer. No, it is not a fact. We do not object to uninspired literature, we object to your use of it.

33. And when asked for a reason for your action do you not demand a "thus saith the Lord" for the uninspired literature?

Answer. No, we insist you read such places as Eph. 4:13; 1 Cor. 1:10; Col. 4:16; 2 Tim. 2:2; 2 Jno. 9, etc.

34. And as soon as you get into the house do you not pick up an uninspired song book—a thing the early Christians never had?

Answer. No, answered above.

35. And do you not engage most heartily in singing an uninspired song—a thing Jesus, the apostles, nor the early Christians never did?

Answer. Our songs are inspired to the extent they are Scriptural just as much as the early Christians' songs were inspired.

36. And do you not allow the congregation to classify itself into its natural classifications—soprano, alto, tenor and bass—for the purpose of singing, a thing unheard of for fourteen centuries?

Answer. Soprano, alto, tenor and bass constitute one class, not four singing classes, only one.

37. While I am searching for the authority for teaching will you please find the authority for classifying it for singing?

Answer. Col. 3:16; Eph. 5:19; James 5:13.

38. And while I am searching for the authority for using uninspired literature, will you be kind enough to find the authority for using the uninspired songs?

Answer. If the song is unscriptural then there is no authority.

39. Singing is an act of worship to be done on the Lord's day. So, also, is teaching. In their teaching, neither Jesus, the apostles, nor the early Christians used uninspired literature. In their singing they did not use uninspired songs. Can you explain to your own satisfaction the precise difference between your use of the one and my use of the other?

Answer. If you are correct in your statement then why will you contend both are Scriptural?

40. In your preaching do you just read the Scriptures and then quit, or do you make some explanations or comments thereon?

Answer. I comment.

41. If you do, are your comments or explanations inspired or are they uninspired like those of other folks?

Answer. My comments are like that of some others, but never as silly this question I am answering.

42. Would you be willing that some brother read your explanations or comments, in your absence?

Answer. Yes. I would not object unless he tried to impose it on every congregation every Sunday, regardless of the protest of some. We are not objecting to the uninspired literature, but the use you are making of it.

43. Would not your explanations or comments, if written, be literature? If so, would it not be uninspired literature? And would not the reading of it be the reading of uninspired literature?

Answer. Yes.

44. What and where is the precise difference between a congregation's listening to an uninspired comment read, and listening to the same thing delivered orally?

Answer. The difference is the oral is usually the most effective or powerful. So if it is Scriptural for me, or some one else, to write to every congregation every Sunday why would it not be Scriptural for me, or the other fellow, to equip every congregation with a radio and broadcast the lesson, lead the prayer, the songs, express thanks for the loaf and wine and then dismiss them? Would you object, eh?

45. Would you permit a congregation to classify itself into its four natural classifications—soprano, alto, tenor, and bass—and sing a song written by E. A. Elam?

Answer. The four parts constitute but one singing class. Study music some, it will help you.

46. If so, would you permit it to read that same song, leaving off the tune?

Answer. To be sure.

47. If so, on what ground do you refuse to permit it to read his other uninspired writings?

Answer. Would not object owing to the fact you want to read them every time (Sunday) in every church, making of Brother Elam a pope. What more power did the pope have?

48. In my teaching I sometimes use a little book which has in it some uninspired teaching. In your singing you always use a little book which has in it some uninspired teaching. What is the difference?

Answer. Singing is one item, teaching another. Can't you see the difference? You say they are different.

49. If the fact that my little book has uninspired teaching in it makes it unscriptural, please tell us what there is in your little book which makes it Scriptural?

Answer. Only the Scriptural songs. See.

50. In 1 Cor. 11:6 Paul commands that women who do not wear veils have their heads "shorn or shaven" (R. V.) Do you demand that this commandment be obeyed?

Answer. In verse 14 of same chapter Paul says, "her hair is given her for veil. (L. O.) Brother Stubblefield says he stands with Brother Campbell, hence accepts the Living Oracles. I tell the women to wear their veils—(hair.)

51. In 1 Cor. 14:34 he commands that the "women keep silence in the churches." What is your rule of interpretation by which you so urgently insist upon the one while utterly ignoring the other?

Answer. Do not ignore the other.

52. Seeing that you will not worship with a church where a woman is permitted to teach a class of little children, why don't you walk off to yourself and worship where they will all be made to shave their heads who refuse to wear veils?

Answer. Sure I will worship there and teach the women their duty, not to engage in the public teaching but to do all the private teaching possible. (Brother Stubblefield affirmed in Tulia debate: "Women should teach publicly classes on Lord's day, and the Scriptures so teach.)

(Continued on page 3)

Convicts Himself

(An open letter to the "Pope" of the First Baptist Church of Fort Worth, Texas.)

Mr. J. Frank Norris:

Sometime ago I heard you make this statement over the radio, commenting on Luke 11, where Christ was teaching his disciples to pray: **"The Kingdom of Christ has not yet come, nor will it come until Christ comes to begin His reign here on earth."**

Referring to the above statement I wrote you the following challenge for a debate: "Are you willing to risk your reputation as a Bible student in defense of the above statement. If so, I will follow you in a couple of articles of, say, eight hundred words each. Then I will lead in the same number of articles and you may deny, on the following proposition: 'The kingdom and reign of Christ began on the first Pentecost after Christ's resurrection, about A. D. 33.' These articles to be published in the **Search Light**, of which you are the editor, and **The Apostolic Way**, of Dallas, Texas."

Up to this time I have never received any reply from you. Is it possible that you have been too busy to give this matter your attention? Or have you been reading the Biblical narrative of "Goliah the great" and the "little sheep-herder," and have reached the conclusion that the best and safest way to remain "Goliah the great" and to avoid serious difficulties with "herders of the flocks" is to ignore their challenges for combat? Why will you defend the Bible account of the origin of man, against the erroneous preachments of Evolutionists and in the next breath broadcast to the world a false denial of the Bible account of the origin of the establishment of Christ's kingdom and reign here on earth? Evolutionists repudiate the testimony of Moses. You repudiate the testimony of the Son of God. Who is the worst sinner? Evolutionists are teaching one form of infidelity, you are teaching another. Which is the worst form? Evolutionists are trying to destroy the Bible account of the origin of man. Your teaching conduces to destroy his salvation. Which is the greatest sin? Which is of the greatest import, where man came from or where he is going, his origin or his destination? I charge that the Baptist Church, together with other human creeds, are responsible for, at least nine-tenths of the infidelity and its by-products that is in the world today, by their misrepresentations and perversions of the holy scriptures. Christ truly said "that wisdom is justified of her children." To look upon the infidelity of the world and its by-products, is only to view the fruits or offspring of sectarianism. You profess to be a true follower and representative of Jesus Christ, and yet you have repudiated His name, the existence of **His Kingdom**, His reign, and therefore, His kingship. **The Devil Himself** has never been guilty of a more flagrant denial of holy writ. Verily, did the Apostle Paul prophesy of you, when he said, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work." (2 Cor. 11: 13-15). Behold thy picture, Mr. Norris, as drawn by an inspired apostle! You, by your misrepresentations and perversions of the holy Scriptures, make infidels and Evolutionists, and then you try to destroy them from the face of the earth. If this was a material offense, you would be prosecuted and either sent to Austin or Huntsville, for child murder and desertion. I would like to know by what rule do you repudiate some portions of the New Testament Scriptures, and then insist on obeisance to others? In fact, is it not very inconsistent for you to reprove and reprimand others for their repudiation and disregard of the holy Scriptures so long as you yourself stand affiliated with a **Human Creed** that cannot produce one scintilla of Scripture for its creation or existence? If you can build and maintain a Baptist Church, without Scriptural authority, why can not the Catholic creed do the same thing? In view of the above facts, how can you condemn the Catholics for their irregularities and perversions of the holy Scriptures? And again, why do you condemn the Catholics for their efforts to control the policies and politics of the national government, when the Baptist Church is trying to do the same thing? To those same disciples whom Christ was teaching to pray, he said: "There be some standing here which shall not taste of death till they have seen the kingdom of God come with power." Those disciples are all dead, did any of them see the kingdom some in its power? Your above statements say, no. Which statement shall we believe? Christ said, just before his ascension to heaven, "All power in heaven and in earth is given unto me." If He is not king, will you please tell me what official position he occupies in heaven now, and since the reception of such power, will you do it? R. M. MICKLE.

Route No. 2, Waco, Texas.

SUNDAY SCHOOLS—ARE THEY SCRIPTURAL?

(Continued from page 2)

53. Were not both commands made by the same man? Was he not inspired by the same Holy Spirit when making both? Were both commands not made to the very same church? Why not, I emphasize, demand the one the same as the other?

Answer. Good.

same.

54. Your conscience lashes you very severely when you worship where two or three women, under the direction of the elders, take each a little bunch of children off to themselves and quietly teach them some simple lessons. "Let the women keep silence" you eloquently quote. Is that not true?

Answer. Yes, that is not true, but it seems about as near the truth as you are able to get.

55. How does it happen that your conscience is not in the least wise affected when you look around and see that not one woman in the entire crowd has paid any attention whatever to 1 Cor. 11:6?

Answer. Our women are true to 1 Cor. 11:6.

56. Do the churches with which you associate "salute one another with a holy kiss" as commanded in 1 Cor. 16.20?

Answer. If it could be proven the churches with whom I worship are guilty of theit, I guess Brother Stubblefield would argue it would be Scriptural for him to curse and lie, eh? McGarvey says "We obey this command in the handshake." Stubblefield says I stand with McGarvey. Try again, Brother Stubblefield.

57. Paul commanded the Corinthian church to "salute one another with a holy kiss" in both his letters to it (1 Cor. 16:20 and 2 Cor. 13:12). Once he commanded the women to "keep silence." What is your rule of interpretation by which you insist upon the one while ignoring the other?

Answer. Obey both.

58. Has the "handshake" taken the place of the "holy kiss?" If so, by whose authority? Did God, Christ, the Holy Spirit, one of the apostles, or any inspired man ever authorize you to make such a change?

Answer. I did not make the change.

59. Did Paul's commandments concerning the "veil" for women, and the "holy kiss" grow out of the customs of that day? and have times and customs so changed that they are to be no longer observed?

Answer. Paul said a woman's hair was given her for a veil. 1 Cor. 11:14. (L. O.)

60. If so, what is your rule of interpretation by which you retain the "silence" enjoined upon the women, and if not why don't you observe them?

Answer. Obey all of them.

61. Paul told the Corinthian church to "let the women keep silence." He told the same church to "salute one another with a holy kiss." On the assumption that I ignore one commandment, is it not pure and unadulterated Phariseeism in you to condemn me so long as you ignore the other?

Answer. Beg pardon, sir, I do not condemn you. It is God that condemns or justifies.

62. Do you not sometimes preach a sermon on the proper division of the Word in which you show that there is much in the Bible not applicable to the church of to-day?

Answer. Sure I do.

63. Is every commandment made by the apostles to the early Christians applicable to us?

Answer. I think not.

64. If so, why don't you anoint the sick with oil as commanded in James 5:14? If not, what is the rule of interpretation upon which you base your refusal to anoint with oil?

Answer. The prayer of faith saves the sick, etc. Jas. 5:14 is the uncommon faith, not the common. See Titus 1:4.

65. In your sermon on the Proper Division of the Word, do you teach the people the rule by which you distinguish between the "silence" enjoined by Paul for the women in 1 Cor. 14:34, upon the one hand, and the "veil" enjoined in 1 Cor. 16:20, and the anointing with oil enjoined by James, upon the other hand?

Answer. -Answered above. Your nonsense about the veil, etc., is purely silly.

66. Is the fourteenth chapter of 1 Corinthians applicable to, and descriptive of, a church of Christ today? Did you ever read it thoughtfully, carefully, and prayerfully to ascertain an answer to this question?

Answer. Yes, the fourteenth chapter of 1 Corinthians is addressed to the church everywhere. See verse 33, "As in all the churches of the saints." See.

Some Questions Answered

Gorman, Texas, Feb. 16, 1926.

The Apostolic Way,

Dallas, Texas.

Dear Brethren: Permit me to ask a few questions to be answered in "The Apostolic Way." Questions:

1. Is it wrong for me to break bread with the Sunday school brethren?

2. If it is, would be glad for you to give me a New Testament example or a passage of Scripture which forbid me to do so.

3. Can the Sunday school brethren Scripturally set the Lord's table?

4. Are they of the Church of Christ?

5. Would it be right for me to preach for a Sunday school congregation?

6. In preaching for the Sunday school brethren would it be right for me to receive support from them?

I tell them that it is wrong to have women teachers, as John told "King Herod that it was wrong for him to have his brother, Phillip's wife."

7. Should I say more than this?

8. Should the Sunday school people withdraw from me or should I withdraw from them?

9. If in case you advise me to withdraw from them, will you tell me how I may do so?

10. Should they or I withdraw what would you advise me to do since there is not the non-Sunday-school side here with whom I may worship?

I ant 72 years old. I have been preaching the gospel for several years. I have never indorsed women teachers.

R. C. MADDOX.

Gorman, Texas.

Answers.

1. Yes.

2. Paul asys "whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." (1 Cor. 10:31.) I cannot see how anything can be done to the glory of God in an assembly that renders the word of none effect by the addition of human inventions.

3. Those whose teachings are heretical or who cause division surely cannot set the Lord's table. This is clearly taught in 1 Cor. 11:19, 20.

4. Gal. 5:20 tells us that heresies are works of the flesh and Peter says they are daminable; (2 Pet. 2:1). Paul admonishes us to reject heretics. (Tit. 3:10. In view of these declarations how can we regard as true churches of Christ those whose doctrines or practices are heretical?

5. Surely it is right to preach to them. The more wrong they are the more they need the plain teaching of the gospel.

6. The "laborer is worthy of his hire" and while I would deem it wrong to ask support from any but true brethren, I have never seen any Scripture that condemns the acceptance of a voluntary offering from any source. Jesus and the apostles accepted many favors from unbelievers.

7. We should not withhold any par of the truth, but must exercise ou own judgment as to the size and fr quency of the doses.

8. You should withdraw from the

9. It may be Scripturally done by public statement or by your acts.

10. This is the hardest question all, but the only solution I see is break bread at home and invite others to partake with you who st squarely upon "what is written."

C. A. TROTT

Preach the Word, not some splitting point you think the may teach.

"Remove, rebuke, exhort with long suffering and doctrine."

Men do what they want to d der the circumstances.

The Apostolic Way
CHURCH OF CHRIST

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No Contradiction

Please explain through The Apostolic Way Acts 9:7 and Acts 22:9.

W. H. MOSS.

Route No. 1, Hedley, Texas.

The two verses referred to read as follows:

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

Note that it says in the first passage quoted the men with Paul "heard the voice." In the next passage cited it is said that those accompanying Saul "heard not the voice of him that spake."

We find the Lord Jesus Christ on oen occasion saying "Seeing they see not and hearing they hear not." No one accuses the Lord of a contradiction, neither is there a contradiction in the passages referred to above. The people could have heard the voice without understanding it; they could have recognized that some one was talking without understanding the words spoken, or heard the words spoken without comprehending their meaning. The apostles who were with the Lord Jesus Christ heard the words which he spake but did not understand until they received the baptism of the Holy Spirit. This understanding was necessary before they were able to go forth as messengers or teachers. Paul was selected as a messenger unto the Gentiles, hence was given the same measure of the Holy Spirit as that given to other apostles but the persons journeying with him were not selected as apostles. Christ did not appear unto them for that purpose, hence, the miracle performed and the demonstration that took place was not for the purpose of effecting them, but for the purpose of effecting and preparing the apostle Paul, selecting him from among others to do a special work.

Apply Scripture Properly

Accordingly to 1 Cor. 11:28, there is an examination to take place when we come to the house of God for the purpose of remembering the Lord in the act of eating the bread and drinking the fruit of the vine in remembrance of His death. There is no chance for a misunderstanding of this passage of Scripture if we only study the language used to express the thought under consideration.

The grand old apostle is here giving to the church at Corinth as to the manner of observing the Lord's supper. He does not even hint at an examination of one's conduct outside of this, the only God ordained assembly of the one body.

We find the occasion which gives rise to this exhortation by reading the 21st verse in this same chapter. They had converted the Lord's house into a place of jollity and mirth. Now he says, in 1 Cor. 11:29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" Question: What is the accusation? He that eateth and drinketh unworthily, this word is an adverb and must in this connection modify the verbs in this passage, eateth and drinketh. Therefore, the examination mentioned in verse 28 is solely in regard to the manner in which the eating and drinking is to be done.

I present this argument hoping that some good may come by it. I contend that the Lord's supper is to the spiritual man, food to develop and maintain life in that man. Comparing it in a way to the literal food which we take to sustain life in the physical man.

Here I present a theory that I have long contended is true. If you can keep a man on a good sound regular diet he will not get very much out of order physically. Hence, the same will apply spiritually. If you can keep him eating properly and regularly at the Lord's table he will not get very far wrong spiritually.

Do not make a misapplication of 1 Cor. 11:28 and try to teach a brother or sister that this examination applies to his or her everyday conduct as a child of God. We need exhortation on this line also, but other Scriptures teach abundantly on this subject. Let us not wholly destroy the meaning of any passage of Scripture in order to make an application which is altogether foreign to the subject under consideration.

T. H. WIGGS, JR.

JUST AS YOU THINK BEST

Dear Brother Duckworth:

Enclosed find money order for $4.00. Please send the paper to Brother Lee Starnes, Prescott, Arkansas, for six months. The remaining $3.25 apply to the war opposition fund, if it is not needed worse otherwise; you know better than I.

Oh, if the church, as a whole, could see the importance of the great question: "Can Christians take part in carnal war." If all could see and take a definite stand in opposition to carnal war, and use their intellect as well as financial means, I know it would make the battle much easier for you and for the other faithful brethren who are giving time and intellect for the sake of the church.

Brother Duckworth, I know it is a very hard struggle for you to have to get out the paper and also carry on all other affairs connected therewith on a limited financial support. If every reader of the paper would just even send you one or two dollars now in time of need, I feel quite sure it would be a great help, besides relieve you of much worry and pave the way for a greater publication and circulation of the paper. I would be glad if I could sent money order for ten times the enclosed amount, mut I can not as I am a poor man, following mill work, and all know how that is.

With kindest regards to you and family and all your faithful helpers, and thanking you for your untiring labors, I am,

Your brother in Christ,

T. E. AVARITT.

Benton, Arkansas.

The foregoing letter shows that Brother Avaritt has some comprehension of what is before us and what we are undertaking. Letters from some others show that they do not realize what it costs in energy and money to carry on the work of The Apostolic Way, and the activities connected therewith, so for the benefit of readers not understanding we will mention a few points.

When the doctors made me believe I would have to give up my commercial work or my preaching, I was getting a salary of $2300 a year, and making several hundred dollars through other activities, but without regret I gave up all to preach the gospel. The brethren showed their appreciation of my decision by supporting me while I preached the gospel. Against my desire I undertook the work of publishing the paper. Nearly three years have passed, have been able to get away from the office for only two short meetings, a few visits and no debates. I have no income except donations from brethren.

We are anxious to have the brethren who are identified with us in this restoration movement to visit us. Some of them have come. For one week in March, or rather eight days, I kept a record, we had twenty-four visits from brethren living out of town; served seventy-three meals to persons living out of town. Mrs. Duckworth did all the cooking, most of the house work, took care of two babies, kept a set of books and acknowledged the receipts of many letters and kept up her daily reading to me. Just how she did this is more than I can understand, and more than I would have permitted if I had the money with which to hire more help. During that month, the month of March, we received for our support $36.00. I can not believe that the brethren expect me and my family to do the work that is being required of us without furnishing us funds with which to supply our needs.

In 1924 we borrowed $250.00, we paid $150.00. In 1925 we borrowed $225.00. None of this amount has been paid. In other words we owe $325.00 for borrowed money. I can not get the consent of my mind to borrow any more. I am determined to keep the paper going. I would like to publish a sixteen page paper twice a month, but if I can not I will publish an eight page paper twice a month or a four page paper twice a month, or a four page paper once a month just as the brethren may see fit to maintain.

Some brother may say or think, "I thought if I paid $1.50 for the paper I had discharged my duty, my responsibility toward the paper." Well, that is so if you are not able to give any more, but we have told you over and over again that the subscription price would not pay for sample copies, the maintenance of office help, paying stationery and stamp bills, printing and mailing the paper, so when you fail to get an eight page paper twice a month you may know we are not receiving funds with which to meet the expenses incidental to its publication.

Noised Abroad—Advertised

The teaching of the Scriptures is no small matter. The privilege of thus engaging is one to be desired, and its sacredness and importance to be appreciated. Following the resurrection this teaching of the Word was committed to the church. The apostles were not allowed to teach the resurrection of Christ until they were in the church. God does not authorize or direct the teaching of the gospel by any machinery outside of the church, nor by any individual not a part of the church.

When the time arrived for preaching for the first time the remission of sins in the name of Jesus Christ, the Holy Spirit performed a miracle so marvelous that all who heard of it came together. It was noised abroad, the advertising was done, the crowd assembled and the apostles preached.

Here we should learn a lesson. The gospel is just as great and grand now as on the day of Pentecost; souls are to be saved, men and women are to be taught. One way of doing the teaching is through an assembly, but the people who do not attend the assembly are not benefited by hearing the speaker. Many times brethren are too indifferent about the effort they put forth to gather a crowd. A crowd can be assembled in any community when the people in that community have been caused to desire to hear the preaching. How to create and stimulate that desire is a work to which every member of the church in a community should give time and thought. When a meeting is planned it should be announced, but that is seldom sufficient in this day, or any other day as to that matter. Shows, entertain-

(Continued on page 8)

Cullings and Comments

By H. C. Harper.

"The brother (a Baptist) says, 'The Baptists have passed through the world, preaching Christ to the people.' If that be so, why did not their preaching make Christians instead of Baptists?"—F. B. Srygley, in Gospel Advocate.

Well, the why is quite evident to any man who has read the Bible. But since the Baptists do not make Christians, as Brother Srygley states, will he please tell us why he advocates the receiving of those who have not been made Christians into the churches of Christ? If the product made by the Baptists is not as good as the product which is the result of Brother Srygley's preaching, why does he put them on equal footing by fellowshiping both? Now let the Baptists rest awhile, and clean up your own coal-bin.

* * * * * * *

"But the brother (Baptist) says, 'Baptists establish churches.' Yes, but they establish Baptist churches, and the apostles established churches of Christ. But he seems to think I ought to excuse them for their unscriptural teaching because they lead many to a life of love, and feed the widows and orphans, build schools, and do many wonderful works. So do the Roman Catholics. Must we excuse them for all of their error because they do these good things?"—Ibid.

He then says, "These ought ye to have done, and not to have left the others undone."

Now, Brother Srygley, what are the things that these leave "undone?" Well, one thing at least in this list is, so far as the Baptists are concerned, they have left undone the making of a single Christian, Srygley himself being the judge.

A man
Christian.

Baptists are not Christians: therefore Baptists are not saved.

"In telling the good things the Baptists have done he says they have baptized people 'in the Lord's way.' Well, if they have baptized in the Lord's way, they did not give the Lord's reasons for people being baptized. The Lord said, 'He that believeth and is baptized shall be saved;' but they preach, 'He that believeth shall be saved, and may be baptized.'"—F. B. Srygley, in Gospel Advocate, Nov. 22, 1923.

Yes, and the Lord gave His command through Peter, saying: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." But "Baptists do not believe that a man must be baptized in order to be saved. On the contrary, he is baptized because he has been saved."—Fundamentals of Our Faith.

Evidently, then, this is one of the things the Baptists leave "undone," as Brother Srygley has pointed out. They do not obey the command of the Lord, so it is evident why they make Baptists, and not Christians, as Brother Srygley has pointed out, too. But when one believes what the Baptists preach, namely, "He that believeth is saved, and may be baptized;" and upon this unbelief of the gospel, "is baptized because he has been saved," Brother Srygley is ready to receive him into the church of Christ. It seems to me that Brother Srygley is a bigger falsifier than any Baptist dare be. If not, why not? He knows full well that such a baptism is not authorized by the Lord. And he says himself that "There is no baptism but the baptism taught by Christ and His apostles: anything else is a perversion of baptism." (G. A., Jan. 3, 1924.) If he is ready to affirm that a baptism as administered by the Baptists when "one is baptized because he has been saved," is "the baptism taught by Christ and His apostles," let him come to the front. I will meet him and deny it. He simply knows that the Baptists do not "baptize in the Lord's way."

SEND CONTRIBUTIONS PROMPTLY

Dear Brother Duckworth:

I am submitting a report of the Dennis tent fund. Up to date I have received donations from the following:

J. H. Hinly, for Live Oak Church	$10.00
H. C. Harper, for church Sneads, Florida	10.00
Mrs. Mary Wages, Union City, Ga.	15.00
J. W. Lampp, Scott, Ga.	25.00
J. N. McLeod, for Oak Grove church	10.00
T. H. Milam, Dadeville, Ala.	1.00
B. J. Parker, Sherman, Texas	5.00
Sister Lambert, Atlanta, Ga.	5.00
J. W. Yates, Atlanta, Ga.	5.00
Mrs. Walter Cowart, Union City, Ga.	10.00
Total	$96.00

I thought it best to mention the different ones in the report rather than just the amount; everybody would be better satisfied.

Brethren, please send in donations, or either write me stating about how much and about when I might expect you to send in. The time is fast approaching when Brother Dennis could begin using the tent in destitute places.

Brother Parker seems to be very much interested in the work here and has already arranged with others for some support for a preacher to come here and help out in the work, if the right man can be found. I expect to help support the man whom Brother Parker's help goes to also.

With love to you, Sister Duckworth and the babies.

Your brother in Christ,

J. W. LAMPP.

Scott, Georgia.

Who Is a Heretic?

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Tit.3:8-11. The good works ordained of God for Christians to walk in are not found in the law of Moses but in the law of faith. Eph. 2:8-10. Such contentions as: Where shall we baptize; what time on the first day of the week shall we break bread; how shall the bread be made: what kind of wine shall we use, new or old? All such contenders are heretics, being condemned of themselves because they have to go outside of the perfect law of liberty to find evidence for such contentions.

There is another class of heretics who claim to believe the Bible but use it like skeptics, taking a parable or symbolical statement and placing a private interpretation on it to the exclusion of a plain statement of the Holy Spirit through the apostles; such as the bread is the body of Christ and argue that it is His fleshly body, when Paul says it is an ordinance. 1 Cor. 11: 2, 23-27. And in 1 Cor. 10:16, 17, he says it is the communion of the body of Christ.

Another forqm of skeptical reasoning that claims to believe the Bible, says that Christ is not king and Christians are not in the kingdom, nor born of the Spirit, denying Paul's statement that Christians are in the kingdom of God's dear Son, and that remission of sins is received through His blood in His kingdom. Col. 1: 13, 14. Denying Peter's statement, "Having been regenrated by the incorruptible word of God." 1 Pet. 1:23. (Emphatic Diaglott) Paul says to the Church at Corinth that he had begotten through the gospel of Christ (1 Cor. 4:15) that they were babies, 1 Cor. 3:1, 2. They had been born, as Paul fed them milk, and milk is not given babies until after birth.

There is another class of brethren who say the above classes are heretics, who reason the same way. This class says Christians are begotten by the gospel of Christ and born again in obedience to the gospel of Christ, which is consumed in the act of baptism, but claims there are no marriage relationships between Christ and the church, when Paul says that Christians after the death of Christ are married to Christ. Why? That they might bring forth fruit into God. Rom. 7:4. The government of Christ was to increase. Isa. 9: 6, 7. So if there are no children of God through Christ now (and there cannot be if there is no marriage relation in force, without making Christ a fornicator) the church is a harlot and the children all bastards. Such reasoning is materialistic infidelity. For it denies Paul's statement when he said, "The church is joined to Christ as the wife is joined to her husband." So if Christ and the church joined together are not married so the husband and wife joined together are not married. But Paul says, "They two shall be one flesh," Eph. 5: 22, 23. But he says, "I speak concerning Christ and the church," and in 1 Cor. 6: 15-17 he says, "He which is joined to a harlot is one body; for two, saith he, shall be one flesh, but he that is joined unto the Lord is one Spirit." A man and woman joined together (that is married as Paul uses the two words, joined and married meaning the same thing) become one fleshly union, husband and wife; therefore Christ and the church joined together become one spiritual union, husband and wife. To deny Christ as husband of the church is to deny that he is head of the church. In 2 Cor. 11: 2 Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." It is through travail and labor of the body, the church, by the use of the begetting power, the gospel, that comes from Christ the head or husband of the church, that children are born of God through Christ, and the family of God is legitimately increased through the gospel age. There will be no increase after the resurrection. So Paul says, "I travail in birth again until Christ be formed in you." Gal. 4: 19. To have Christ formed in us is to have His law, the law of faith in our heart as Paul again says, "Let Christ dwell in the inner man by faith." Eph. 3: 16. So that the body and spirit is under perfect submission to Christ. Our spiritual relationship to God is kept by obeying the righteousness of faith, or walking in the light. 1 Jno. 1:1-7; 2: 29; 3: 9, 10; 4: 6.

The first reasoning is not of faith because it goes beyond the doctrine of Christ. 2 Jno. 9:10. The second reasoning denies the divinity of Christ, the possibility of a resurrection and destroys the hopes of the soul. Hence infidelity. The third reasoning denies the Scriptural right to suffer as a Christian, makes Christ a fornicator, the church a harlot and all God's children bastards. Certainly infidelity. "A man that is a heretic reject."

J. W. KELLY.

Have you sent your donation to the special subscription fund? If not, see it at once, if so see some one else to ask them to send a donation to the fund.

The mission work of the church is to be done by members of the church. Individuals or congregations may donate to that work.

Send the paper one year to a one needing it.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

Jno. J. Smith, Grapeland, Texas—On or about April 19, Elder W. R. Durnell, Baptist, and this scribe will begin an investigation of the Scriptures near Elkhart, Texas. Apostasy, Bible plan of salvation and the resurrection will be the subjects.

J. D. Tipton, Camden, Texas—I have some time for meetings.

W. T. Taylor, Box 93, Elk City, Okla.—I have the first two Lord's day in July and the last two in August open for meetings.

Sister McVey writes that Brother McVey seems a little better except his throat, cannot talk or drink without strangling. She asks that the church pray for him.

Reports

Frank Ellmore, Delano, Cal.—We closed here with good interest and four baptized. The no-elder heresy was met and defeated. To the Lord be all the praise.

Arlin F. Bailey, Marlow, Okla.—I am still in the great work. Am now in the eastern part of Oklahoma doing some preaching. Let us do what we can while we may.

Homer L. King, 309 South Platinum avenue, Deming, New Mexico—Work progressing here nicely, four were restored and one took membership last month.

Had the pleasure of engaging in a meeting with eight preachers of this town. Each preacher took his turn at preaching, being allowed to conduct the services in the way he believed to be right. I had the opportunity of preaching twice, a splendid opportunity to get the truth before the people of Deming, and I "shunned not to declare the whole counsel of God" in the allotted time that was given me. No one attempted to reply to what I preached.

G. A. Moore, Box 544, Lexington, Okla.—I am anxious to interest, and get brethren to move to this country. It is a good agricultural country, good water and good climate, not so very cold in winter or hot in summer. The main crops are alfalfa, corn, sugar beets, potatoes, wheat and oats. Come next town west, is said to be the best shipping point of alfalfa hay in the world, and Lexington is near the land. Lots of cattle and sheep are shipped from here. Good improved farms sell from $150 to $200 per acre. Would like to hear from any brother thinking to change locations.

Geo. M. McFadden, Arkoma, Okla.—Last fall I announced through The Way our intentions of changing locations, also making a tour eastward. This has all been accomplished. We visited relatives and friends and preached some. I conducted a series of meetings at Griffith Springs, about twenty miles south of Pine Bluff, Ark. There were no baptisms but several expressed their sentiments, which resulted in an agreement for me to return next summer and try it again.

We are now located at Arkoma. I expect to devote my time to preaching the gospel and would like to hear from brethren in regard to meetings. I need your co-operation, and trust enough of the brethren will respond to keep me busy in the work of the Master. We have a small body of loyal members here. I will devote some time with them.

The Witness Impeached

WHITTEN-BLACK DEBATE

Brother D. J. Whitten of Gunter, Texas, and the writer were selected to hold a debate at a country church, near Edgewood, Texas, on the differences respecting the class study of the Scriptures, with some women teachers and the use of human helps such as McQuiddy's Quarterlies. The discussion was well attended and the best of order and good feeling marked the entire investigation. Such friendly investigations always do good.

Brother Whitten made the usual arguments in opposition to the division into classes, helps and women teachers and with about as much force as most men who take that side. He is sincere and more than an average in debate.

I do not think it necessary to give space in the Firm Foundation to the arguments made on this question. Brother Whitten admitted that classes existed and that different classes required different teaching. His objection to taking seats in classes and having more than one teacher at a time when boiled down was only a fuss over where you take your seat. He said, "When people come into the house of God and take a seat, let them alone." I called his attention how hard it was to practice what we preach and not to condemn ourselves in that thing which we allow. I cited to a fact which none could deny, that in the worship on Lord's day before our eyes they had called on people who had come into the house to come forward and assist in the song service. Then they pointed to the right and asked some to sit there, and others to take a seat here on the left, and others to be seated in another place and still some others to be seated on another seat, thus dividing into four classes and singing four parts of modern music, using a human piece of literature, written by an uninspired writer. I pressed Brother Whitten for scripture for such division into the classes. He made a nice argument in support of such practice. I then showed the audience that he had made a splendid argument in defense of my position.

When he came to 1 Cor. 14, I questioned the punctuation of the King James translation and contended that the 21st verse taught the truth and that if he refused the punctuation that I felt sure Paul did not contradict himself in that chapter or any place in the writings of the great apostle. Brother Whitten made a hard fight to have us accept the punctuation of the King James Version. Then all I had to do was to prove that punctuation was not a part of the inspired document, but that it was modern and that the meaning of the word "literature" included the punctuation of the text.

Thus it will be seen that Brother Whitten was going in a while condemning his brethren for dividing into classes to teach a lesson, using literature which only enabled us to get a clear insight into the lesson, while he was by such methods condemning himself! For it had been found to be a fact that he uses punctuation (literature), song books (literature), and actually divides into classes while "teaching" in song (Col. 3:16).

One of our old preachers who has been well known for many years and who was once connected with the Gospel Advocate and introduced the lesson helps into many congregations where sadness and trouble can not in former years, was present. He now stands with that small faction and opposes the things he once endorsed. He felt defeat and came to me next to the last session and said, Brother Black, "We must have this over." I said, "You see Brother Whitten is not meeting the arguments." He replied, "Well, I do not want to commit myself, but we must have another debate." I assured him that it would be a pleasure to meet any of them, providing a place could be found where such a discussion was needed and I was invited by my brethren.

The brethren paid me well for that little job and assured me they could not have been pleased better.

Brother Whitten is full of fight and believes his proposition. He announced at the conclusion that if we did not have enough, we would continue the debate. I got up and announced that the debate would continue and "come at the next hour, as had been our custom." About that time three were on the floor, saying the debate was over. Among the number was Brother Whitten. He said that he had to go to another appointment and could not think of remaining longer. One of the leaders of this faction said out loud: "We will get another man." Thus the debate ended. I believe each individual in the house felt that Brother Whiten had fought and lost. Many were the congratulations and kind words of brethren and intelligent people not members of the church of Christ. The discussion was a very pleasant affair and instructive in a large attendance.

Your brother in the Christ,
BYNUM BLACK.
Comanche Ave., McAlester, Okla.

Brother Black, in reporting the Whitten-Black debate, said: "Such friendly investigations always do good." "The discussion was a pleasant affair and instructive to a large attendance." "I assured him that it would be a pleasure to meet any of them, provided," etc. Yes, but it is the kind of good that Sunday school advocates do not seem to like to do; the kind of instruction that they do not like to have given, and the kind of pleasure that they do not seem to enjoy, else we should have more such discussions. Now, Brother Black, if you will get one of those twelve editors, whom you say will endorse you for a written discussion, we will endorse Brother Whitten; will furnish The Apostolic Way as one of the papers in which it is to be published, and we will have one of those pleasant discussions in which thousands of readers can be instructed. Here now is another opportunity for you to enjoy yourself, and we hope that you will not lightly pass it by.

In the debate one of the main things held up before the people by Brother Black as the issue was that it was a matter of "where you take your seat." That is not the difference, it is a false issue. For you, Brother Black, say that you are opposed to "modern Sunday school," and, of course, what you oppose is not what is done, but "where you take your seat." It is right in your Sunday school to tell folks where they are to be seated, but in "modern Sunday school" such is wrong. It is not instrumental music that you oppose, is it, but just where you take your seat? That is, a good sister must not be allowed to sit on the piano stool, not that it is a matter of playing, but "where you take your seat." Such, Brother Black, is a false issue and you ought to know it.

The real contention over 1 Cor. 14 was whether or not Paul said for the women to keep silent. But due to a remark by Brother Whitten concerning punctuation, Brother Black seemed to lose sight of the issue, and began on punctuation. He said that his father was an educated man, and taught in some big school somewhere, and that he, himself, was so taught by his father that while in his teens he could write a legible hand and punctuate! Of course, this was to his mind, sufficient reason for him to question the way the greatest of scholars punctuated 1 Cor. 14:34. He introduced seven translations to show that they were punctuated differently. But as I remember it was observed by one who is "full of fight," and "more than an average in debate," that every one of these translations was against Brother Black on 1 Cor. 14:34—every one taught the women to keep silent in the churches.

Brother Whitten did not say that if you did not have enough we would "continue" the debate; your statement is untrue. Such misrepresentations are beneath the dignity of Christians. Neither is it true that "three were on the floor saying the debate was over." However, after the discussion should have closed, although Brother Black had been given an extra speech on Isa. 30:20, he continued making speeches on the proposition, so it was necessary to inform him that if he was not satisfied that we would sign propositions, and have it ever sometime when it was convenient.

Brother Black, how do you "believe each individual in the house felt, that Brother Whitten had fought and lost"? Belief is based on testimony, and I know that each individual did not give you his testimony on that statement. So you either do not believe that, or, you believe it on your own testimony.

You got congratulations! And you published them, too! Intelligent people congratulated you (maybe they did). Say, were those outsiders who congratulated you sectarians? If they were they believe in "modern Sunday school." You say that "modern Sunday school" is wrong yet in your defense of your Sunday school you give "modern Sunday school" advocates so much encouragement that they congratulate you, and you think so much of such congratulation that you write about it in the paper. Shame on you; your influence is an encouragement to what you say is sinful.

L. W. HAYHURST.

Folks Are Just Folks

The church at Do-little has a membership of twenty men and thirty women.

I urged them to raise $200 and have Brother Good-Preacher conduct four meetings at nearby places, but they said such a thing is impossible. Some thought the suggestion absurd. So I took an invoice of the material activities of the members.

I found that six autos had been recently bought by members for their own convenience and pleasure; three new residences had been built; four pianos bought; six radio sets installed; to say nothing of other things bought for pleasure.

A number of the sisters felt they had to have from three to six new hats each year, and as many new dresses and pairs of shoes.

I could tell more, but this is enough to explain why they did not spend $200 a year for having the gospel preached at nearby places.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Romans 8:5.

JUST A CHRISTIAN.

Cowan-Campbell Debate

The above debate was held at Cavanaugh, Ark., about six miles south of Fort Smith. Brother J. N. Cowan of Robstown, Texas, represented the Dodson Avenue Church of Christ of Fort Smith, and Mrs. W. A. Campbell represented the Missionary Baptist Church at Cavanaugh. The following propositions were discussed:

1. The Missionary Baptist Church which I, W. A. Campbell, am identified, was established during the personal ministry of Christ on earth. W. A. Campbell affirmed; J. N. Cowan denied.

2. The church with which I, J. N. Cowan, am identified, known by me and my brethren as the Church of Christ, was established on the first Pentecost after the resurrection of Christ. J. N. Cowan affirmed; W. A. Campbell denied.

3. The Scriptures teach that a child of God can not so apostatize as to be finally lost. Campbell affirmed; Cowan denied.

4. The Scriptures teach that baptism in water to a penitent believer is for (in order to) the remission of past sins. Cowan affirmed; Campbell denied.

The debate began March 9 and continued until the 14th inclusive. Four days were given to the church question, and one day each to the last two propositions.

Mr. Campbell opened the debate with a speech trying to prove that Christ set up His church during His personal ministry. Brother Cowan showed that he could admit that for argument sake, and yet be without proof that it was the Missionary Baptist Church. Cowan brought up some twenty-five reasons why it could not be the Baptist Church, which brought the status of the debate to a question of church identity. This was very unexpected to Campbell, and he complained about it considerably.

Cowan challenged Campbell to find the name "Missionary Baptist Church" on the pages of history prior to 1832, at which time the old Baptist excluded them from their fellowship. He showed from a number of Baptist histories, that the M. B. Church was the product of a movement started by Andrew Fuller. Campbell never attempted to read of the M. B. Church before that time. He launched into some history in an effort to show Baptist succession, but Cowan showed that every sect that he claimed as Baptist were very much unlike the Baptist Church of to-day, many of them practicing affusion for Baptism. It was no trouble for Cowan to turn his histories against him, as well as the little Greek that Campbell introduced, to the amusement of the audience.

In Cowan's first affirmative he surprised Campbell by taking up the question of identity first, showing in many respects how the Church of Christ was like the one mentioned in the Bible. He outlined the doctrine of the Church of Christ, giving chapter and verse for every item, and urged Campbell to show anything we did teach or practice that we could not read in the Bible. Not one thing was ever mentioned. Cowan went so far as to mention the fact that we did not have instrumental music, Missionary Societies nor Sunday schools because we could not find them in the Bible, all of which the Baptist had, as well as some who claimed to belong to the Church of Christ. Campbell showed that he was at a loss throughout this session of the debate because his prepared thunder would not fit the occasion. In the last session of the discussion of the church question, Cowan brought many arguments as to the time of the establishment, that were not noticed by Campbell. He spent his time reading from garbled extracts found in Bogard's book called "False Doctrine," and calling us Campbellites. Cowan showed that if there had never been an Alexander Campbell, that if we preached the same Christ that Peter preached on Pentecost, and we believed in Him and did what the inquiring multitude did on that day, that we would be the Church of Christ, and showed from Vedder's Short History of the Baptist that such a church would have the only succession worth having. Campbell became boisterous, and used slang phrases, but Cowan answered him so nicely and covered him up so completely with arguments that he could never get back to his Bogard thunder any more.

On the baptism question the arguments hinged on the word "anointed." Campbell arguing in Acts 2:38, the passage taught that Jesus was anointed for the remission of sins. Cowan showed that the word in that passage was a part of the proper noun, and proved by Thayer that it was the surname of the Saviour, also that the expression "The Anointed" showed that the word was used as a proper noun and not as an adjective. Also that Thayer translated the expression "Eis aphesin harmartoon," "to obtain the remission of sins," and that would make the verse read, "Repent and be baptized in the name of Jesus, anointed to obtain the remission of sins." That would show that Jesus had sins to obtain forgiveness for.

On the apostasy question Campbell made the weakest defense we ever heard a M. B. preacher make, dodging from history to Bogard's book, and then to the Emphatic Diaglott, that he did not have time to get to the Scripture for argument. We believe his people plainly saw his defeat, Cowan outclassed him from every angle, both in natural ability and knowledge of the Scriptures. We are more than pleased with Brother Cowan's defense of the truth, and the victory won by it.

W. C. WILLIAMS,
JNO. STOVER,
H. J. RIDLING,
Elders.

Brother Cowan acted the part of a Christian gentleman, despite the stigmatisms of his opponent. Mr. Campbell made lots of fuss but no points. He lost lots of sweat and all arguments. His hocus-pocus caused quite a bit of laughter, but his arguments were incongruous as you can see from the following:

He said John was a Baptist before he laid hands on a man. He said the church (Baptist) was established when Jesus named the apostles. Luke 6. Then said it had existed ever since John began to preach. He said we are not the Church of Christ, but Campbellites, then by way of apology said there were lots of us who were Christians and would go to heaven, but later said we were a bunch of baptized infidels. He said the Pentecostians were not baptized for the remission of sins. He made lots of promises that never did materialize. He promised to get to Brother Cowan's diagram of Acts 2: 38, but when he started he flew back and said he did not have time to fool away with charts and blackboards. He said Judas was a devil from the beginning, and that it was impossible for a child of God to sin, that when he was born again God took his free moral agency from him, preserved him, sealed him like a woman does preserved fruit. Did you laugh?

Brother Cowan's arguments and speeches were relevant and the points so overt I think all saw the truth, and the foundation is laid for much good to be accomplished at Cavanaugh. We have no congregation there but hope to. This was my first meeting with Brother Cowan, therefore a lond pending desire fulfilled and an ocean of joy and profitable thought imbibed

GEO. M. McFADDEN.

Arkoma, Okla.

Johnson-Whitt Debate

1. Congregations of the Church of Christ that oppose the class system, women teachers, and uninspired literature in publicly teaching the word of God to a mixed assembly, are Scriptural in doctrine and practice.

ALVA JOHNSON, Aff.
J. T. WHITT, Neg.

2. The congregations of the Church of Christ that use the class system, women teachers and uninspired literature in publicly teaching the word of God to a mixed assembly, are Scriptural in doctrine and practice.

J. T. WHITT, Aff.
ALVA JOHNSON, Neg.

This discussion was held at Lockney, Texas, March 16-19, inclusive, as a result of Brother Whitt's challenge to Brother Johnson for debate at that place. Brother Johnson affirmed, two sessions daily for two days; Brother Whitt affirmed the last two days. Brother S. A. Ribble moderated for Brother Whitt, while the writer acted as Brother Johnson's moderator. Other preachers present were: Jno. M. Rice, Ed S. Elkins, C. L. Taylor, Mike M. Young, C. M. Stubblefield, D. N. Barnett, Brother Price (Clarendon) Brother Drennin (Idalou), Brother McKenzie (Iowa Park), A. C. Huff, C. W. Smith, C. R. Graves, J. H. Nall, J. J. Day, and possibly others.

Good crowds attended from various parts of the country ,and interest increased until the last night, when the college auditorium would not seat the crowd. Quiet and good behavior characterized the audiences throughout the debate, and friendliness and sociability prevailed to a good degree.

The West Side brethren of Lockney, as well as all visiting brethren who expressed themselves, are delighted with Brother Johnson's masterful defense of the truth, and are ready to endorse him both from the standpoint of his Christian character, gentlemanly *deportment and ability to defend the* truth against all innovations of the new apostacy, championed by any man who can secure like endorsements from the Sunday school brethren.

We feel sure that so much can not be said for the other side, for, not only the preachers and other visitors, but also the local brethren behind Brother Whitt apparently were ashamed of his efforts to defend them. Our conclusions are evidenced by general appearances, and remarks such as follows: Brother Ed S. Elkins said: "I am on that side, but we are getting licked; and we are getting a good one." Brother Barnett is reported to have said the last day, "Brother Whitt has ruined us." Brother Dickey, leader of the Sunday school brethren in Floydada, said, "Brother Whitt failed, but because he was incompetent to stand before Johnson." Just here let me speak a word in behalf of Brother Whitt: Brother Whitt's failure to defend his propositions is not due to the superiority of Brother Johnson over him as a debater, but because of their respective positions.

We should be glad to give some of the arguments on both sides, but will refrain from doing so on account of the space necessary to publish them. Some really amusing things occurred, one of which is here related: Brother Whitt insisted that the differences between us were only matters of opinion, though he had referred to us in the Firm Foundation as a sect. When Johnson pressed him, and insisted "come on Brother Whitt, let's lay down our opinions and take the Bible only," Brother Whitt said, "You are a sect, and the worst enemy the cause of Christ has on earth, and unless you repent you will all go to hell." When Johnson came to reply, in the midst of his speech, Brother Barnett came to his feet and said, "It has got to stop, it has got to stop; or I will stop the debate right here!" Whereupon a number cried out from the audience, "Johnson has the floor, turn him loose, let him speak." Then Brother John M. Rice arose and said, "Brethren, let Brother Johnson speak; he has a right to answer." After a few minutes interruption, Brother Johnson resumed his speech, and normalcy was reached again.

I am fully persuaded that this debate will result in much good over wide territory, and feel assured that it is the best thing that has happened for the West Side congregation since the division came at Lockney.

Discussions of the right kind will fruitful of eternal good and we should encourage them everywhere they are needed. CHAS. W. WATKINS

Petersburg, Texas.

Temple Church Sets Example for Others to Follow

A few weeks ago at Temple, Texas, I had the privilege of witnessing an action of the brethren worshipping on Fifteenth street of so extraordinary a nature that I feel the brotherhood would appreciate the announcement of it in The Way. I say "extraordinary" and yet the action was only that which is to be expected of any plain, honest-hearted, God-fearing Church of Christians.

I received a request from these brethren to be with them on the first Lord's Day in January, and, though I had an appointment for that Sunday, I made satisfactory arrangements and went. I went down on Saturday and was met at the station by Bro. C. R. Hawkins, who took me directly to his home. Bro. Hawkins seemed full of the Spirit, having many matters to discuss concerning the Church, and I soon realized the fact that I was to be used while there, they having arranged for three services for Lord's Day.

The eldership question was soon brought up by Bro. Hawkins and I was pointedly asked if I thought he was a qualified elder. I replied that the Book was clear, it seemed to me, and that he could answer his own question. I went over the qualifications as given in 1 Timothy, one by one, with him, after which he promptly remarked that he was not qualified and that he did not think the deacons were, either. After conferring with Brother Bond, later in the afternoon, with whom Brother Hawkins had previously contended that he was not qualified, I was asked for a suggestion as to how to handle the matter. I suggested that he confer with Bros. Miller and Lassiter (deacons), apprising them of his conclusions in respect to his own case, and suggest that they, likewise, carefully consider their cases by a self-examination, as he had done. This he did and they just as readily acknowledged their lack of divine requirements as he did. Following this, it was announced at the assembly that the question would be taken up and handled to conclusion in the afternoon service on the second Lord's Day in February, the date for my next visit with them.

As planned, these brethren came before the Church and set forth their conclusions, as above stated, making clear that they were not seeking, in the least, relief from any responsibility in any work that was theirs to do, but that they simply wanted to cleanse themselves and the Church as well of spot caused by their having been given a title that did not belong to them by reason of the fact that they did not possess the necessary qualifications. Following this, after commending their action most heartily, I spoke with respect to the elder and deacon requirements in an endeavor to more fully acquaint all with the subject, and pointed out the splendid character of those having the qualifications, the honor, love and respect due them from the Church and their inestimable worth to any congregation. I further warned against the danger of any one's posing as such in the absence of divine injunction. The meeting closed without a jar and with all of one accord.

I have given considerable detail, somewhat tediously, I am sure, for two reasons: First, to show that their action was due to their own self-judgment with the view of ridding the Church of all wrong, as far as possible, and that to these brethren is due the credit for their genuine Christian character exemplified in their deeds and to no other man; secondly, I want to point out just how the matter was handled from start to finish, showing the simplicity of it, that others who, I trust, may be provoked by this noble example to take similar steps, may follow in their wake. I am confident that there are many among us who are only presuming to be that which they are not. Remember, brethren, we should be all we claim to be and not mere professors.

I may have something more to say later on the eldership question.

WALKER H. HORN.
Cleburne, Texas.

NOISED ABROAD—ADVERTISED

(Continued from page 4)

ments, etc., get the crowds because of the effectiveness of their advertising. The time, place and performance is so stated and repeated as to stick in the minds of the people. This is what we should do when we advertise a meeting. Not many churches have an advertising expert, so all interested in the meeting should take up the matter and every member discuss it with every other member, then have two or three meetings of the church—more if necessary—and discuss the question of noising abroad, the time, place and nature of the work that they are contemplating, and repeat this announcement in such a way as to fasten it upon the minds of the people expected or desired to attend the meeting.

Unless an interest and enthusiasm can be aroused in the members before the preacher arrives the people in the community can not be expected to be interested.

The Apostolic Way desires to help the brethren secure a larger attendance in their meetings this year.

The devil can fix anything, religiously, just to suit you.

As long as we run the race Christ set before us the devil can never stab us in the back.

Some who want to keep their money complain of preachers not being good financiers.

Woodson Notes

There are possibly two hundred and fifty people here. Digressives numbers one and two are well represented.

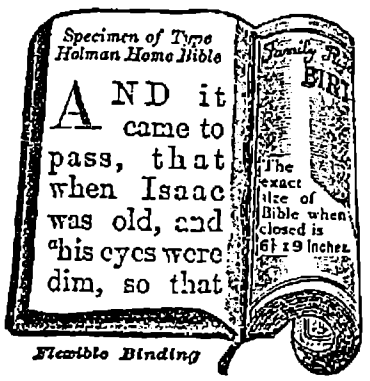
Young preachers need to be encouraged, but some are so constituted that if a brother or sister offers them a few words of praise they become so inflated with self conceit that the material for some fairly good preachers is spoiled.

The Saviour said, "Heaven and earth shall pass away; but my words shall not pass away." A voice says, "Not so Lord, all that the apostles did not write in their epistles to the churches has passed away, at least it is not binding."

Study that you may know how to handle the Word of truth.

A. J. JERNIGAN.

BOOKS AND TRACTS



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* * *

A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, MAY 1, 1926 Vol. XIII No. 16

Sunday Schools—Are They Scriptural?

It seems that Joe and Jim Straw are destined to take a back seat these days. Well, they started in to arouse interest enough to put somebody else to talking while they became bench members.

I once asked an employee, "Buck, what are you in the church?"

"Suh."

I tried it again, "What office do you hold in the church, Buck?"

"I'se jes a bench member."

And so it appears that Joe and Jim are to be bench members, at least, for another issue.

In last issue we published the Stubblefield questions as taken from the Firm Foundation, and with them we gave Brother Johnson's answers. Of course, nobody expects the Firm Foundation to publish Brother Johnson's reply. That would be setting too high a standard for fair dealing and just treatment between brethren by the Firm Foundation, so we are not asking them to publish Brother Johnson's answers, or to publish the answers given by Dr. Trott herewith.

Dr. Trott did not know Brother Johnson was going to answer the questions, neither did Brother Johnson know Dr. Trott contemplated answering them. The day we were mailing the paper in which the questions with Brother Johnson's answers were published we received Dr. Trott's answers. What we are trying to say is Brother Trott and Brother Johnson answered these questions independent of each other, and the fact that these answers harmonize, though made from entirely different angles, shows the oneness of mind among our preachers on the questions involved.

Please get April 15 issue and read the questions and Brother Johnson's answers then read Dr. Trott's answers and see the weakness of Stubblefield's questions, showing they may be answered from more angles than one.

Answers to Stubblefield's questions:

Reply.

The dernier resort of perverters is to ask questions shrewdly framed for the purpose of entangling those whose arguments they feel incapable of meeting successfully with logic or Scriptural precept and example. It is always a pleasure for us to expose the sophistry of such efforts and show to all their futility. Instead of following the example of our opponents by ignoring Brother Stubblefield's questions, we gladly give them to the public and rejoice in the opportunity they give us for showing how puerile and ridiculous they are. All we ask is that every one who reads these questions and answers will carefully compare each question with the answer given and decide for himself, or herself, where abides the truth.

1. Fairly correct.

2. Paul having said "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus" (1 Thess. 2:14), we realize that to be safe we will investigate as to the manner in which those churches carried on the worship and in so far as we can find precept or example to guide us, follow them. Again the same apostle said, 'Those things, which ye have both learned and received, and heard, and seen in me, do." (Phil. 4:9) It would certainly be a reckless defiance of God if we were to substitute any method of our own when we had neither precept or example from this ambassador of Christ as a model.

3. If Brother Stubblefield or any one else can show, by the Scriptures, how the contribution was made in the apostolic churches, it surely would be an act of open rebellion to make it otherwise.

4. It is up to Brother Stubblefield to prove that any of us violate either precept or example in our method of contributing. If he does this, I for one solemnly promise to change and get on safe Bible ground.

5. This question is a sample of the silly sophistry that misleads many to destruction. No precept or example having been given as to how the contribution is to be made we cannot possibly violate the command by the manner in which it is done, but using a case in which even the querist admits we have neither precept or example to try to prove that we may use our own judgment in things having both is a clear example of handling the word of God deceitfully. "Faith comes by hearing, and hearing by the word of God;" therefore, if we comply with all that the word of God says about it we walk by faith, whether we lay our money on the table or into a hat or basket.

6. Our own judgment is not only permissible but compulsory, when we are told to do a thing without either precept or example being given us as to how we should do it.

7. No; because we have both precept and example as to how teaching is to be done, so that the two cases are in no way similar and the dishonesty of the querist's reasoning is plainly revealed in his attempt to apply a rule to things for which we have both precept and example, derived from customs which have neither.

8. No attempt having been made to show that we do not follow New Testament methods in contributing, this question is another clear example of perversity. Let Brother Stubblefield show us precept or example for making the contribution and we promise to follow it. After all, this query begs the question by insinuating that we are as guilty as he. It in no way gives any aid or comfort to his violation of every precept and example in the Bible as to how we should teach.

9. As far as we can find either precepts or examples we are governed by them. Does Brother Stubblefield do this in teaching?

10, 11. These are merely a repetition of questions already answered.

12. As we make no such transformation, no such rule is needed.

13. The word "if" is well chosen, but I am sure "the cup" does not mean either two or twenty.

14. Only in such items as we have neither precept nor example to direct us.

15. It is a well recognized axiom that "common sense" should only be resorted to in cases where we have neither precept nor example. Where we have even the merest hint in the word of God as to what we should do or how it was done in primitive churches, we will do well to remember that "the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:19.) I very much fear that Brother Stubblefield may find himself among that number, if he continues in his present course.

16. There is no supposition whatever as to the Lord requiring us to give the preference to God's methods over our own, when God has revealed any method, for as high as the heavens are above the earth, so are God's ways higher than our ways, and to compare methods for which we have both precept and example with other methods where we have none not only proves nothing but stultifies him who makes such an attempt.

17, 18, 19, 20, 21, 22, 23, 24 are all framed upon the same line of false and sophistical unreason. The word of God is silent as to how the singing was done except that psalms, hymns and spiritual songs were to be sung with the spirit and the understanding. What profane history says about it has no bearing whatever upon the issue, our appeal must be to the word of God, our inquiry, "What hath the Lord answered thee? and what hath the Lord spoken?" (Jer. 23:37.)

25. The Lord does not permit us to take profane history for our guide in things spiritual and if His word is silent as to the method or arrangement of parts, it is because He did not desire to impose any rule upon us in that respect.

26. Singing being "unto the Lord" (Col. 3:16) therefore it cannot be for teaching unless we are to teach the Lord. The word of Christ, dwelling in us richly is for teaching and the singing is to make melody to the Lord, just as Paul says.

27. No, it is not a fact that early Christians sang only the Scriptures, nor has Brother Stubblefield even attempted to produce any proof to that effect, because he knows there is none.

28. No, this is merely one of your assumptions.

29. No, it is not a fact and as usual, you have failed to give an iota of proof for your bald assertion.

30. What of it? The Scriptures are absolutely silent about any system of notation, and Scriptural precept and example are what we are seeking.

31. I do not know and neither do you or you would have submitted some proof.

32. Personally I can answer, no; I do not worship with those who use uninspired literature as a text book.

33. I certainly do ask why unin-

(Continued on page 3)

Remarks

Fathers and mothers who are interested in their boys and girls getting an education that is worth while, can make no mistake in sending them to Gunter College, where they will be surrounded with just such influence as will mold a character that should be in the Christian man or woman.

I want to say "amen" to Brother Clark's articles against Christians taking part in carnal war.

SAM LEMLEY.

SECURE A LARGER CROWD

It is harder on the preacher and more discouraging to the church, during a series of meetings, to have a small crowd than to have a large one.

The number of persons outside the families of the members of the church attending the meeting could be doubled, possibly quadrupled, by a little thoughtful, systematic, persistent advertising. Telling a man about a prospective meeting is not sufficient. He must be caused to want to attend that meeting, otherwise he will not come. Have a talk with him as often as necessary to arouse his interest or his curiosity. The following circulars as handed to the people of a community will give an excuse for some talking and especially so with number

We give these circulars just as we have them drafted. We will furnish the four circulars, 200 each, 800 in all for $5.00. We will furnish the four circulars, 500 each, 2000 in all for $10.00.

The first three circulars should be distributed before the meeting. Number one about two weeks before; number two about one week, and number three just the day before the meeting is scheduled to start; number four to be distributed when the meeting is three or four days old. Remember distribution of these circulars will give a splendid opportunity to talk to a number of friends and neighbors.

We here publish the form and type used for the circulars, numbered in the order in which they should be used or distributed. Every preacher should urge that every place he is scheduled for a meeting order and distribute these circulars. The distribution of them will create an interest in the church itself. Every member should be urged to take a part in the distribution. If some person happens to get more than one circular of the same kind no harm has been done. If a half dozen members should see and talk to the same person, or persons, invited to attend the meeting, it will only impress them the more. Let the people in each community know that the church is alive, at work, doing things.

Read the following circulars and send us your order. It will take from ten days to two weeks to get circulars to you after you have mailed order to us. Address The Apostolic Way, 708 Second Avenue, Dallas, Texas.

NO. 1

ARE YOU GOING UP HILL OR DOWN?

The engine in an automobile is useless if the car is to be driven down hill all the time. A car can not climb a hill with its engine dead, but can run dangerously fast down hill.

The human machine's engine (the mind) is to enable us to climb to a higher, better, purer life. We can descend the hill without using the mind as divinely planned.

God made man a machine superior to any other machine on earth and put in him the most powerful engine (the mind).

There is a clamor for Christian unity to-day that surpasses that of any other age. Men are growing tired of supporting several churches in a small community where one could serve all. Christ foresaw this and provided for it.

A corrupt preacher is not worthy of the confidence and encouragement of decent people. Christ tells us what to do with him.

A hypocrite is not worth anything anywhere, much less in the church, and Christ has told us what to do with him.

The man who belongs to some religious body as a cloak to hide his corrupt soul is a disgrace to the community in which he lives. The Sunday Christian, who plays the part of the sinner the other days in the week, is an abomination in the sight of God.

Christians are exhorted to shun the very appearance of evil, and the Church of Christ in this community urges that its members conform more and more to the divine injunction, "Keep," yourselves, "unspotted from the world."

Since the Bible sets a high standard of Christian living for all followers of the Son of God, we urge our members and all lovers of purity to a closer walk with Jehovah by submitting to the divine order in heart and practice.

NO. 2

A CALL TO ARMS

Have you any convictions on the following subjects? If so, carefully examine your mind on each. If not, then give each one some serious study:

1. What is man, a beast, a human being or a divinity
2. Can man direct his steps? If so, how? If not, who can?
3. Is the church a necessity?
4. Can the church in this community be of more service?
5. How can the divine church be located or identified?
6. By whom and when was the divine church established?
7. Can an unconverted man really enter the Church of Christ?
8. What is Bible conversion? Is it advisable?
9. How does God convert man in this age?
10. Upon what must the sinner rely for divine influence?
11. What can the Bible do for the sinner?
12. How does faith enter a sinner's heart? How is it increased?
13. Since devils believe why are they not saved?
14. The Jews had an uncommon faith; Christians have a common faith, why the difference?
15. How can the sinner be benefited by the blood of Christ?
16. What are the means, agencies and conditions of salvation?
17. Is there a divine reason for the Lord's supper? When should it be observed?
18. Did Christ and the apostles use money? If so, for what purpose?
19. Does God intend for us to perform miracles in this age?
20. Should a Christian take part in carnal war?

In this community, at an early date, the Church of Christ expects to have the foregoing subjects discussed in part or in whole by one of its preachers with such other Bible themes as may seem advisable.

NO. 3

SINNERS WORTHY OF SALVATION

You are invited to attend the series of services to be conducted in this community by the Church of Christ. If you are a Christian you are needed and expected to be present. If you are not, come hear the way of salvation. The preaching begins.....day of.....at the usual time each evening, the exact hour being announced along with other services of the day. Brother.....is expected to do the preaching, urging pure, unselfish Christianity with such force as will cause the ungodly to repent or quit claiming to be Christians; that the sinner may be impressed with a desire to turn to the Lord and Christians stimulated to a more active devotion to the Prince of peace.

NO. 4

ARE YOU ENTITLED TO A HOME?

You never saw corn growing unless seed has been planted and you will never see a Christian growing unless the seed is first planted.

The owner of a field who neglects, or refuses, to have his ground "broken up" can not expect to have a healthy crop of corn. The owner of the heart who neglects, or refuses, to have it "broken up" can not expect to grow a healthy crop of Christianity. Men steal corn but no man ever stole Christianity. It is a peculiar possession of the producer. It can not be bought, traded, slipped or stolen. You can have a full crop without money or price.

Do not earn a home in hell unless you expect to abide there. A home in heaven for you has been bought and paid for. Come to the meeting now being conducted by the Church of Christ and learn how to thwart Satan and escape his cunning devices before he slips you into hell.

Times in this part of Texas are hard financially and otherwise. I will write a few words to express my love and admiration for The Apostolic Way and the many able writers. I am sure that it could be managed no better, only by a financial whole hearted zeal to, at least, double the financial subscription and then double the support so that all may have part in the ministry of the gospel to the untaught denominational throngs. Why not every reader of The Way, who is in a shape to labor and is picking up a little change, say to himself or herself, "I will send to Brother Duckworth for the next three, five or six months, as the Lord prospers me." Brothers, sisters, if you pay your spare dollars to the cause of the church, what is that more than the common orders of the world? But if you cast freely your living then it will prosper you, and when this is done it enables the paper to be sent everywhere and many people led to Christ who will never be reached without this free hearted gratis.

I have not made a dollar in two years, and my children have had but little work owing to the drought of last year. My last year's grocery account, my doctor and hospital bills and nearly $300.00 borrowed money are still unpaid and I have no credit account this year, only have thirty acres share cotton crop, but I expect to donate not less than three dollars and send the paper to leaders in error, and I believe that if I could find work I could do I would send the paper to, at least, twenty-five such leaders.

Would love to hear from any brother or sister by a personal letter, for I can not work, am not able to subscribe for a newspaper, so I get very lonesome. Well, I read the blessed old Book, yes.

J. H. WILSON.
Rt. No. 2, China Springs, Texas.

This is noble of Brother Wilson. Surely he shows a willingness to sacrifice that the work may be carried forward. The readers of The Apostolic Way will remember that he underwent an operation, having one leg removed months ago. May the Lord bless him is my prayer. Brethren write him.

R. F. D.

The Sunday schools are killing the churches.

The church that is not fighting the Sunday school is being swallowed by it.

THE WAR CAMPAIGN

It seems that Paul had a record or a knowledge of the different congregations, and how they stood on different questions; sometimes writing concerning their errors before he visited them; sometimes having a knowledge of errors that developed after his visit. It is such information we are trying to get. Second, Paul wrote in an effort to arouse the brethren concerning certain questions; this is what we are trying to do on the war question. Brethren have been asleep on the subject. You would be surprised to learn how many of the brethren, who are with us on other questions, were indifferent concerning the war question. Only a very few of the preachers identified with us ever did any teaching on the subject before we began this campaign.

Paul went to government headquarters to speak, and so maneuvered that the government paid his expenses to make the trip on one occasion. Spoke before government officials a number of times. At no time did he declare the whole counsel of God, but dealt with that portion circumstances demanded. Some of the speeches, at least, were made without any expectation of converting the rulers, but simply for the purpose of informing them concerning the doctrine of Christ; it being a part of his educational campaign, to deliver his message before the powers that be (rulers), realizing he would thereby have an added prestige and influence upon both Jews and Gentiles. He spent much time and money; made one of his longest journeys to accomplish this work. He did not ask the government for any favors, neither do we expect to do so. We expect to set forth Jesus Christ crucified and resurrected by the power of divinity; giving the position he advocated concerning carnal war as the only means of securing lastin and permanent peace, realizing that if we state th properly, and we think we can, before the powers be, we will have gained an entrance to the attenti of the advocates of world peace, directing their minds to Christ that we may arouse sufficient interest to cause them to investigate further into His life and teachings. We expect, not less than three million men in the United States, besides those of other countries, to read what we say, to the officials at Washington. I believe this opportunity worth the money and energy spent, and yet this is only a small part of what we have, and will, accomplish in this campaign.

SUNDAY SCHOOLS—ARE THEY SCRIPTURAL

(Continued from page 1)

spired men's comments are substituted for the inspired word of God in teaching.

34. Having given us no instructions as to singing other than the general admonition that we sing psalms, hymns and spiritual songs. God gave no inspired book of songs, but he did give us an inspired book for teaching and requires us to use it. The only proof that early Christians had no song books is Brother Stubblefield's unsupported word, which is no proof at all. "To the law and to the testimony;" if we have any proof of his assertion in the Bible, let him produce it.

35. Assertion again instead of Scripture. This seems to be the brother's resort; he appeals constantly to history, learned men and his own unsupported assertions, but gives no Scripture.

36. We do not separate them into groups with a separate leader over each group, singing different songs.

37. We do not follow any procedure in our singing that even remotely resembles the classification practiced in the Sunday schools.

38. If our querist has been searching for authority for uninspired literature in teaching he has never found it, if he has found it, has never produced it.

39. This has already been made clear. In teaching we have the plain and positive command to teach what we have learned from the apostles. (2 Tim. 2:2.) We have no such command in regard to our songs.

40. I make such comments as may impress the Scriptures upon my hearers.

41. Such comments are uninspired.

42. I would certainly object to my comments being used as a part of a system of teaching; a casual, or incidental use of them is an entirely different thing.

43. Yes; written comments would be uninspired literature and if used as a text book, as is the common custom in Sunday schools, would be a plain violation of God's command.

44. None whatever, if used incidentally, but a very great difference if the comments supplant the Bible as a text book, which is the real issue.

45. I would certainly object to the division of singers into a number of groups, under separate leaders, each singing different songs; such a classification is the only kind that parallels the Sunday school procedure in teaching.

46. No objection to reading a song by any one, as an incidental occurrence, which is quite different to making such reading a customary part of the worship.

47. So far as I know, no one has ever objected to the reading of uninspired writings; the objection is, and always has been, making them a text book.

48. Our song books are not used as texts for teaching as your "little book" is.

49. There is no Scripture that requires our songs to be inspired; if you think differently give us the Scripture and our opposition will cease.

50. There is no such command; this is merely another instance of the brother's ingenious falsification. Paul says, "let (permit) them to be shorn; in other words, if she refuses to obey one command there is no reason why obedience should be required to the other.

51. We do not ignore either, but the Sunday school folks persistently ignore the latter.

52. We are not of the sulky class, but prefer to worship God as He has taught us by both precept and example.

53. We have already shown that Paul never commanded any woman to be shorn. No one, with even a child's knowledge of language, would ever be so ignorant as to see a command in Paul's admonition in regard to women's hair. It is simply and only emphasizing the fact that if she ignores the one command she may just as well be permitted to disobey both.

54. From this question to the 69th, which is the last of the long and tedious list, the querist's whole effort is no more than a plea of avoidance; being virtually an admission that the things he is practicing have no warrant in the Scriptures, but that we are equally guilty in certain other things. No effort is made to produce one single Scripture to justify his own course, but a constant reiteration of the charge that we are no better. If his plea establishes anything whatever, it is that Brother Stubblefield needs, more than anything else, to apply the remedy he suggests for us and get the beam out of his own eye before seeking to remove the mote from ours.

G. A. TROTT.

Apostasy

For the benefit of some whom I love and think they have some mistaken ideas regarding the apostasy of the church, we will offer a few thoughts on the subject. First, we will study the question under the head of the church being Christ's body. We believe the "Church of Christ" and "The Body of Christ" to be the same thing.

The Church or Body of Christ

Jesus could not be the head of the church, it being his body, without being a part of it. Therefore, if the church, the body of Christ, apostatized, went down, ceased to exist, the head—Christ—went down, too. The body of Christ could not become extinct without the head becoming extinct also.

The church, which existed during the life time of the apostles, was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." If the church apostatized, went down, ceased to exist, it looks like the foundation and the corner stone was not good. But if it did go down as some say it did, from whom came the authority, and to whom was authority given to rebuild the church or body? If the body

(Continued on page 8)

The Apostolic Way
CHURCH OF CHRIST

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Miscellaneous Paragraphs

Brother Duckworth's Support

Several times we have stated that every cent received on subscriptions for this paper goes into the expense of publishing it. This expense includes printing, stationery, office help, etc. Brother Duckworth is supported wholly by donations sent him for this purpose. He is paid no salary by anybody, nor are we now asking churches to subscribe to any special fund for his support. He and his good wife are giving their all, freely, unstintingly, for meager support, to the work the paper is doing. If brethren who are devoting their time to their own private business and prospering in the effort, could pay a visit to Brother Duckworth's home and office, they would appreciate far more the sacrifice he is making. If donations for his support were sufficient to permit it he could spend half his time among the churches, and who can tell what this might mean in a short time for The Apostolic Way.

Mission Meetings

The time of the year for protracted meetings is almost here. Churches are making plans for their "Big Meeting," conducted in their own house by the "Big Preacher." How important this work! and yet how selfish we are even in the Lord's work! Most of us are ready to sacrifice, to work, to pray for the success of the gospel in our own home or community; but, alas! how few are preparing to send the gospel to those "in the regions beyond" them! If every Church of Christ in Texas that holds a two-weeks' meeting in its own house this summer would spend half that effort at some chosen mission point near, we should have the greatest increase in membership we have ever known in this country. Let us wake up along this line, get ready to hold at least one mission meeting near every church this year, using all the preachers who can and will preach the gospel faithfully, and supporting them in the work.

"Meetings Wanted"

Almost every issue of every religious paper I see, especially at this time of the year, carries one or more calls by preachers for meetings. Of course, circumstances often render this entirely proper. And many such preachers are among the most worthy. Yet this situation suggests that something is wrong with our system for bringing preachers and churches together. Sometimes the preacher is too well known near home. Brethren and others have little confidence in his religion or his ability. This is not always the preacher's fault. "A prophet is not without honor save in his own country." It is a weakness of human nature to discount the virtues of those we know well and magnify the supposed greatness of the stranger of whom we have heard, and often just because we know so little of him. No doubt, many of us, by reason of our lives, can do more good among strangers than at home.

On the other hand, I take it as a reflection on any preacher that he finds it necessary often to ask the brethren through the papers for meetings. I am satisfied that others feel as I do, and, therefore, many a useful man is idle too long at a time. But idle preachers make idle churches. This leads to the condition suggested by another heading we sometimes see:

"Preachers Wanted"

Are there not enough preachers to go round? Or are the churches too hard to please in this matter? Of course, the present divided condition of our brethren over various issues has much to do with this situation. Some churches will not have a preacher because he is too strict in his application of the law of the Lord, while others look with suspicion on almost every preacher who comes along, thinking him too unsound to preach the gospel. If both churches and preachers would alter their requirements of each other in some respects, it would, no doubt, be better for both parties, and the cause of Christ would be prospered by it. If the preachers and churches keep dividing over every little issue that comes up, we will soon reach the point where many churches cannot find a preacher they will have. This will inevitably drive the preachers out of the pulpit altogether or compel them to preach for more liberal minded people.

Getting Ready for a Meeting

Preparation is essential to success in any undertaking. The more people and the more interests involved, the greater the demand for adequate preparation for the work to be done. Before a protracted meeting several things should be carefully provided. 1. The place and time of the meetings should be definitely settled. 2. The physical equipment—lights, seats, rostrum, blackboard, song-books, etc., should be liberally prepared. 3. Where it is possible the financial expense of the meeting should be arranged for in advance. Nothing chills the spirit of a gospel meeting more than to have some one continually drumming for money during the meeting. 4. Most important of all, the members of the church should consecrate themselves fully to the work by prayer, meditation, and the cultivation of a spirit of devotion to the Lord.

N. L. CLARK

MARRIAGE OF ALIENS DISCUSSED

Sometime ago an article from Brother D. L. Shelton appeared in these columns which produced quite a bit of interest pro and con among our readers.

We are glad to be able to announce to all interested that Brother Shelton and Brother George W. Phillips have decided to discuss the question, having signed the following agreement and proposition:

TO ALL WHO MAY READ, GREETING:

We, the undersigned, do not enter into this discussion because of any personal feeling against each other, but because of our mutual love for, and desire to learn the truth. We regard each other as Christians and shall respect each other as such.

We mutually agree that all references to each other shall be governed by a spirit of love and shall be free from ridicule, or any personal reflections: that we shall not intentionally misrepresent or twist the language of the other to convey a thought not intended by the writer, neither shall we openly accuse the other of so doing; that we shall not take an unfair advantage of each other in any way whatsoever.

We further agree that should either of us make a statement that might be interpreted as a personal thrust, Brother Duckworth shall have our consent to withhold the same from publication until such statement has been rectified.

We also agree that each of us shall write four articles not to exceed nine hundred words each, and that all articles of one writer shall be affirmative.

We further state that we are fully agreed on the application of the marriage laws to Christians, and believe that divorce and remarriage among such is punishable by eternal fire.

Signed, GEORGE W. PHILLIPS,
Signed, D. L. SHELTON.

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live that one becomes an adulterer, is binding upon Christians only.

Affirm, D. L. SHELTON,
Deny, GEORGE W. PHILLIPS.

The first installment of this discussion will appear in an early issue of The Apostolic Way. Brethren who have sent us articles on this question that have not appeared in print may have their articles returned if they so desire. We ask all to withhold their comment or suggestions for publication on this question until after Brothers Shelton and Phillips have concluded their discussion.

Change of Address

N. L. Clark from Box 51, T. C. U., to 2616 Rogers, Fort Worth, Texas. (I am not moving. City delivery of mail is just reaching us.)

N. L. CLARK.

Not So Game Now

Last fall Brother Patterson ordered some copies of Brother Cowan's sermon, and handed them out. I read the one that I received and handed it to Brother J. T Dodd, but Brother Patterson had already given him one previous to this and he had read it, so when I handed him the one I had, he remarked that it was the weakest thing he ever saw in his life, and that he was surprised at a man of Cowan's ability putting out such silly stuff. I told him that perhaps we had better send and get Brother Cowan and let him show us just how weak he really is, and he said if he wanted a debate the brethren had already decided that we could get it. I told him to write out some propositions, but he said "Write them yourself." Brother Mitchell wrote Brother Cowan to send some propositions and when they came I presented them to Brother Dodd. He read them and said that he would not debate, but would get a man. That has been some weeks ago and if they have ever gotten a man we do not know it

I see that Brother J. T. Whitt wants to hold ten of the one hundred debates, and I want to suggest Littlefield as one of the places. He also states that he had as soon meet the antis as any other sect as long as there are honest ones among them. In regard to the sect I want to refer him to Acts 28:22. He further states that they are an easy prey in the hands of any man who knows their tricks.

Here are the propositions and we would be glad if some man who is on to their tricks would come to Littlefield, Texas, and show the people of Littlefield just what an easy prey they are.

Propositions

It is Scriptural for an assembly of people to be taught the Word of God by one male member speaking at a time, and I agree to furnish command and example in the Scriptures.

J. N. COWAN, Aff.

.....Neg.

It is Scriptural to divide an assembly into classes to teach them the Word of God, with women teachers over one or more of the classes, and I agree to furnish command and example in the Scriptures.

.....Aff.

J. N. COWAN, Neg.

Now, Brother Whitt, what do you say? Who will sign them?

L. L. ALLEN.

Littlefield, Texas.

The church that supports three mission meetings this year with their time, their brains and their money will be a stronger church. Try it and see.

Cullings and Comments

By H. C. Harper

"Immortality is never applied to mankind in this present life, but is the prerogative of Deity now and of the saints after the resurrection." (P. T. Messenger, Adventist.)

Yes, in this present life mankind have a "mortal body." (Rom 6:12; Rom. 8:11; 2 Cor. 4:11.) And even Deity took a "mortal body." For "Since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the Devil." (Heb. 2:14.) And "He has taken away the power of death and brought life and immortality (incorruption) to light through the gospel." (2 Tim. 1:10.) And not only the saints but "the dead"—"both the just and the unjust"—"shall be raised incorruptible." (Acts 24:15; 1 Cor. 15: 52.) And the unjust, "both soul and body," will go away into Gehenna (hell). (Matt. 10:28; Matt. 25:41-46.) And the just will "inherit the kingdom." (Matt. 25:34; 2 Pet. 1:11.)

"The only 'spirit' that leaves any one at death is the 'spirit of life' common to all creation and which animates this physical organism until death causes 'the spirit to return to God who gave it,' which it does in every case of death." (Ibid.)

So the "spirit" of the dog and the spirit of the frog, and the spirit of the hog—per Adventism—go where Christ's spirit went (Luke 23:46), where the spirit of Stephen, the first martyr for Christ, went. Acts 7:59, etc., etc.—just "the spirit of life common to all creation."

Of man alone is it said "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it." (Ecc. 12:7.)

Hence we read, "Who knoweth the spirit of man that goeth upward (ascendeth) and the spirit of the beast that goeth downward to the earth." (Ecc. 3:21.)

"This old pagan dogma, first promulgated by the arch-enemy of the truth, Satan—the doctrine of the immortality of the soul." (Ibid.)

As a matter of truth the "old pagan dogma" most generally held was the materialistic "dogma." Socrates and a few other unusual thinkers alone held the "doctrine of the immortality of the soul." The "body" is the only part of man that is mortal, according to the Bible. (Rom. 6:12; Rom. 8:11; 2 Cor. 4:11.) Hence Satan, in saying "Ye shall not surely die" (Gen. 3:4), referred to the "body" of man, and hence lied, "for as in Adam all die" (1 Cor. 15:21, 22).

All of man dies that is mortal.

The body of man is mortal. (Rom. 6:12; 8:11; 2 Cor. 4:11.) Therefore the body of man is all of man that dies. Men can kill the body. (Matt. 28:10). That which can be killed is mortal. Therefore the body of man is mortal. Men can not kill the soul. (Matt. 28: 10.) That which is not subject to death (can not be killed) is immortal; therefore the soul of man is immortal.

"The plan of salvation that Jesus gave is denied by every denomination, which as effectively defeats the mission of Christ as though they had denied his divinity outright."—R. N. Moody, in G. A., Nov. 29, 1923.

What difference does this make since the product of these denominations is taken right into the churches of Christ by the G. A. as readily as though they believed the gospel of the Son of God and "obeyed from the heart that form of doctrine" (Rom. 6:18) preached by the apostles of Christ? Since man's plan of salvation accomplishes the same thing as "the plan of salvation that Jesus gave," according to the practice of the Gospel Advocate, why knock on it? You should boost it or cease to support the rebels that are giving it "aid and comfort." Now tell us why, Brother Moody.

"By their doctrines the denominations have set aside the authority of Christ, blinded the minds of the people, and as effectively barred them from the truth as did the bloody decrees of Rome during the Dark Ages."—R. N. Moody, Ibid.

I say you are right, brother, and any man who will undertake to refute this shall have an equal space in this paper with me, for his refutation. But so long as the Gospel Advocate advocates the receiving of these "blinded" minds, debarred from the truth, into the church as though they had obeyed the truth, you might accomplish more good by turning your batteries on the defenders of the policy of the Gospel Advocate, instead of "skinning the denominations." Try it awhile. Our worst enemies are within, not without, now-a-days, and you truly say they "are begging for a truce." This is a sure sign of digression. This is the road traveled by the "Christian Church." And some of the churches of Christ are bringing up the rear with wonderful speed. Why not strike the vital spot of this hydra-headed beast—the spot within our own ranks? Yes, why? Are you afraid of the monster? He has grown enormously in recent years, I know, but the truth will bring him down—shell him with the truth!

SOME ACTIVITY

The debates we have been reporting lately, coupled with those in prospect, are encouraging. Such activity on the part of brethren interested in primitive Christianity can but produce good results.

We are hoping that every reader of The Apostolic Way will show some special activity in the Master's cause. Have you planned to be directly responsible for the conversion of more than one alien to Christ and the restoring of, at least, one brother? Look about you; some soul that you can reach needs to be led to the truth.

Every church should discuss the possibilities that are around them and plan for the accomplishment of great things for Christ. It is fine to have the truth, but fearful to hold the truth in unrighteousness. An automobile ride, a picnic, a visit to some moving picture, baseball, or some other entertainment, can not be justified, that interferes with some individual or the church showing that activity the Lord expects.

More debates, more meetings, more individual talks with individuals, more house to house work, more activity. If you endorse this program, say so.

McKee-Phillips Debate

By Albert T. LaRew

This debate was held in the Davis Street Christian Church at Ottumwa, Iowa, April 14-18. John W. McKee represented the Christian Church and J. Douglas Phillips represented the Church of Christ. The following proposition was discussed:

The use of mechanical instruments of music in church worship is Scripturally permissible. John W. McKee affirmative; Jas. Douglas Phillips negative.

Brother McKee went to the Psalms of David, as usual, for proof. Brother Phillips answered all of his arguments from Psalms by showing that the book of Psalms was a part of the law of Moses. John 10:34; Psa. 89:36-37; John 15:25; Psa. 35:19; 69:4. Then Brother McKee admitted there was no Scripture for or against the use of instrumental music in the worship, but jumped off of that admission and jumped on to "psallo" to show that Paul authorized its use in Col. 3:16; Eph. 5:19; Jas. 5:13, etc. In answer to this Brother Phillips read quotations from several Greek lexicons, also several quotations from Campbell, McGarvey, Milligan and others to show that in the time of Paul's writing "psallo" carried with it no such meaning. He also stated that, even if it did authorize instrumental music, the Scripture mentions the instrument, and that the instrument was the human heart.

"Singing with grace in your hearts," etc. "Singing and making melody in your heart." His next reference was to Rev. 14:1-4. To this Brother Phillips answered that if the "harps" were literal the beasts, vials, incense, lightning, waters, etc., were all literal. He also called his attention to the fact that the Revised Version (and it was the one McKee used) said: "The voice AS of harpers harping with their harps."

The next proposition: The use of such organizations as the Christian Missionary Society, the American Missionary Society, the Foreign Christian Missionary Society, the Christian Endeavor Society, etc., is authorized in the New Testament Scriptures, and is acceptable to God. Affirmative John W. McKee; negative Jas. Douglas Phillips.

On this proposition Brother McKee remarked that the societies were not separate organizations, but were THE CHURCH AT WORK, after affirming that such organizations as these were authorized in the New Testament Scriptures. He made a stagger proving this. But when Brother Phillips read to him the constitution of the Foreign Missionary Society; and that it took $10.000 at the very least to become a member; and that if Jesus were here on earth, and as poor as he was when he was here before, he could not be a member, it put a quietus on him so far as this part of the question was concerned. Brother Phillips stated that in as much as these organizations were plants which "the heavenly Father hath not planted," they shall "be rooted up." John 15:13; Rev. 19:1-6. This made McKee angry, and he began to call Brother Phillips a false prophet, an anti-Christ, a false judge over God's work, exalting himself above God, etc.

His next affirmative: Women, as individuals, are permitted, under the New Testament Scriptures, to publicly preach the gospel of Christ, and to publicly teach the Word when the church assembles together for worship. Brother Phillips, of course, denied the proposition.

McKee offered more Scripture on this proposition than on any other. He offered the following: 1 Cor. 12:28; Eph. 4:11; Joel 2:28; Acts 2; 1 Cor. 11; Titus 2; Romans 16; Acts 18; 1 Cor. 14: 23-25. I do not believe Brother McKee himself knew what his object was in introducing part of these Scriptures. Many of them did not say one word about women teaching, while the context showed that where women did teach it was done in private, just what we were contending. In answer to his first speech Brother Phillips showed the fallacy of all his arguments; then read some twenty or twenty-five syllogisms used against instrumental music and the societies, and stated that McKee had not attempted to answer a one of them. Brother Phillips made some strong arguments against women teaching in the assembly from 1 Cor. 14; 1 Tim. 2: 11-12.

Instead of Brother McKee answering Phillip's arguments in his rejoinder, he simply went over his old ones, trying to substantiate them, without making any reference whatever to Brother Phillips' arguments.

We are all well satisfied with the debate. McKee himself told Brother Timmons, Brother Phillips' moderator, Brothers Burley F. Black and M. V. Rolison that if he had been on the other side, he would have whipped Phillips worse than Phillips whipped him. A great admission, was it not?

Brother O. A. Timmons of Ramsey, Ill., came to moderate for Brother Phillips, but as McKee had no moderator Brother Timmons moderated for both sides. His work was well done.

Do not spend your money for things you could do without while the cause of Christ is hampered for lack of funds.

A Letter and Reply

Dear Brother Mickle:

Your letter of March 19, together with proposition for a written discussion in The Apostolic Way, received. I decline at present to accept, for the following reasons: I have been very sick and am not able to enter such discussion; your proposition is narrower than I desire; and I fear that we would not be able to accomplish any good.

I would not hesitate to affirm your proposition. I would do this as readily as I would affirm that God's Word forbids women speaking or preaching in His church, or that baptism is for the remission of sins.

It is the war question that has so long been published in The Way, and so many of our brethren are looking at only one side of the question, that elicited my complaint.

I am fully persuaded that Jesus received Rom. 13 and 1 Pet. 2, from God, and that Jesus, while on earth, taught these and all other Scriptures that pertain to life and godliness to His disciples, and demanded them to teach and observe them, and that they teach all others for all time, to teach all to obey and to observe them.

Jesus could have called legions of angels to his assistance, who would have rescued him, but his mission on earth would have failed. He, before, taught his disciples to obey the law of the country: therefore, he yielded even to death, his last act on earth, thereby setting us the great example, bidding us to follow. Therefore, it is our duty to obey any and all laws of our country, even a select draft law for military service. No one who obeys such law, and retains his Christian spirit, will ever go to hell for murder on the battle field. The God who gave the law, "thou shall not kill," led, guided and commanded His people to go to battle and to destroy whole nations. No, my dear brother, no one will go to hell for obeying God. The whole duty of man is to fear God and keep His commandments.

I am fully persuaded that Paul, in Rom. 13, gave us our duty on civil government:

That this nation and all other nations are ordained of God for the very purpose that they accomplish on earth; that no Christian need ever fear to obey God in all things that He commands; that in all temptation He will provide a way for our escape.

I am not a scholar; I am not a debater, but I am at all times ready to meet the philosophy of man, with God's Word I see some wild supposition as to what might happen in imaginary cases. God, in His wisdom looked through all ages, and gave us His will. We are forbidden to add to or take from it. If we love Him we will keep His commandments; if we do not love Him and the brethren there is no life in us.

May God ever bless you, my dear brother.

Your brother in Christ,

D. D. HARTSELL.

NEWS WANTED

Our readers want to know what the churches and preachers are doing. We would like to have an announcement from every congregation where there is to be a meeting this year about thirty days before the meeting, and then a report after the meeting, results, etc.

Preachers should either make the announcements and reports themselves or urge that the churches with which they work send in announcements and reports. Let every preacher write the brethren at each place where he is to be in a meeting about this matter. Let the leaders of every church write the preacher they have arranged with to help in their meeting. Suppose we learn a lesson here of cooperation, how to work together.

You may not care about seeing a report of your meeting but others will. It will be encouraging to read the announcements and reports.

I desire to make some comment on the above letter. In a letter to Brother Duckworth, recently, Brother D. D. Hartsell expressed considerable grief because of, what he termed, the "inconsistency" of The Apostolic Way and the brethren, who, according to his viewpoint, disregard the teaching of Rom. 13, in their campaign against Christians participating in carnal warfare. Individually, I differ with Brother Hartsell on his application of the above chapter. I emphatically deny that the "higher powers" of this chapter refer to the civil authorities. Therefore, I sent him the following proposition to affirm: "THE HIGHER POWERS OF ROM. 13 REFER TO THE CIVIL AUTHORITIES." His reasons for declining a discussion of this question are stated above. I am sorry that he is not physically able to affirm this proposition. I am confident that he, or any other man, will never be able to spiritually defend the same. I think that the position of Brother Hartsell, and those who hold similar views, is entirely consistent with their interpretation of Rom. 13. It is the construction that he places on the same that I object to. The application that he places on this chapter seems to be inherently traditional; not only among my own brethren, but that the "higher powers" of this chapter refer to the civil authorities, so far as I am able to ascertain, is almost, if not universally, accepted by the denominational world. Therefore, it becomes very evident that the correct analysis of the "higher powers" of this chapter is the fundamental basis, the pivotal point, and therefore, the deciding factor with the pro and anti war participation forces of the HOUSEHOLD OF FAITH. I have long realized the fact, that there is little use of trying to prevent Christians participating in carnal wars so long as they are laboring under the false premise that the "higher powers" of our text refer to civil authorities. I understand that most of my brethren who are opposing war, have accepted this false idea, and I have often called their attention to the inconsistency of such position. If I believed that the civil authorities were referred to in our text, I would surely be laboring on the other side of this question. For I do believe and am sure that the text teaches that the edicts of those "high powers," who so ever they may be, are the decrees of God and therefore cannot be violated (by Christians) WITHOUT INCRIMINATION.

Now I do not want to be misunderstood in this matter. I have called attention to the fact, (1) that the position of the anti-war forces, who interpret Rom. 13, to imply the civil authorities, is inconsistent within itself, but consistent with the spirit and teaching of the New Testament Scriptures; (2) WHILE the position of the pro-war forces, who make the same application of our text, is consistent with itself, but very inconsistent with the above Scriptures. Then what is the remedy or basis of unity as between those two inconsistencies? A position that is consistent with itself and with the spirit and teaching of the New Testament Scriptures. My position furnishes that basis. I believe that the "higher powers" of our text refer to the CHURCH OFFICIALS and I am ready to go to the "matt" in defense of this position, with any living man. Feeling sure that if I can obliterate with the New Testament Scriptures (and I am most certain that I can) the FALSE AND DECEPTIVE PREMISE of Rom. 13, the PRO-WAR CAUSE WILL BE FOREVER LOST, AS IT DESERVES TO BE, AND THE CAUSE OF CHRIST AND HIS HOLY WORD WILL BE THE VICTORS. Put up your man, brethren, I am ready for the "bombardment." Let's SETTLE THIS QUESTION: IT IS HURTING THE CAUSE OF OUR LORD AND MASTER. Brother Duckworth has indicated that he will furnish the space.

Fraternally,

R. M. MICKLE.

Remember the Tent

Dear Brother Duckworth:

Received your letter, was glad hear from you.

I would appreciate anything you might say in the way of encouraging the brethren to send in donations on the tent fund.

I wish that every congregation and individual could realize the importance of supporting the preachers and get busy and arrange to send monthly support to some preacher that he could be kept busy preaching. There are lots of able preachers engaged in commercial work to make a living who could be kept busy preaching and supported if only the brethren could realize the necessity of supporting the preachers (giving).

I feel sure, even though they be few, if the congregations and individuals in Georgia and Alabama would make a determined effort that we could support preachers (and not preacher) in this field, this summer and carry the gospel to thousands of souls.

I am sending check for $5.75, please send The Apostolic Way to Miss Rosa E. Lampp, Adrian, Ga., and use the $5.00 for yourself.

J. W. LAMPP.

Scott, Ga.

If every brother in Georgia and Alabama would manifest the same liberality toward the support of the gospel of Christ that Brother Lampp has manifested, at least, two or three preachers would be kept busy in Georgia and Alabama. Yes, I know it would cost, it would be a sacrifice, but every brother who makes the sacrifice for the cause will feel closer to God and more determined to be content with that which is written. There is nothing accomplished that is worth while without an effort. I wish every reader of The Apostolic Way, in Georgia and Alabama, would write Brother Lampp a letter, tell him just what you think about conditions in your section, and if you are willing to co-operate with him in an effort in that field, write him to-day.

March 22, 1926.

Brother Duckworth:

Why did you say a Sherman discussion with what I said? Will you please let it be known that I did not say they wanted a discussion. The officials of the church don't want any discussion as I know of and if they did I would not expect them to endorse me in anything, not even on the first principles. What men are saying about how to teach the Bible is serious to me. I am anxious to deny what many affirm about teaching the Bible. Don't expect any church to endorse me. I had rather meet Brother Cowan.

WM. CANTRELL.

Sherman, Tex., Grayson Co.

Please put this in The Apostolic Way and I will pay you.

WM. CANTRELL.

No charges, Brother Cantrell, and does not look like any kind of a debate. The man who admits that the church with which he worships will not indorse him, and that he does not expect any other church to endorse him, would seem to be in very much disfavor among the people he desires to defend.

Yes, I am sure that the leaders of the church at Sherman know too much about the Bible to desire a discussion of the Sunday school question. And you seem to think, Brother Cantrell, that they know too much about you to be willing to put you up for a discussion, and, since that is the situation, you cannot expect us to arrange a discussion with you. As for Brother Cowan, he is busy and too much in demand to bother with arranging a public discussion with a man who cannot get a church to endorse him, even to debate first principles.

The Cowan-Whitt Discussion

I suppose Brother Whitt, the elders of the Pearl and Bryan street church, Brothers Nelson and Cuthbertson and others of the Sunday school preachers who heard the unfinished Cowan-Whitt discussion are doctoring themselves trying to recover their physical inability, as they have not advised us that they were willing to discuss the Whitt-Cowan propositions. These propositions were written by Brother Whitt, but he, Brother Whitt, was "unable" to finish the discussion. Neither have they agreed to get a man to discuss any proposition that Brother Cowan has ever debated with any other man. However, when a mental affliction becomes so acute as to undermine and weaken one's physical condition the malady is often stubborn and hard to deal with.

Sick, surely they were sick. The Sunday school preachers present, when the announcement was made that Brother Whitt was not physically able to go on with the debate, were too sick to volunteer to take his place. If Brother Cowan had been an Adventist, a Primitive Baptist, or a Methodist and Brother Whitt had become suddenly ill a half dozen of these Sunday school preachers would have volunteered to take his place rather than see the debate close like it did.

We believe that our readers would like to know what Brother Cowan thinks about the Dallas discussion, and that they may know we quote from a letter written to the publisher from Runnels County, where Brother Cowan is preaching. We are hoping to have a statement from Brother J. W. Kelly, who was Brother Cowan's moderator, concerning this discussion, for Brother Kelly knows what constitutes a debate and when a man has met an argument or failed to do so.

"Since the Dallas discussion is over, and after thinking over the situation, have come to the following conclusions:

"The Sunday school preachers of Dallas did not urge their people to attend the debate, but announced it in a way to rather discourage their attendance. There was not a one who opposed the Sunday school who failed to attend, unless hindered by sickness or other unavoidable causes, while I predict there were fully one thousand Sunday school folks in Dallas who did not attend who could have done so.

"They selected Whitt upon reports that appeared in the Firm Foundation and when he did not measure up to their expectations, they were sorely disappointed.

"Upon seeing Whitt's failure to cope with the situation, they did not encourage him to go on with the debate. There certainly must have been pressure brought to bear upon Whitt, in addition to his physical condition.

"Not one of the Sunday school preachers would take Whitt's place and continue the debate, although asked to do so. Some of them present were men of note among them, but on account of some mid-week meetings, did not have the time to debate (?). If I had taken sick, we had a number of preachers present who would have stepped in my place and continued the debate, even at the expense of giving up some usual mid-week appointment.

"They had twenty-four hours in which to prepare for the next session of the debate, and longer, should they have asked for more time.

"The fact that they would not agree to have a future debate on the same propositions that Whitt and I were discussing is conclusive proof that they were not satisfied with them, and it lessened their confidence Whitt's ability to defend it.

"That in the very debate in which Whitt expected to gain fame and notoriety as a debater on the Sunday school question, he lost the expected honor as a defender of the Sunday school, and also lost what little prestige he had already gained.

"I fear we will never have the opportunity to debate the question in any one of the Sunday school church houses in Dallas. They could not as easily keep the folks away from their own house. Also I fear we will never get to meet a man in Dallas at our own house who is of any very great notoriety. For instance, if C. R. Nichol, G. H. P. Showalter or J. B. Nelson were selected to debate the Sunday school question with us, it would not matter much about the place, the people would come any way. I am ready to make a sacrifice to meet any of them upon any proposition that I have ever debated with a Sunday school advocate, and I have met men who should know how to frame a proposition. The propositions debated by Barrett and me also had the endorsement of G. H. P. Showalter. Will they meet me on them?"

One other thing we desire to say concerning this discussion and that is in reference to Brother Cowan's deportment. He so thoroughly hid himself behind the Bible that no striking demonstrations were made by him. He showed no disposition whatever to have Cowan defeat Whitt but rather to have truth defeat and dethrone error. He refused to allow Whitt to drag him from the issue. Whitt attempted to justify himself by making an attack upon The Apostolic Way. The Apostolic Way was not in debate, was not any part of the debate. This Brother Whitt admitted by saying he thought we were within our rights when we published The Apostolic Way. So Brother Cowan declined to be drawn from his presentation except to make a passing reply and this passing reply was so effective that Brother Whitt and his advisors decided they had better let The Apostolic Way issue alone.

The thing we are most concerned about now, so far as the Dallas field is concerned, is will the Sunday school brethren in Dallas accept the proposition made by Brothers Conner and Stark in the last issue of The Apostolic Way: have a discussion in one or in all of their regular places of meeting? We believe our position. We are anxious to give all the brethren an opportunity to see our view point and we do not expect to go to sleep on the job.

NOT INTENTIONAL

The Apostolic Way:

I am enclosing a check for Brother Duckworth's own use. I read in The Way what the brethren gave him, and I feel ashamed, but maybe better late than never.

C. D. EUBANK, Winters, Texas.

The foregoing is a sample of letters coming to us since publishing that we received only $36.00 for March.

We thank Brother Eubank and all others who have seen fit to have fellowship with us in our work. We had much rather not mention our needs if we could go on with our work, but feel that it would be wrong for us to allow the cause of Christ to be hindered by not letting the brethren know our condition.

For several months we have not received our personal expenses. Of course, this means we owe the balance, as not one cent of the money sent to the paper is used for our personal expenses.

We are not concerned about any more of the comforts or necessities of life than will best fit us for the work in hand. We are not bothering about what will become of us when we are old or what might happen if some of the family needed to go to the hospital, or needed expensive medical or surgical attention. If these conditions arise we will do the best we can under the circumstances.

The thing we are concerned about is the cause of Christ; the calling of the church back to primitive Christianity; the uniting in one solid body the brethren who are willing to be governed by the Book and Book only. And we believe in the brotherhood; believe that if they know our needs they will respond and see to it that I and my family have sufficient funds to live on to do, in the most effective way, the work they are asking us to do. When we are neglected it is not intentional.

Gardenhire-King Discussion

This discussion was held at Willow Springs school house, near Pottsboro, Texas. It began March 9, and continued four nights. J. E. King represented the Baptist and R. L. Gardenhire the Church of Christ. The following propositions were discussed:

1. The Holy Scriptures teach that the kingdom, or church, was established during the personal ministry of Christ on earth.

2. The Holy Scriptures teach that the kingdom, or church, was built in Jerusalem on the first Pentecost after the death of our Lord.

3. The Holy Scriptures teach that the alien sinner is saved by repentance and faith without further acts of obedience.

4. The Holy Scriptures teach that baptism to a believing penitent is for, in order, to obtain, the remission of sins.

Mr. King affirmed the first and third propositions and I affirmed the second and fourth.

I shall not give any of the arguments on the establishment of the kingdom, as nothing but the usual arguments that Baptists make on this subject were presented, and I made the usual arguments.

On the order of repentance and faith, Mr. King said repentance always precedes faith because the Holy Spirit placed it that way in the Bible, and quoted Mark 1:15 and Acts 26:20 and said his proposition was proven by Mark 1:15. He said, "My opponent and his people are great sticklers for the Bible, but I am going to test him out and see if he will stay with the record." When I replied I asked him if he wanted to take back what he had said on the order of occurrence before I began my speech, as I thought he had said something that he did not intend to say. He replied that he said just what he meant. I then quoted Matt. 3:11, "I indeed baptize you with water unto repentance," therefore, according to Baptist foolishness the alien sinner must be baptized before repentance or faith because the Holy Spirit placed it that way in the Bible, and at every occurrence where baptism is mentioned in the Bible it is always placed before salvation or remission of sins. The Baptist teaching on the order of repentance and faith creates confusion in heaven. Jesus says there is rejoicing over one sinner that repenteth. Luke 15:10. This rejoicing is among angels. Paul says in Heb. 11:6, "Without faith it is impossible to please God," therefore, we have God displeased and the angels in heaven rejoicing all at the same time, which would be nonsense, but such is Baptist teaching. It seems that they can not argue intelligently on anything. At this point the audience began to laugh. King's moderator arose and said, "Stop your laughing and listen to the speaker." I am sure he told the audience to do something that he did not want them to do.

Large crowds attended and Mr. King conducted himself as nice as any Baptist preacher could, trying to defend Baptist doctrine and oppose the truth. The brethren expressed themselves as being well pleased with my defense.

R. L. GARDENHIRE.

The Apostolic Way is the only paper published that gives both sides of the Sunday school controversy.

Place The Apostolic Way hands of some brother in error.

APOSTASY

(Continued from page 3)

the church—went down, therefore ceased to be, the head being a part of the body, and Christ is the head, how is it that he is the head of the present existing church or body? How could that which became extinct be made to exist a second time? If the head of the body, which is Christ, was brought forth from a state of non-existence, could the church not be brought forth from the same place?

If the head did not become extinct, neither did the body, living heads are not found on dead bodies; and neither do heads exist without bodies. Christ said "I am he that liveth and was dead; and, behold, I am alive foreverniore." Rev. 1:18. Christ, the head of the body, and a part of the body said he was "alive forevermore." If that be true, and it is, and the church or body apostatized, it follows then that the body went some place where the head would not go; or the body died and the head still lived.

I want to quote five verses of Scripture from the Apostles Paul and Peter. And be sure not to overlook the word "GLORY."

Rom. 11:36, "For of him, and through him and to him, and all things: to whom be glory forever. Amen."

Rom. 16:27. "To God only wise, be glory through Jesus Christ forever. Amen."

Heb. 13:21. "Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

2 Pet. 3:18. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To whom be glory both now and forever. Amen."

Eph. 3:21. "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

In these verses we see where God was to receive GLORY through Christ, and Christ was to receive GLORY not only "forever and ever" but he says "both NOW and FOREVER." This shows an unceasing continuation of GLORY. None will dispute this, but the question is, HOW is God to receive this GLORY? Paul says in Eph. 3:21, that he is to receive GLORY THROUGH THE CHURCH. If the church went down, as some affirm, I insist that God ceased to receive GLORY. He was to have this GLORY through the church "BOTH NOW AND FOREVER."

Heb. 13:5. "For he hath said, I will never leave thee nor forsake thee." If there was an apostsay of the church I maintain that Jesus either did leave and forsake the church, or there was some power greater than his which overcame him and the church, and overthrew the workmanship of God, of which Paul speaks in Eph. 2:10.

Rev. 3:10. Speaking to the church at Philadelphia Jesus says, "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

2 Pet. 2:9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Here we have the statements that the Lord KNOWS HOW to deliver the godly from temptations, and he says he will keep them from the hour of temptation. If he did what he said he would do there was not the slightest possibility for an apostasy.

One more text, Psa. 125:1-2. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even forever." In the face of these texts I cannot see how one can think there was an apostasy of the church, unless they do not believe what the Lord said.

J. E. McVEY.

Californians Like The Apostolic Way

"I have just received my third copy of The Apostolic Way. I am surprised that we have a paper that stands for the principles of the Bible. It is wonderful."

"When a child in Texas, father took the Firm Foundation, but he discarded it on account of unfairness and advertising matters, and since coming to California I lost all connection with the papers, and did not know that there was such a paper as The Apostolic Way until recently. I trust it will not go digressive like the Firm Foundation.

A letter from San Bernardino: "I have just finished reading the last issue of The Apostolic Way. It is growing better every issue."

"When you spoke of The Apostolic Way to me I thought you need not talk to me, for I stopped the Fuqua Stabilizer from coming and I had heard The Apostolic Way was a fright, but I sent in my own subscription to try it, now I am so anxious for the date to get The Apostolic Way I can hardly wait. I wish it was a weekly."

"Have you read the last issue of The Way?"

"Yes."

"Wasn't it great?"

From a letter: "I shall never be without The Apostolic Way in my home. It is the best paper among the brotherhood. I have tried them all."

Many other remarks, yet this shows the growth of The Apostolic Way in California. It is growing rapidly in favor among the brethren.

T. F. STEWART.

The Sunday school is the greatest political organization on earth.

Christian Giving

How many of us give much thought to the matter of preparing ourselves and the necessary money or means, so that we may intelligently and Scripturally obey the command in 1 Cor. 16: 1, 2, to lay by in store on the first day of the week as the Lord hath prospered us.

This is a positive command. First, as to the purposing, 2 Cor. 9:7. Second, as to the time of performing and the basis to figure from, as to what per cent or part, or amount we shall give, 1 Cor. 16:2.

Now as we are to give as we are prospered, we must first stop long enough beforehand and consider to what extent we have been prospered; if we are a wage earning man, how much we earned the past week, etc. Next, how much or what per cent of this am I going to give to help the poor, to assist in every good work, keeping in mind all the time the statements of Paul, "The Lord loveth a cheerful giver, and he that soweth bountifully shall reap bountifully "

I fear that many of us do not consider and plan ahead our performing of this very important duty, and just give on Lord's day what we may have handy in our pockets, regardless of what we have been prospered the past week. Now Christ says "Seek ye first the kingdom of God and His righteousness and all these things shall be added to you," speaking of the necessities of life, food and raiment. And we find that the Israelites gave to the Lord of the first fruits of their fields and flocks. Does this not teach us to give the Lord (when we help the needy we help Christ) a part or per cent of our prosperity first, and then live on what remains, having faith and trusting in Him to add unto us the necessary things? Let us admonish one another and provoke one another to good works.

H. V. COATS.

War

I think this is a subject that every one who claims to follow the meek and lowly Nazarene, Jesus Christ, should consider.

We are too prone to lose sight of our leader when trials and persecutions come upon us, and want to render evil for evil.

While we hear Jesus say (Matt. 5: 44): "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Why do this? "That ye may be the children of your Father which is in heaven." Verse 45.

May we have our minds prepared to do this (by a close study of the Word of God) should another crash come upon us as did the last World War. If we are possessed with anything that belongs to Caesar, render it unto him; if he should ask of us, but let us not render unto Caesar the things that are God's. When the Pharisees shewed Jesus the tribute money (Matt. 22:19-20) Jesus asked, "Whose is this image and superscription?" They said Caesar's. Verse 21. Jesus said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." When we look upon man whose image do we see (Gen. 1:26)? I am sure we see God's unless we be of the class who say their ancestors were monkeys. So then let us who have been redeemed by the blood of Christ present our bodies a living sacrifice unto God (Rom. 12:1), for God's we are and not Caesar's. May we all be able to live and die as Christians, is my prayer.

Yours for the Lord's way,

SAM LEMLEY.

Sayings in Demand

"Without the Firm Foundation, the loyal preachers and members who love the cause, there could not be found in Texas today but very few congregations opposing the use of instruments of music in the worship of God."

Just so, without The Apostolic Way, or some other paper of like import, the preachers who remained loyal and the members backing them, the Sunday school element would hold sway so long as time goes on. Is it not time that those who love the New Testament awake out of sleep?

The conversion of the people has been given into the hands of the church. In view of this fact there are two outstanding matters that should receive earnest thought: "The support of sound gospel papers and the care of true preachers fighting the battles of life."

The Sunday school question, the cup question, the war question, will never be settled, but there is a question very seldom thought of, discussed but little, yet settled, "There has already been a day appointed for judgment." Which side of unsettled questions are we on and why?

Ever think of all that Paul said to the church at Corinth in her divided condition? Let us all weigh the final statement, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

J. A. BRADBERRY.

A Question

Will some good brother be kind enough to tell me when the first war was fought with gunpowder after the kingdoms were loosed from the power of the pope? They were to fight an hour a day, a month and a year.

A member of Christ,

J. W. GRAY.

Hartshorne, Okla.

We hope we have a report of the two debates Brother W. G. Tucker has just had with the Sunday school people and "Church of God," Materialist, in an early issue of The Apostolic Way.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, MAY 15, 1926 Vol. XIII No. 17

Were the Prophets Inspired?

L. E. Ham.

"And let the prophets speak by two or three and let the others discern." 1 Cor. 14:29.

It is contended by our no class brethren that these prophets were not inspired but were like our preachers and teachers of today, hence this language is applicable to the church now. Prophet is from the Greek prophitis and is defined in every case known to me as one inspired. It is from pro, before, and phemi, to speak. In other words its primary meaning is to speak before or to foretell. "When a prophet speaketh in the name of Jehovah, **if the thing follow not, nor come to pass,** that is the thing which Jehovah hath not spoken. Deut. 18: 22. Here we see that true prophets were inspired and the primary idea is to speak of something which is to come to pass in the future. This thought runs throught both the Old and the New Testaments.

The Hebrew is Nabbia or Naba and is defined by Gesenius as "One who impelled by a divine influence or by the divine Spirit, rebukes kings and nations and predicts future events." He also adds: "With the idea of a prophet there was also primarily connected the idea that he spoke not his own thought but what he received from God." That the New Testament prophets were inspired of God is plainly and clearly stated the following Scriptures:

"For to one is given through the Spirit the word of wisdom * * * and to another prophecy." 1 Cor. 12: 8-10.

"And God hath set some in the church, first apostles, secondarily prophets * * *." 1 Cor. 12:28.

"And if I have the gift of prophecy * * * 1 Cor. 13:2.

"Love never faileth: but whether there be **prophecies they shall be done away?"** 1 Cor. 13:8. When shall prophecies be done away?

"**For we know in part** and we prophesy in part; but when that which is **perfect** is come, that which is in **part** shall be done away." 1 Cor. 13:9, 10. Prophets belonged to the miraculous age of the church, that which he calls in part, or that period before the New Testament was written, which he styles that which is perfect.

"And if I have the gift of prophecy and some **prophets.**" Eph. 4:11.

"For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit," 2 Pet. 1:21. Not only were the prophets inspired but they were not preachers and teachers as we use the words today. There was another class of inspired men called **teachers.**"

"And God hath set some in the church, first apostles, secondarily prophets, thirdly **teachers.**" 1 Cor. 12:28.

"And He gave some to be apostles and some prophets, and same evangelists and some pastors and **teachers.**" Eph. 4:11.

These no class brethren argue that if these prophets were inspired why did an inspired apostle have to write to them, and it would be the Holy Spirit writing the Holy Spirit. This argument is based on ignorance of three very important facts concerning the inspiration and work of the Holy Spirit.

1. No one, not even an apostle, had the Holy Spirit in perfection without measure, or in other words, all things necessary to the salvation of the world and the perfection of the church was not committed to any one person. Christ is the only one who had the Spirit without measure. John 3:34.

"Now there are **diversities of gifts,** but the same spirit." 1 Cor. 12:4.

"For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; and to another faith in the same Spirit: and to another gifts of healing in the one spirit: and to another workings of miracles: and to another prophecy; and to another discernings of Spirit; to another divers kinds of tongues; and to another the interpertation of tongues: but all these worketh the one and the same Spirit, **dividing to each one severally even as He will.**" 1 Cor. 12:8-11.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all gifts of healings? do all speak with tongues? do all interpret?" 1 Cor. 12:29, 30.

This further shown by the fact that it took eight inspired men to write the New Testament which is the complete and perfect revelation and will of God.

2. The revelations of the Spirit were not all made to any man, not even the apostles, at one time. It was progressive—as they needed it. About eight years after the day of Pentecost the Holy Spirit had to make a special revelation concerning the Gentiles. Acts 10:9, 20.

3. Inspired men, even the apostles, were not always under the inspiration or direction of the Holy Spirit.

"And now behold I go bound in spirit, into Jerusalem **not knowing the things that shall befall me there.**" Acts 20:22.

"Now, concerning virgins, **I have no commandment of the Lord;** but I give my judgment as one that hath obtained mercy of the Lord to be trustworthy." 1 Cor. 7:25.

"But when Cephas came to Antioch I resisted him to the face, because he stood condemned, for before that certain came from James, he ate with the Gentiles: but when they came he drew back and separated himself, fearing them that were of the circumcision." Gal. 2:11, 12. Paul condemned Peter—an inspired man condemning an inspired man—which, according to the argument of our class brethren is equal to the Holy Spirit condemning Himself.

A careful consideration of these things will throw a flood of light upon the subject of the work or gifts of the Holy Spirit and thus make clear and beautiful many portions of the New Testament. God's word must be understood in order to enlighten our minds, and when understood it is precious, grand, sublime and beautiful beyond comparison.

Comment

The sophistry of the above article is so patent that it is an easy task to expose it fully and in a very concise manner.

In the first place Brother Ham starts out by reversing the terms of the issue in his assertion that "It is contended by our no class brethren that these prophets were not inspired but were men like our preachers and teachers of today, hence their language is applicable to the church now." As a matter of fact, well known to every one conversant with the true history of this controversy, just the opposite is true.

My first introduction to this line of argument was when some of the Sunday school argufiers made the argument that the prophets mentioned in 1 Cor. 14 were all inspired and therefore Paul's instructions to them do not apply to the teachers in the church now. I never knew of any one denying that some of those prophets were inspired and so far as any bearing it may have on this issue is concerned it would not make a particle of difference if we were to admit that all of them were, though such is not possible of any conclusive proof. For the sake of setting the matter in the light of logical verity suppose we admit all that is claimed, it would prove nothing in favor of the contention that teachers in the church today are privileged to speak more than one at a time. Where do we find any such permission and what is the evidential value of proving that the prophets addressed in the Corinthian letter were all inspired? He will be wiser than Solomon who can show that a restriction placed upon inspired teachers does not apply with equal or even greater force to the uninspired. We can see in it nothing more than a subterfuge to obscure the real issue and that is, whether Paul commanded those who spoke to the assembly "for edification, and exhortation, and comfort. If there are any who are able to speak to the church today for these purposes they come clearly under the instructions of the apostle, and he who denies that such speakers are now in the church stultifies himself in the eyes of all reasonable men.

Indeed Paul sets all controversy aside in 1 Cor. 14:6 when he applies this law not only to those who speak by inspiration but also to those who speak by knowledge or doctrine. Those who teach by doctrine instruct by repeating what they have learned from others, and this sixth verse forever settles the whole controversy. It is so plain that the "wayfaring man though a fool shall not err therein."

G. A. TROTT.

Passed On

Saturday evening, May 1, M. L. Fenter of Jacksboro, Texas, passed into the beyond. We feel that we can not spare him, yet after considering the terrible afflictions which he had to undergo the past month we realize this suffering is over, and can look beyond the grave as only a period of sweet rest, and in that great judgment day we feel that he will be conveyed into that beautiful city of the new Jerusalem. A. W. FENTER.

Jacksboro, Texas.

A sister writes: Brother A. P. Siminton, Roswell, New Mexico, died April 18, 1926, age 30 years, 3 months, 18 days. He was a true Christian and loved by all who knew him.

Saved by Grace Through Faith

In Eph. 2:8, 9, Paul says: "For by grace are ye saved through faith and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

To a great many people this is a favorite text, and they seem to get a great deal of satisfaction out of it, when the subject of our obedience to the gospel is mentioned: but I fail to see in it what they seem to think they get out of it. Surely it fails to teach what they think it does. They seem to think it overthrows the idea that one must be baptized for the remission of sins; but the passage contains no such idea.

We shall notice first the phrase, "not of works." What did Paul mean when he said, "not of works?" Did he have in mind the works that are necessary to obedience to the commands in the new covenant? If so, please harmonize Paul's language with that found in Jas. 2:20, which reads, "But wilt thou know, O vain man, that faith without works is dead?" Also, in verse 24, "Ye see then how that by works a man is justified and not by faith only." To place the construction that some people place on Paul's language would be to make it contradict that of James, and we know that will never do. To place a construction on any passage of Scripture that makes it contradict other passages is entirely wrong. Hence, we conclude that Paul did not have in mind the works that are necessary to obedience of the commands in the new covenant, but had in mind some other system of works. But what did Paul mean when he said, "not by works?" Let us notice another statement from Paul in Gal. 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Now, what law is under consideration in the above? By a study of both the text and the context it will be evident to all fair minded people that it is the law of Moses. Therefore, Eph. 2:9 and Gal. 2:16 teach that we are not justified by the works of the law of Moses, but by the faith of Christ (new covenant).

So when Paul said, "not of works" he meant the works of the old covenant, and when Jesus said that a man is justified by works he meant the works of the new covenant. Hence no contradiction because they were not speaking of the same works.

But Paul says "not of works, lest any man should boast." What did he mean by the clause, "lest any man should boast?" If we could be saved by the old law, would there not be grounds for boasting? But when our salvation is under the new covenant is there any grounds for boasting? No. It cost the precious blood of Jesus Christ to redeem us. But hear Paul on "boasting," in Rom. 3:27. "Where is boasting then? It is excluded. By what law? Of works? but by the law of faith." Boasting then, was not excluded by the works of the old covenant; but by the law of faith (new covenant).

Now we are prepared to consider the statement, "For by grace are ye saved through faith." Please notice that Paul did not say "by grace alone," or "by faith alone," but "by grace through faith." I like this passage of Scripture because it tells so much in so few words. What is meant by "grace?" "Favor." Good. Then we are saved by the favor of God through faith in obedience to Him. In other words it is "by grace" on God's part; "through faith" on man's part. All that God has done for us that we could not do for ourselves is "by grace," and all that God requires of us in obedience to Him is "through faith." Then suppose that we draw a line, and on one side of the line we place all that God has done for man in the scheme of redemption, then write over them "By Grace." On the other side we will write the things God requires us to do in obeying Him. This side will be "Through Faith." So Paul sums up the whole plan of salvation in the statement, "For by grace are ye saved through faith?" Hence our salvation is by grace on God's part, through faith on man's part without the works of the law of Moses.

Next, we shall consider the statement, "and that not of yourselves, it is the gift of God." What is it that is the gift of God? The antecedent for "it" is the same thing that is meant when he said, "and that not of yourselves." The antecedent must be one of three things that he is speaking of, viz., grace, by faith and salvation. But what is the subject under consideration? Is it not their salvation? Then, salvation must be the gift of God here, hence, the antecedent of the pronoun "it." Then how does God give us salvation? Just like He gives us our daily bread. He supplies the means and we use them. Or, like He gives us the water that flows from the cooling spring. He gives us the water, but we must come to the spring and partake of the water in order to reap the benefits of the spring. Just so with salvation: we must come to Christ in His own appointed way in order to reap the blessings he has in store for us. And Jesus invites us to come. Hear Him: "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28.

God's grace is for all. Hear Paul in Tit. 2:11, 12. "For the grace of God that bringeth salvation hath appeared to all men." Then, sinner friend, come to Jesus and share in the wonderful grace of God. Heed the blessed invitation, e'er long it may be too late.

May we sing with hearts aglow:
"Amazing grace (how sweet sound?)
That saved a wretch like me!
I once was lost, but now am found!
Was blind but now I see."

HOMER L. KING.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

J. A. Bradbury, Sweetwater, Texas—For fourteen years my time for meetings during the summer has been booked a year in advance. Some places where I have worked using me five successive seasons, thinking it best to make a change this year leaves time almost wide open. I am in position to arrange work for any date except the third and fourth Lord's days in July.

Reports

D. D. Rose, Lohn, Texas—Closed meeting with the church at Fairview, Throckmorton County, Lord's day night, April 25; four baptisms and much good otherwise. To the Lord be all the praise.

E. Gillespie, McKinney, Texas—Our financial circumstances and my physical condition are such at this time we must have some aid soon, as we are out of provisions and charities here are low, and do not do much. We are bare and going hungry.

J. W. Kelly, 762 Pecan street, Abilene, Texas—Closed meeting west of Crowell, Texas, Sunday night, April 26. Good hearing all through except two nights we were rained out.

I am now, May 6, in the home of Brother T. E. Avaritt, Benton, Ark., will begin preaching tomorrow night and continue until Sunday night, then to Little Rock, Ark.

Alva Johnson, Turkey, Texas—In meeting ten miles north of Tulia with Union Hill Church, closed at Gasoline last week, seven baptisms week before last at Dodsonville, with a good number baptized. The Dodsonville church is one of the best; always take care of their preacher in a financial way as well as every other way. Enclosed find check for subscription.

E. McElya, Munday, Texas—The response to the appeal sent in by Brother A. Berry, Norton, Texas, amounted to $38.00. Thanks in the name of the Lord. Mrs. McElya and myself are still trying to keep house, waiting on one another the best we can. Still praying and desiring to be able to be self-sustaining some time. Dr. G. A. Trott is still faithfully treating Mrs. McElya and we believe she is improving.

I commend Brother Stewart of California for asking the brethren not to send any more as he has a job. I am trusting my brethren to help me and believe they will. May the Lord bless all who have sent us aid, may it prove a blessing to them as it has to us in our afflictions.

C. F. Reese, Somerton, Ariz.—The church here is doing fine, good crowds at Lord's day services. Meet Thursday nights: young boys are taking an active part. I will be in Oklahoma in June, July and August. Any congregation in Texas or Oklahoma wanting me to hold them a meeting in these months will please write me at once at Somerton, Arizona.

E. Gillespie, McKinney, Texas—

Church at Roswell, N. M.	$10.00
Church at Gunter, Texas	10.00
Church at Eola, Texas	8.00
Church at Ottumwa, Iowa	5.00
W. J. Duncan, Texas	5.00
Miss Russie Owens	2.00
Total	$40.00

We appreciate the offerings sent us by the Lord's faithful. Many thanks.

Are They Honest?

I have been asked this question many times regarding the debaters for the Sunday school. I am here submitting some of the propositions (?) that have been submitted to me by some of the leading debaters. The honest reader can decide for himself as to the honesty of the men. When I first began to correspond with Lee P. Mansfield in regard to a debate he submitted the following propositions (?) viz: "It is right to teach the Word of God in the meeting house on Sunday."

MANSFIELD Affirms.
.....Denies.

"It is wrong to teach the Word of God in the meeting house on Sunday."
..Affirms.
MANSFIELD Denies.

While I was trying to get a debate with W. A. Shultz he submitted the following propositions (?) for debate:

"It is a damning sin for the Lord's children to spend any time on Lord's day studying the Bible." It is a damning sin for a woman to teach the Word of God to any one, and especially on Sunday." He wanted me to affirm these two propositions (?).

In every debate (fifteen in all) we have been charged as being opposed to teaching the Bible, or opposed to teaching children the Bible, in view of the fact that they all know we teach the Bible every Lord's day in the meeting house, and that our women teach their children and others in the God appointed way, and then to submit a proposition like the above it certainly strains our credulity to say they are honest. Even if they thought I was a fool and would sign such a proposition, it does not extricate them from the charge of dishonesty. I could give other propositions equally as silly as the above from other men, but these will serve as an example, and should convince any honest Sunday school advocate that their debaters are not trying to deal with us on the square.

J. N. COWAN.

A Timely Question

The friends of The Apostolic Way, attending the Dallas discussion, had many talks and consultations about the support of the paper, and of Brother Duckworth. One brother said to me, "I do not consider Brother Duckworth a business man, do you?" I here give my answer with some additional thoughts.

No, indeed, he is what the world calls a "religious crank." A man who gave up work that paid enough to support his family and leave a surplus, to preach for brethren, who do not believe in "paying" a preacher for his time, but insist upon the unreasonable practice of making him an object of charity and embarrassing him and his family, with what is given, by assuming an attitude most of us manifest when we hand the professional beggar a quarter, the world would not call him a business man.

You and I had the same opportunity, to give up our business and enter the field as evangelists, we stayed with our business; we are business men.

When Brother Duckworth was asked to undertake the publishing of The Apostolic Way a business man would have said, or thought, "I have a family to support; I have my time engaged for eighteen months, with brethren who are among the most liberal; I am sure of support. I can not give this all up for the uncertain and gloomy prospect of becoming the publisher of a paper, that has just cost the life of one of our best men, and his family much suffering and hardships."

This is enough to prove that Brother Duckworth is not what the world calls a business man. I will now show he knows how to run a religious paper, while he depends upon a careless brotherhood keeping him and his family from actual want; brethren who are so slothful in the Lord's business that they neglect to advise just how much they are willing to give each month for this work, or if they state they will make monthly contributions most of them do so a few times and forget it, leaving Brother Duckworth to "do without or beg." When he became publisher of the paper he had less than $300.00 of his own money. The rent of his little home in Georgia scarcely pays for improvements, insurance and taxes.

Think of it; not a cent, no office, no office supplies, no office furniture, no filing system, no records for reference, no one at hand from which to get any information whatever; no help that knew one thing about publishing a paper; thirteen hundred paid up subscribers expected to have the paper sent to them; some of the paper's old friends criticising, and withholding their support, because it was moved to Dallas; some (not acquainted with such work) sore because they did not get control of the paper; some planning to start a paper because they thought The Apostolic Way was going to die; others said, "Brother Duckworth is too near blind," and some had the temerity to say, "He is not a business man." A man takes hold of a thing like that, and makes it go, nearly blind, no income of his own, and then you ask me if he is a business man. He knew what he was going up against and explained to me, though I did not understand it all then, just what was before him. Step by step conditions have arisen and problems have had to be met just as he advised me they would. In addition to the equipping, planning records and filing system, looking after hundreds of other details, the field had to be studied, plans made and executed for an educational program that the brotherhood might understand the paper's needs and make donations.

I told him he could plan to use the Foundation Fund, $1,000.00 a year. In three years he has received less than $2,000.00 of that fund, yet the financial statement published in this issue proves his ability to plan for a work of this kind. Had the whole of the $3,000.00 now due been paid, the financial statement would have shown a small surplus instead of a deficit.

He has nearly thribbled the paper's circulation; has satisfied all objectors except possibly few, who could not dictate just how the paper was to be run, or what should be published, and these will, like others see (if they are honest) that Brother Duckworth is unselfish in his policy and that he is running the paper in the interest of the cause of Christ and not in behalf of any man or set of men.

Many of our preachers with ability have spent a part of their time in some secular work, merchandising, traveling salesman, professional, agricultural, or some other line. Brother Duckworth's sympathy was with the farmer, so he took to agriculture, becoming an authority on many phases of scientific agriculture.

In 1903 he went to Georgia as a national organizer of the Farmers' Union. In 1905 organized a State Union, was elected Secretary-Treasurer. In fall of 1905 was elected National President without his knowledge or consent; refused re-election in 1906; was elected President of the Georgia Union, which place he held for several years. In 1907 was elected Chairman of the National Legislative Committee of the Georgia Union, and was elected by the National Union to a like position of that body. These two positions he continued to fill until he voluntarily resigned seven years later. During these seven years he lived a strenuous life. In addition to his legislative activities, publishing a paper, made many speeches at farmers' meetings, to schools, agricultural colleges and universities.

Some of the things accomplished by the Georgia Union, under his leadership, were: The establishing of eleven District Agricultural Schools, putting the convicts on the public roads, (here millionaire lessees had to be fought, every inch of the ground was won with difficulty), reduction of passenger rates. At one time in this fight Brother Duckworth battled against twenty-three of the ablest railroad lawyers in the United States. He escaped their snares, met every argument, and persuaded the Railroad Commission to give him the decision. In 1909, when Georgia banks no longer advanced the farmers money with which to hold cotton, Brother Duckworth, through Leslie M. Shaw, ex-Secretary-Treasurer of the United States, secured $3,000,000 and saved the situation.

His first trip to Washington, D. C., was in 1907, for a conference with President Roosevelt concerning relief for the American farmer, during that panic. He often conferred with President Roosevelt, President Taft, and President Wilson. Some of the legislative accomplishments of the National Union, under his leadership, were: The passage of the Parcel Post Bill, restriction of foreign immigration, curbing the New York Cotton Exchange, establishing of the Bureau of Markets, and Rural Credit Banks. In a conference with President Wilson on the latter Brother Duckworth presented the cause of the small farmer with such force that President Wilson said, "You seem to know the needs of the farmer, but I doubt if Congress will go as far as you suggest," and they did not. Here we give a quotation from a biographical sketch of Brother Duckworth from a man of national reputation:

"Duckworth, Robert Franklin, ex-National President, Union City, Ga.—Some men win success through some strange turn in life's wheel of chance, through some sheer stroke of luck seized upon at the opportune moment. Others win by hard and persistent endeavor, grinding toil, privations, coupled with deeply ingrained character and purposefulness. The first build on unstable foundation. The last is bedded deep in the rock. The one may totter to a fall, without ability to rise again. The other may grope in darkness and uncertainty, but will find the enduring success in the end. Of the last named type is the subject of this sketch. He belongs to the aggressive, persevering kind. A look at his square, rugged jaw tells much. Here is a strong and dependable man, a friend to be trusted in the deepest sense of the word; a foeman who fights out in the open, but who fights with grim and determined purposefulness. He generally wins, but when he loses, it only makes him fight the harder the next time. * * * He is a man to be relied upon at all times in all places of trust."—The Mission History of the Farmers' Union, by Charles Simon Barrett.

If some of our large secular papers were in need of a business manager and Brother Duckworth should make application with the foregoing statements attached he would be among the first considered.

A perusal of the History of the Farmers' Union and Farmers' Union News presents many other phases of the activities of the hand that now guides The Apostolic Way.

He so thoroughly spends himself and his money for others that he has never had time to treasures on earth."

The paper is now going into more than thirty states. It has found thousands of new readers; it has caused more than five thousand to stop, think, and turn from error. Brother Duckworth insists that his co-laborers and supporters should be given credit for the success attained, since it was their unselfish co-operation that made it possible for the work to go on. The prospects for its growth and power for good are bright. In the next few years we can expect to reach and call from error between ten and twenty thousand of the honest hearted in the Sunday school ranks, to say nothing of the thousands who can be reached who have never been identified with the Church of Christ.

If a man who knows how to accomplish things, "lays up treasures heaven" by giving himself for the cause of Christ, is a business man, then Brother Duckworth is one, otherwise he is not. R. O. CONNER.

History of the Church at Temple

On September 28, 1914, a few loyal brethren and sisters assembled together in the Lord's name, satisfied with the teachings of the New Testament: with Brothers M. T. Payne and T. M. Collins as leaders, meeting in the library hall, later in the home of Brother Collins. Brother Payne moving from here to Little Rock, Ark., and other members leaving town, left very few in number fighting for the cause.

In June, 1920, Brother J. N. Cowan held a two weeks' meeting in a small tent that was bought by the members, baptizing six. After the meeting closed and all expenses paid the church had $7.50. Thinking it best the brethren got together and raised $450.00 to make a payment on a lot, paying $1,450.00 for a one hundred and fifty ft. lot, making notes for balance to be paid at the rate of $15.00 a month with 8 per cent interest. At this time having the lot deeded to two brethren, making a note to the lumber company for $220.00 for lumber to build a tabernacle, the brethren building same. Later seventy foot of the lot was sold for $600.00, at the same time taking up note for lumber and applying the balance on the lot.

The church lot now is deeded to the church with indebtedness of $160.00, which is to be paid $10.00 a month. This the church can handle.

We have had no outside help in a financial way. The deed has the restrictive clause that Brother Payne left here for that purpose.

We now have forty-six members; nine were baptized, one restored and four have taken fellowship during the last year. We are very proud of the church and are all satisfied with "Thus saith the Lord" for everything.

We are sure that brethren and sisters who have moved from Temple will be proud to hear that the church is progressing, and is still contending for the truth.

We invite all loyal brethren and sisters stop and meet with us at the tabernacle on South Fifteenth street and Avenue I.

C. R. HAWKINS,
M. J. MILLER,
J. B. LASATER.

The Apostolic Way
CHURCH OF CHRIST
708 Second Avenue, Dallas, Texas

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Want More Proof

Brother N. L. Clark: I enjoy the good articles by you in The Apostolic Way regarding Christians and carnal war. The Bible proves to me, beyond a doubt, that Christians are not permitted to engage in carnal war. In your latest article, March 15, issue of The Way, you took the position that Christians have a right to vote, and you gave no Bible proof. There has been no reply to this article, and as many Christians believe it wrong to take any part in politics, I am writing this article to be published in The Way with a reply from you for the benefit of all who desire to know the truth.

1 Thes. 5:21 says, "Prove all things; hold fast that which is good." Paul says again in 2 Cor. 13:1, "In the mouth of two or three witnesses shall every word be established." Now, Brother Clark, give us some Bible proof that a Christian has a right to vote. How can a Christian be opposed to carnal war and at the same time be a politician? Brother Clark, I believe this is an important question and I want all the information I can get. I may be wrong and if I am I want to be put right. If this is a good work, the Bible thoroughly furnishes us unto all good works, 2 Tim. 3:17, and I have failed to get the meaning when I read it. You believe it is not a sin to vote or hold office. Now whatsoever is not of faith is sin, and I have no faith in voting, therefore to me it is sin, is it not? "Faith cometh by hearing and hearing by the Word of God." Rom. 10:17. Now if we can hear this by the Word of God then we can have faith in this also. Proof is what we are looking for, earnestly desiring to know the truth, and hoping you will gladly furnish us with the same. E. F. MORGAN.

Newcastle, Texas.

Comment

It is easy to object to things and call on the other fellow for his proof. We often assume that we are right on a question, overlook the want of proof for our own position, and throw the burden of proof on the opposition. This is what Brother Morgan does. He does not vote, he believes it wrong before God to vote, and without a single effort to justify his position, calls upon ME to give Bible authority for MY view. Where does the Bible say or teach that a Christian must not vote? What principle of righteousness is violated? I might as well ask where the Bible authorizes me to send my child to school? I have known a few men who would not send to a public school. Where is the authority for it, whether the school is public or private? Or, I may ask, where does the Bible authorize a marriage ceremony, such as we have? Who authorizes a Christian to procure a license and get a preacher or a justice of the peace to perform a ceremony? Can Brother Morgan help me some here?

I raise these questions to get brethren to think. I shall answer Brother Morgan's questions presently. The trouble with many of us is that we expect too much of the Bible. In it God has given us "all things that pertain unto life and godliness." On matters pertaining to religion and morals revelation is plain and complete enough. But Christ did not come here to teach us how to manage secular affairs. Very little did he say in regard to civil government, and what He did say was said because of the erroneous notions the Jews had about His kingdom and its relationship to Caesar's kingdom. The same is true of education, occupations, geography, science, etc.

Civil government is a secular affair, It has no essential connection with any man's religion. This being true, why should Christians worry about Bible authority for voting or not voting? It would be just as reasonable for me to worry about whether Brother Morgan is a farmer, a merchant, or a carpenter. I claim the same authority to vote that I have to teach school or to send my child to school.

But I am accused of being a party to all the wrongs committed by the civil power. And the only way to avoid guilt is to have nothing to do with the government. This is an argument that will not bear criticism. Suppose A and B are traveling together. They meet C. A proceeds to beat and finally kill C. B may do one of three things, viz: 1. He may assist A to abuse C. 2. He may interpose and hinder A. 3. He may stand by or walk off and have nothing to do with the trouble. Suppose B is a Christian, no matter what kind of men the others are, what is his duty? In answer: he should stop the fight. Brother Morgan's logic forces him to play "hands off" and let A murder C.

To put the matter in a slightly different way. Suppose there is danger of war. An election is at hand. Upon its result will depend the question of war or peace. Brother Morgan refuses to vote, but I vote for those whom I think will give us peace. The war party triumphs, and war comes. Which of us two is the more responsible for the war? I did what I could to prevent it, but I lost. Brother Morgan stood aloof and let the war party carry the election. I believe he should have helped us prevent the war. I am sure, in such case, he would have no right to say I was responsible.

Finally, my position is that a Christian should act the Christian in everything he does in daily life, whether it pertain to his business, his family, or his duty as a citizen. I once believed just as Brother Morgan does. I believed that civil government was a kind of "necessary evil," run by the Devil in his interest, and that a Christian could not be a citizen of such an institution. I have decided that these assumptions are false; therefore, my conclusions were false. I believe that a careful and thoughtful investigation of the entire subject will lead any reasonable person to the conclusion that my position is correct. N. L. CLARK.

FINANCIAL STATEMENT

We prepared a financial statement for the staff meeting last July, then in April we prepared another and as a means of letting our readers know something of the paper's finances we thought it well to give this statement. From time to time we may publish other statements as it may seem advisable.

Report July 1, 1925 to April 1, 1926:

RECEIPTS		
Subscriptions	$2,188.70	
War Fund	992.66	
Paper Fund	89.30	
Special Sub. Fund	71.00	
Foundation Fund	400.00	
Total		$3,741.66
DISBURSEMENTS		
Supplies	$ 108.30	
Help	926.00	
Stamps	431.89	
Printing	1,819.78	
Mailing	168.00	
Postage for Mailing	60.54	
Current Bills	229.13	
Total		$3,744.14
Deficit		2.48
Funds furnished by Publisher prior to July 1, 1925		$180.55
Money borrowed prior to July 1, 1925		325.00
		2.48
Sum		$505.55
Balance unpaid April 1, 1926		$508.03

R. F. DUCKWORTH, Manager.

Has Seen the Light

I am sending in my name as a preacher of the gospel of Christ, opposed to all innovations, such as the use of instrumental music in the church, societies of all kinds, the Sunday school, and every other institution and addition to the Word of God.

I am surprised at my own stupidity in endorsing these things as long as I did.

I obeyed the gospel under the teaching of those who used instruments in the song service. I never questioned that practice until I was shown, by the able teaching of Brother A. H. Smith that it was unscriptural, but I have always stood opposed to such practice since.

I heard the "Sunday school question" raised for the first time after I moved to Shreveport, La., in 1918. At least, that was the first time I ever paid any attention to the question. Since that time I have studied the subject a great deal with a view of learning the truth for the truth's sake. I have read the best arguments on both sides that I could get, and last, but not least, I have studied the Word of God patiently, prayerfully and persistently. I became pretty well convinced by reading Brother Trott's tract, and I next herd a sermon by Brother W. G. Ashley that settled the question with me.

The thing that surprises me most is that I did not see the unscripturalness of the Sunday school sooner. There is not one single example, not one single passage of Scripture in support of the "Sunday school" and how it can possibly be operated by faith requires more elasticity of imagination than I possess.

Please send my paper to Chandler, Texas, Route 2, Box 19, instead of Cedar Grove, La. J. M. BRANDON.

Debate

Please announce that I am to engage J. E. Nicholson, Baptist, in debate at Norton, Runnels County, Texas, beginning June 22, and continuing four days. Much interest is being manifest in this debate, and we are expecting a large attendance. It will not be necessary to use space in giving propositions as the usual differences will be discussed. The establishment of the church, baptism and apostasy, will be the main questions.

I will call attention to one observation here, viz: That most of the debates between the Church of Christ and the sects, of late years, are between the congregations that oppose the Sunday school and the sects. The Digressives, new and old, are too much amalgamated with the sects to do much debating with them. We are not allowing any challenge to hang over us that we are aware of, but the Sunday school folks have them hanging over them all over the country. It certainly is very modern to see a Christian preacher refuse to defend what he preaches. I do not belong to that class. J. N. COWAN.

Cullings and Comments

By H. C. Harper

Several congregations oppose Bible study in classes on Sunday morning, and, as far as I could find out, at all other times. They say the fourteenth chapter of First Corinthians is to be followed on Sunday morning and at all other times. Every church I know of which is practicing that system is getting smaller all the time, except, perhaps, one where members move in."—E. C. Love, in G. A., April 10, 1924.

Well, brother, was not this put in the Corinthian letter for the church to follow? It seems that they were following some kind of "clatter" system like your Sunday school, and this, it seems, occasioned this part of the letter, where the apostle gave them "the command" from the Lord. (1 Cor. 14:38.) And if he ever gave any other command for any other system, let us have it. We are not going to turn down "the command from the Lord" for your say-so, not by a long way.

Now if we wanted to go with the big crowd, we would, as you do, go with those who substitute humanisms for "the command from the Lord." But we "have not so learned Christ." We never had any hankering for the "broad way," where the "many" go. Wonder why the brother did not go with the "Christian Church"—they got the crowd. And the new "Digressives" now seem to be hankering for the crowd—just natural, you see.

Now if the brother can tell us where those come from that "move in," we can better judge whether the "command of the Lord" system is "getting smaller all the time" or not. Remember Elijah said something about the number of God's people once—but he made a mistake, a grand mistake. However, those who please God are the "as for me and my house, we will serve the Lord" kind—let the crowd go where they please.

Now to get at the "system" advocated by the Gospel Advocate, and get it before the people: if the brother will affirm: The Sunday school is the church and should be under the supervision of the eldership, I will see that he gets as an opponent A. McGary, whose Sunday school tract the Gospel Advocate is not advertising and urging the people to get and read.

Why not test out this "system," brother, with an honorable opponent? I feel sure he will meet you on this proposition; and if he will not, I am sure he will endorse me to meet you—and I will.

Now will you say a word? This will be a good way for you to "come back," brother—just show them that you are not all "cup," and do something worthy of the name for their "system." I am sure it will need it if these "command" people continue to "move in." Now buckle on your armor, and come on—please do!

That the Sunday school advocates among our brethren are using the same arguments to justify themselves in putting in the Sunday school that the organ advocates advanced for putting in the organ, is plainly seen from the following cullings:

"How shall we sing? May I answer: In the best possible way. Does not God desire the best? But our educated and trained singers tell us by precept and example there can be no perfect harmony without correct pitch and time. They secure these essentials by the proper use of an instrument. An instrument is an expedient to help the ear to catch the sound or pitch, help the voice take it up and hold it, and also to keep the proper time. Here is where the issue stands." (M. H. Armor in Southern Christian Courier.)

M. C. Kurfees, in the Gospel Advocate of March 18, 1920, replies, saying: "No one that he knows of objects to merely helping either the eye or the ear to do what God commands to be done. Hence, if we are careful to do simply the thing which God commands, and not something which he does not command, then we should never stop short of doing it in the most orderly, decent, and best possible manner. But if God commands us to offer one kind of an animal in sacrifice—a sheep, for example, then, while we are acting within our rights—yea, are doing what is our duty—to offer the most perfect, the very best sheep, and do it in the most orderly and decent manner possible, yet we would not be acting within our rights, yea would be rebelling against God if we should offer another kind of an animal—a cow, for example—and it would be none the less rebellion against God, if, in such case, we should offer the most perfect cow, and in the most perfect manner possible, nor even if we should offer it as a 'help' or 'expedient' in the service of God. Obedience to God is doing the thing God commands, and not something else."

Yes, "If we are careful to do simply the thing which God commands." For truly, "Obedience to God is doing the thing God commands, and not something else."

God commands us to teach, and no one that we know of objects to doing what God commands; but God never commanded us to organize classes. And though we should do it—organize classes—in the most decent and orderly manner possible, it would be none the less rebellion against God, since "Obedience to God is doing the thing God commands, and not something else."

If there ever was an argument advanced for the Sunday school that the Digressives have not already worn threadbare in defending the organ and the Missionary Society, what is it? And now the Digressives are swamped, mired and bog-bound, a "denomination" floundering around among the "sister denominations," with no excuse under the sun for an existence. And now we see another bunch of malcontents leading off what with "the pastor system," and what with the "class system," and what with the "individual communion, and what with their frolics and shows, leaving "the faithful few" to hold fast to "the old paths, where is the good way." "Wax worse and worse, deceiving and being deceived," says God's apostle. Israel rebelled and rebelled, under Moses; but what can we say that is better of those under Christ? He that despised Moses' law died without mercy, but there is a "sorer punishment" under Christ.

What Shall I Sing?

In every age God has required singing of praise to Him by His people. But still in every age there have been songs sung by His people that did not praise Him.

I wonder why. Was it, and is it now because of not knowing how to praise Him in song?

I haven't space to discuss the Jews but will say that many of them did not care to know what the Lord wanted done nor the way He wanted them to do it, unless it was a thing that would please them.

Am I ignorant of how to praise God or am I rebellious? If I am ignorant I should get busy reading the Bible. One says, "I read my Bible and how much busier should I be?"

I will tell you what the wise man said: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:3-5. Do you believe the wise man? I do. I have been seeking and searching the Bible and find that more than seventy-five examples of songs give praise to God. Such as Ex. 15:19; Ps. 30:4; 95:1; 96:1-2.

We tell the sects and Sunday school people that God has given a rule by which all things are to be done, that he wants done. If that be true he has given this rule for he surely wants us to sing privately and publicly.

One says, "Just so we sing Scriptural songs in the church, that is all right." But I say, "What are Scriptural songs?" The old brother says, "I think any song is Scriptural that teaches Bible ideas." But what does the rule say? Have you been searching the Bible for the rule, as forbidden treasures, or have you been seeking and searching the minds of men for the rule?

Just before the death of Moses God gave His children a song and told Moses to write it down lest they forget, and he did. But Moses died and later the children of God forgot those things. Deut. 31:19-22.

To His children in this age he has taught them to sing; more than that, He told them to sing praise to Him and it is written down, too. Col. 3:16; Eph. 5:19; Rom. 15:9; 1 Cor. 14:15; Acts. 16:25; Jas. 5:13.

But what have they done? Just like His Jewish children did.

Brethren look over the songs you sang last Lord's day and see how many of them give praise to God.

I am sure there is more vain worship practiced by Christians today in songs than any other way. Am I right or am I wrong?

Jesus said that the children of darkness were wiser in their generation than the children of light. They are, for the children of darkness, in composing a song, have the words in it to praise the one of whom it is written in honor. But the children of light, when composing a song in honor to God, have the words in the song to praise God, but themselves.

Now look back at your private songs, what did you sing last? Search the rule. James says, "Is any merry? Let him sing songs." Jas. 5:13. Was he speaking of singing in the assembly? No. What kind of songs did the rule say sing? More than seventy-five times it said, "sing praise to God."

We say singing is not teaching, and if it is not, let us quit singing those things that do teach, for lots of them teach bad things to our children and kindred in Christ.

Yes, many of us, when we get merry, sing something that we should not let our children or kindred in Christ hear us sing. If we do not sing them oftimes we tune in the radio, or some music box on some old song and begin patting our hands; those things teach bad things, too.

Really, are we ignorant of how sinful such things are? We have jubilee songs, funeral songs, invitation songs, all called sacred music.

Brethren, where did this wisdom come from? It did not come from above, says James. Jas. 3:17.

JAMES E. TIDWELL.

Camping With His Family

In reply to a letter in which we expressed some solicitation and urged that Brother Cowan not overdo his physical strength and in which we expressed a wish that he could have some vacation with his family, he writes:

"I am to be at Winters for the next two Lord's days, leaving there the 17th for HOME. Had a letter from wife, in which she tells me they are planning to go to Austin with me and camp for the meeting; begin there the 23rd of this month. This makes me leap for joy at the thought of having them with me

"I am alarmed, however, about my physical ability to stand up under the load. Am arranging debates between most every meeting. I am taking that method of resting from one meeting until the next. I am fortunate in that I have been blessed with a strong constitution, and I am safeguarding that all I can.

A man who continues to work as Brother Cowan is doing can find little time to be at home with his family. Why shouldn't the brethren recognize this and arrange for the preacher and his family a place to keep house or keep camp, where he preaches. A little thoughtful planning along here would add much to the comfort and association of busy preachers and their families.

Undermining Evolutionist Assertions

We take the following written by Warren Candler, from the Atlanta (Ga.) Journal.

"I have read a great deal from Mr. Candler's pen, and he makes a stronger contention for the Bible as a religious guide than any Methodist Bishop I have read after. I have thought for years could he have had the association of a preacher of the Church of Christ, satisfied with what is written, in his younger days, Mr. Candler would have seen the weaknesses of Methodist theology and have accepted the Book and Book alone as his guide in religious doctrine and practice.

However, let that be as it may. Such evidences as Mr. Candler compiled in this article are too strong for the evolution theory to overcome. Read what he says and file it away for future reference. The quotations made by him can be relied upon as genuine.

Some years ago that great archaeologist, Professor A. H. Sayce, of Oxford, England, published a most illuminating article under the caption, "The Witness of Ancient Monuments to the Old Testament Scriptures."

In the course of the article he said, "Wherever the Biblical history comes in contact with that of its powerful neighbors, and can thus be tested by the contemporaneous monuments of Egypt and Assyro-Babylonia, it is confirmed and illustrated even in the smallest details. Typical examples of this are taken from the monuments of Babylonia, Egypt and Assyria. The extraordinary fidelity of the Biblical narrative to facts which had been utterly forgotten long before the classical era is further illustrated by the recovery of the great Hittite Empire, to which there are hitherto unsuspected allusions in the Old Testament."

Since the publication of Professor Sayce's article more tablets bearing on the history of the Hittites have been exhumed and deciphered, all of which attest the correctness of his strong statement.

With reference to some of them, which have been unearthed and read recently, that ably conducted paper, the Presbyterian, of Philadelphia, says:

"There is a serious reason for emphasis upon the discovery of the Hittite tablets, since a few decades ago it was one of the boasts of higher criticism that the nation of the Hittites, so loudly acclaimed in the Scriptures, never existed except in the mind of the chronicler of ancient events. That day of blatant denial is forever passed. It is now an established fact based upon the recent excavations made about miles east of Angora, in Asia Minor, where the capital of the Hittites evidently stood, that the great nations of 1200 B. C. were the empires of Egypt, of Babylon, and of the long-departed Hittites.

"It was not sufficient to make these great excavations and bring into order these many, many tablets, for the language presents many great difficulties, as it was formed by a union of tongues of Indo-European origins, and so it was long before a key could be found that would unlock the secrets of that great buried empire, with its hidden past. That language has probably been dead for three thousand years, and its neighbors died with it; so that scholars at Princeton and elsewhere have achieved a great thing when they have made possible even a history in outline of that people known to the patriarchs and to Israel in her earlier centuries in the Land of Promise.

"Following those remarkable excavations which have set the great Hittite nations before the world as one of the three ancient powers, Egyptian, Babylonian and Hittite, there is brought to light much information concerning another nation of which we have known much less, the people of Irak, whose civilization was probably destroyed by Assyria about 3,400 years ago. One thousand clay tablets have arrived at the University of Pennsylvania, with a report of life that distance from us, which will deeply interest thousands of antiquarians. They bring the stories of slaves purchased, marriage contracts, rates of wages, with pay rolls, court procedures, real estate transfers, and other documents.

The archaeologists were perhaps never more busy than they are at the present time, certainly not within the last twenty-five years; and their discoveries all tend to confirm the Hebrew Scriptures and to show also that the primitive man was not a savage. Almost daily press dispatches come reporting most remarkable discoveries of this kind.

On the same day lately (January 4) the newspapers reported two widely separated discoveries, one of which related to carvings supposed to be nearly five thousand years old, and the other concerned the uncovering, at a point near Phoenix, Arizona, of the bones of a prehistoric man.

A press dispatch from Philadelphia under date of January 3, was in part as follows:

"Objects nearly 5,000 years old have been unearthed by the joint expedition of the University of Pennsylvania museum and the British museum to Mesopotamia, encouraging the archaeologists in the hope that further excavations will bring forth material for complete history of man's first settlement in the Euphrates valley.

"A report from C. Leonard Wooley, field director of the expedition, made public tonight by Dr. G. B. Gorson, director of the University museum, said the first month's work of the digging season at Ur had been unusually rich in important discoveries and 'has taken us straight back to the earliest times.'

"The expedition is working in the 'sacred area' on a site believed to be that of a palace of Dungi, king of Ur in 2250 B. C., and which had been partly excavated 1854. Numerous graves, dating to a period between 1900 and 1700 B. C., were unearthed and the great temenos wall of Nebuchadnezzar was found well preserved.

"'Then a foot or so further into the rubbish,' said the report, 'we came upon the main "find." Lying touching each other in the soil were two statues of rams. They were carved in white gypsum, sixteen inches high. Only the foreparts are sculptured, the body tapering off to a formless block. As there is a hole through the body of each which would well take a nail, they were perhaps the supports of a throne—the throne of the god, Ba of Eridu, whose symbol was the ram. I am inclined to attribute the rams to 3000 B. C., or rather earlier.'

These things come from a period which was centuries and centuries back of the time of Moses, and some of them are perhaps older than the days of Abraham.

Yet within the last fifty years some of the confident critics, who were reputed to be the most competent also, denied the Mosaic authorship of the Pentateuch on the ground that the art of writing could not have been known by the Israelites at that time, if indeed any of the nations of that period were acquainted with it

The same critics fairly hooted at the idea of the existence of the Hittites to whom references are made in the Old Testament.

But the Hittites, to the confusion of the critics, have "turned up" most wonderfully! And written records are found of matters belonging to the age of Abraham!

And these discoveries show also that men who lived ages ago were carving statues, and were far above the state of ignorant savages.

To the same conclusion the discovery at Phoenix, Arizona, points. Of that the dispatch of the Associated Press says:

"The skeleton of a man believed to have been a member of the race said by some archaeologists to have inhabited this section of Arizona 2,000 years ago, was unearthed Friday, near the eastern city limits by a party of excavators, working under the direction of the American Museum of Natural History.

"Measurements of the skeleton indicate the man was about five feet eight inches tall. Both Erick Smith, in charge of the excavating work, and Dr. O. A. Turney, Phoenix, archaeologists, said the man undoubtedly was a member of the race that was known as the "canal builders," who are believed to have constructed the first irrigation system in the Salt River valley. Traces of these canal systems still remain."

If the belief of these archaeologists concerning the age of the skeleton found is correct, there was a race living on the North American continent that was acquainted with arts of civilization before Christ was born. The men of this race were constructing canals in the Western world when Julius Caesar was building that bridge, his account of which has perplexed so many freshmen in their efforts to translate his "Gallic Wars.

In the light of all these facts ought not the destructive critics and the advocates of the various and variegated theories of evolution to begin to exercise a little more self-restraint? Ought they not to cease being so cock-sure, not to say dogmatic? Ought they not to eschew hasty statements and immature conclusions?

They have been forced to abandon much that they taught no longer than a few years ago, and it is quite possible that they may be compelled to revise much that they are now teaching with excessive confidence. There is no saying what further troubles the archaeologists may give them.

Meanwhile, plain people, who are busy with the toils and cares of life may put away all anxiety about the overthrow of the Bible. It has been attacked many times before our day, and by foes far more mighty than any of those who are assailing it now; and it has not been shaken by them.

"The grass withereth and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Peter 1:25).

Christian Giving

In a recent article we showed the importance of obeying the command to lay by in store on the first day of the week, and the necessity of previous thought and study as to purpose of heart, that we may render the service acceptably and give as prospered; also that God expects us to give of the first fruits and not wait until we have satisfied our own personal interests, then give what we have left, if anything.

Now, let us study the inspired record of the mother church at Jerusalem and see if we can find the purpose of giving, and what to be used for.

These disciples, many of them, sold their possessions and laid the money at the apostles' feet, that distribution might be made as every man hath need. I do not know how long this practice continued, but it is very plain to see that the purpose of this giving into a common treasury was that there might be an equality. Later, we find Paul, in writing to the Corinthian church concerning giving, says, it is not his intention that others be eased and they burdened, but that there be an equality, that their abundance might be a supply for the poor saints' wants.

We are not required to sell what we have and put in a common treasury, but we are commanded to distribute to the necessity of the saints, and love as brethren, and in 1 John we read, if ye love not your brother whom ye have seen, how can ye love God whom ye have not seen? And again, Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Next time I want to notice our duty in regard to the support of the preachers. I believe most of them should be helped under the above heading of poor saints, but there is much yet not noticed regard to their support.

H. V. COATS.

Chillicothe, Texas.

Women's Work

Brother Duckworth, we had a very impressive service at Montebello Lord's day, January 24; a Mormon lady made the confession and was immediately baptized. She, as of old, came prepared to be baptized; it was the first time she had come to church. One of the godly sisters of the congregation taught her the way of life, results: obedience to His commands, and positive proof that we DO NOT need a Sunday school handle on the church to lead honest souls to Christ. A young lady came forward to be baptized Lord's day, she was from the Mormon belief also. A faithful brothr and sister of the congregation had been bringing her to church meeting. We can do more in an humble way if we make opportunities.

T. F. STEWART.

Why can not our sisters see the great work that is laid out before them by the Master in line with the report made by Brother Stewart? But instead too many either sit with folded hands: spend their time in worldly pleasure or clamor for some place in the public work and worship of the Lord: "In vain they do worship me, teaching for doctrines the commandments of men."

Boy Scouting—the Sunday School

"The sand storms that have been arriving each Thursday have greatly hindered the ladies in their meeting. Seventeen were present last Thursday. Mrs. H. O. Jones conducted the lesson on 'Faith.' Mrs. E. Jarrell will have charge next Thursday, the lesson being on 'Prayer.'

"Mrs. P. E. Peeler visited with her daughter, Miss Julia, at Tipton, over the week end.

'The Young People's Class went three over the attendance goal set last Sunday. We are hoping the class grows until another class room will be needed.

"The Boy Scout troop was organized last Thursday evening. A. B. McCollum is Scout master: Jesse Love, Assistant. They will meet again Thursday evening at 7 o'clock.

"Brother Cornelius' sermon Sunday was 'Fitness for Salvation.'"

The above is taken from a clipping sent us concerning the Church of Christ, Second and Adams street, Elk City, Okla. The performances of these Sunday school brethren are enough to make our "Progressive" brethren turn away from instrumental music, Missionary Societies, Ladies' Aid Societies, etc., and come back to the plain simple gospel of Christ. A Sunday school Boy Scout organization. Christ organized the church,' the church organized the Sunday school, the Sunday school organized the "Boy Scout troop," the "Boy Scout troop" organized a card party, the party grew into a dance. Ah, pshaw, the devil has never contrived a better scheme for leading men and women away from God than the establishing of some religious institution as a substitute for the church, and then persuading men and women that they can do the Lord's work better through the human institution than through the church.

Notice, will you, that "Brother Cornelius' sermon was 'Fitness for Salvation.'" Of course he could show exactly how that a "Boy Scout troop" would lead a man right into salvation. Fitness for salvation, indeed. Listen to the Lord Jesus Christ, "In vain do they worship me, teaching for doctrine the commandments of men." Certainly people can worship God in the Sunday school, in the "Boy Scout troop," or in any other kind of a human religious institution, but it is a vain worship, and never reaches, remedies or converts the human soul.

We are not jumping on the Boy Scouts. The thing we are condemning is the turning of the church of Christ from its work and worship to engage in the organization of human institutions or fostering material, temporal and social organizations. Men and women who are not satisfied with the church as built by the Lord Jesus Christ should get out of it and get into the world where they belong, and quit trying to bring the world and worldly institutions into the church. The devil and his servants have always tried to associate themselves with the children of God.

Let Us Have Unity

I have not had anything to say through the papers concerning the things that are now causing so much trouble and discussion in Zion.

I have been reading, watching, waiting and praying. In the days of the apostles when questions would come up that were liable to cause division the apostles would call the church together and settle it and all would reach a oneness and dismiss in one accord. Why not do that now? Only one reason can be given and that is, we have men in the church now who had rather be big men in a little faction than to be little men in a united church. They are like a negro I knew when I was a boy. He was white, but he passed for a negro. A white man asked him one day why he did not go where he was not known and pass for a white man. His reply was, I had rather be a big negro than a little white man. Brethren, before the Lord, I had rather be a little white man than a big negro.

I have always been a very small man in the church; but have always said what I had to say in a way that would make for peace and union and at the same time contend for the truth.

The reason the church at Jerusalem grew so fast was that they were united, were of one soul and one heart. They were in the church with the view of making heaven their eternal home an not to be big men here.

I will defend anything that I practice or that I endorse; but I will do it in a way that will be healing and lead toward that union for which Christ prayed in His last prayer. I pray that I may never be guilty of making a law and binding it upon men where God has not made and bound.

I am determined to live a Christian in spite of the sweet enticing words of my friends, or the bitter denouncement of my enemies.

G. A. LAMBERTH.

We do not question Brother Lamberth's sincerity, but a Methodist could say the same things on unity that Brother Lamberth has said, provided the Methodist believed the Methodist Church to be Scriptural. The Apostle Paul told us that false teachers would rise up among the church, and said for us to rebuke sharply. On one occasion he showed us what sharply meant and said: "O full of all subtility and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Yes, I believe that when a difference arises in any church they should come together and settle it by the Book and not by a majority vote, or majority rule, but solely by the Book, and no practice should be indulged in that can not be so settled. The perverters of the truth are ready to leave the Monarchical form of government established by our Lord and appeal to the Democratic, settling their differences by a majority vote. This seems to be the best form of government in which man is the highest power, but the government in which Christ rules is an unlimited Monarchy.

Unionville Still Alive

In The Apostolic Way of December 15, in "Announcements and Reports," appeared these words written by J. A. O'Neal: "The brethren at Unionville and Harrodsburg are starving for the sincere milk of the Word * * * I think their former teachers were very unskillful in the Word of righteousness," etc.

As to Harrodsburg I can not answer; was only there one time, but for Unionville I am writing to let all know who read this that there is still some life here.

We may be starving: the Lord knows better than we. We do hunger and thirst after righteousness, and we find plenty of it in God's Word. We are few in number and poor in this world's goods, but are striving to be rich toward God.

We meet each Lord's day forenoon to break bread in memory of our crucified Saviour; and intend to continue to show His death till he come again. All who can, sing; three or four brethren read, exhort and teach God's Word, the best we know how, by study; others pray, give thanks, pass the bread and take up the collection. From five to ten brethren take part in this work, besides the singing. The elders feed the flock, taking the oversight thereof. In Rom. 12:4-5 we find: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every members one of another." Also read I Cor. 12.

We live the best we know how; are at peace among ourselves, and teach all who come in unto us. We search the Word of God, and try to improve our talents.

Brother O'Neal did some good preaching while here; seems to be very able teacher. All former teachers have done well, and must have credit for what they have done. They have all done much in building up the cause of Christ here. May we still "let brotherly love continue." Pray for us. May we all be one; and may we so live that we may enter in through the gates into the city. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil 2:2-3.

OTIS F. YOUNG.

Unionville, Ind.

A few statements in commendation of our appreciation of the work of Brother O'Neal in the Church of Christ here in Harrodsburg, Ind. We feel perfectly safe in saying that he has done more good in the way of development, mutual edification, etc., than any other preaching brother at this place, in the last fifteen years, and we are willing to recommend him as a perfectly safe teacher.

ROSCOE BEYERS,
JNO. W. WRIGHT,
SAMUEL H. BARRETT,
MARTIN DECKARD,
BAILEY CRUM.

Pass Bibles Around

Is it wrong when we meet together on Lord's day to pass Bibles around and all read, including women—when the sisters do not ask any questions or comment?

A brother sends me the foregoing question with the request that I answer through The Way.

I wish that every church would supply itself with, at least, as many Testaments as it has song books, then at the service pass the Testaments around that the audience may follow the person doing the talking or teaching. My wife, when a girl, refused to read aloud in church, believing that to do so was in violation of the Scriptures, but when her babies do not interfere she always carries her Testament and reads after the preacher or person teaching or reading. I commend her action in this.

The old custom, of each one reading a verse, has no reasonable, human or divine, ground for its practice. God does not endorse such action and man can not find a sensible excuse for it.

Church News of Parkersburg, W. Va.

Brother Thad Hutson, pastor of the Lynn Street Church of Christ, after absorbing the God given privileges of others for about one year, in his pastoring job, has scraped the contribution box, figuratively speaking, and gone West, probably to confer with Brother F. L. Rowe and others as to what kind of a spring dress they should make for their darling Sunday school. If they can dress her up like a modern flapper they may induce some to love her who heretofore have given her the cold shoulder.

Brother Abby Bishop, elder of the Lynn Street Church, who claims the authority to erase from the eternal pages the names of those who will not obey him and cast them to the devil for the destruction of the flesh, is still mounted upon his tottering throne.

Brother Bishop says some who object to sending their children to his Bible school are sending them to a sectarian Sunday school. I do not expect they could tell the difference between the two.

While the advocates of the Sunday school realize that the "Straw Man" is waging a losing fight in defense of this modern image they have no desire to take his place for fear they do worse.

Trying to preach the truth to those lovers of Diana is like beating the air, when we strike they are not there.

Brother That Hutson said that they would not have a discussion before the church where he is pastor. He says that they are at peace. How many know whether that is a lie or the truth? Let us hear from all who know.

JOHN CARMICHAEL.

Sister Ella Keele

Sister Keele was the wife of Brother F. R. Keele. Obeyed the gospel under the preaching of Brother J. N. Gibson in June, 1879. She became the wife of Brother F. R. Keele of Burnett in 1893. They moved to Eldorado in 1906 where she continued to perform the duties of a faithful and loving wife, for a true and loyal preacher, as long as health and life would permit. On April 12, 1926, she bid farewell to earthly friends to be at rest in Jesus, after an illness that kept her in bed six years.

As a Christian she relied upon the home and church as the only two God given institutions for the rearing and training of her children, so we have as living monuments two sons, Paul and Freeland, who are Christians, and able to teach the Word of God, and who are manifesting the Christ like life, which speaks greater praise for their departed mother than words. Also two daughters, Pansie and Bettye, who have chosen to live the Christian life, and who are kind and true to the teaching of God's Word, having been "brought up in the way they should go."

A large crowd gathered in the church in Eldorado Tuesday, April 13, at which time the writer tried to console the bereaved and loved ones with the thoughts that a great woman has gone, and while dead, yet she lives; while absent, yet present; while dumb, yet she speaks and will continue to speak for generations to come.

May God help us to live so that when this life is over we may meet again on the other side. Sister Keele's favorite song was "Sing to Me of Heaven," her choice Scripture, "Watch and pray." Many flowers were brought by friends who tried to express by them their profound respect for her.

One of the ones who knew and loved her.

OSCAR BRANNON.

Winters, Texas.

We do not feel that we can say anything concerning Sister Keele that would impress our readers as a portion of a private letter written to me by Brother Keele. The spirit he breathed in this letter was not one of the sad hour only, but a spirit manifest and lived by the Keele family.

Dear Brother Duckworth:

I am sad and very lonely, made so by the departure of my dear wife, Ella, who has been my sweet companion for thirty-three years, lacking one month and seven days. She was so good and kind, not only to me and our children, but to all others, and she bore her many years of suffering with more patience than seemed possible for one to possess. But she made our Lord and His Word her staff and upon them she leaned continually, and her splendid knowledge of the Bible, her strong faith in its teachings and her full assurance of being prepared to meet our Lord in peace afforded her comfort to the last breath. While I am lonely, and the remainder of my life is hovered with gloom, I am not sorrowing as one having no hope, for I realize my family is only divided; a part of it in heaven and a part on earth, and if the ones on earth will serve the Lord faithfully to the end we will be united in the heavenly home. Pray that I and children be as well prepared to meet death as was our wife and mother.

Yours in hope of eternal life,

F. R. KEELE.

The World Drunk With Jazz

"Religion with a jazz band, with a brazen dance and a religion in which the girls may 'show a bare leg,' is the popular order of the day, according to Rev. Joseph Sherrin, pastor of All Saints Episcopal Church, Dallas. The prelate admonished Knights to 'return to the days ordained by our forefathers.'

"'The world is drunk with jazz,' he declared. 'Our men and women are not drinking so much as they used to, despite prevailing belief, but in another respect they are sinning far more than in pre-prohibition days. We have less moral sense than ever before.

"'We want religion with a jazz band in it. We want religion with a jazz dance in it.'"

The above we find among our clippings and think it a good time for some serious thought along this line.

The brethren who are fighting for primitive Christianity are not given to jazz or to the dance, but are we not given to some loose conceptions of primitive Christian activity and conduct?

Can we claim to be following the modesty of dress, the simplicity of manner, the "shamefacedness" that should characterize the Christian, especially, would I ask the sisters, what are you teaching your girls? To display their form in such a way as to arouse the animal in the opposite sex? Mothers, are you teaching your girls to follow the practice of the "flapper," the "street walker," or are you teaching them to be more modest, to wear their dresses just a little longer, a little less gaudy, be a little more modest in their speech, and in their manner than the average girl of the world? No, modesty does not mean old fashion; modesty does not mean that the Christian girl's dress in this time should drag the ground or touch the heel, but it does mean that her dress should be long enough in this time not to expose her knees when she sits down. Can't you see this, mothers? Can't you understand that as you sow also shall you reap? The girl who is taught to keep up with the girls of the world in a social way will find it hard to keep the world from dragging her spirit, her soul, into a path not pleasing to the Lord.

Mothers, get together and talk this matter over in the light of the Word of the Lord; have a talk with God about it; pour out your soul to Him, then you will be in a spirit and attitude to hear what He says and be led by His directions. One of the most heart rendering sights in the world is to see Christian parents lacking courage to fight for the souls of their children.

Departments of the Church

"All departments of the church." What does this mean? Does it mean that the church does have departments? I see some of the preachers reporting their meetings in the Firm Foundation; they put it this way: "A fine set of brethren at that place, and all departments of the church doing well."

Now this is too much for me. I can not understand what it means. Does it mean those human organizations that man is trying to add to the church, such as Ladies' Aid Societies and Sunday schools, etc.? If the one body, the church, really has departments I want some of our society brethren to please tell us what they are, not leave us guessing. No wonder J. D. Tant says, "Brethren, we are drifting."

If we will only speak where the Bible speaks and be silent where the Bible is silent we will not be bothered with departments of the church.

M. SELLERS.

Loco, Okla.

West Virginia Notes

When we speak of the Sunday school we mean those who call the Sunday school "Bible school" or "Bible reading," or "Bible study."

The Sunday school people have, by their attitude, manifested the claim of having the prerogative in teaching.

Such a system with its fruits is preposterous.

The Sunday school people crucify Christianity in trying to crown it.

The Sunday school people abuse the statement "he that is not for Me is against Me."

The Sunday school is pregnant with evil: division, disunion, hypocrisy and sophistry.

The Sunday school is not prefigured in the Old Testament or the New Testament.

The Sunday school people are unfair, because they will announce and agitate the Sunday school but will not permit one to speak against it. If you do speak against it, you are a "hobbiest."

The Sunday school people have made Christianity like politics, viz.: "If you do not vote (or think) the same as I do I cannot use you."

The Sunday school people are worse than Nero, a man who was the vilest of the vile. Such acts as he committed had no precedent in the annals of history. He had no respect for life. He could only kill the body, but these people deal with the soul.

The evils of Sunday school are strife, contention and the violation of 1 Cor. 14:31, 34. 1 Tim. 2:11, 12.

I insist that the elders, or preachers, cannot promote the Sunday school without "lording it over God's heritage."

Those who oppose the Sunday school are disfellowshipped and held in subordination.

The Sunday school is the product of pride and popularity.

Some seem to think because a woman is the wife of the "pastor" it gives her license to violate 1 Cor. 14:34. 1 Tim. 2:11, 12.

Paul id to "prove all things." "Proving what is acceptable with the Lord." The Sunday school people will not try this.

Tice Elkins, a Sunday school agitator, said here in Parkersburg one time, "A man would be a fool to try to prove the Sunday school or Bible school by the Bible. Yet he and others have tried it. I heard him make the above statement.

J. E. McVEY.

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, JUNE 1, 1926 Vol. XIII No. 18

Some Foolish Questions

1. Is there any Scripture in the New Testament where God condemns the method of teaching, or is it the thing being taught which He condemns?

2. If a lady Sunday school teacher, teaches the Bible correctly, and through her teaching, any one should become converted and obey the gospel, to their salvation, would that person be saved? If so, would the lady teacher lose her soul by teaching that person the Bible?

3. If a lady teacher, teaching in a class in a Sunday school, and through her teaching, many were made believers, and become obedient to the faith, would she jeopardize her soul, because she taught them the Word that saved them?

4. Is there any place in the New Testament that commands the women to sing and pray and talk in the service of the church?

5. Does the New Testament teach that the man and the woman have an equal right in participating in all of the devotional work of the assembly of the church, in doctrine, in teaching, in praying, in supplication, in exhorting, in thanks giving, in reading, in singing, in prophesying, in communing, in giving, or any other devotional work, not herein mentioned? And when Christ, the head of the church, speaks to the church, he includes both men and women alike as members of the church.

J. W. LITTLEJOHN.

Jasonville, Ind.

Reply

1. Yes; When Paul commanded, "Those things, which ye have both learned and received, and heard and seen in me, do, he thereby condemned all teaching and all methods conflicting with those revealed in the New Testament.

2. Any one who obeys the gospel from the heart will be saved even though he might have learned what he must do from an infidel, and his teacher would be lost, not because he taught Bible truth, but because he himself did not regard that truth.

3. She might be lost, not because of teaching the truth, but because she refused to obey the restrictions laid upon her by the word of God.

4. Women are commanded to do all things except those which she is debarred from by special command, as are the men also. If either men or women disregard the commands given them (1 Cor. 14:30-34) they are disobedient and will be condemned.

5. No, the New Testament teaches no such thing, nor have you attempted to show that it does. The special restrictions placed upon men, women, children, servants, etc., etc., are as binding upon them as the commands to the alien to believe, repent, confess and be baptized for the remission of

G. A. TROTT.

A letter from Brother J. N. Cowan as we go to press says: "Have a letter from Whitt stating that he is not able yet to hold the Kempner debate and has called it off.

Passed On

Sister Lula Smith, wife of G. W. Smith, departed this life January 13, 1926. She was baptized by Brother W. A. Bentley in 1908, at Bethel, Okla., lived a devoted life and was opposed to all innovations. She leaves a husband and three children. The writer spoke to the audience of the great promise to those who die in the Lord, and they are the only ones who will have any part in the first resurrection.

J. M. ANDERSON.

Alamogordo, N. Mex.

Brother A. W. Lawrence, born in Forsyth County, North Carolina, November 24, 1858, died March 21, 1926; was laid to rest at Warner's Chapel, March 22. His wife preceded him to the grave one year ago last August. Twelve children survive them.

Brother Lawrence was a member of the church for about thirty-seven years, was an elder in the church for a long while. He was an able and efficient teacher, and filled the Bible requirements as an elder.

About the time he was lowered in the grave his granddaughter, Leola Brandon, passed away in Durham County, a hundred miles away. We conducted her funeral services the next day. Leola was the daughter of Brother and Sister D. S. Brandon. Sister Brandon sure has our sympathy in the loss of her father and daughter.

L. D. CAMPBELL.

Clemmons, N. C.

FIGHTING THE APOSTOLIC WAY

The evidence has come to this office that the forces responsible for the errors that are being fought by The Apostolic Way are making a fight on this paper. WHY?

The men who think they can improve upon the Divine Plan are fighting us. WHY?

The religious place hunters in the Church of Christ, are fighting us. WHY?

The corrupt preacher, who wears his religious cloak to hide his corrupt soul, is fighting us. WHY?

Some religious papers, not having the courage to defend their practice, are fighting us. WHY?

All these know WHY. They realize The Apostolic Way's rapid growth in circulation and influence means trouble to them, and they have determined to crush it if possible. All right, ye hosts of error, we accept the contest. We tried to get you to fight in the open, but you sneak around, "make lies our (your) refuge, and under falsehood hide," but we are set for the defense of the gospel and take pleasure in uncovering, exposing and thwarting your game. When the honest hearted know your tricks they will denounce them.

Our preachers know that where we have the largest lists of subscribers the livest churches are to be found, and the effort to discourage the preacher from working in behalf of the paper's circulation will fail. The preachers who push the paper most receive the best support, and the most calls for work. Of course the backers of error know all this and do not lose an opportunity of trying to make our preachers believe they would be more popular if they did not say so much about The Apostolic Way.

The churches fighting for a Scriptural work and worship would not appreciate a preacher who is too weak to talk for and work for the paper's circulation, for such churches realize that the perverters fear The Apostolic Way, and are anxious to do anything that will interfere with its circulation increase. Of course, a few preachers may be weak enough to listen for a time, but not long and when they do realize the importance of putting the paper in every home these preachers will work and talk the harder because they have been deceived.

Yes, we are going to fight. We are going to fight error, wherever we find it, in the open or under cover. We have been handling these fellows with gloves; we have begged them for a friendly discussion through the columns of our and their papers. They have declined. We now throw open the door; we challenge the Sunday school advocates for a discussion through the columns of The Apostolic Way, and we mean they must fight or run. We agree to use no stronger terms than used by the Lord Jesus Christ and His apostles, such as "ye are of your father the Devil;" "always liars;" "full of all subtility, thou child of the Devil;" "false teachers;" "whited sepulchres, * * * full of dead men's bones."

You have pushed your Sunday school hobby into every nook and corner where you could force him, we are going to ride him out.

Apostasy

In this article we are studying the subject of the apostasy, believing the church and the kingdom to be the same. However, we are cognizant of the fact that there are some who do not think this way.

If the kingdom and the church are separate institutions, I would like to ask, how do we get into the church? The gospel preached by Jesus was the "gospel of the kingdom." Matt. 4:23. We conclude therefore, that by obeying the "gospel of the kingdom," it would place one in the kingdom, and not the church, if they are two different institutions. If the church and kingdom are not the same, it follows then, that the subjects are not the same people. If they are not the same people, and we are members or subjects of the church, who, and where, are the subjects of the kingdom?

As we said before, some do not believe the church and kingdom to be the same. May be not; but all will admit that the members of the church constitute, and are, the subjects of the kingdom. Therefore, if the church became extinct, the kingdom lost its subjects. It takes a king, subjects, laws and territory before there can be a kingdom! So if the kingdom lost its subjects, its laws were worthless, its territory was desolate, and how about the king? Could there be a king not having subjects over which to rule? If no, then Jesus ceased to be the king, which contradicts Heb. 6:20.

But we shall study the subject believing the church and kingdom to be the same institution.

Dan. 2:44. Here Daniel said God was to set up a kingdom. This kingdom was to be set up some time between 603 B. C. and 476 A. D. During the days of the apostles we find the kingdom extant. Col. 1: 13; Rev. 1:9. Daniel said the kingdom was to "stand forever." In Dan 7:27, he says it was to be an "everlasting kingdom." The kingdom was to stand until the end of time, for Christ was to "deliver up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Notice the next verse. "For he must reign, till he hath put all enemies under his feet." This should be enough. He must reign until all enemies are put under his feet. The last enemy is death. How could he reign when he has no subjects? If the church went down, I insist that he did not have any subjects over which to rule, or reign. How could he "deliver up the kingdom to God," when there was no kingdom? The verses just quoted are found in 1 Cor. 15:24, 25. Paul in Heb. 12:28, says, "Therefore, let us, who have received a kingdom that cannot be shaken, be thankful, and so offer acceptable worship to God, with awe and reverence. For our God is a consuming fire." (Twentieth Century N. T.). Here Paul says this kingdom cannot be shaken. King James version says, "Which cannot be moved." If there were an apostasy it was not only shaken, but it was moved!

Dan. 7:14. When Christ ascended to the "Ancient of Days," which was God, he received dominion and a kingdom. Daniel says this kingdom "Shall not be destroyed." If there was an apostasy it was destroyed.

I do not understand how Christ could have dominion, and have his church or kingdom destroyed. My dictionary defines "dominion" as meaning "supreme authority." Christ himself said "all power" was given to him. How can this be if Satan destroyed the Lord's kingdom or church? If there was an apostasy, these texts are meaningless. We say again, the members of the church are the subjects of the kingdom. There cannot be a kingdom without subjects. If the church went down, so did the kingdom.

Rev. 12; 13, are used to prove the apostasy. I am sure it proves the opposite. While the woman flew into the wilderness, it says "unto her place." There, she was "nourished from the face of the serpent," 12:14. "The serpent caused a flood of water to follow the woman, hoping to destroy her," verse 15. "But the earth helped the woman, and opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," verse 16. The next verse says, "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." It was given him to make war with the saints, and overcome them, even all that dwell upon the earth, and they were to worship him. But please notice the exception, John says, **"Whose names ARE NOT written in the book of life of the lamb slain from the foundation of the world."** Rev. 13:6-8.

I contend that Dan. 13:8, like Dan. 12:16, shows that the woman, (names written in the book of life), was cared for, and was not destroyed. There were some who fell victims to the dragon, but this had to be, for Paul said there would be a "falling away." 2 Thes. 2:3.

The Mormons contend for the apostasy to make room for their church. But they, according to their own men, cannot believe the New Testament. But I cannot see why or how a Christian can think there was an apostasy.

J. E. McVEY.

Two Debates in Oklahoma

In response to a call from a brother at Stidham, Oklahoma, to come there and do some preaching to the church, I went and began on Saturday night before the first Sunday in April. My preaching did not suit a certain element, and they sent for Bynum Black and forced a debate on the Sunday school and grape juice. Brother Reynolds will report this debate.

While at Stidham an outlandish outfit, (according to their contention) composed of flesh, blood and bones only at Mellette, sent over propositions for a debate. I went over and arranged for the debate with them. This debate began on Monday night. We discussed the nature of man, and their foolery about Christ returning to Jerusalem, rebuilding the Temple and reigning a thousand years before the final judgment. We debated two hours each night and four hours on Sunday. Brother Janes of Cheeotah, moderated for me, nad he is a good one.

W. G. TUCKER.

Tucker-Black Discussion

This discussion, between Brother W. G. Tucker of Shreveport, La. and Brother Bynum Black of McAlester, Okla. began April 12, at Stidham, Okla. The following propositions were discussed:

1. Sunday school, or division into classes with women teachers abides not in the doctrine of Christ, and those engaged will be lost, if persisted in. Brother Tucker affirmed, Brother Black denied.

2. The Scriptures teach that grape juice, fresh pressed from the grape is Scriptural, in the Lord's supper. Brother Black affirmed, Brother Tucker denied.

Brother Tucker was holding a series of meetings at Stidham, the first loyal preacher who had preached here in some time, and he taught the brethren the truth on questions that did not suit some who were disposed to turn digressive, so they refused to come out and hear him preach and confused the minds of some late converts; caused them to stay away. They got busy and sent for Brother Black; he came. Sunday morning made a few remarks, then had the communion, after which he explained why he came. He said the hobby riders had been troubling their brethren for some time, and he had come to attend to them. He said "you may put up Tucker or send for Cowan, or any one you wish." But said, Brother Tucker was as good as we had and insisted that Brother Tucker debate. He only gave us until that evening to decide, and we agreed to let Tucker defend our side.

The brethren are well pleased with the way Brother Tucker defended the truth, and his Christian character was manifest throughout the debate. But I do not think the Sunday school brethren could say that much for Brother Black. He misrepresented Brother Tucker from the beginning, as well as God's Word. He claimed the first thing done on Pentecost was to have a Sunday school with seventeen classes, and some of the teachers women, as Joel said they would prophesy. Brother Tucker showed clearly that they did not have a Sunday school but Peter preached to them. Brother Black claimed Peter preached after the Sunday school. He went to Isa. 30: 19-21, to try to prove that we should have teaching in the corner, on the right and on the left, but Brother Tucker showed that he was trying to misrepresent Isaiah, and took that away from him. To prove it was right for women to teach he went to 1 Cor. 14:23, "If, therefore, the whole church be come together into one place." He jumped to verse 31 and only quoted a part of it, "ye may all prophesy, that all may learn and all may be comforted." By the time Brother Tucker got through with him he was glad to let this alone.

He attacked The Apostolic Way several times, and boasted about what he did for Brother D. J. Whitten, trying to lead Brother Tucker off. Brother Tucker told him if he was allowed to skip around in the Bible and use the words he wanted to he could prove anything. He claimed that 1 Cor. 14:24, 25 was heathen law. Brother Tucker cited him to Gen. 3:16.

I have never seen a man misrepresent his opponent more than Brother Black did. He based all points, he claimed to make, on misrepresentations. Brother Tucker treated him fair all the way through. Brother Tucker told Brother Black to just tell him the chapter that said anything about Sunday school, or division into classes and he would read it without comment, paused and repeated the same statement. Brother Black said, "Go on." Of course, it is not in the Bible.

The second proposition was a one-sided proposition. Brother Black said "Brethren before I would have a division over grape juice I would make some wine." He said either was all right. Brother Tucker showed it was dangerous to use anything the Lord had not appointed. He referred him to 1 Cor. 11:23, and showed that some of them drank enough of it to get drunk. He made it so plain to the brethren that we have taken the safe side of it and are using wine now instead of grape juice.

The Sunday school brethren meet in the morning and we meet in the afternoon. Any time any loyal preacher is passing this way we will be glad to have him stop and preach for us.

If you need a man who is able to defend the truth, call Brother Tucker.

JOHN REYNOLDS.

Visit the Brethren

The Apostle Paul said, "Those things, which ye have both learned, and received, and heard, and see in me, do." We are anxious, even contentious, about what Paul said. But what are we doing about the things he did; are we trying to follow them; do they play any considerable part in our Christian character, work and worship? Are we interested in the churches all about us; do we ever send messengers from one church to another?

Then we read in Acts 15:36, "Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

Why do not the churches visit more among each other? It is not because they have learned a better way; it is not because they cannot do so; it is not because the need for it has been removed. Then again, I ask, why do not the churches visit more, learn more about each other, show an interest one for another, congregations as well as individuals? I wish the preachers and the leaders of congregations would take this matter up, study it in the light of the Lord, and write what they think about it. Let's get back to primitive Christianity in practice as well as theory.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm, D. L. Shelton
Deny, George W. Phillips.

The proposition states the matter under consideration in such plain terms that it needs no defining, so I shall enter into my first affirmative without any preliminaries.

In the beginning when God created the heavens and the earth He made a law that every seed should bring forth after its kind. This law we call a natural law. In order that mankind might render obedience to this law in the most fitting way, God ordained that "a man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This is a fleshly relation, a natural relation, hence, we call it the natural law of marriage. This law did not legislate as to the conduct of those who entered into this relation, except that they cleave to each other and be "one flesh," as it was given before the transgression, before man needed a law more than the natural law to govern him in this relation.

When God established the commonwealth of Israel He gave a law which was a civil law to govern the conduct of His people. Under this system of rule He gave a law concerning the marriage relation (Deut. 24:12 and Num. 5:12-20). This law we shall call the civil law of marriage. It was binding only upon those who were living within the borders of Israel. All others, Gentiles, were "alienated from the commonwealth of Israel," hence, the Jews who entered into the marriage relation were bound by a law which did not bind the Gentiles. However, both Jews and Gentiles were bound by the natural law, but they were not bound by the same civil law. The Jews were bound by the law of Moses, while the Gentiles were bound by their respective civil laws. So we see that there is a natural law of marriage and also a civil law of marriage. The natural law is binding upon everyone, whereas, a civil law is binding only upon its respective subjects.

Christ recognized these two laws when He talked with the Pharisees in regard to marriage. He first called their attention to the natural law which was from the beginning, that they should cleave to each other and be "one flesh" and to this He added, "What therefore God hath joined together, let not man put asunder." This language shows clearly that it is possible to discontinue the natural relation of marriage even though God says for man not to do so. To discontinue this relation and enter into it with another, in itself, is not called adultery, because the Jews were permitted to discontinue this relation and enter into it with another and it was not adultery for them to do so. But to do this contrary to the law of Moses, their civil law, the law which legislated as to their conduct in this relation, was adultery. Therefore, it is the law which governs the conduct of man in this relation and not the natural law which says under what circumstances this relation may be discontinued with one companion and entered into with another without committing adultery.

In view of these facts we must conclude that it is not the natural law of marriage which binds husband and wife to the extent that they cannot divorce and marry again without committing adultery; neither does the civil law of marriage do so, because there is no one civil law which binds upon all men. Then, we might ask, what law binds husband and wife to this extent?

In a further investigation of the Scriptures on this matter we find that when Christ established His kingdom, He gave a spiritual law to govern the conduct of His people. This law, among other things, legislated concerning the marriage relation (1 Cor. 7). In this law He says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." We have here found the law which "binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer." As this law was given to the church by the Lord Jesus Christ, we shall call it the law of Christ on marriage in order to distinguish it from the natural law of marriage and the civil law of marriage. This law is binding upon Christians only as the last phrase of the quotation, "only in the Lord," shows. We know that this will not apply to the alien, therefore, the remainder of the passage does not apply to the alien.

From the foregoing facts we learn that the aliens are bound by only two laws in their marriages, the natural law and their respective civil law; neither of which necessarily binds them to the extent that they cannot divorce and marry again without becoming guilty of adultery: whereas, Christians are bound by three laws in their marriages, the above named laws and, in addition, the law of Christ on marriage, which "binds husband and wife so long as they live, so that if either be married to another while the other continues to live that one becomes an adulterer," and this law is binding upon Christians only.

D. L. SHELTON.

Reply

To my mind Brother Shelton has yielded his proposition in his second paragraph, by admitting: Gen. 2.24, as being God's natural marriage law. This law is contemporaneous with creation. It stands with all other procreative law, and they all stand as from the **beginning.** Its strength can not be surpassed or increased; to tamper therewith proves destructive as with all other of God's laws, as was subsequently proven. It applies to all men.

How strong was this law? "Therefore, shall a man leave his father and mother and cleave unto his wife, and they shall be **one flesh.**" Because it was given before transgression is no militant. This emphatic, comprehensive law: **One flesh "No more twain,"** continued from creation until Moses, a period of 2500 years, unimpaired, unchanged in all its inherency.

Moses gave Israel special legislation. The procreative pattern was tampered with. But why? Jesus said: because of your hard hearts, Moses suffered you to divorce, but from the beginning (Gen. 2:24) it was not so. Jesus returned it to its primitive, pristine grandeur and glory: viz. "One flesh" "No more twain." No stronger legislation as to the inseparableness, indissolubility of marriages could be given. The conduct of participants does not intervene. Paul's expression: "Only in the Lord," proves the strength of Gen. 2:24. "Be one flesh." If a Christian violates this plain command, the marriage stands accepted with the Lord. Proof: Paul addressing Christians says: What: know ye not that he which is joined, (married), to an harlot is one body? for two, said he, is **"one flesh."** Paul quotes from 2:24. Therefore, marriage is a separate, fundamental primitive institution and is binding, whether contracted between Christians only, aliens only, or Christians and aliens, even if they are harlots.

God's Law, "Thou shalt not kill," is fundamental, primitive. Moses gave no account of God giving a law against killing. It was inherent, and God held Cain responsible. So likewise is the conduct inherent in marriage, (Gen. 2:24) and God holds them responsible. But remember, marriage is one thing, their conduct quite another.

Obedience to the gospel, is our spiritual marriage to Christ. It continues through the flesh, and can only be terminated by death, (Second death). It is for **all men.** So likewise: Obedience to Gen. 2:24, is our fleshly marriage. It continues through the flesh, and can only be terminated by death. It is for **all men.**

The gospel requirements are fixed, definite, unequivocal. Marriage, Gen. 2:24, definite, fixed, unequivocal. Both are God's marriage laws: one spiritual, one fleshly. If Gen. 2:24, is not for **all men,** neither is the gospel for all men. They stand or fall together. Whatever leniency on marriage you can extend to an alien, I also can extend to a Christian. Remember: Brother Shelton acknowledges God's marriage law "one flesh" Gen. 2:24, but contends God does not hold an alien responsible for its violation, through divorce. This is clearly implied in his proposition, and will be freely admitted by him.

If an alien can violate this greatest of all moral laws without responsibility, all other laws can be violated with impunity therefore, no necessity for Jesus. That God holds Gen. 2:24 "Be one flesh," inviolate, irrespective of whether Christian or alien is evidenced by Paul saying: If an alien married to a Christian desires to live with the Christian, the Christian **must** live with the alien. Again the Samaritans were aliens, but Jesus recognizes Gen. 2:24, "one flesh" "no more twain," as binding on aliens, by questioning her marriage status, and condemning her.

You contend Christians are bound by three laws in marriage, and aliens by two laws. The natural law, (Gen. 2:24), the civil law, (man's law) and the law of Christ. What's the natural law? Be one flesh "no more twain." What's the civil law? divorce. What's Christ's law? "Be one flesh, no more twain." Hence the natural law, (God's law Gen. 2:24), and Christ's law are identical. But how can a Christian be under man's law, which allows divorce, when God's law and Christ's law say it's impossible? Illustration: A wealthy alien marries, children are born. He mistreats and divorces his wife; refuses to support the children. They suffer untold hardships, while he remains unmarried and satiates his fleshly desires. He hears the gospel of Christ, wants to obey, but his conscience is racked and burning through his awful inhuman treatment of his family. He wants to atone and rectify these wrongs. But you tell him it's unnecessary. God's marriage law is for Christians only. You are under civil law, which allows divorce. You are not responsible to God for your family's sufferings and heartaches. There is nothing to repent of, nothing to rectify. Furthermore, after becoming a Christian, notwithstanding your family's increased miseries and necessities, you can leave them in distress, and marry another, a young beautiful woman without any responsibility for your past deeds. All because God's marriage law is for Christians only. Brother Shelton, this awful picture portrays your position.

GEO. W. PHILLIPS.

The Devil's Not

The Devil has always played a "notty" game. He puts in a not where it should not be, and leaves it out where it should be. He took the not and knocked the human family from a career of peace and happiness on earth to one of misery and woe.

I do not know what the original Devil had to do with the establishing, fixing, or arranging, bringing into being or creating, the printer's "devil," but I do know that the not gives the publisher lots of trouble. In May 15, issue of The Apostolic Way we quoted from a private letter from Brother Cowan, in which he said, "I am not alarmed, however, about my physical ability to stand up under the load." And this aforesaid, irresponsible party, that seems to be associated with every printing office, left the **not** out. In a report of the Campbell-Cowan debate it was made to read Mrs. W. A. Campbell instead of Mr. W. A. Campbell, and made Brother L. E. Hamm say our class brethren when he meant our no class brethren.

This aforesaid trouble maker also misplaced one item in our financial statement, and in a recent issue, in which Brother Connor and Brother Stark made a statement concerning the Dallas debate, this aforesaid "devil," restated, rearranged, and otherwise blundered.

But I suppose until somebody has taught the printing companies how to get along without a "devil" we will have to put up with them, and with their "devilish" work.

The Apostolic Way
CHURCH OF CHRIST

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The Simplicity of the Gospel

People have long sought to weave a veil of mysticism about the gospel of Christ. The notion that everything connected with it has some hidden, mysterious meaning has long prevailed. Men have not been willing for God to speak to them in their own language and give His words their current meaning. 'Faith" in everyday affairs means one thing, "faith" in God or Christ means something else, so people think. Likewise with reference to many other things.

But this notion of appeal to dark passages and mysterious meanings, is not confined to those we call "sects." We find among the loyal disciples of Christ, who boast of their fidelity to the Word of God, well-meaning men who insist upon discussing doubtful sayings. Some of them are ready to make their interpretation of some figurative expression a test of fellowship and divide the churches over it. My object in this article is to stress the simplicity of the gospel by pointing out the contrast between the two sides of any service we may render.

As just suggested, every act of service to God has two sides, the human and the divine. In fact, the entire scheme of divine revelation has these two sides. The divine side contains God's attitude toward the subject, His purposes and plans, etc. Of these we obtain some knowledge, both from what He says and from what He does. Yet there are necessarily many mysteries to us in the purposes and plans of God. To illustrate, the Scriptures teach that God from the beginning of human history planned man's redemption from sin through the offering of His Son. But who can safely claim to know how God's only-begotten Son became man, dwelt and died for men, was buried, rose and ascended? This is what Paul means when he says: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

It is reasonable that these things should be mysterious to the best informed men, for they have to do with the works of the Infinite God. Man is finite. His powers are all limited. Like the child who beholds the actions of the man and wonders why and how he does certain things, so we look upon the works of God and long to see as He sees. This explains many of our difficulties in studying the Bible. We find statements that we cannot comprehend because they only partly reveal to us the divine side of a subject.

On the other hand the gospel of Christ has a human side. It was meant for man as he is, sinful, blind, lost. It was designed to bring him a message that he could understand and obey. Any other kind of gospel for him would have been a mockery of his helplessness. This is self-evident.

Another indication of the simplicity of the gospel is found in the commandment of Christ to the apostles: "Go ye into all the world and preach the gospel to every creature." (Mark 16: 15). Surely Jesus knew the limitations of human powers. His language implies on His part the thought that the multitudes of earth could understand and obey His gospel. Did He mean that they must understand the Divine side of the scheme, be able to fathom the mind and purposes of Jehovah? Surely not. He meant that all responsible creatures could hear the story of His life and death, be moved by these to follow Him, and then obey the simple precept of baptism. The rest of the Christian's life could easily be guided by principles of the highest morality and devotion to his teachings.

The principles just laid down apply with equal clearness to man's relationship to nature. Here God has another book, a book both mysterious and simple. The everyday processes of eating, drinking, and sleeping have two sides. On the human side these acts are very simple, but each of them contains mysteries that no one but God can fathom. What man can explain the processes of digestion and assimilation? Who can tell how one portion of my food becomes bone, another muscle, another hair? What scientist really knows why the stem and leaf of a flower are green, while the petals of the flower may show all the colors of the rainbow? In fact, everywhere we look in nature we see mystery upon mystery. Science has made great progress in its discoveries along some of these lines, but some of the most common things in our everyday life are as mysterious as they ever were.

These reflections should lead us to be more reverential toward God, more humble in His sight, and more determined to keep our own place with reference to the wonderful things He has taught us through His two books, Nature and the Bible.

L. CLARK.

Having read my article in The Apostolic Way of March 15, and also Brother C. A. Stark's comment, and I hope that good shall be the result; but deeming this to be a very important question, I am submitting another article for the consideration of the church, especially the readers of The Way, for I believe they are truth seekers.

Brother Stark said: "No doubt, Brother Carmichael is accustomed to the so-called elders, who lord it over God's heritage." Yes, I say I am, that is what I am trying to point out; they are just so-called rulers. They are not a despot as Brother Stark confesses. Neither are they an example, as he affirms, there is just the place where Brother Stark obscures the Son of Righteousness.

He puts human examples between the church and the inspired examples. God gave us infallible examples, or patterns, and it is dangerous business to follow human examples. This is the cause of division, following human. Christ is not divided. I will venture to say that 80 per cent of the members of the church got what they know by rote from human examples, and as long as there are human rulers between them and the Word, all they can do is open their mouths and swallow and repeat what they hear. It is time that the church, every member, should work out their own salvation, develop their own minds, by use and not depend on being fed from the hand of erring human (rulers) elders.

If you can read, if you can reason, it is your privilege, it is your duty. You owe it to yourself and to your God. Wherever the spirit of pre-eminence exists in the church, there is continually a casting out, as spoken of by John, in his last epistle.

Brother Stark refers to Jude and says: "It was the unruly who would set at naught dominions." I understand Jude t omean divine dominion. God rules over us, by His Word and when Brother Stark endows human with the power to rule he is the man who is setting at naught dominion, spoken of by Jude.

And long as this intolerant law of the modern eldership surplants the perfect law of liberty there will be an unsympathetic attitude of one member toward another, which is the cause of division, strife and evil work. I would to God every member would set to work and reason out their own salvation, and get out of the ditch into which human rule has led them. Just as the elders of Israel set at naught Moses' dominion and kept their own traditions, the elders of the church today are setting at naught the dominion of Christ, which is His Word, and giving it over to men.

FRANK CARMICHAEL.

Reply.

If the so-called elders are neither despots nor examples, how would this cause me to obscure the Son of Righteousness? The elder who fails to exemplify Christ may obscure Him. Paul says: "Be ye followers of me even as I am of Christ. Paul gives us an example; we follow the example given; are we following Christ Jesus? I go to the apostles' writings for instruction; some one else follows my example, that is, they go to God's Word for instruction; has my example led them astray?

I learn from God's Word to practice kindness, gentleness, meekness; others seeing these virtues are induced to practice the same things: Is this bringing human examples between the church and the divine? No, it is the exemplified. If I manifest in my everyday life faithfulness with longsuffering, though 80 per cent of the members learn to be faithful by rote, can we not see the wisdom of God in demanding that we be examples to the flock? But, if our examples are not according to "the teaching," then it becomes human, and those who follow by rote are led astray and "both shall fall into the ditch."

The spirit of pre-eminence has no place in the heart of the man who is a follower of the meek and lowly Son of God, for He has said: "He that will be great among you, let him be servant of all," and to serve means to do, not to have done; to take orders, not to give orders; and if the elder is true to his appointment, he will teach and exhort others to take orders also.

Paul said: "Obey them that have the rule over you, and submit to them, for they watch in behalf of your souls." (Heb. 13-17). "The rule" is not one of a despotic nature, but is one of example and persuasion. "Them that have the rule" are those who have been previously proven, proving themselves worthy to take the oversight. "And submit to them" because you have judged them "blameless" (Tit. 1:7), or you should not have appointed them, "for they watch in behalf of your souls." The elders should at all times endeavor to "keep the unity of the spirit in the bonds of peace," correcting anyone who may be disposed to cause strife; encouraging those who become indifferent; helping the needy; supporting the weak; teaching and exhorting; all the while manifesting the principles of righteousness. When the above is carried out, there is no room for the charge of human rule; but to reject the above is to set at naught dominion as spoken of by Jude. It is divine to let your light shine that others might see. It is also divine to heed the heavenly example.

Submitted in the cause of a clean eldership.

A. STARK.

Did He Answer Right?

I notice in The Apostic Way April 15 a brother at Gorman, Texas, asked some questions, answered by Brother G. A. Trott. Some of them are as follows:

1. Is it wrong for me to break bread with the Sunday school brethren? Answer, yes.

2. Can the Sunday school brethren Scripturally set the Lord's table? Answer, Surely they can not.

3. Are they of the Church of Christ? Answer, in part. How can we regard them as such?

Did he answer right?

J. S. HALL.

Cullings and Comments

By H. C. HARPER.

"Hence we see that the catechetical method, as well as the public-proclamation method ('lecture method,' you mean—H. C. H), was used in teaching the Bible. As both methods are clearly revealed in the Bible, what right has any man to say that one should be used to the exclusion of the other." (G. A., Feb. 28, 1918.)

And where is the man that says one of these "methods of teaching" should be used to the exclusion of the other? Point out the man, if you can. God has revealed His way, as you admit; and "when God chooses a certain way of doing a thing, this excludes every other way of doing that thing. The way becomes a part of the law, and is as important as any other part;" and "God does not have to condemn a thing to make it wrong. The absence of authority makes it wrong."

Dare you deny these postulates we have hurled so often at the "digressives?" You say: "Those who object to a Christian's preaching by the most effective method are few in number and must not be permitted to impede the growth and progress of the church of God."

Where is the Christian who objects to any revealed "method of teaching?" Yes, where? And who told you that one revealed method of teaching is "the most effective method?" Yes, who?

"The Sunday school, a method of teaching, is not the worship, but teaching is worship and is commanded by Christ." (G. A., Jan. 18, 1923).

Then if "the Sunday school is the church, as you contend, the church is a method of teaching, which is too absurd for a sane person to believe. I challenge the Gospel Advocate to cite a single standard author on teaching who gives "the Sunday school" as one of the "methods of teaching." The Advocate is simply off its base.

Neither is "teaching" worship. The Advocate is as wild as a kite without a tail. Why not say something sensible?

* *

"She has the right to teach the Word of God in the 'Sunday school,'" (G. A., Jan. 18, 1923.)

Then since you claim that "the Sunday school" is "a method of teaching," she has the right to teach the Word of God in "a method of teaching." And worse yet, if possible, since you say the Sunday school the church, she has the right to teach the Word of God in the church; but the Bible says: "As in all the churches of the saints let your women keep silence in the churches." (1 Cor. 14:33.) Why not follow the Bible?

* * *

"Philip had four virgin daughters who prophesied, or taught. They did it in private, and so does the woman who teaches a class of children in the 'Sunday school.'" (Ibid.)

And what compels you to say they taught (prophesied) in private? Is it not the inhibition found in 1 Cor. 14:33, 34, and 1 Tim. 2: 11, 12, where a woman must keep silence in the church? And if the Sunday school is the church, as you contend, how can she respect this inhibition and "teach a class of children in the 'Sunday school?'" She is teaching in the Sunday school; and if the Sunday school is the church, she can not teach in it without disobeying God, call it public or private teaching as you please.

* * *

"Christians can never unite except on what is authorized and required by the Word of God. Unity on anything else would be sinful. If all would 'walk by faith,' which 'cometh by hearing, and hearing by the Word of God'—that is, if all would do what the Word of God tells them to do, not going 'beyond the things which are written'—it would be impossible to perpetuate division or to prevent unity." (G. A., Nov. 29, 1923.)

We are ready to take this stand. How about the Gospel Advocate? Is it willing to be confined to "what is authorized and required by the Word of God?" If so, give us "the Word of God" for "the pastor," "the Sunday school," the baptism of one "because he has been saved."

* * *

"To me it appears that the spirit of the times is for a milk-and-cider policy, and many are being carried away by the clamor."—C. R. Nichol in G. A., Nov. 29, 1923.)

And it appears to me that if Brother Nichol goes with the "Sunday school brethren" and their "the pastor," that he will have to go along with the spirit of the times for "a milk-and-cider policy." It no doubt is a little hard on the "old fogies" who used to stick to the Bible and run "the sectarians" to keep up with "the spirit of the times," but these old fellows will soon die off or be kicked out if they make too much fuss for the "sweet spirited" pastor, backed by the women's boards. Yes, sir, "The world do move"—to damnation; and the pastor pockets his "salary" and smiles—on the women. And away we go to digression!

* * *

"This goody-goody, sickly, sentimental spirit is not produced by a love for the truth, but is the devil's sop for popularity greedily caught up by some who seem to be spineless."—C. R. Nichol (Ib.)

Are you just waking up, Charlie? Are you just finding out that there is another digression and that we are bound for another division, so long as there are a few that stand for the Old Book? What more could you expect from that great wave from Nashville, rolling "the pastor," the Sunday school, and the what not upon us? And have not you, too, my brother, been lined up with this digression? Are you going on with them? You know better. You can not afford to sell out for cash or popularity, can you? Please come over and help us. If the Lord be God, serve Him: ye can not serve God and mammon. May God bless you for your words of warning, brave words that will fall upon closed ears, for the most part.

Daniel Two Forty-Four

"And in the days of these kings shall the God of heaven set up a kingdom." I have been requested to write an article on the above passage, answering the questions: What kings were referred to, and do the toes of the image continue until the end of the Christian age, or were they to end at the destruction of Jerusalem in A. D 70?

It will be necessary to note that Daniel had revealed to Nebuchadnezzar the dream of the great image, with head of gold, breast and arms of silver, belly and thighs of brass, and his legs of iron, and feet of iron and clay. He designates Nebuchadnezzar as the head of gold. Undoubtedly the Babylonian kingdom was the first one represented in the image. Then followed the Medo-Persian, Macedonian and Roman empires, the Roman being the last one in the image. Keep in mind, this was Pagan Rome, not the Papacy. It was during the supremacy of this Roman empire that Christ was born, lived, died and rose again. Christ is the "little stone cut out of the mountain without hands" that struck the image on the feet, breaking in pieces together all parts of the image. See Dan. 2:35. It was through the rule, or reign of Christ that the image was broken to pieces, this was the work of the kingdom, to break in pieces and consume all these kingdoms. (verse 44). Materialists claim that the kingdom has not been established because these kingdoms had not been broken to pieces in the days of Christ and the apostles. They overlook the fact that the kingdom must be established in order to break the kingdoms to pieces. If we wait until these kingdoms are broken to pieces before we look for the establishment of the kingdom of God, we will wait too long. The dates furnished by Myer's Ancient History of the reign of the four universal kingdoms are as follows: Babylonian, 625-538 B. C.; Medo-Persian, 538-330 B. C.; Macedonian, 323-146 B. C.; Rome, as an empire, 31 B. C. to 476 A. D.

The ten toes certainly belonged to the Roman empire. We find the same history represented by four beasts in Dan. 7. The fourth beast of Dan. 7, is the fourth kingdom of Dan. 2. In Dan. 7:7, we find the fourth beast had ten horns, representing the same thing that the ten toes did. In Dan. 7:24, we find that the ten horns are ten kings, so we do not have to guess at what the ten toes, or ten horns represented. In Dan. 7:8, we find another horn rose up after the ten horns, and in verse 24 it is called another king. Most all Materialists say that the little horn that arose after the ten was the Papacy, and I believe they are correct. Then ten horns, or kings belonged to the Roman Empire, and after the fall of this Empire the Papacy arose, truly diverse from all the other horns, or kings. This being true, then the ten toes ended with the fall of Pagan Rome, and not in A. D. 70, nor at the end of the Christian age. The ten toes being the termination of the image that represent the "these kings" in whose days the kingdom of God was to be set up, then it follows that the kingdom of God was set up before the fall of Pagan Rome, and before the rise of the little horn, the Papacy. For further information concerning the fourth beast, the Roman Empire, and after that the beast with two horns, the Papacy, Rev. 13. Some may want to know about the Papacy with two horns in Revelation and one horn Daniel. The Papacy was the little horn of Daniel, and this little horn finally became two when the church and state were united, thus the Roman religion used the arm of civil power to persecute what they called heretics, better known as Christians, who would not wear the yoke of Papacy.

This brief review is submitted in the hope that it will furnish the information asked for.

J. N. COWAN.

Just a Statement

Following the Cowan-Whitt debate at Dallas, knowing Brother Whitt so long, I was in hopes he would have the courage to send in a statement to The Way acknowledging his defeat and cease to fight the Word of God, but I have waited in vain.

Brother Whitt and I returned to Abilene on the same train. I said to him, "Brother Whitt, had Nelson and Cuthbertson heard from Brother Wooldridge about continuing the debate this week?" and he said he knew nothing about it, which shows that they had been deceived in his ability and would not allow themselves the chance of like defeat.

Brother Whitt said (during the debate) a child under eight years of age could get nothing out of a sermon, that we had to put the children in a class to themselves for them to learn anything, and then made the statement, "We have got to fix the Word of God and make milk out of it, and that is what we have done in our literature." Cowan charged Tant in the Blue Grove debate that the literature brethren dilute the Word of God and weaken it, and that he could prove it by their practice. He said, "Is it not a fact that you give your literature to the children instead of the Bible, and you say you are finding the children milk, then by your practice you say our learned men have made milk out of the Word of God." An old brother said to a sister at Ballinger several years ago when she made that statement, "That does make Christ the biggest fool in the world that could not tell it so the children could understand it without a smart man chewing it up so they can swallow it."

While Whitt made the public statement that he had agreed to meet Cowan in June at Kempner I predict he will never meet Cowan again. I pray he may have the courage to cease affirming error and fight the fight of faith.

J. W. KELLY.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

R. L. Ludlam, Jr., Box 1922, Buena Vista Branch, Miami, Fla.—Our place of meeting is 54th and 28th Court, N. W., under a tent, 31x31, to which we invite any who may be coming to the city. My work locates me in the city on 11 N. E. 5th Street. The church worshipped in the house of Sister Rhoda Hood until the tent was purchased. We hope to sound out the Word when Brother J. Douglas Phillips comes.

T. E. McBride, Thorp Spring, Texas.—My wife has been sick for about two months. She seems to be improving slowly, and I believe will be able to resume her work soon. I have cooked, washed dishes, etc., until it will be a pleasure to me to get out. I have not arranged for much meeting work for the summer: have all of June, half of July and all of August that I could give to places needing my services.

Why don't the Sunday school folks "take their shingle in?" Their own knowledge of their inability to defend their practice is evident to the most casual observer, or, at least, it seems so to me.

Sidney W. Smith, Abilene, Texas.—Am busy every Lord's day preaching the pure gospel: first Lord's day in May was with the brethren at Barnett school house, in Nolan County, about ten miles southwest of Roscoe, Texas; baptized a Methodist lady; second Lord's day I was at Landers school house, about twelve miles southwest of Loraine, baptized a man from the Baptist. God bless them in learning the truth. Have some time in September to hold meetings, if you just want the pure gospel preached, write me at Box 483, Abilene, Texas.

Melvin Crawford, Seiling Star Route, Canton, Okla.—Am now ready to begin meetings for the rest of the year; would like to be in the Lord's public work. I stand on the Bible and it alone; am opposed to all innovations, such as women teachers and classes, Sunday school and such like, can give a good recommendation before the loyal brotherhood. Those wishing my services may write me at the above address.

Avaritt, 318 Edison avenue, Benton, Ark.—Would like to correspond with some loyal brother central or western Oklahoma, concerning a location; am thinking of permanently locating somewhere in that country this summer or autumn.

C. R. Graves, Lockney, Texas.—Am to begin a campmeeting at Bryant Station bridge (Milam County) on Friday night before the third's Lord's day in July. This is an ideal place for camping and fishing, those intending to take a vacation could do no better than spend it here. Bring your camping outfit and fishing hooks. I expect to be busy in the gospel field until the last of September.

C. A. Sutton, Bardley, Mo.—We want a meeting in July or August, and there is not a sound preacher that I know of nearer than southwestern Arkansas, or Texas and Oklahoma. We are so few and poor, we are not able to support one as he should be, coming so far, and would like to know if we can catch one passing near here, to some other appointment. We usually are able to give from $30.00 to $50.00 for a meeting. Any one passing this way may write me at Bardley, Mo.

D. L. Shelton, Dallas, Texas—Those who desire to order my tracts on "Divorce and Remarriage" will please notice that I have changed my address to 1821 Fourth avenue, Dallas, Texas.

Reports.

T. E. Avaritt, 318 Edison avenue, Benton, Ark.—Brother J. W. Kelly, of Abilene, Texas, began meeting here May 7, continued over Sunday, May 9, began May 12 at Haskell, five miles west of Benton, and continued over Sunday, May 15. Every member was highly pleased with Brother Kelly's preaching, and much good was accomplished.

S. J. Gay, Box 115, Winona, Mo.—Closed meeting at Low Wossie, Mo., Sunday evening, May 16; have been preaching for the brethren at Low Wossie for the past three months, as often as I am able to get there. It is seven miles and I have to walk and am not able to make the trip often. We had good attendance, and I think, had it been possible for me to have continued another week we could have started a good congregation. Most of the members were too poor to render any assistance and I was out about $4 of my own money holding this meeting. Would like to give my full time to preaching but am not able, my health is very poor, and it takes all I can make to live.

Chas. F. Shisler.—A few of us meet on the first day of the week, at night, to sing and read the Bible and pray for each other, and to eat the Lord's supper, as he instituted it, and to observe the ordinances as Paul delivered them. Paul said, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 15:16.

Paul says: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:23-25.

This supper was instituted at night. Paul says that Christ showed him how this was done. Matt. 26:20-26.

Since last report of the Dennis tent fund, I have received the following, which is very much appreciated:

Church of Christ, Piedmont, Ala.	$10.00
Oak Grove Church, by J. M. McLeod	15.00
Making total	$25.00
Previously reported	$96.00
Total	$121.00

The fund is still growing, but we will have to have about $300 to buy the kind of tent needed.

J. W. LAMPP.

Scott, Georgia.

Infant Sprinkling

By A. ELLMORE.

Have the advocates of Infant Sprinkling considered what the result would be if the practice were to become universal?

1. It would set aside believers' baptism. There would be no believers to baptize.

2. It would make void the Great Commission given by Christ to His apostles: "He that believeth and is baptized shall be saved" (Mark 16:16).

3. There would be no need of preaching the gospel, for all would be in the church before they could accept the gospel.

4. All would be in the church without faith, hence unbelievers, but not disbelievers.

5. There would not be a converted person in the church. All would be in the church before they could be converted.

6. If all were baptized in infancy, all would be in the church, hence many of the infants of unbelieving parents, for the lack of gospel teaching, would grow up in sin.

7. It would blot out the line between the church and the world, in fact, there would be no world, all would be church members.

8. There being no regenerate persons in the church; no Christians in the church, such practice, if carried out in full, would wipe out the church of Christ entirely.

9. If there is salvation for persons thus received, in what does their salvation consist? In the matter of everlasting life, we cannot be too careful; for every move we should have a thus saith the Lord. But the above peoples found in human societies from the Catholics down through the long line of Protestants have been thus deceived and lived and died without hope.

The reader will notice that in speaking of this great counterfeit I do not say "Infant Baptism." There is no "Bap" in it nor to it.

If they would take the infant to the river and immerse it, there would be the baptism of the body, but of nothing else. And they have not the courage to tell precisely that it is "Infant Sprinkling."

And there are multitudes of people who have had water sprinkled upon them when infants, who have lost their parents and their homes, who have no recollection of having received the rite, and what effect will this have upon their lives?

The advocates of this rite cannot depend on the word "sprinkle" in the New Testament for proof. The words sprinkle and sprinkling occur seven times and one it has water, but in that verse it proves too much. Hebrews 10:22 says: "Let us draw near with a true heart in fullness of faith, having our hearts Sprinkled from an evil conscience; and having our body washed with pure water." Of course this does not mean that we can literally sprinkle our hearts. It is another way of saying: Believe and be Baptized. In bringing a true convert into the church his heart is purified by faith, and he is immersed in water.

Covington, Ind.

Observations

The Cowan-Whitt debate at Dallas, I think will wind them up for sometime. Brother Whitt was sick physically, but much sicker mentally and spiritually.

No man with a conscience can uphold the Sunday school in discussion very long. If Brother Whitt meets Cowan again, (which seems impossible) it may ruin him, physically, mentally and spiritually. Come over on the truth, Brother Whitt.

I told the brethren, that all of Brother Nelson's efforts were sidestepping, just a bluff and dodge. I think he ought to broadcast another sermon on Christian Union. He is so consistent (?)

Wonder why the brethren don't have Charlie Nichol defend their Sunday school? "Never," for Brother Nichol. He is not going to defeat after all his victories.

He will let the presumptuous tackle that job. Better suffer affliction with the people of God, than enjoy the pleasures of the Sunday school and hired pastor, for a season. That graft will end at death. Then what?

Yes; I repeat, if I must make choice between digressives No. 1, (organites) and No. 2, (Sunday school) the former for me. They are more consistent. They admit the Sunday school evolted from Robert Raikes. They use it because they think it works well; same with the organ.

If innovations are Scriptural, they stand justified. If innovations are not Scriptural, we stand justified. But in either case the Sunday school folks stand unjustified. They are neither hot nor cold (straddlers) and the Lord will spew them out. Think, Brother, think.

GEO. W. PHILLIPS.

Tennesseeans Warming Up

The following is a portion of a letter written by Brother Watson to Brother Srygley. We are glad to see the Tennessee brethren warming up on the Sunday school question. We have some space for a discussion between Brother Watson and some advocate of the Sunday school, in that state. Put up your man, brethren, let us have a real old time investigation. We believe you are wrong, if you do not believe you are, surely you will be willing to discuss the question, unless after you have read Brother Watson's letter you are too bad scared.

Dear Brother Srygley:

If I understand you are in error in that you encourage the brethren in general to persist in an unscriptural non-essential practice, even to the extent of division among brethren.

Will you answer the following questions direct, and without equivocation?

1. Do you regard the Sunday school class system of arrangement of separating an assembly into different classes with a plurality of teachers, often including women, all to teach at the same time, as being essential in the remedial system?

2. If yes, then will you be so kind as to cite me to the Scriptures that so teach?

3. If essential, then will we not all be finally lost who do not believe and practice it?

4. If essential, and you brethren who believe and use the system persist in refusing to give us a "Thus saith the Lord" for the practice, will you not all be held responsible in the great and final judgment for refusing to give us the necessary light, especially since we are earnestly imploring you to give us Bible proof?'

5. But, on the other hand, if the class system with its plurality of teachers, including women, be not essential, then it is a non-essential. And here I ask, when you and others encourage, or persist, in using a non-essential, knowing that it is breaking the unity, destroying the peace, and causing division among God's people, do you not make that non-essential a test of fellowship?

6. Thus when brethren refuse, when they have it in their power, to restore and maintain peace and unity in the churches of Christ upon the Word of God alone by sacrificing their unscriptural non-essential practice, do they not show that they love their own way—their unscriptural non-essential practice more than they love their brethren? And that they prefer division in the body of Christ over their unscriptural practice, rather than peace and unity upon the Word of God alone?

When such troubles and divisions come over non-essentials in the Churches of Christ who are responsible, and who shall bear the blame, they who advocate the innovation—the non-essential thing—the unscriptural practice, or they who oppose such, insisting that all adhere strictly to God's revealed will on the subject involved?

True answers to the foregoing questions will clearly reveal the fact that the Sunday school class system with its plurality of teachers, including women, justly goes in the same catalogue with other innovations; as, "instrumental music in the worship," "missionary societies," "ecclesiastical conventions," "church festivals," and such like things for doing church work.

If no one advocated the unscriptural non-essential thing it would cause no division. Remove the cause and the trouble will cease, the breach be healed, and peace and unity restored. I quote from your article:

"Of course this man and his wife would be 'much offended' because they can not have their own way. These faithful brethren can do nothing but let them go their way and start whatever they want to start. It would be well if all the churches were free from all such hobby riders because they will not be satisfied until they have their own way in everything."

I am not acquainted with "this man and his wife," they may want "their own way," I cannot tell. I am not writing in their defense, nor in defense of any other person, but alone in defense of the truth of God on the subject.

The evidence on record seems to be that they were wanting God's way on the question of teaching in the assembly instead of their own way; for the witness against them testifies that "he insisted that we adhere strictly to Paul's admonition that 'women keep silent in the churches.'" This far the brother evidently was correct, though the majority of the Sunday school admirers to the contrary.

If "these faithful brethren" (doubtless they mean to be faithful) had the Scripture evidence that their "Sunday morning Bible school" class system with its plurality of teachers, including women, had been established and authorized by the Holy Spirit through inspired men in New Testament times, then they could do something more than "Let them go their way and start whatever they want to start;" for they could, and doubtless, they would, open their Bibles and read to them the "Thus saith the Lord" for their practice. But ah! my brother, being wholly destitute of Bible proof, they are as helpless at this point as is a pedobaptist when pressed to give Bible proof for his practice of infant rantism. And now, following in the steps of the "digressives," who, being wholly destitute of Bible proof, could do nothing but let their "hobby riders" "go their way and start" a congregation that would be loyal to the Word of God on the music question, you can, of course, "do nothing but let" your "hobby riders" "go their way and start" another congregation that will be loyal to the Word of God on the speaking—teaching question in the assemblies.

"The work of teaching the Bible" is not in dispute; this is not the issue. There is no trouble on this; for we are perfectly agreed that it is our "duty" to "teach the Bible," that this is a "good work," and should "go on."

The precise point at issue is not the teaching of the Bible, but the Sunday school systemized order of teaching the Bible in public capacity, which necessarily supplants the divine order of teaching in every instance where it is put into operation in any assembly of public capacity.

The divine law of order requires that the men do the speaking "one by one" "in all the assemblies of the saints," and that the "women keep silence," not being permitted to speak (of course, they are permitted, and even commanded to teach privately. See Acts 18:26; Titus 2:4).

Do you mean that to divide into classes and use a plurality of teachers, including women, all at the same time is a "duty"? If such be a duty, then it is commanded; for inspiration says "the whole duty of man" is to "fear God and keep his commandments." (Ecc. 12:13). But such is not commanded; therefore, it is not a duty.

If you should "give up" the Sunday school class system could you not "go right on with the work of teaching the Bible?"

Indeed, "It is unfortunate that these brethren should keep up trouble over these things" when they have it in their power to stop the trouble and maintain peace and unity upon the Word of God alone, simply by sacrificing their unscriptural non-essential things that cause the trouble.

When the instrumental music "hobby," and the society "hobbies" were made and brought out by the so called "digressives," there were plenty of riders ready to mount and go. All conscientious objectors were called "hobby riders"—"church dividers." Don't you remember, Brother Srygley, that you and others bravely mounted, and, with gospel spurs, so to speak, rode those little hobbies to the full dissatisfaction of their owners?

Just so it is now, my brother, you brethren have your Sunday school "hobby" out in the open where riding is accessible, and the brethren, loyal to the Word of God on the question of teaching in public assemblies, are riding your "hobby" to the discomfiture of its owners.

Another error is, that you charge us with legislating and making "laws where God has made none."

Now, Brother Srygley, in this you greatly misrepresent us, though I do not charge that you do so intentionally. The truth of the matter is, that all the human legislating, or law making here comes in on your side of this question. This is an incontestable fact. We have made no law. We are strictly contending for the divine law of order which God himself made and revealed by Paul for regulating the speaking "in all the assemblies of the saints," as is specifically laid down in language unmistakably plain in 1 Cor. 14:27-35, and stated, in substance, in 1 Tim. 2:11-12.

The class system of teaching, for which you are contending, is not the divine law, nor even a divine law of order for teaching in any assembly of religious service in public capacity (neither is it authorized for private use). The system is not of God, but is wholly of human origin.

Somebody has legislated and brought out the law of order regulating the class system of a plurality of teachers, including women, for teaching in assemblies of public capacity. And they have done more: for, in their legislation, they have set aside God's law of order, that they may operate their own law, thinking it is better than God's law.

God's law of order on the question of public speaking (teaching) provides (1) that one person speak at a time, "one by one," "in all the assemblies of the saints;" and (2) that the "women keep silence," giving the reason "for it is a shame for women to speak in an assembly." This is positive evidence that God intended, and provided, by law, that the men should do all the public teaching to the edifying of the church, and instruction of all who may assemble, including both saint and sinner, as the 14th chapter of 1 Corinthians shows.

Another error is, your unauthorized interpretation of the word "silence" in the "passage under review," limiting the sense of the word, as though Paul did not mean exactly what he said.

Yes, Paul evidently used the word "silence" in these two passages in its "strictest sense." He did not use the word in any loose, vague, or uncertain sense, but in its natural, full, complete, and definite sense. Now, let this be "absolute," or not "absolute." Paul shows that he meant for the women to be silent, that is, for them not to "speak," narrowing it down even to the specific point of asking a question for information on "anything."

The word "silence" here is not limited in sense, but only in the extent of its application, which is to be determined by the context.

The context shows: (1) that this "silence" is bound upon the women in public, not private capacity; (2) that it is bound to the full extent of the subject under consideration, namely, speaking in tongues, and prophesying, which subjects include every phase of speaking in public requiring one person to speak at a time to the edification of the church and the instruction of all, both saint and sinner, who may assemble.

But this "absolute" silence would not "forbid Christian women to sing," as you seem to think; for the question of singing was not under consideration in the context of giving the laws regulating the speaking. Therefore the law of silence "in the assemblies" does not extend over the service of singing.

Paul admonishes, "Prove all things; hold fast that which is good" (1 Thes. 5:21), believing as Paul says, that the inspired Scriptures "thoroughly furnish" the man of God "for every good work" (2 Tim. 3:16-17).

Now since the Scriptures do not thus furnish the man of God to the Sunday school work, and, for this reason, such cannot be proven by the Scriptures to be divinely authorized, the conclusion, therefore, necessarily follows that such is not a good work.

Trusting that you will receive all I have written in the same kind spirit in which I give it; I conclude by asking that you put this in the Gospel Advocate with your criticism in whatever way you deem prudent.

J. P. WATSON.

Cookeville, Tenn., Rt. 9.

A Bluffing Bluffer

Dear Brother Duckworth:

Complying to your request to try to get a discussion with Brother Lee Sanders, I wrote him a letter and sent him a proposition and requested him to write his affirmative. He ignored my proposition and sent me two; I sent him one, he sent me two. I then sent him five propositions: the Cowan-Warlick, the Whitten-Black, and one of the Smith-Barnett, all these, he says, are at fault. Now I do not care to debate with any man who practices a thing with others, but who will not sign any proposition that any of them defend. He informs me that any one who affirms the proposition that Brother Whitt did with Brother Johnson uses bad judgment.

He says that the division of an assembly is not an issue between us, and each of his proposed affirmatives are so worded as to avoid including the home study of a family on Lord's day, and it seems to be an axiom with him that he alone can write clear propositions. For these and other reasons I am abandoning the idea of a discussion with him.

L. W. HAYHURST.

About a year ago we received the following from Brother Sanders, and then wrote our reply, but thinking that possibly, perhaps (doubtful), some one could get him into a discussion, and knowing that some brethren were in correspondence with him, I waited several months, then suggested to Brother Hayhurst that he undertake to persuade the "wild and wooly" Lee to make good his bluff. But read his whimsical, whimpering, whines:

Wellington, Texas, June 26, 1925.

Dear Brother Duckworth:

Having read your article in The Apostolic Way of June 15, under the head of "We Want the Truth," I decided that I would write you and tell you that from my view point you certainly are very much in need of it. And if you meant what you said about wanting truth, I am sure you will be willing to let the truth go before your readers. But I fear you are only bluffing. Now I am sure your readers are in need of both sides of what you call the Sunday school question. They also need to know that the so-called Apostolic Way is full of false impressions and misrepresentations in each issue. In fact, I have never seen a paper that was as full of misrepresentations as it is.

You try to leave a false impression when you suggest that those who believe that it is right to teach any assembly the Bible by one speaking at a time and that by a man should urge that a debate be held in their community: for you knew when you made that statement that there were none that would say that such teaching is not right. If you know of any I wish you would point them out to me. You also try to leave a false impression when you say that the editors of other papers are not willing for their readers to have both sides of the question; for I know that you are not ignorant of the fact that Brothers Clark and Showalter discussed this question through the Firm Foundation. But I am sure that most of your readers are ignorant of the fact that The Apostolic Way has been offered one hundred dollars ($100) to publish the same discussion in The Apostolic Way: and I am also sure that you know that you can get the Firm Foundation to open up its columns for a great discussion with you or those who agree with you, if you will first publish the Clark-Showalter discussion. So now why not just come clean and tell your readers the truth about it? If you are so anxious for the truth to be presented to all, why is it that on several occasions you have refused to publish corrections of false statements made through The Apostolic Way? Again, if you are real anxious to have a written discussion on the scripturalness of teaching the Bible in classes, why not open up the columns of The Apostolic Way and let me discuss the question with you, or some one you may select? Now I think that would be a fine way for you to take that step to get both sides of the question before the brotherhood. Yes, you can then have the discussion put in book form and I will help you sell it. So now if you are in earnest about wanting this question discussed, I know you will accept this proposition.

As to those oral debates, you should tell your readers the truth about such discussions; for you know that you can get such discussions where you have anything like as many followers as there is of those who favor the studying of the Bible in classes. Yes, tell your readers that all those statements they see in The Aopstolic Way about the preachers refusing to discuss the question was at places where you had a very small following if any at all.

Now, Brother Duckworth, if you will tell them these facts, it will show that you really want your readers to have the truth. And if you are really honest and sincere, of course, I will see this article printed in The Apostolic Way. So now, brother, we will see who is afraid for their readers to get both sides of a question.

IRA LEE SANDERS.

The foregoing letter shows conclusively how the Sunday school advocates, defenders and apologists are deceiving their own members. It has been repeatedly shown through the columns of The Apostolic Way that the so-called "Clark-Showalter discussion" was not a discussion of the issue at all, but a correspondence between Brothers Clark and Showalter in an effort to decide on how the question should be discussed, and the only reason why Showalter has tried to hide behind this so-called discussion to keep from having the discussion through his paper was because he knows that a fair discussion of the question would bring to the minds of his readers many Scriptural facts that the policy of the Sunday school apologists have kept from them.

Yes, we want the one hundred oral debates and our columns are open for a written discussion on the subject any time the publisher of the Firm Foundation, the Apostolic Review, the Christian Leader or the Gospel Advocate will select and put up a man. Go after them, Brother Sanders, tell them you will represent them and if they will put you up and furnish space in their periodical for the discussion, we will furnish a man to debate the question with you—if you are not bluffing. You have a brother living in Grayson County who has not preached nearly so long as you, that you would not dare meet in an oral discussion of this question.

Remember you can have space in the columns of this paper for a discussion of this question with a man we may select any time you can get one of the above mentioned papers to put you up as their representative in such a discussion; and they will do it if they have half as much confidence in your ability as you seem to have.

Since Brother Sanders has not been selected as a representative by anybody to discuss the Sunday school question we decided to give him a free hand and suggested that Brother Hayhurst write him, submitting proposition. Brother Hayhurst did so, but when Brother Sanders faced a real opportunity for a discussion of this question his courage failed him, just as we expected it would. Others have been given opportunities by different brethren to sign up on this question, BUT—?

When Brother Sanders gets ready to debate the issue, Hayhurst is ready, but as to the selling of his book, I doubt that he could get enough of his brethren to buy copies of the debate he would have with Hayhurst to pay one-tenth the expense of publishing such a discussion. They would be as ashamed of him as the Sunday school preachers attending the Cowan-Whitt debate were of Whitt and perhaps as bad scared, for if that bunch of preachers, attending the Cowan-Whitt debate can't get Early Arceneaux or Charlie Nichol or J. W. Chism to come to their relief—well they will just have to stay sick.

MEET ME THERE

Pursuant to the plans discussed with brethren during the past several months, including many attending the Cowan-Whitt discussion, we have made the following dates:

Medicine Mound, Hardeman County, Texas, the nights of June 5 and 6.

Loco (near Wellington), Collingsworth County, Texas, the night of June 8.

Turkey, Hall County, Texas, the night of June 10.

Lockney, Floyd County, Texas, the nights of June 12 and 13.

We have in mind to make a similar trip in July and one in August. If, in the meantime, we can arrange to handle the office work we will continue making, at least, one ten days' trip each month, in Texas, and other States.

We request that brethren help us plan our stops so members from as many places as possible can be present, keeping in mind the need to plan to save time and traveling expenses. When trips are planned properly, I can speak from seven to ten times on such trips.

We have made short visits to six congregations this spring. These visits have already borne fruit, and I feel sure they will bear more.

Drifting

Not long ago Brother O. E. Phillips held a meeting in Houston County, Texas. He took several in the church on sect baptism, some of them had been excluded from the Baptist church. He said we had only a few preachers who objected to that practice. Brother Phillips, is that true? You said the reformers did not require re-baptism. Will you please read pioneer sermons. I here give quotation from Cramp's Baptist History, "Christ taught that only his disciples should baptize his disciples, and into his body." p. 295.

Baptists are not baptized into the body of Christ, only into the Baptist Church. Paul taught one body, Eph. 4:4, and the one body is the Church of Christ. Col. 1:24, and we are baptized into Christ. Gal. 3:27; Rom. 6:3. Some are drifting, drifting, drifting.

JNO. J. SMITH.

Grapeland, Texas.

An All Right Wrong

Some things have been very hard for me to see. I can not be made to see a thing all right that is wrong. If I see a thing that is right it is right, and if I see a thing that is wrong it is wrong. Right has no fellowship with wrong, as I see it. I never could see how brethren could believe that one cup is right in the communion and two cups are not wrong. Two denies one —if two cups are right one can not be right. One just can not claim the right of two. This is funny to me. Brethren will contend the Book teaches one, and one is right and fight the "individual cups" and say they are unscriptural, yet accept two, three or four cups when the Book says just as much about "individual cups" as it does about two cups. Think about it.

BOB MUSGRAVE.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, JUNE 15, 1926 Vol. XIII No. 19

THE FIGHT IS ON

More than thirteen years ago Brother Rice and I started the publication of The Apostolic Way for the purpose of opposing the introduction of innovations which were beginning to creep into the Church of Christ, chief among which was the Sunday school, an institution stolen bodily from the sectarian churches and having no better plea than the wisdom of men, which we are told is foolishness with God.

Innovators have never been content with a single departure from the Word of God, but having fastened one tentacle in the vitals of that which they would destroy, another and still another follows, finally resulting in complete apostasy. The Sunday school has the evil distinction of priority in the nefarious work and may well be called the mother of them all.

Our little paper has been unusually successful in awakening the brethren all over the land and sound churches are springing up everywhere as a result; churches that are trying to live up to the claim we have always made of "speaking where the Bible speaks and being silent where it is silent." For years we have plead for a full and open discussion of the issue involved but not one of the papers fostering the Sunday school has dared to open its columns for this purpose, but by every evasive scheme has avoided it to this day. The Firm Foundation published some comments and criticisms upon several articles written by Bro. N. L. Clark and boldly proclaimed it as a debate and got it out in tract form as a discussion. Every honest man or woman who read that tract will agree with me that it lacked every element of a debate. There were no propositions and Brother Showalter never affirmed his practice—in fact he affirmed nothing. He repeatedly insisted that he and Brother Clark were in agreement and yet claimed a great victory over him. Could any contradiction be more complete?

Finding it impossible to get these doughty warriors to crawl out of their trenches and meet us in the open field we have decided to shell the trenches until we drive them into full and ignominious retreat. We have no wish to be severe or to deal in personalities, but no human friendship shall intervene to prevent a full and emphatic exposure of sophistry and false handling of the Word of God. To be what we claim before the world to be (guided in all things by the plain precepts and examples of the New Testament Scriptures) is the living issue that confronts the church of Christ today and it is our unalterable determination to press that issue to a definite conclusion.

The "mind of Christ," as revealed in the gospel, thoroughly furnishes us unto every good work, whether in the things required of the alien sinner to become a citizen of the kingdom of our Lord; in the edifying of the church itself or in the teaching of the children, and that human society, devised by the wisdom of men and called the Sunday school, not only fails to conform to the precepts and examples therein revealed, but sets them aside and arrogates to itself the merit of being more effective than they. Pause, reader, and think for a moment of the awful presumption of such a claim; of such exaltation of the human above the divine; such irreverent disregard for that word which God has assured us he has magnified above all his name.

Though the ablest advocates of this God defying system cannot agree among themselves, one contending that the Sunday school is no part of the church, another that it is the church at work, another rejecting the literature, another agreeing that the women teachers are wrong, tangled and twisted worse than a lot of earth worms in a bait can, each one's argument being a contradiction of arguments advanced by the others, yet in one thing are they unanimously agreed and only one, and that is that they will thrust this putrid mess down the throats of the children of God by main force or drive them out of their assemblies.

If they have truth on their side pray tell us why they lie whining in their trenches, yelling "hobby riders" instead of marshalling their mighty men of valor to the battle front and routing us utterly? They keep up a constant reiteration of the cry of "such a pitiful few" of us, but if we are so few, why is it that their innumerable hosts are so shy about facing us on the field of polemics?

Their mightiest debaters, Nichol, Ledlow, Arceneaux and others have kept themselves strangely aloof. It seems they are wise to the fact that the thing cannot be defended and they are content to stay on the side lines and sneer and growl; a few others have entered the arena with great blowing of horns as to how they were going to clean up on the little bunch of ignoramuses, but all of the smarter ones got all the debating they could stand after a few trials and are no longer shying their hats into the arena. They seem to be "going down the valley one by one," and we are going to pour a few loads of shrapnel on them to hasten them on the way. We want all readers of The Apostolic Way to bestir themselves in getting the paper into the hands of as many as possible. This is no time to count the expense, either in time or money. Things are going to be extremely interesting from now on and we want every true Christian to show his colors. Watch for the next issue and be sure you add to your own enjoyment by the assurance that you have made it possible for some others to be reading these articles with you.

G. A. TROTT.

FEELING THE PRESSURE IN ALABAMA

In this issue we publish a report of a debate on the Sunday school question in Alabama, and rejoice that at last the efforts being made to arouse interest on this question in Alabama are bearing fruit.

During the last several years, brethren who were satisfied with what is written, have become more and more active in their opposition to the unscriptural practices of the Sunday school brethren, and at last they have succeeded in making the Sunday school hobby riders feel the force of their opposition till silence will no longer suffice, hence the debate.

We here, and now, hereafter and in the future, urge the advocates and defenders of Sunday school to come forward and defend the thing, or quit it. If it is Scriptural, show that it is; truth has nothing to lose by an investigation and error has nothing to gain; and if you are practicing error, give it up, do not try to hold on to it like sectarian leaders do their unscriptural doctrine and practice.

If the brethren in Alabama who are opposed to the Sunday school are wrong, they should be crushed, denounced from every pulpit; but if their opposition is of God, you should cease fighting them and join hands with them. Have you the courage to fight for God and His truth? The readers of The Apostolic Way in Alabama are becoming more and more imbued with the righteousness of the fight they are making, and they are going to make it hotter and hotter, and The Apostolic Way is going to help them in every way it can. The Sunday school advocates who are not willing to fight, had just as well get ready to run, as the following shows:

"Teaching the Bible or preaching the Gospel is a very important work of the church. That it is in harmony with the teaching and practice of the apostles to teach and preach orally and by writing is acknowledged by nearly all who believe the Bible."—Gospel Messenger, March 25, 1926.

Yes, Brother Little, and it is the duty of the church to preach the gospel, and not of any other institution. The church is the "pillar and ground of the truth." (1 Tim. 3:15.)

He says, "We are now to investigate the Bible to see just what part the female members may have in teaching the Word and obey the teaching of Paul in 1 Cor. 14:34, 35." He quotes the above Scripture, also 1 Tim. 2: 11, 12, then says, "The instruction given in the quotation is that a woman shall not speak in the churches, but to be silent. All of us realize that it is important to be governed by the instruction given." Yes, and the instruction is, "Let your women keep silence in the churches." The church is the "pillar and ground of the truth."

He says, "We find the silence to be restricted to the church assembly." Yes, indeed, the instruction was not given to the Masons' assembly, nor to the Woodmen of the World assembly, but was given to the church: not even the Sunday school was included. I know of no one who objects to women teaching privately.

He says, "A new translation of the New Testament by James Moffatt of 1 Cor. 14:34, 35, reads as follows: 'As is the rule of all the churches of the saints, women must keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place as the law enjoins!'"

Yes, at gatherings of the church, Brother Little. Why do you add the word "worship?" The word "worship" is not in the text.

He says, "But we desire to know if the women of the church are denied all privileges of speaking or teaching in connection with church work." And quotes Titus 2:3, "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things." Why did you not quote verse four, Brother Little? Who to teach and what to teach? **"That they may teach the young women to be sober, to love their husbands, to love their children."**

He says, "The next question that confronts us is, when and where is she to do that teaching? The answer is not hard to determine. She is forbidden to speak or teach in only one place and at one time in that place—at the place of worship, when the church has gathered or assembled for worship."

According to Brother Little, 1 Cor. 14: 34 should read, "Let your women keep silence in the churches when assembled for worship." It is not in the text.

In a personal letter to me, August 23, 1925, Brother Little says, "Just the difference in you and me, is this: You say it is a 'SUNDAY SCHOOL' to take these children and teach them in classes; I say it is not in the sense of an auxiliary organization to the church. But it is the church doing exactly what the Bible says do—'Teach every creature.'"

Again, in the same letter he says, "And as Priscilla took Apollos aside and taught him the Word of the Lord more perfectly; so at the direction of the elders women may according to the Scriptures take children aside and teach them. When she so does she is not speaking in the church." Now we have Little against Little. Indeed, he is "some Little."

W. H. REYNOLDS.

1823-1849

In 1823 A. Campbell wrote thus of apostolic churches: "Their churches were not fractured into missionary societies, Bible societies, education societies, nor did they dream of organizing such in the world. The head of a believing family was not those days a president or manager of board of foreign missions; his wife, president of some female education society; his eldest son, the recording secretary of some domestic mission society; his eldest daughter, the corresponding secretary of a mite society; his servant-maid, the vice-president of a rag society, and his little brother, a tutoress of a Sunday school. They knew nothing of the hobbies of the times. **In their church capacity they moved.** They neither transformed themselves into any kind of association, nor did they fracture and dismember themselves into diverse societies. They knew the church of Jesus Christ as a scheme of heaven to ameliorate the world. As members of it they conceived themselves bound to do all things for the glory of God and the salvation of men. They dared not transfer to a missionary society, or Bible society, or education society, a cent or a mite, lest in so doing they should rob God of its glory, and exalt the wisdom of men above the wisdom of God. **In their church capacity alone they moved.**

"The church they considered 'the pillar and ground of the truth.' They viewed it as the temple of the Holy Spirit: as the house of the living God. They considered if they did all they could in this capacity they had nothing left for any other object of a religious nature.

"No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, shrove Tuesday, ash Wednesday, holy Thursday, Good Friday, nor preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days and months, times and years, so soon the apostles began to stand in doubt of them. But alas! how is the fine gold become dim! Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, Christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they were called sometimes Elders and Deacons, which remained when the age of spiritual gifts and spiritual men passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch-deacons, presiding elders, ruling elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc., etc.

"Our devotion exhibits itself in prayers, in the set phrases of pompous oratory; in singing choirs; in long sermons modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp meetings, praying societies, theological schools; education societies, missionary societies, Sunday schools and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel."

Twenty-six years after writing the above, or in 1849 when he had reached his sixty-first year, the first general convention of the Christian Church assembled in Cincinnati, Ohio, and organized the American Missionary Society. 2. The convention approved the work of the American Bible Society. 3. The convention urged the convening of State and district meetings to be held annually and quarterly. 4. The convention resolved that we strongly recommend to the churches the duty and importance of organizing and establishing Sunday every congregation.

Thus we have found the origin and authority for Sunday schools the Churches of Christ. In 1823 Campbell fought all kinds of human societies to do the work of the church, but when old age and popularity came he reversed himself and began organizing all such. Let us stand firm for our ancient plea of "a thus saith the Lord" for every item of doctrine and practice.

W. T. TAYLOR.

Congratulations

I write to congratulate you on the able effort you have made in the publication of one of the best religious papers in this grand State. The brethren everywhere should feel proud of its noble editors, and give them more financial help. I am compelled to believe that many of our papers have sold out to the devil for a few pieces of silver, as also many of our one time leading preachers in the gospel of Jesus Christ. It has become a burning shame to see them making merchandise out of the house of God.

J. H. MYNIER.

P. S.—Enclosed find check for $11.50 to cover payment on Foundation Fund and renew my subscription.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm, D. L. SHELTON.
Deny, GEORGE W. PHILLIPS.

Second Affirmative

In the first paragraph of his article Brother Phillips denies my proposition, but in the second paragraph, in admitting that the Jews were permitted to divorce and marry again, he admits it. For if the natural law, the law which makes of the twain "one flesh," binds husband and wife so long as they live so that they cannot divorce and marry another without committing adultery, the Jews who divorced and married again were either living in adultery, or else they were not subject to the natural law of marriage, the law which made of the twain "one flesh." To deny that they were subject to this law which made them "one flesh" is to deny marriage among the Jews. To say that they were living in adultery when they divorced and married again, is to bring an accusation against Moses. As both of these conditions are absurd and as Christ recognized the fact that they were made "one flesh, bound by the natural law, and also stated that they could divorce and marry again, it follows that the natural law of marriage does not bind husband and wife so long as they live so that they cannot divorce and remarry without committing adultery.

Because Moses does not specify a list of laws given by the Lord does not mean that He gave no law except the natural law to govern His people before the law of Moses. "By faith Abel offered unto God a more excellent sacrifice than Cain." "Faith cometh by hearing and hearing by the Word of God." As Cain did this according to the Word of God, the Lord gave laws other than the natural law to govern His people during that age of the world.

The Jews were permitted to divorce and remarry and as the Gentiles were not condemned for practicing the law of Moses (Rom. 2:14) they were allowed the same privilege, hence, the law which bound husband and wife so that they could not divorce and marry again was discontinued. Brother Phillips admits this and says: "Jesus returned it to its primitive, pristine grandeur and glory." He then tries to prove that this law was reinstated by Christ as a separate and distinct law from the Gospel, hence, binding upon all men. But we find Paul saying: "Moreover, brethren, I declare unto you the gospel," and part of that which he declared was the law of marriage, therefore, the law of marriage as given by Christ is a part of the gospel and not a separate and distinct law.

This is evidence that it is not binding upon all men, because the law of Christ is a spiritual law, but aliens are carnal, and Paul "The carnal mind is * * * not subject to the law of God, neither indeed can be." Therefore, aliens are not subject to the marriage law as given by Christ.

Again, Paul says that law does not have dominion over the dead. As aliens are spiritually dead, spiritual law has no dominion over them, therefore, they are not subject to the law of marriage as given by Christ.

To prove that aliens are subject to the law of Christ in their marriages, Brother Phillips cites the case of the Samaritan woman. The Samaritans were living within the borders of Israel, therefore, subject to their laws (Lev. 18:26), but aliens are not living within the borders of the Church, therefore, not subject to the laws of Christ. So the two cases are not at all similar.

The Jews in their marriages were bound to their companions by the natural law, made "one flesh;" they were also bound by the law of Moses, their civil law. If they divorced according to this law, they were loosed from their wives. If they married again, they were bound to their second companions, made "one flesh." They were permitted to become Christians without separating as they were not living in adultery.

The Gentiles in their marriages were bound by the natural law, made "one flesh." Like the Jews they were also bound by their respective civil law. If they divorced according to this law, they were loosed from their wives. If they married again, they were bound to their second companions, made "one flesh. They were permitted to become Christians without separating as they were not under a law which forbids such practice, hence, were not living in adultery.

If aliens are bound in marriage by the law which binds Christians, those of them who have divorced and married again are living in adultery, and in order to become Christians they must separate. But if they do not have to separate in order to become Christians, they are not living in adultery, hence, not bound by the law which binds Christians. As both Jews and Gentiles who had divorced and married again were bound unto their second companions they could become Christians without separating, for Paul says: "Let every man abide in the same calling wherein he was called. * * * Art thou bound unto a wife? seek not to be loosed. Paul's instructions that an elder must be the husband of one wife proves that this rule was followed. As the law of marriage to aliens has not been changed, this rule is to be observed now. Then we must conclude that the law which forbids divorce and remarriage is binding upon Christians only.

D. L. SHELTON.

Second Reply

Brother Shelton did not reply to my argument on "Only in the Lord." Paul herein admits that you can marry "out of the Lord," and shows the strength of Gen. 2: 24, "Be one flesh," "No more twain." This law is fundamental and for all men, for all time. No law to the Christian is more comprehensive and binding than Gen. 2:24. That is the beginning, and no stream rises above its source. It is absolutely incumbent on Brother Shelton to prove that when a Christian violates Paul's command, "Only in the Lord," that they are not married. I tell my children not to marry certain individuals. If they do, Brother Shelton knows they are married just the same. So likewise Paul says, "only in the Lord," but if violated, Paul admits they are married just the same and gives the proof in 1 Corinthians 6: 16, even though it be an "harlot." Brother Shelton also failed to reply to my argument on the "harlot." I can rest my negation on the foregoing, and Brother Shelton stands disproven. You also make no mention of my example of the rich "alien," wherein I have shown that your position excluded repentance. Neither have you replied to my argument on 1 Cor. 7: 12-17. Paul herein recognizes that the "Christian" and "alien" are married. Also, you have failed to reply to my argument on your position of Christians being under three laws. All this must be answered, or your affirmative surrendered. You have only repeated your position on the two laws for aliens, and three for Christians.

All of Brother Shelton's argument, in his first paragraph above, could have been obviated had he given the reason why the Jews were allowed to divorce, viz.: on account of their "hardness of heart." Had there been no "hardness of heart" God would not have given this command. But "hard-heartedness" antagonized Gen. 2:24, and is the opposite of Christianity, hence you are using as evidence something God never wanted. God gave Israel a king. But, why? They were "hard hearted, and, notwithstanding it was a rejection of God, he suffered it. The same applied to these same people on divorce. God suffered it, and did not want it. Had the Jews not been "hard-hearted," we would not have heard of divorce, and you would not be defending it in an "alien. So let's understand again; God's fulness of his marriage law was given, in Gen. 2:24, with all its inherency, when time began. Your argument in your second paragraph fully sustains my contention, that, notwithstanding Moses' brevity in Gen. 2:24, it comprehended everything taught to Christians pertaining to marriage. Marriage and its laws are co-existent with man and time, and had they never been violated, would be as pure today as when they began. Your confusion exists from failing to realize the cause of mention of divorce, viz.: "hard-heartedness," which will always condemn. You have also failed to answer my argument on God's two marriage laws, viz.: Gen. 2:24 (fleshly), the gospel (spiritual).

Yes, the law of marriage given by Christ was a part of the gospel, but became such because it is God's primitive law (Gen. 2:24). It existed as full, pure and clean at the beginning of man, as it is expressed in Christ. Christ merely returned it to its primitive grandeur and glory. Did not the law, "thou shalt not kill," exist before Christ and Moses? Certainly so; that is inherent with God's first law to man, so likewise is God's marriage law given at the beginning of man, pure, clean and holy, violated through "hard-heartedness," and restored to its purity in Christ. So likewise man was pure, clean and holy, violated God's law, and restored to his primitive purity in Christ. God's fleshly marriage law, Gen. 2:24, and God's spiritual marriage law are for all men, and not for "Christians only."

Yes, aliens are spiritually dead, but they can obey God's marriage law (the gospel), and live under that law. So likewise can an "alien" obey God's fleshly marriage laws (Gen. 2:24), and live under that law, viz.: "be one flesh," "no more twain," and that is exactly the strength to which Christ replaced it. Please show where Christ made the marriage law any stronger than given in Gen. 2:24, viz.: "be one flesh." You must do this or surrender your proposition. Remember, you admit Gen. 2:24 is for all men. Even Christians are married under this law; it is the only marriage law.

In your last paragraph, and principally through all of this affirmative you predicate your argument on false premise: false from the fact that you have overlooked the cause of these conditions, viz.: "hard-heartedness." Had "hard-heartedness" not have obtained, these conditions would not have existed, hence, you would have no argument. As Jesus told these Jews who were ignorant of primitive conditions, relative to divorce, I repeat to you, "from the beginning it was not so."

I insist on your studying the example, the illustration or picture of your position in my first negative, and see if that is your conception of Christianity, which denies the necessity of repenting and making right, as far as possible, all wrongs committed, as an alien. If you say "yes," deliver us from such Christianity. If "no," God's marriage law is for an[illegible] also, and not for "Christians only."

Your reply on the "Samaritan" is amusing. As long as they lived within Isreal's borders they were married when they moved out they were married. Marriage with God is not one of geography, or locality, but one of conformity to Gen 2:24, which is for ALL men, and not for "Christians only."

GEORGE W. PHILLI[illegible]

Dear Brother Duckworth:

We, the members of the Chr[illegible] Christ living in and around Ea[illegible] lassee, Ala., meet upon the first [illegible] the week at the New Testament [illegible]rects. We oppose every innov[illegible] man and stand firm upon the or[illegible]dation of Christ and the apost[illegible]ing the only body of disciple[illegible] where near but that have the [illegible] school.

Enclosed you will find mon[illegible] for $8.00 being especially conti[illegible] the war fund.

Wishing you and The Apost[illegible] much success I am your brot[illegible] one faith. Y. O. M[illegible]

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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MEET US AT TEMPLE

The brethren at Temple, Texas, have insisted that Brother Conner and I be with them on the night of July 3, for the purpose of speaking on the subject, "Why Christians Should Not Engage in Carnal War," and we have consented to be with them at this time.

We would like to meet as many of the brethren from as many nearby places as can arrange to be present. Come over on Saturday night and camp Sunday. The brethren expect all to spread dinner together, talking about the kingdom, its ruler and of our relations to same.

The fact that Brother Alva Johnson is to be at Temple in a meeting will add to the pleasure of our visit. We have never heard Brothre Alva speak but once; that was enough, however, to convince us that he knows how to talk to folks.

Brethren from other counties no doubt will be present.

Discipline

In almost every congregation of the Church of Christ where I have labored I have observed that there is little or no discipline. Brethren and sisters walk disorderly, but are neither restored nor excluded from the fellowship. Brethren, is it not a fact that this negligence obtains in the congregation where you worship? It is my honest conviction that this sad state of affairs is hindering the progress of the cause of Christ, and this conviction prompts me to call attention to the above subject, and if by my feeble efforts some one is awakened to the realization of their imperative duty, this brief article will have accomplished its purpose.

"Brethren, if a man be overtaken in fault ye which are spiritual restore ch an one in the spirit of meekness; nsidering thyself, lest thou also be mpted." (Gal. 6:1.) From the above ripture it is evident that it is our ispensable duty to exhaust our efts to restore the one who has been rtaken in a fault. Our motive in all we do and say to the erring one uld be to restore him. (See Heb. 12: Brethren, have we made efforts estore the one who is walking disrly? If not, let us first get right, then go to them in the spirit of and meekness, "warning them with night and day."

dealing with personal offenses we plain rules given. (See Matt. 18:) But if the offense is of a pubture, then the whole church be involved, and the offender make confession of the error to hole church. (See Jas. 5:16.) I Jno. 1:9.) Of course, we unnd that repentance should pree confession. (See Acts 8:22.) I think we could go far wrong we say that the confession should ublic and broad as the offense ed. The confession should be d by prayer. (See Acts 8:22-24.) the conditions of pardon for the hild of God are repentance, on and prayer.

hen having exhausted every efrestore the erring one, and he right the error of his way, what o do? Let Paul answer. "In of our Lord Jesus Christ, are gathered together, and my th the of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thes. 3:6.) Again, "And if any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thes. 3:14, 15.) You will notice in the above that we are not at liberty as to whether we do this, but are positively and unmistakably commanded to withdraw from every brother that walketh disorderly. How about it, brethren? Have we obeyed the command? If not, we ourselves are in disobedience. Is it not high time that we look into this neglect into which we have fallen.

What right have we to ignore this command, and contend for a strict observance of other commands? None, whatever. And I insist that the command to withdraw fellowship from disorderly brethren is just as binding as any other commandment in the Bible.

But may we escape the anathema of God if we persist in this neglect? Hear Paul. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. 2: 2, 3.) "Yes," we say, "I know that we should do this, but—" Hear James: "Therefore to Him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.)

HOMER L. KING.

Smith-Darnell Debate

This debate was held at Myrtle Springs, near Elkhart, Texas, beginning May 21, and continued for three days. I represented the Church of Christ, and W. R. Darnell represented the Missionary Baptist. Apostasy and church establishment were the subjects discussed. Ed Darnell is the champion Baptist debater of East Texas. He is a good dodger and a splendid hand to cover up the truth. I crowded him so close that he would get his moderator and other Baptist preachers to help him make arguments. I showed twenty-five scriptural reasons why the M. B. C. could not be the Church of Christ. On church identity his bogard, prepared thunder did not fit the occasion. I think all saw his defeat. Large crowds throughout the debate.

JOHN J. SMITH.

Several Things

The teachings, admonitions and corrections given us by our elders or bishops are not always appreciated or received as they should be, in a spirit of thankfulness. Especially is this true if the correction and admonition is of a personal nature. Indeed it is sometimes resented and regarded as an affront, an effort to dominate and unduly exercise the official power of the office of bishops. Of course, that is a mistaken view. I have thought, and still think that to call our attention to any errors we may have fallen into, whether of omission or commision and point out to us the results of the pursuit of any erroneous course of conduct and help us back to the safe path is one of the greatest demonstrations of earnest solicitude for our welfare that can be shown. We should constantly keep in mind the fact that our elders are divinely constituted and appointed, that they are set over us for the purpose of correcting us when necessary—men selected because of their superior knowledge, their demonstrated ability to successfully learn—demonstrated by the successful manner in which they have guided the minds of their children and guarded them against the adverse and evil influences of the devil, men whose love for the Church of Christ and the salvation of our souls is unquestioned, whose character and ability make them peculiarly fitted to guard us against the errors we are liable to fall into.

It is also true that the exhortations, advice and appeals of our elders are not always heeded, especially in regard to faithful attendance at worship on the Lord's day and the support of the gospel. If I had any complaint to make, it would be that in my judgment our elders do not draw the reins of duty over us tight enough or discipline us as often as we deserve. I believe we have as many who can be classed as disorderly walkers as we ever had, yet we seldom hear of the withdrawal of fellowship from members.

I suppose all who are striving and contending for a strict conformance to the things written and a rejection of all things of human origin in the work and worship of the church realize that the church is now passing through one of the most severe crises to which it has ever been subjected. The enticing appeal for popularity and worldly endorsement has found lodgment in the minds of many of our leading brethren. Its insidious and blighting influence has so permeated the church that peace, harmony and unity of the body of Christ is sacrificed upon its altar. Its paralyzing and soul-destroying cry has resulted in the establishment in many congregations of the salaried minister and song leader. It is causing many preachers to lose sight of the fact (or disregard it) that they are using the Word of God as an article of merchandise. So complete has the desire for popularity, worldly praise and endorsement been yielded to, that, like the denominations around them including the followers of the Pope of Rome, some have agreed to the demands of the secular powers to teach no part of God's Word except its historical and literary features in the institution known as the Bible Chair. And brethren and churches are being begged and bled for money to support this God dishonoring institution, having an enrollment of twenty-seven students.

And in order that vanity may be satisfied and the world fed the diet it desires there is being maintained in a vast number of churches an institution for which no one (with the possible exception of Ledlow and Warlick) claims any scriptural authority; an institution known and acknowledged to be the direct cause of the disruption of many churches. I refer to the Sunday school. So superior to the apostolic practice of teaching, so much more effective in meeting present day conditions is it regarded by some, of such paramount importance, that one brother writes me that if we were to give it up now we would become extinct in a few years. (He does not call it "Sunday school," but "Bible Study.") But while these facts are cold as icycles and true as steel I am loth to believe that the great majority of those who participate in, and uphold them are not religiously dishonest. I feel sure that it is blindness, lack of understanding, do not realize they have left their first love and departed from the faith to the extent that they are not willing to submit their wills and opinions to the will of Christ.

While we are keeping in mind the mistakes and errors into which some have fallen and are guarding against them, I am wondering if we, ourselves, are not in danger of "side-stepping" by not doing a little more introspective investigation.

J. T. MARTIN,
University Stat., Austin, Texas.

Elders—Their Qualifications

By Jas. Douglas Phillips

So little has been said from the pulpit and in the papers on this subject that many congregations overlook the importance of the eldership altogether; while others, who are over-zealous on this point, appoint a man or men to the eldership, who has but few of the qualifications. It is for the benefit of the latter class that I am writing this article. Paul, in writing to Timothy and Titus; and Peter in his epistles, have given us all the light that is necessary on this subject. "To the law; and to the testimony," then, should be our watchword on this as well as all other questions. Observe, then, the following qualifications:

1. **"A bishop must be blameless,"** a man against whom no one can bring a just charge. Please bear this in mind, when about to appoint an elder.

2. **"The husband of one wife,"** a married man, and one who is not living in adultery by being married to a second wife, while his first companion is living; or by being married to another man's wife while her former husband is living.

3. **"Vigilant,"** a man who is watchful with regard to himself and the congregation "over which the Holy Spirit has made him an overseer." Acts 20:28.

4. **"Sober,"** not a booze-fighter. He should be a man with a well balanced mind; one who is not too quick to jump to a conclusion, nor who is too quick to jump off of a conclusion without sufficient evidence to show that he was wrong.

5. **"Of good behavior."** A man of bad behavior should never be appointed as an overseer of the Church of God. Such is worse than no elder.

6. **"Given to hospitality."** On this phase of the lesson Brother Robert Milligan makes the following timely remarks: "He should be a lover of strangers; a man with the same spirit as the good Samaritan, always willing to pour into the wounds of bleeding and suffering humanity the oil and the wine of the gospel, and especially to receive into his house any and every stranger that is in want."

7. **"Apt to teach."** I believe an elder should study the whole scheme of redemption and be well posted, so as to be able to wield "the sword of the spirit," the Word of God, and thus defend himself and the church against the foe. "A man who is not well instructed in the divine oracles has no business in the office of a bishop or elder.

8. **"Not given to much wine,"** not given to drinking intoxicating wine or other intoxicating liquors. He should be very temperate.

9. **"No striker."** He should be a peaceable man, living, so far as possible in peace with all men.

10. **"Not guilty of filthy lucre."** Must not make money under false pretense; should not make a trade hoping to "cheat" or "skin 'im out of it," whatever it might be.

11. **"Patient."** Here is where a lot of us fall down. He should be a man who is "in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

12. **"Not a brawler."** He should "contend earnestly for the faith," which has been "once for all delivered to the saints," at the same time adjusting himself to the prejudiced disposition of all.

13. **"Not covetous."** He should not be covetous of money; for "the love of money is the root of all evil." When an elder (?) goes to church and stays on the outside of the house, talking about his hogs, cattle, horses, crop, trading, etc., during half the service; then spit his tobacco out and run in, in time for communion; he shows that he is more interested in domestic affairs than the work of the Lord. Such men should never be appointed to the eldership.

14. **"One that ruleth well his own house, having his children in subjection with all gravity."** A bishop, then should be chosen from among the older members; should be a man with a family, for "if a man know not how to rule his own house, how shall he rule the church (house) of God?"

15. **"Not a novice,"** not a new convert. A new convert should never be chosen for the office, "lest being lifted up with pride, he shall fall into the same kind of condemnation as that into which the devil fell." I sometimes fear lest some boys start preaching too young. Many, many young preachers are lifted up with pride, and as a result, become unsound or abusive.

16. **"Moreover, he must have a good report of them that are without"**—those without the body of Christ. Any leader in a church will do as much harm as he will do good if he does not have "a good report of them that are without."

The following Scriptures are clear and convincing on all the foregoing. Please study them closely: 1 Tim. 3: 1-7; Titus 1:5-9.

I hope to find time later to write an article setting forth the duties of an elder. I would like to see fifty good articles in The Way on this question. I believe the brethren's attention should be called to these things more than they are. Soon we are going to be confronted with another problem almost as serious as the one now before us; we will have **elderless** congregations.

AN APPEAL TO BROTHER LEE STORMS

Brother Storms, I have preached a few sermons near Benton, where you are preaching. I find good, honest hearted brethren there and most of them are willing to lay down all human tradition and come to the Bible in everything. They practice the "verse-about" way of reading, and men and women asking questions in their public teaching. They tell me that you contend this is a Scriptural way to teach. Please give the Scriptures that justify such procedure in public assembly of the church. If you say it is not the church, then Christ is not the head of that assembly. I am told that you do not believe in instrumental music, neither the Sunday school. Yet you condemn music even where the church has not got it, but preach for a congregation where they have the Sunday school and say nothing about it. Is this consistent? Brother Storms, is the Sunday school system a part of God's counsel? Now, Brother Storms, I love the cause of my blessed Lord, and certainly you do. So please give the readers of The Apostolic Way an article in defense of your faith and practice of these things that have destroyed the peace of the church of our blessed Lord.

In love, J. W. KELLY.

Self Justification

In Mark 16:15 Jesus, speaking to His apostles, "And he said unto them, go ye into all the world and preach the gospel to the whole creation." Matt. 18:20; Luke 24:47; Jno. 20: 21-23; set forth the same teaching as Mark 16:15. During the days of the apostles they fully obeyed this command, or carried it out. Col. 1:23; Rom. 16:26; Mark 16:20. "They went forth (not come) and preached everywhere." Mark 16: 15; 1 Thes. 1:8.

Some preachers at this time have four appointments a month; (if they can get them) make their "circuit" once a month, then they talk of going "into all the world." Thus try to justify themselves by relying on Mark 16: 15, only quoting part of the verse, "Go ye into all the world." They then remark, "Those places where we are preaching are part of the world, therefore, it is right to preach there." But Christ told His apostles in Mark 16:15, "And go ye into all the world and preach the gospel to the whole creation." Have those "circuit" preachers gone "into all the world," or are they going? Such preachers hire to "factions," and other disorderly congregations, preach for them, worship with and fellowship such churches, then when their practice is called in question they say, Jesus said, "go ye into all the world and preach the gospel." They twist this statement so as to justify their course. Our Redeemer commanded his apostles to "Go into all the world and preach the gospel to the whole creation;" but he nowhere told them to "go" hire to factions, disorderly churches, preach for them, worship with them, and have fellowship with them.

The instruction to the apostles was when they went to a place and preached the gospel, if the people would not receive it, they were to leave there, and shake the dust of their feet off against that place and people. In so doing they showed they did not tolerate the way those folks were doing. Matt. 10: 14; Luke 10:11; Acts 13:51; 18: 5-7. It is quite different with most preachers now, they go along with unscriptural practice and teaching, such as the classes, Sunday schools, fellowship, the sectarians and pastorating, etc., then when they have been spoken to in regard to their way, they respond, "We do not endorse or favor those things," but they want to justify themselves by Mark 16:15, "Go ye into all the world," etc.

God's faithful are to mark them which cause divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. Rom. 16:17; 2 Cor. 6:17; 2 Thes. 3:6-14.

Discipline is almost a thing of the past, and the man who preaches exercises it will not get very many calls. Furthermore, the congregation that "purges out the old leaven" may not get very large in numbers. Any brother may preach for, worship with and have fellowship with the Christian Church or any other man made church on the same principle some preachers do for faction and disorderly congregations. Should I preach for the above named churches, worship with and have fellowship in them and a good brother reprove me for such work or doings and I should say (as many preachers do) "I do not favor or endorse those practices," but continue right along in that way then it could be said, "By their fruits ye shall know them." (Matt. 7:16-20) I believe our Master told the truth, but the majority of the people want "smooth and fair speeches," etc. Rom. 16:18; Isa. 30:10. I prefer the way of the Lord first, last and all the time.

JOSEPH MILLER,
1004 N. Lambert St., Brazil, Ind.

One Thing and Another

Many people profess faith in God but do not regard his supreme authority. Likewise, they acknowledge Christ as the Saviour of the world but will not accept His salvation. They worship God in various ways and say he accepts them all. One says Christ never established a church; just patched the old one. Another says he established a complete church while he was here, and still another says he did neither; but is coming back sometime and establish a church. These are wrong; but some who have learned right, came in, went out, found past —(I reckon)—and never came back. Well, maybe, they were not comp... or maybe just wood, hay or stubble. What is worse? Those that are satisfied with God's appointments partaking of forbidden fruit.

We are not expected to do the impossible. It is impossible to please the Lord and the world at the same time. It pleases God to have nothing added to his Word and nothing taken away; but it pleases the world to have much of it taken away and humanisms added.

Choose today which you will. If the Lord, take off your besetting sin and let us run the race together, striving lawfully for the prize awarded at the end—ETERNAL LIFE.

GEO. M. McFADI[illegible]

CIRCULARS COMMENDED

The four circulars are great: what makes them so, they are Scriptural, and I believe every preacher would do well to secure many for his summer work. Number one is fine; a corrupt preacher or elder is not worthy of any congregation's confidence and the sooner such are from among us less cause the world and weak Christians have to hammer the true disciples.

T. F. STEWART.

We are getting commendations from brethren who have seen copies of the circulars, numbers 1, 2, 3 and 4, prepared for use in advertising meetings.

The circulars are very unpretentious, being five and one-half inches by five and one-half inches, on light weight bond paper.

Our purpose in preparing the circulars was to furnish the brethren with an opportunity to mention their meeting to their neighbors and friends, leaving with them one of the circulars that would create some desire on the part of the invited visitor to be present.

We are filling orders promptly, and if any one fails to receive their circulars in due time they should notify us. We feel there is not a congregation in the brotherhood but what could use a supply of these circulars profitably.

We can furnish eight hundred circulars, two hundred of each number, for $5.00: two thousand circulars, five hundred of each number, for $10.00. Address all orders to The Apostolic Way, 708 Second Avenue, Dallas, Texas.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any issue reach us, at least, ten days before date of publication to insure appear- . Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

T. Kuykendall, Henrietta, Texas.—The church at this place is meeting in the court house at 10:30 a. m. each Lord's day.

Homer L. King, 309 S. Platinum Deming, New Mexico.—A statement of my meetings until middle of August: At Arrey, New Mexico, the first two Lord's days in June; the last two in June at Hatch, New Mexico: the first two Lord's days in July at Garfield, New Mexico: the last two at Rucker, Texas, and the first two Lord's days in August at Lubbock, Texas. Will announce other work later.

Homer A. Gay, Eden, Texas—I have agreed to hold a mission meeting at Bronte, Texas, the first and second Lord's days in July. The Church of Christ there is only represented by a Sunday school congregation. The brethren at Maverick, Tennyson, Robert Lee and other nearby places, realizing the need of a sound congregation in Bronte, asked me to help them establish the true cause there. We will have the meeting out in the open air. We are expecting all true brethren in each to co-operate with us. We will have some of the best singers in this part of the State, and the very best preaching I can do.

Remember the date, July 4-11, and be re and be with us some during the eeting.

M. Sellers, Loco, Okla.—Brother b Musgrave will begin our meeting the community shed, of this place, first day of July, 1926, and will conue over two Lord's days. We give eneral invitation to all of the thren, in reach, to visit us and help make the meeting a success.

rother Homer H. Pippins, Vandert, Ark., in a private letter to the isher, states that he would like to ld the Gunter College, and would to hold some meetings. He writes a worthy young man, and some ren who are willing to help a preacher improve his literary tion, should invite him to visit and preach, then give him such ragement as they feel they can.

H. Cavin, Box 621, Floydada, —I have the last half of August of September yet, for meetings.

Estep, Lebanon, Okla.—The, at Powell, Okla., will begin y night before the first Lord's day in August. Brother R. L. Gardenhire, of Pottsboro, Texas, will do the preaching. Everybody invited.

C. L. Taylor, Route 5, Duncan, Okla. —Our meeting will begin August 6, at Valley View school house, nine miles east and one mile south of Duncan, Okla. Brother E. H. Cavin, of Floydada, Texas, will do the preaching.

C. R. Hawkins, 918 West Avenue G., Temple, Texas.—Brother Alva Johnson will start our meeting June 29, and continue until July 14.

I am to hold a mission meeting at Stroud, Okla., beginning the fourth Sunday in June. We have no loyal congregation at Stroud, but the digressives are strong. Stroud has a population of four thousand souls. To the faithful in Oklahoma I desire to say that we need your help and prayers in this meeting. For particulars write W. M. Matheson, Stroud, Okla. My time is booked for meetings except the month of August.

J. A. BRADBURY.

Sweetwater, Texas.

Reports

T. F. Stewart, Route No. 3, Box 348, Whittier, Calif.—W. C. Aytes, of Graham, Texas, preached for us at Montebello Lord's day night, May 23. This country needs workers. A great field for mission work here and at San Bernardino. While in San Bernardino get in touch with the church at 1045 Rialto Avenue.

W. C. Aytes, 14228 Sylvan Street, Van Nuys, Calif.—Have been preaching in Baylor, Jack and Young counties, Texas; mostly at school houses at Union Point in Jack County, where Brothers Fenter and John Henderson live: Agdon school house in Baylor County, where Brother Norton, Brother Sturder and sons, and Brother and Sister James live—a lovely bunch; also, at Ming Bend, Bunger and Copeland school houses, where many lovely brethren and sisters work together in peace. At California Creek and New Castle there are some lovely brethren and sisters, but others are envious and will not work together for the salvation of souls.

I am now at Van Nuys, Calif., that I may have a home with my son, and declare the counsel of God. I ask that all the faithful around here, who see this will drop me a card and let me learn where their place of worship is. I want to preach to everybody.

Walker H. Horn, Cleburne, Texas.—May 26, 1926, I baptized two women here Sunday night. The church is getting on about as usual. June 3 baptized another woman here last Sunday.

Oscar Brannon, Winters, Texas.—Work here is doing nicely. Tabernacle has been moved onto concrete and floored; also cleared of debt. Prospects are better. Brother Cowan's meeting resulted in five new members.

I go to Sabinal June 18, for two Lord's days. Hope to establish the cause there again. Let all brethren in reach come and help. Then to Chilton, Sturdivant, near Mineral Wells; Gilliland, Knox County; then to Celina, north of Dallas.

Henderson-Holt Debate

This debate was held at the Primitive Baptist Church near Dutton, Ala., May 15-16. Brother Floyd Henderson of Dutton, Ala., affirmed that the Sunday school, as practiced by a part of the Church of Christ, namely, the dividing of an assembly into classes with a plurality of teachers, some of which may be women, is in harmony with the Word of God; Brother Holt of Piedmont, Ala., denied.

Brother Henderson separated the church and Sunday school and tried to put the Sunday school in the same class with individual teaching, but Brother Holt ruined him on that by showing it was organized effort.

Brother Henderson said if we had no right to teach in Sunday school we had no right to teach in the home; but Brother Holt showed him that we have direct commands to teach in the home, and asked him to show one command to teach in Sunday school, but he made no effort to do so, but contended that there is no method given for teaching, said, we were commanded to teach but were to use our own discretion as to how. Brother Holt cited him to Christ's sermon on the mount, Matt. 6-7, also Acts 2, and at the house of Cornelius, etc.

Brother Henderson said women were not violating Paul's command to keep silent in the church when they taught in the Sunday school, for it was not the church. Brother Holt cited Titus 2:3-4 for women's sphere of teaching, and said, "if women would teach in the home (the only divine authorized institution outside the church) as they are commanded to do, there would be no need for a Sunday school to teach children the Word of God." Brother Holt used Eph. 3:10, to show the teaching was to be done through the church.

In fact, if Brother Henderson offered any thing that could be called an argument Brother Holt sure did meet it in a way to convince people that he had no scripture authorizing Sunday school. It was a grand victory for the truth, and I feel sure much good will result from it.

Splendid Christian spirit prevailed between the two brethren throughout the debate.

J. D. STRICKLAND.

Preach the word—the truth—the gospel: tell believers (those that obey the gospel, the truth, the word) what to do and how to do: how to walk the new life (Rom. 6:4). "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (2 Tim. 2:22). Now read the twenty-third verse. Those unlearned questions are things that are not written: let us avoid them. God directed the men who wrote the Book, what to write, and how to write it, that, as a rule of faith and practice for men it might be perfect. Any addition to or subtraction from would be to say, we do not believe the Book to be a perfect rule of faith and practice (2 Tim. 3:17).

The better Christians understand and obey the Bible, the more clearly they will see that they should receive and love one another as brethren, even as Christ receives and loves them.

In the future world every man will go to the place for which he is prepared. To be prepared for heaven, he must in this world be heavenly in temper and in conduct; if he is not, his place in the next world will be in hell. (Psa. 9:17; Matt. 5:30; 10:28; Luke 16:23; Rev. 20:14.)

Christ came to earth, fulfilled all that was said of Him to a dot, was crucified, buried, rose again; gave commandments to the apostles; was taken up to heaven; sent the Holy Spirit to guide them in the way of all truth. What is truth? "Thy word is truth." (Jno. 17:17.) So open the Book and let God talk to you in his own Word; believe it, obey it, and all will be well.

A. M. GOOL.

Brother Ribble Places the Blame

In the Firm Foundation of April 6 Brother S. A. Ribble places the blame of division over instrumental music in the worship on those who advocate it; and the blame of division over the Sunday school, so called, on those who oppose it. We would like for him to give us general rule whereby we can tell who is to blame.

In reproving Mr. Keevill, a digressive, Brother Ribble says:

"It is Dr. Keevill's practice with instruments and societies that is in question, that is causing the division, and that stands in the way of unity and fellowship."

Then in the same issue of the same paper, in reporting a debate in which Brother Alva Johnson opposed the "class system" Brother Ribble says:

"It is very sad to see such men as Brother Alva Johnson and Charlie Watkins going about the work of dividing congregations over such matters."

Yes, if brethren advocate something that Brother Ribble opposes—instruments of music in the worship—they are guilty of division, but if other brethren, Johnson and Watkins, for instance, oppose Ribble's Sunday school and the church divides, then the opposers cause the trouble. On the one hand, those whom Brother Ribble opposes are causing the trouble. There is but one escape for the brother. If he can give chapter and verse for the Sunday school he has safe grounds for his claims; otherwise his assumption is that all who oppose his ideas, whether going beyond him or stopping short of him, are guilty of dividing the church. Will he be kind enough to give us command or example, or necessary inference, for the so-called Sunday school.

But Brother Ribble may urge that it is Scriptural to teach. And Dr. Keevill may urge that it is Scriptural to sing. If Brother Ribble says that the classes help in teaching, Dr. Keevill is ready to say that the instruments help in the singing. The strange thing about it to me is the fact that if Dr. Keevill advocates his side light, he is responsible for dividing the church whereas Brother Ribble can advocate his and not divide the church—those who oppose him cause the trouble. He can play on either side of the line and place the blame on the other side.

Continuing his reproof, the Brother says: "Dr. Keevill and those with him occupy the disputed and divisive ground, contending for and using things that involve truths and principles not essential to the service and worship of the New Testament churches. Dr. Keevill clings to teaching and practice that cause division, and maintains a condition of affairs in hundreds of churches that force away many for reasons of conscience."

Yes, and so does Brother Ribble. Again he says:

"Paul says that when we thus sin (yes, sin) against brethren wounding their weak conscience, we sin against Christ. Are we big enough to make the sacrifice, Dr. Keevill? If not, why not?

And you, Brother Ribble, are you big enough to make the sacrifice? If not, why not?

L. W. HAYHURST.

Gunter, Texas.

BROTHER KIDWELL SAYS IT

A great concession by W. T. Kidwell. Some one asked the question, "Is it right to take the contribution money and buy literature?" Brother Kidwell said, "No, it is wrong to rob the Lord to buy literature. If they want literature let them pay for it with their own money."

Now we have it, the class teaching with literature is not the church at work. If it was, the money would belong to it to defray expenses and would not be robbing God to use it that way. Brother Kidwell says we can teach the Scriptures without the literature. *It is robbing God to take the money from the church to buy literature.* It follows that the class teaching with its literature and women teachers is something different to the church for it is not robbing God to take the money out of the contribution and buy Testaments, as they are absolutely necessary to carry one the work of the church, so the church is of God. Now what is the other practice? They say it is not a Sunday school. To say it mildly, it is of man. Better let it alone and take the Scriptures.

P. A. McCRACKEN.

The Lord's Plan of Teaching

The world's Redeemer who became the Great Head of the church, said to His apostle, "Go ye therefore, and teach all nations." (Matt. 28:19.) Just here he does not tell what to teach, so we look elsewhere. "Go ye into all the world, and preach the gospel" (Mark 16:15). Preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. Luke 24:47. For the how or manner of said teaching we also look elsewhere. "But Peter, standing up with the eleven, lifted up his voice, and said unto them," etc. (Acts 2:14.) One teacher, speaking one at a time, to one audience—the multitude, without dividing into groups and classes. "Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). One teacher, no classes, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures" (Acts 17: 2). Here Paul, the greatest teacher, to the Gentiles, tells exactly his method of teaching. Paul, what about your authority to us? Hear his anwer, "Whereunto I am ordained preacher to an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (1 Tim. 2:7). Again, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). But what did he command? For ye may all prophesy one by one (speak, teach), that all may learn, and all may be comforted, 1 Cor. 14:31. Is this all? No, "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34). Again, "But I suffer not a woman to teach, nor to usurp authority over the men, but to be in silence" (1 Tim. 2: 12).

During Christ's personal ministry he said to his apostles, "Go not the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10:5). Now if the disciples had so disregarded the restrictions Christ placed upon them, and had gone right to the Gentiles and Samaritans, would they not have sinned in so doing? Yes, you would say, and a wilful sin, too. Now the word not in 1 Cor. 14:34 and 1 Tim. 2:12 is just as plainly prohibitive as in Matt. 10:5. If not, why not? In the face of all this, sisters go right on teaching in the public, in the Sunday school, an institution the Lord never said one word about in his perfect law, and some preachers will encourage these women to go right on in this rebellion against their God and command them as evangelists to ignore this plain teaching, and to keep up this disobedience.

Again, Paul said to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Faithful men, and (not women) have the authority to teach in the public assembly. Again, the apostle writing to the church at Colosse commanded Tychicus and Onesimus, two faithful brethren, to teach and comfort and read the epistle to be read among you, that is, the church at Colosse, also cause it to be read to the church at Laodicea, Col. 4:15, see also Thess. 5:27. Here these epistles were commanded to be read by the elders and faithful brethren to the congregations. But bear in mind they were inspired epistles (literature) and not human, uninspired literature.

Some of the Sunday school scribes in their desperation to defend their theological baby, the Sunday school, say The Apostolic Way is on a par with their quarterlies. Yes, but when do we, or where have we ever tried to force The Apostolic Way into the assembly as a text book like they have done with the quarterly? Just nowhere at all. When we do, they will have a point on that, but not until then, see?

W. P. JONES.

Holdenville, Okla.

Be Temperate

"Please explain in The Way Matt. 7:3-5, the words mote and eye."

It seems to me that a careful reading of the first five verses of this chapter is clear. Christ teaches in the first two verses that a man should not condemn another while he himself is guilty of the same sin. Then dealing with another class of hypocrites whose sins are many, or great, who look upon the affairs of this world with satisfying pleasure should not attempt to remove a less aggravating sin from the vision or conduct of another person.

I have known brethren who were intemperate in speech, public and private, or intemperate in their eating, almost invariably eating more than was good for them, and then heard them severely condemn persons for drinking coffee, coca cola or using tobacco, and possibly the persons they criticised should not have used either of these, but back of it all is the very principle of temperance, and I understand temperance in this connection to be the proper use of, or abstaining from. A man who can not eat meat without being injured thereby should leave it alone. If he can not drink buttermilk without being injured by it he should abstain from its use, and the same is true of the use of any other substance or material for food or drink. Some believe it all right to eat meat, others believe it is wrong to eat meat at all. The vegetarian has no right to condemn men who eat meat as being ungodly, provided that the brother who eats it does so with thanksgiving and with temperance.

A Scriptural Remedy for Draggy Services

In response to the call for articles on the above I will submit a short one I might offer some good suggestions etc., but since the request is a Scriptural remedy for draggy services Lord's day I shall mention a few Scriptures with brief comments.

Christ said (Matt. 6:33), "Seek first the kingdom of God and H righteousness." David said (Psa. 11 138) "Thy testimonies that thou ha commanded are righteous and ve faithful." Christ said again (Luke 29-30) "And I appoint unto you kingdom, as my Father hath pointed unto me: that ye may eat drink at my table in my kingdo Lord's day service is attended on first day of the week, and it is in kingdom. Therefore, all Christi should begin each week by attendin the Lord's business. Paul said (R 12:11) to not be slothful in busir Now we understand from the us the word draggy in the above th refers to slow gathering on Lord's slower beginning the service, and est getting through. I believe if gregations thus afflicted would and adhere to the Scriptures I mentioned it will effect a cure.

Brethren, my heart goes out to for, all loyal Christians and Lu requires promptness and "stick ive-ness" in the way the Lord h dained we should walk. For created us unto good works in and ordained that we should them. Eph. 2:10.

GEO. M. McFADI

The Fruit of the Vine

In The Apostolic Way Brother Tucker said that those who use grape juice are with Nadab and Abihu. But the fruit of the Spirit is love, joy, peace. Brother Tucker said it was wine in the cup in the passover. Brother, who said so? Matthew, Mark nor Luke do not say so. Matt. 26: 28-29, "For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (No wine here.)

"There is no use quibbling over what is referred to as fruit of the vine; all writers on the subject, Jews and Christians, say it was wine." Brother Christians say, fruit of the vine. Rev. 22:18, "For if any man shall add unto these things God shall add unto him the plagues that are written in this book." Tucker said, "I suppose that is why all learned writers say it was wine the Lord commanded us to use in communion." "Which all are to perish with the using; after the commandments and doctrines of men?" (Col. 2: 22.) Tucker said, "The fact that the Corinthians got drunk on the wine Paul delivered them." It is a shame to accuse Paul of as dirty a sin as that. Paul never said he delivered them the wine. He delivered them the gospel.

Is not the grape juice just as much the fruit of the vine as the wine? If not, why not? Christ said He would drink the fruit of the vine new in the kingdom, or church. What is wine good for? "Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise." (Prov. 20:1). "And be not drunk with wine wherein is excess but be filled with the spirit." (Eph. 5:18.) "When we walked in lasciviousness, lusts, excess of wine." (1 Pet. 4:3.)

"A bishop not given to wine." Brother, a bishop could not commune with you. This is why there is division in the Church of Christ today, because we will not speak where the Bible talks and be silent where it is silent. The Bible only makes Christians only. If the Bible says blood or fruit of the vine, say it that way, for the foolishness of God is wiser than man.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil 3: 16.) Every Christian congregation should go to work by the same rule, then we would be a peculiar people; then we would tell the Church of Christ from the sects. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace and love shall be with you."

W. M. HUNTER.

Stockton, Texas.

Not An Ordinance of God

I used to say that war was an ordinance of God and unavoidable. But, no, it is like all the other selfish things that used to be in the wilderness of my heart.

Pleasures of children are curses of life. Pleasures of children are death to their bodies. Teach a child in the way it should go and it will follow it in life. If a saw had made itself it would not have been of use. If a child raises itself it will not be known to the world. What is life; it is merely the breath we breathe? If so we are only animals. But life consists of more than breath, "so the forcing of wrath bringeth forth strife." (Prov. 30:33.) Warriors are banded together as robbers, Job 12:6.

I am ashamed to the point of discouragement, as I am a cripple for life; I cannot work, and neither can I enjoy a Bible conversation with men concerning the teachings of God when they disagree with God as to a Christian's duties. I am ignorant and I guess I am as poor a man as there is in the brotherhood, but thanks to our God, I have seen the light and no man has more faith than I. Here I send a plea to God in the name of Christ, let all the church cater for the things assigned to the church. Let the church reunite in peace, pray God's forgiveness of all the sins, innovations, for they are sins entered in at the glaring castle of human schemes that take time in debating that should be used in teaching God's truths, that faith be established in more hearts and more souls added to God's kingdom.

J. H. WILSON.

China Springs, Texas.

Needs of the Hour

We hear and see a great deal about "draggy" churches. Often meet some one and ask, "How is the church getting along at your place?" "Oh, we are just dragging along." I wish that I could say something in these lines that would awake some of them, at least, to a fuller realization of their duty. Some one who believes in the class system of teaching is ready to say, "You ought to have a Sunday school, that would give new life to the church." I beg your pardon, dear brother, for among those who have some of the different systems of dividing into classes, are to be found congregations on the drag.

1. We need to rid our minds to some extent of the things of a worldly nature, and put them more on the things the Lord wants us to do. And instead of getting to the place of worship fifteen to thirty minutes late, start in time to fix a puncture, if you happen to have one. Then on arrival do not stop in the yard and gather a bunch, or join in with some who happen to beat you, and talk about crop conditions, or stock raising; the care of the farm in general, and be sure not to speak of how "Maggie and Jiggs" came out in the last paper. "Out of the abundance of the heart the mouth speaketh." Jesus.

2. Many churches become "draggy" for lack of having some meetings other than the regular Lord's day meeting. When speaking along this line one time an old brother says, "Show me, show me, authority for any meeting save the one we have at 11 o'clock." Some think that is all there is to do, and do not think that even that much is required, judging from the way they act. Each local body should have a business meeting every once and awhile, and talk over the affairs of the body; make a report of what has been done since the last meeting—some would have a long time to account for but little accomplished—then plan some work for the future. The man who never looks ahead, never plans anything in his business vocation, let him be a farmer, merchant, lawyer or doctor, seldom amounts to very much. The same is true with the church. When we meet on Lord's day we should try to be prompt, all get there on time; having had the lesson previously announced let every one bring a weapon, the sword of the Spirit, and be ready to use it when called on by the one who is leading. The government always furnishes its soldiers with weapons and expects the soldiers to use them. Jesus furnishes his soldiers with the only weapon they need, and expects them to use it by His authority and for His glory.

B. J. PARKER.

Route No. 3, Sherman, Texas.

Preachers Not Properly Supported

Dear Brother Duckworth:

Please find inclosed $5.00; mark my subscription up one year and use the balance for your personal good. I am poor in this world's goods. It grieves me to see the financial needs of the one body so great, and I am too poor to assist in the great work. I believe this is one cause of so much digression in the church. Denominational preachers and digressive preachers get large salaries, while loyal preachers draw no salary, but depend on the brethren for support and fail to get it. A great many brethren spend more for tobacco, gasoline and oil than in support of the gospel of Christ.

Pray for me.

Your brother in Christ,

W. A. BERRY.

I surely feel humbly thankful to our God for the great work you are doing. The Apostolic Way is the best paper in the brotherhood, and oh, how I thank God that we have men yet on earth who are willing to take God at His word. I take courage and fight on with the written word, and oh, righteous Father, just the Word is all I want and have it taught by the ones God said to do the teaching. If all could see the importance of his duty to his Saviour and leave off idols we could all be one again in Christ Jesus. "But the woman has divided them from us. How sad to think the angels of God weeping for Christ's body being bruised and think how the Holy Spirit is grieved, but Eve sure fixed things and sad to say women have fixed things today.

A. M. SCRIMSHIRE.

Teach Each Other

The apostle encouraged the church in their way of teaching, when he said, "Wherefore, comfort yourselves together, and edify one another, even as also ye do;" and "despise not prophesyings." 1 Thes. 5:11, 20.

HOW DID THEY DO? First of all, looking to the building up of the assembly in all things, 1 Cor. 14:26, and that God be glorified; they spake to themselves as God's oracles, or as one having God's message. 1 Pet. 4:11. Being filled with the Spirit, Eph. 5:19; and the Word of Christ dwelling in their hearts richly in all wisdom. Col. 3:16. They proceeded to teach the entire assembly, by two or three men taking part, one speaking at a time. 1 Cor. 14:29, 31. Thus we have the purpose, the manner, the qualifications, and the ORDER of speaking.

He is not of God, who is not governed by the apostles in all things. Jno. 4:6. They were, evidently governed by them, so it is necessary to note what they said in teaching. Paul said, "ye have us for an example." Phil. 3:17. "Those things, which ye have both learned and received, and heard, and see in me, do; and the God of peace shall be with you." Phil. 4:9. Then to make it doubly strong, Paul said, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Cor. 4:17. So Paul's way of teaching was the same everywhere. So sure was he, the church did and would do the things he taught them. 2 Thes. 3:4. Though absent in body, yet with them in spirit, he could rejoice, seeing their ORDER. Col. 2:5. He could behold their careful observance of the regular arrangement in the assembly as well as other of his teachings. Thus we have the apostolic arrangement, discipline, order, set forth.

He said, "Despise not prophesyings," that is to say, "Despise not God's way of teaching men and the church." 1 Cor. 14:3, 4. He has but one way. Eph. 4:5. Any of this way. Act. 9:2. About that way. Acts 19:23. After the way. Acts 24:14. To teach another way brings down a curse. Gal. 1:8, 9; 1 Cor. 16:22. Add thou not unto His words, lest he reprove thee, and thou be found a liar. Prov. 30:6; Deut. 12: 32. So the importance of God's order is evident.

Now after due consideration of the foregoing truths, we must say, as did the apostle, "Wherefore, encourage one another and build up one the other even as ye are doing; do not set prophesyings at naught." Why not do this and enjoy the peace God gives?

J. B. M. MASSENGALE.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, JULY 1, 1926 Vol. XII No. 23

"OUR TEACHING SERVICE"

Having tried in vain, for many years, to get some of the papers that uphold the missionary society for getting the gospel to the children, commonly called the Sunday school, to open their columns for a full discussion, I have at last decided that they are sufficiently aware of their inability to defend the thing to preclude any hope of ever getting them to essay the task of defending what they practice; therefore the only way to expose their ungodly course is to storm their citadels from without and drive home to every thoughtful mind their pusillanimous and traitorous disregard of God's command to "earnestly contend for the faith" if they really think, as they claim, that they have the truth on their side. As a matter of fact, their very reluctance to enter into a discussion of the issue assures me that, in so far as the editors of said papers are concerned, they very well know that the Sunday school is wholly of men and has no authority whatever for its existence from a Bible standpoint.

Pursuant to my determination to carry the fight to them, I shall begin by reviewing the little tract written by Brother C. W. Sewell under the above title. I do not believe they have any abler man among them, and I furthermore believe that Brother Sewell would willingly discuss the issue either in the Firm Foundation or Gospel Advocate if they would consent to take off the padlock. I have known and loved Brother Sewell for many years and would not knowingly do him any injustice or treat him in any other than a kindly spirit, but shall not hesitate to expose his sophistry unsparingly and without mercy.

In the opening chapter of his tract, on "strife and division," Brother Sewell says "He who denies a brother the exercise of any privilege or duty granted, or enjoined by the word of God is responsible for all the division and strife that follow." Many careless readers would fail to note how deftly the issue is dodged in that sentence. Let it be remembered that it is a practice of the church that we are considering and not that of an individual, but it is easier to obscure the issue by substituting "brother" for church. Brother Sewell has never shown nor attempted to show, nor will he ever attempt to show that the word of God ever granted to the church as a privilege or enjoined upon it by command the teaching of children. When a church institutes a Sunday school it does one of two things. If we take the position which a majority of them do that the Sunday school is the church at work, then the church is undertaking a work for which it cannot show a single word of authority, either by precept or example. If, on the other hand, we agree with Brother McGary and others that the Sunday school is no more a part of the church than an Odd Fellow's lodge, then the church has simply instituted a missionary society for getting the gospel to the children and makes itself ridiculous when it opposes a missionary society to get the gospel to the heathen. Brother Sewell here makes a quotation (Jas. 4:17) which comes so aptly to his overthrow that it makes me smile. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." But the question arises how may we know to do good? Paul tells us; hear him (2 Tim. 3:16, 17): "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." There is no escaping the logical conclusion of these two passages. The scriptures thoroughly furnish us unto all good works; teaching is a good work; in the scriptures, we have both precept and example to show us how it should be done; to teach in that way is good and he that knoweth to do good and doeth it not to him it is sin. If Brother Sewell does not do his teaching in the way he knows to be good he commits sin. That our opponents do know that it is good (scriptural) to edify the church when it has come together by male teachers speaking one at a time to the undivided assembly, is evidenced by the fact that every one of them freely admits it; hence they stand self-condemned.

Next we come to Brother Sewell's statement (misstatement rather) of the issue: and no statement could be more sophistical or untrue. I do not mean to brand Brother Sewell as a wilful falsifier, but it is clearly evident that his prejudice and obsession for the Sunday school has so befogged his mind that he is incapable of discerning between truth and falsehood—between a fair statement of an issue and a sophistical evasion. He says: "I suppose it would be impossible to frame a question that expresses the real issue that any one would deny in debate. Brother Schultz proposed a question similar to this: The scriptures teach that Christians may meet with and teach the Bible to children. I do not remember his exact words. But did he find an opponent? Yet this expresses the real issue. Now, do not be too quick to accuse me of misrepresenting my brethren. To misrepresent one is very mean—and I do not intend to be guilty if I know it." Courtesy and Christian charity prompts us to accept it as a fact that the latter part of this question is true and the only conclusion we can come to is that Brother Sewell is either so weak mentally or so prejudiced for his hobby that he is incapable of distinguishing between a crafty and dishonest dodge and a fair presentation of an issue. Any ten-year-old child of normal capacity ought to be able to discern the palpable dishonesty of Brother Schultz's proposition. Every one with a mind one degree above a moron knows that the question we are investigating is not what a "brother" may do, as Brother Sewell expresses it, nor what "Christians" may do as Brother Schultz phrases it, but what the church should do when it meets as an assembly. The church has duties to perform and functions to exercise; so have individuals, and so, also, have parents and the church has no more right to assume responsibilities imposed upon parents than parents have to usurp the functions of the church. Either one is guilty of presumption if they attempt anything of the sort. Upon the church is laid the obligation to have the gospel preached to the world and to edify itself; upon parents rests the responsibility of bringing up their children "in the nurture and admonition of the Lord." All the twaddle that has been spoken or written about children going fishing or rabbit hunting while their parents are at church is just so much dust kicked up by the devil and his agents to blind the eyes of the people. Parents who do not take their children with them to church are not bringing them up in the nurture and admonition of the Lord and will be condemned for their disobedience; if they shift the responsibility to the church they are still disobedient and are shirkers and slackers. It is equally true that the church which is so presumptuous as to assume the duty that is expressly enjoined upon the parents lays itself open to the same charge of presumption. Any logician will agree that the only fair and logical way to investigate a question involving the scripturalness of a practice of the church is for each disputant to clearly state just what each debater, or those whom he represents, practices and affirm that the scriptures teach it. Our readers will recall that time after time I called upon our editors and debaters to let us state our practices to the faculty of any state university and let them formulate fair propositions for a discussion. Did I ever get a response? Not one. The fact that they refused utterly to consider as fair a proposition as this is positive proof of dishonesty. I wish I could use a more pleasant term, but truth demands that when I speak of a spade, I should not call it a hoe.

G. A. TROTT.

"Forbearing One Another in Love

A. C. BROWN

If there is now at this time an exhortation that is wantonly disrespected, judging some writers in the brotherhood, according to my sense of propriety, it is the one at the head of this article. Let us first consider that the letter in which this heading is found was written while Paul was a prisoner at Rome. This fact should be impressed upon all, so that its solemnity would be felt by all who would dip their pen in writing for our papers. Consider the isolation of an apostle of Jesus Christ, shut up from enjoying the fellowship of brethren and friends and the satisfaction of freedom, and in the damp prison house from which he never more would be a free man.

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

Walking in the vocation wherewith ye are called is to walk in harmony with each other, contending for the unity of the Spirit, which, if all disciples of the Lord did, there would not exist any perceptible difference in the teaching; but all would speak the same things, and this would be the bond of the Spirit wherein is peace.

The condition of the churches at this writing, in their "teaching things they ought not," is deplorable, especially when pens are dipped in the ink of divisive things the Book says nothing about. One hastens to his writing table, and springs his opinion upon something the scriptures know nothing about, and draws around him a faction and then division follows, wholly contrary to the teaching of Christ and His inspired apostles, and because all those who will not "fall down and worship the image" that they have set up they are spotted and are the objects of their spleen.

Good and true disciples are arraigned before their judgment throne, and dealt with according to their own pleasure, wholly ignoring apostolic admonitions that should have dutiful respect, and trampling these admonitions under their feet. Let us not be tangled again with this yoke of bondage.

I have witnessed gross proceedings in my time, enough to make angels weep, if indeed angels do weep. Faction arrayed against faction, with threatening violence against the object of wrathful indignity. The most sacred things are treated with undignified expressions. The holy communion escapes not, being subject of acrimonious debate and contention. Do these contentions have a tendency toward brotherly love and forbearance? Do they not first, last and all the time, gender strife and evil contentions, rivalry and a spirit of intolerance? Brethren, the Lord's Supper is a too solemn affair to quarrel over.

Would any one quarrel over the lifeless form of a friend or brother, a wife or husband, or perhaps a dear little baby? No, a hundred times, no. It is too solemn an event for such rivalry. Well then, why do this over the emblems of our Lord's broken body and shed blood? Do you think the Lord is not present and does not know of the strife and contention over the emblems sacred as they are? Let every one keep his own opinion to himself undisturbed, but let him not disturb the brethren with his hobby and divide with their ceaseless contentions. "Hast thou faith (opinion), have it to thyself before God," is the only right way. Then no rivalry will be established, and the peace and harmony will prevail as once these essentials did prevail amongst our people during the first half of the nineteenth century.

The apostolic churches were examples for us to follow, wherein they followed apostolic example, and where they departed from the precepts of the apostles, they were rebuked for their divisive additions. Were it to incorporate the law of Moses along with the rite of circumcision, then it was met with apostolic authority, and their advocates sharply reproved for their adulteration. (Acts 15.) Or was it a case of following after men as was the case with the church at Corinth; then they were charged with carnality. "For ye are yet carnal." Notice that little word "yet." "You are 'yet' carnal," and here follows the proof. "For whereas there is among you envying and strife, and divisions, are you not carnal and walk as men?"

Envying, strife with divisions! What a commentary on the Savior's prayer for the sacred unity that should be observed in all the churches of Christ everywhere! And what a spectacle to behold the same conditions now as existed in some of the churches in the days of the apostles of our Lord! I make my appeal to the churches of Christ. Did Christ and His apostles demand the impossibility in their demands "to keep the unity of the Spirit in the bonds of peace?" Did the Apostle Paul demand the impossible when he commanded us to follow him as he followed Christ? How then can it be done? Only "by knowing nothing but Christ and Him crucified." Knowing Christ is to know Him in His teaching, in the commission He delivered to His apostles, and in His lessons to His disciples. This is the pattern for all disciples to follow while sojourners in this vale of tears and sore trials.

It is plain that some ones are not cutting their garments by this pattern, but patterns of their own cutting. Who will say that the motto of Thomas Campbell, "to speak where the Bible speaks and be silent where the Bible is silent," is not in full accord with the unity for which our Savior prayed and with the apostolic admonition, "To be of one mind, and to speak the same things that there be no divisions in the body of Christ?" Who will deny that the restorers of apostolic example during the first half of the nineteenth century was a success? Did not the disciples, during this period, exhibit to the world a restored church after apostolic example? Was there not a wonderful bond of cohesion among the preachers and the common people during this period of which I speak? Was not this remark heard frequently by the people, that, "When you hear one preacher preach, you hear all, for they all speak alike?" Did this happy condition prevail over our brotherhood, undisturbed, until 1849, when the first disturbing element was unhappily sprung upon us in the shape of the American Mission Society?

This first divisive factor did not go unchallenged, but was opposed by men of far-seeing discernment, while to the advocates it was fostered by hearts alive to its agencies. This then was the entering wedge of division that divided our once happy people in twain, and became the precedent for all deviations that have since followed in the long train of "expediency" that I will not at this time take space to enumerate. Division and subdivision that followed in the wake of these humanisms as a result of the first departure from our constitution—our guide book. The creators of these things unblushingly laid the cause of division to our brethren who stood unflinchingly upon the very same solid foundation as before these divisive elements were introduced, and here we still stand.

HELP THE PREACHER

We have written every preacher, whose name we have on our Preachers' List, offering to give him one of the best bound and printed New Testaments published, if he will send us ten new yearly subscriptions before September 1, 1926.

The brethren in each congregation know some preacher who would appreciate this excellent Book, and they can easily send us ten new yearly subscriptions, telling us to what preacher we should send the New Testament. We have arranged to have the preacher's name printed on cover of the book. The time to act is now. The preacher who assists you in your meeting is interested, help him get one of the next hundred New Testaments ordered, and remember that, in order to have subscriptions credited, for one of these books, they must be mailed to us, on or before, *on or before,* September 1, 1926. Address The Apostolic Way, 708 Second Avenue, Dallas, Texas.

WEST COMANCHE COUNTY SUNDAY SCHOOL CONVENTION

The West Comanche District Sunday school convention will be held in the Christian church at Cache, Sunday afternoon, October 12th, commencing at 2 o'clock. All Sunday school goers residing west of Lawton in Comanche county are urged to attend. It is expected that many from this city will attend and that the meeting will be largely attended.

An interesting and instructive program has been arranged to consist of a song service, led by Paul Jones of Cache; followed by discussions on "The Ideal Sunday school"; "Developing Young Workers"; "Creating interest in the Bible"; "Convention benefits"; "The Sunday school and the Community"; and "Needs of the Rural Sunday school." The program will be interspersed with several readings and music. The program follows:

Song service led by Paul Jones, Cache.
Scripture Lesson—A. B. Moore, Indiahoma.
Prayer—M. J. Dean, Cache.
Song—Young People Christian Bible School Class, Cache.
Address of Welcome—J. D. Seal, Cache.
Response—B. F. Dillon, Indiahoma.
Song—Young People Methodist Sunday school, Cache.
"The Ideal Sunday School"—Frank Sneed.
Song—Church of Christ Bible school, Indiahoma.
"Developing Young Workers"—Rev. A. J. Becker, Indian Missionary.
Song—Comanche Children, Indian School.
"Creating interest in Bible school work"—Rev. E. L. Kirtley, Marlow.
Song—Male Quartet, Cache.
"Convention Benefits"—Prof. W. W. Hutto.
Reading—Gladys Jarvis, Cache.
Song—Spring Valley Sunday school.
"The Sunday School and the Community"—Rev. E. D. Shelton, Indiahoma.
Reading—Mrs. W. E. Rose, Cache.
Song—Spring Valley Sunday school.
"Needs of the Rural Sunday School"—E. W. Wade, Union Valley.
Discussion—Mrs. John McLinn.
Musical—Miss Norvell, Cache.
Benediction.

Above program may be changed some by absence of speakers.

All Sunday school goers residing west of Lawton in Comanche county are urged to attend. Everybody invited.

The above clipping sent us from Lawton, Okla., we publish for the benefit of our brethren who do not believe that the Church of Christ has any connection with the "modern Sunday school."

Please note: "Song—Church of Christ Bible School," and remember that this was a Sunday school convention. Then take notice: "'The S. S. and the Community' — Rev. E. D. Shelton," the "pastor." No, "located minister," no "located evangelist." Oh! pshaw, who can tell what these fellows are way. Just anything perhaps that will impress the persons to whom they are talking, but the work they do was never ordained for them.

Somebody will please call the attention of Ira C. Moore, editor of the Christian Leader, Cincinnati, Ohio, to the above clipping and ask him where we are going. —R. F. D.

The Lord said to the angel of the church of the Laodiceans: "I know thy works, that thou art neither cold nor hot. So then because thou wert lukewarm, and neither cold nor hot, I will spue thee out of my mouth." There is no proof that they changed from their lukewarmness, notwithstanding they were counseled to do so. Let us fear, lest we so live that we too will be cast away as they were.

A. J. JERNIGAN.

Box 531,
Wichita Falls, Texas.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm:

D. L. SHELTON.

Deny:

GEORGE W. PHILLIPS.

Third Affirmative.

Brother Phillips seems to be very much concerned over my not noticing some of his arguments in my second article. I shall take care of these as I get to them. His concern should not be so much over his arguments to which I did not reply as to my argument to which he cannot reply. The only thing he has done is to offer a counter argument that divorce and remarriage among aliens stands on a par with murder. This he bases on the supposition that divorce and remarriage among aliens is adultery. I have proven this to be untrue, so his argument that if God does not hold an alien responsible for divorce and remarriage, he does not hold him responsible for murder, contains no particle of truth.

His second reply is only a repetition of hsi first except for his admission that the law of marriage as given by Christ is a part of the Gospel. In admitting this he overthrows his own argument that the law of marriage as given by Christ is a separate and distinct law from the Gospel. Perhaps he can explain how a "part" of the Gospel can be "separate and distinct" from the Gospel. He also tries to argue that just as an alien becomes subject to the law of Christ in obeying the Gospel, he becomes subject to the law of marriage as given to Christians when he marries. But when an alien obeys the Gospel he made alive unto Christ, therefore, subject to the laws of Christ; but when he marries he is not made alive unto Christ, therefore, not subject to the law of Christ on marriage, unless he also obeys the Gospel. So we see that marriage and the Gospel do not stand as separate and distinct laws of parallel application to all men.

As to his illustration of the "rich alien," it does not represent my position, as he is pictured as having a seared conscience and a total disregard of human welfare. I do not teach that such can become Christians and remain in that condition. I did not consider this as an argument, but as an appeal to the sympathy of the readers, and desiring to prove the scripturalness of my position by sound reason and logic rather than by an appeal to the emotions, I disregarded his illustration. I could easily picture an imaginary case, coloring it to fit my position, but like his illustration it may not represent the case, nor contain one particle of proof. So I shall refrain from such tactics.

The reason for which the Jews were allowed to divorce, "hardness of heart," does not overthrow my argument that the Jews divorced and remarried even though they were bound by the natural law, thus showing that the natural law did not bind to the extent that they could not divorce and remarry. It matters not as to their reason for so doing, they did it just the same, so my argument stands proven.

I did not say that the Samaritans were married so long as they lived within Israel's borders and unmarried when they moved out. They were subject to the natural law wherever they were, but they were not subject to the law of Moses when out of Israel's borders. Likewise, aliens are subject to the natural law, but are not subject to the law of Christ, as they are without the borders of Christ's kingdom.

If Christians are not subject to the civil laws in their marriages, why do they have to buy marriage licenses and have marriage ceremonies performed by authorized individuals?

Because the marriages of aliens are not bound by the law of Christ does not mean that a Christian is not bound to an alien companion. Paul says of such, if the unbeliever, alien, desires to live with the believer, Christian, the Christian must not leave the alien, but if the alien departs, the Christian is no longer bound. The very fact that the unbeliever may depart, and that the departing of the unbeliever sets the Christian free, is positive proof that the alien is not under the law of Christ, and that all the binding is through the Christian. This is verified by the statement: "For the unbelieving husband is **sanctified** by the wife, and the unbelieving wife is **sanctified** by the husband: else were your children unclean (illegitimate): but now are they holy (legitimate)." This shows that even though while aliens they were bound by the natural law and by their respective civil law and their marriages wholly legitimate under these two laws, that in coming into the Kingdom of Christ their marriages must be sanctified by the law of Christ, else they would not be recognized as married under the law of Christ. Paul says that this recognition comes through the believer, thus showing that the alien does not come under this law.

In view of these facts we are again forced to the conclusion that aliens are not under the law of marriage which binds Christians, hence, are not bound to the extent that they cannot divorce and remarry.

D. L. SHELTON.

Third Reply.

Brother Shelton, being absorbed with his argument, overlooks mine, and naturally thinks his unanswerable.

His proposition is comprehended in his three laws, viz: The natural law (Gen. 2:24), civil law, and Christ's law. The first two for aliens, all three for Christians. This was fully exposed in my first negative, and no reply thereto. How can I help repeating, when you admit you have not replied? We agree Gen. 2:24 is God's natural marriage law for all men. But this law says, "Be one flesh"—"no more twain." This is God's only marriage law, and **Christ gave this same law to Christians.** You err, in trying to make God's law on marriage, and Christ's law to differ.

We agree that Christians can only conform to civil law when it does not oppose God's law. Therefore, your argument on civil law is meaningless. How can Gen. 2:24, "Be one flesh," be violated without divorce? Please answer this, and you will find yourself defeated.

You admit God holds an alien responsible for murder, because he violated God's law. Surely then, God also holds him responsible when he violates Gen. 2:24, "Be one flesh," by divorce. It is impossible for you to extricate yourself herein. Certainly the law on marriage given by Christ is a part of the gospel; but Jesus placed it there because this same law existed from the beginning. Please study Mat. 19:3-9. I repeat, you inadvertently gave up your proposition when you admitted Gen. 2:24 was for all men. I said a Christian and an alien have the same marriage law, Gen. 2:24, which you say is for all men; also that the Gospel was for all men. Hence, your argument is frustrated.

Different states have laws against murder, but they emanate from a common source. So, likewise, Christ gave marriage laws to Christians and said they emanated from Gen. 2:24.

Please study the "rich alien" again. I said he repented and wanted to rectify his wrongs; but your position sears his conscience. The illustration fits your position exactly. You have not met this. You have reasoned from a false premise. God's natural marriage law, Gen. 2:24, commands they "be one flesh," which means "no more twain," which means "what God hath joined together let not man put asunder." If that does not exclude divorce, language is meaningless. God allowed divorce on account of "hard-heartedness;" but from the beginning it was not so. Christ took away this allowance. You admit it does not now exist. There could be nothing satisfying in an argument based on "hard-heartedness." A "hard-hearted" Christian can also divorce; but God will hold all the "hard-hearted" responsible. Those Jews who were not "hard-hearted" did not practice divorce.

You contradict yourself on marriage of believer and unbeliever. First, you say the believer is bound, and then say, if the unbeliever departs it divorces the believer. Departing does not divorce. Please study 1 Cor. 7:11. Paul says, "be not unequally **yoked together,"** (married). The marriage is equally binding on both; the inequality being, "believer and unbeliever." It's equivalent to saying, "only in the Lord. Inequalities do not mitigate the marriage tie. Even though it is an harlot. **Marriage is marriage.** There are **always** inequalities in married folks. The inequalities are one thing; marriage quite another. Believer and unbeliever are under Gen. 2:24, "Be one flesh." Every argument you attempt involves you with Gen. 2:24. All of God's natural laws are for believer and unbeliever alike; and you admit Gen. 2:24, "Be one flesh," is God's natural marriage law. It is ridiculous to think children are "illegitimate," because their parents are not Christians. Only children born by an unmarried woman are "illegitimate." Paul's use of "unclean" means to be deprived of Christian influences, both parents being unbelievers. Please study this again. I have asked repeatedly that you show where the law on marriage given by Christ to Christians, is stronger than Gen. 2:24, "Be one flesh." You have failed in this. Christ refers to Gen. 2:24, in giving His marriage law, (Mat. 19:3-9), and should forever settle the question of equality in marriage, irrespective whether believer or unbeliever.

States cannot infringe upon the "Constitution" of the United States. The Constitution is pre-eminent. Gen. 2:24 is God's "constitution" on marriage. Christ drew from this "constitution in giving Christians their marriage law. No stream rises above its source. Therefore, the law given by Christ to Christians is not greater than Gen. 2:24, which you admit is for all men. Hence, marriage is equally binding on believers and unbelievers, and your proposition is lost. Those in Christ's Kingdom remain until He comes again. A marriage of two in His Kingdom, you admit, is indissoluble. But one turns infidel, denies Christ, and departs when his companion refuses to deny Christ. This is practically parallel with Paul's argument on the believer and unbeliever. Hence, conclusively, departing does not mean divorce. Marriage is all based on Gen. 2:24, "Be one flesh," which you admit is for all men and not Christians only.

GEORGE W. PHILLIPS.

A Correction

In the June 15 issue of The Apostolic Way, I am made to say under the heading, "Several Things" (in reference to Sunday schools): "I am loath to believe that the great majority of those who participate in, and uphold them, are not religiously dishonest." If I said that, I did not intend to. The word, "dishonest" should be "honest." I feel quite sure that the great majority of the "rank and file" of Sunday school advocates are perfectly sincere and honest in their contention.

J. T. MARTIN.

JOHNSON BUSY.

We are glad that our preachers are pressing the fight against error in every direction. Keep it up, brethren. The Apostolic Way is with you.—Publisher.

Dear Brother Duckworth:

Debate here (Abilene) with Lockhart is fine. Have signed up to meet Dr. J. W. Yandell near Healdton, Okla.; time not set yet. Also have a telegram to come to Groesbeck, Texas, to meet the Primitive Baptist. May arrange that for first part of next week.

Hope to have something of interest to report about the Floydada debate with J. M. Rice for July 15 issue.

ALVA JOHNSON.

The Apostolic Way
CHURCH OF CHRIST

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Corrections

This paper is printed by contract, the printers guaranteeing the proof. Printers that don't "fall down" these days are few. In 1925, May 15, June 1, and June 15, all show to be No. 20. In 1926, January 15, shows No. 9 when it should have been No. 10, according to the previous numbers, March 15, shows Vol. 13, when it should have been continued as Vol. 12.

We are making corrections in this issue.

Principles Versus Details

In the giving and execution of any body of laws, whether human or divine, three kinds of things are to be distinguished, viz: Constitutional principles, statutory provisions, and incidental details. The law-giver usually lays down a few general laws that embody the fundamental principles of his system. In accordance with these, those empowered to do so make laws in the form of statutes, ordinances, or customs to be observed by those who came under them. In the making or execution of these laws, many details incidentally appear that have no important connection with the laws or government. To illustrate: Moses received of God the Ten Commandments and the pattern of the tabernacle with possibly some other things that would be properly called the constitution of the government of Israel. In harmony with these, Moses, and later others, established an extensive system of statutes, ordinances, customs, etc. These became the laws that immediately affected the people of Israel. Every good citizen was found continually striving to observe all these laws in detail.

But in the execution of these laws, even by the inspired ones, there were necessarily circumstances, such as place, time, order and manner of performance that were no part of either constitution or statute. To try later to repeat all of these involved great inconvenience or positive impossibility.

These considerations suggest some of the difficulties that have always confronted men in attempting to comply with the wishes of their law-givers. There is first the danger that a statute may be out of harmony with the constitution. In all human governments this condition may easily arise. In the divine government no such difficulty exists for the law-giver is infallible. Next there is the danger of failure on the part of executives to carry out properly the provisions of the laws. Again, wherever those who executed the law in a given instance were inspired, no mistake could occur. Finally the greatest danger of failure to observe the law properly lies with those who are not inspired, especially where they are far removed by time or place from those who gave and first executed the law. In such case the beauty and incompleteness of history, the incapacity of human language to transmit ideas, the prejudice and consequent errors of translators, and the personal preferences of those who try to follow precept or example—all modify the manner of obedience to the law.

In the last case referred to; the good citizen may honestly fall into error in either of two ways, viz: 1. He may misunderstand either the law itself or something in the example of its execution furnished him; 2. He may mistake some circumstance in connection with the case, which is a mere incidental for a necessary part of the law.

The application of the foregoing principles to the public worship of the church is the ground of most of our troubles as a religious people today. A few years ago we were confused and divided over questions pertaining to the sinner's obedience to the gospel. Rebaptism, no-spiritism, formal confession, no confession, etc., occupied a large share of our time and energy in pulpit and press. Nowadays we hardly ever hear these things mentioned. Their discussion aroused much bitterness among brethren. Churches were divided, weak brethren lost their faith and quit, even preachers lost entirely their influence over these things. No doubt such discussions produced some good results, but it would be hard to claim that the good equalled the evil results.

Now the prevailing theme among the brethren is the public worship. Every part and every detail connected with this subject is being scrutinized, analyzed, debated, distorted, and by some little faction erected into a test of church fellowship. And the end is not in sight. I have been expecting for some time to hear some brother propose to exclude all women from the Lord's Supper. Some one else may suggest that the only scriptural way to eat the Supper is for all to sit around one table, probably on mats (to be "safe"). And there is no telling how many other notions may appear to cause confusion and disruption among us. Brethren, how long are we going to continue this foolishness? How far are we destined to press the demand to exalt unmeaning details or personal opinions into tests of fellowship with our brethren?

In the teaching done on Lord's day, there is as I view it, only one real issue, that is whether we may have another organization besides the church. Here is a principle. We believe that the church is divinely commissioned to do this teaching. The individual Christian, of course, is authorized to teach; but no other organization may scripturally do so. On this principle we reject such organizations as the "Christian Endeavor" and the Sunday school. Our brethren who have Sunday schools try to evade the force of this position by either denying that they have a Sunday school or making it appear that the teaching in classes is the real issue. Some of us permit them to side-track us in this way.

Again, in the Lord's Supper certain items are causing much confusion in some places. Brethren who are honest and zealous have come to believe that they must restore every detail connected with the institution or early observance of the Supper. They are simply confusing principles and necessary parts of the institution with incidentals that the Lord never meant to perpetuate. These divisive efforts will sooner or later pass away, but they will leave in their wake disrupted churches, alienated brethren, and ruined preachers.

A careful and prayerful study of all the scriptures on a subject, an effort to discover the line between a necessary principle and an incidental detail and due consideration of change of circumstance will help us greatly to see the truth.

N. L. CLARK.

Written Aforetime

Paul said, "Whatsoever things were written aforetime were written for our learning." We can learn useful lessons from what is written concerning Israel. God led them out of Egypt, and gave them a goodly land and blessed them in many ways; gave them laws, and even made their land produce bountiful crops as long as they obeyed His laws, yet for all that they disobeyed Him. They worshiped idols like the nations around them. Ten tribes rebelled against Rehoboam and established a separate kingdom with Jeroboam as their king. He was a wicked king and led the people farther away from God. God recognized them as His people, sending prophets to try to reform them, but they refused to be reformed, and grew worse and worse until God put them away out of His sight.

In 2 Kings 17, we are told that they were carried into Babylon. In the eighteenth and twenty-third verses it is said that God "removed Israel out of His sight." He never recognized them as His people any more. Ninety-two years after God had put Israel away, Jeremiah said, "And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah, her sister feared not; but went and played the harlot." (Jer. 3:8.) Since God divorced Israel for bowing down to stones and stocks, we should fear to depart from Him by practicing things He never commanded, or by practicing them in a way He never commanded. It is only those who do His will that He has promised to save.

The foregoing was published on the front page of the Christian Leader, December 8, 1925. Just why Brother Rowe published this excellent article is not clear. At one time the Christian Leader subscribed to the principles herein set forth, but since that time it has drifted and is now fostering some of the very things that Brother Brown tells us is disrupting the church. The "Bible school," the "Bible class," a form that is generally known as a "Sunday school" is being fostered and those who oppose it are "standing on the same solid foundation." It seems to us that the publishing of such articles can have but one of two purposes. It could be published in an effort to deceive its readers into believing that the Christian Leader stands just where Brother Brown's article stands. Or it could be an indication of a desire on the part of the publishers of the Christian Leader to come back to the "same solid foundation.

Ah, that the latter may be found as the real reason. Come back Brother Rowe; turn the power and influence of the Christian Leader back to a defense of the old paths to a plea for primitive Christianity; join hands with us in fighting for the old Jerusalem gospel. Let us speak where the Bible speaks and be silent where the Bible is silent in things religious. With anxious hearst thousands will await to hear your answer, Brother Rowe.

R. F. D.

"They All Look to Their Own Way"

(Isa. 56:11)

I am now engaged in writing a review of Brother Sewell's defense of the Sunday school, which I request every brother to read with careful attention and an unbiased mind. You may agree with me; you stand with Brother Sewell, or you may be on neutral ground; it matters not, it cannot hurt you to read and investigate with an open mind; it is possible that you may be wrong, and it is well to remember that the truth alone can make us free.

Examine every argument of Brother Sewell's and every criticism of mine with the same critical care and compare them with the Word of God, with no thought or desire for anything except to arrive at the truth. The Jews brought God's rebuke upon them because they all looked to their own way and refused to heed the counsel of God. It is my hope and prayer that none who read these articles may come into the same condemnation. "Let God be true, but every man a liar," and let us make sure that we are right, knowing that the salvation of our souls is at stake. God will not hold us guiltless if we pervert that word which He has magnified above all His name.

G. A. TROTT.

Cullings and Comments

By H. C. HARPER

"In the first place, the Baptist church does not follow the teaching of the apostles in making disciples. The apostles made disciples of Christ by preaching the Word, which produced ple to turn away from their sins, confess the name of Christ, and it led them to be baptized into Christ for the remission of sins. Baptists do not follow this process, but teach those whom they would make disciples to rely upon some direct and immediate operation of the Spirit, independent of the Word, to produce faith, and that this faith enables one solemnly to declare that he or she has received the remission of sins—before baptism!"—W. H. Horn, in Apostolic Review, Nov. 6, 1923.

Well, suppose the Baptists do thus teach, and thus believe, and thus practice, what of it? Does not Daniel Sommer say, "Their immersion is not sect-immersion, but it is authority immersion?" And does he not say, "They should be received by us as immersed believers that obeyed the right doctrine, but have joined the wrong church?" He does. (See my tract, Daniel Sommer Answered on Sect Baptism.)

And does not Harvey W. Jones, who has recently been the Review's mouthpiece on the baptism question, say: "After all, the question is whether we will fellowship the immersed believers from the sects who come to us on the Bible, without further immersion?" And does he not say, "As ofr me, when they drop the things that divide, I am ready to fellowship them as brethren and sisters in the Lord?" He does. (See Showalter-Jones Discussion on Valid Baptism, p. 4.)

Now, are there two processes for making Christians? If not, Sommer and Jones are teaching heresy—yes, sir, rank heresy! The Baptist "process" is not the New Testament process, as Brother Horn has pointed out. And if the Baptist process does not make Christians, how can any church receive them as Christians? Now, will the Review please untangle itself? Here is work for "the Review Family," and if this family do not want to be the laughing stock of the brotherhood, they should get busy on this, and straighten it up.

The Pattern

If the "Apostolic Review believes and teaches" "that God has given the pattern by which the church is to be built, and that He has designated the material necessary in building that church, and that He has legislated on the subject of preparing that material for the church" as it claims it does, just give us the pattern for receiving the sects on their baptism—where is such material designated to go into the building? In preparing material for the church, where is the pattern for preparing such material? Oh, you follow the pattern-man here, don't you? Show us God's pattern for such material for the church.

H. C. HARPER.

Sneads, Fla.

WILL SHOWALTER ENDORSE WHITT?

FT. SMITH, Ark., June 20, 1926.

To the Editor of the "Firm Foundation,"
Austin, Texas.
Dear Sir:

Through accident I came in possession of your June 15, 1926, issue. I was surprised at the statements made in J. T. Whitt's report on the Dallas debate, having seen a report of this debate in The Apostolic Way right after it happened, and having also received a letter from Brother J. N. Cowan, and neither one having a sound of lamentation or regret. He (Whitt) comes out boldly and tries to feed the Sunday school folks his comments on the laurels he won in this debate, and also I noticed that he boasted very much of the medicine he administered to Brother Cowan, Receipt No. 1. I want to say right here if he will get the organization known by those who belong to it as the "Park Hill Church of Christ," Ft. Smith, Ark., to back him in his puny efforts, and if he is sure his physical strength is built up to where he can administer this prescription, the "Dodson Avenue Church of Christ" here will get Brother J. N. Cowan to come to Ft. Smith and stay until Whitt runs out of medicine. It was declared publicly in the audience of Dodson Avenue Church of Christ that we wanted one of ten debates J. T. Whitt advertised about. So if you can use your influence to arrange this debate, all we need is a few days' notice.

Yours very truly,

W. C. WILLIAMS.

We are not expecting Showalter to allow space for a reply to Whitt, neither do we expect him to use his influence to get the Sunday school folks in Fort Smith, Ark., to put up Whitt. J. B. Nelson, the man who "ram-rodded" the Dallas discussion, would not endorse Whitt to meet Cowan anywhere; if he will, let him say so, and bring Whitt back to finish the debate in Dallas. The brethren are waiting—anxiously waiting. If the Firm Foundation and the church at Pearl and Bryan will endorse Whitt to meet Cowan in a debate in Dallas, we will pay the expense of taking down and publishing the discussion. Somebody, please tell Charley Nichol that his back is not high enough on the Sunday school question "to climb" anybody into prominence. There are one hundred congregations opposed to the Sunday school, that are ready to put up a man tomorrow, or any day, to meet any man whom Charley Nichol will endorse. What do you say, Charley? We are going to give you a chance "to climb" into prominence. Will you give a written endorsement for Whitt to meet J. N. Cowan and let us have the debate taken down and published? Charley Nichol has a reputation as a man ready to defend what he practices, but we have never been able to find anybody who would vouch for Charley defending the Sunday school. Some folks think Charley knows too much about what the Bible teaches.

R. F. D.

Let God Be True

"If God be for us, who can be against us?" (Rom. 8:31.) All the hosts of satan are arrayed against the people of God, both in and out of the church, hence the many changes of words by men purporting to be the ministers of the gospel, who have changed the Word of God as it is recorded and read it, or make it read to suit their own notions.

If that is the way God wanted it done, why did He not let us know? But since He (God) has not even hinted at his people turning His Word and twisting it so as to make it mean something God did not intend it to, then we had better be careful how we handle the Word of God.

If God had intended for His Word (truth) to be changed into something (a lie) else, no doubt He would have told us to do so; but since He has not told us to twist His Word (truth) into a dozen or more different shapes in order for it to fit a dozen or more different notions and since He has warned us about those things (Rom. 1:18-25; Col. 2:21-22; Gal. 1:8-9; Rev. 22:18-19) and has commanded us to be of the same mind and of the same judgment, speaking the same things, etc. (I Cor. 1:10), I believe it would be far more profitable if we would only do these instead of the other.

If God had intended for us to bite and devour one another, surely He would not have warned us not to do so. (Gal. 5-15.) But if the enemy gets into our ranks, then what? Shall we sit, or stand by, and see the people of God deceived by him (or them) and not lift a warning voice or sound the trumpet to warn the people (of God) of these things? (Ezek. 33.)

If God wants us to warn the people, what does He want them warned against? Against principalities, powers, and spiritual wickedness in high places, against the rulers of the darkness of this world, against sin in all its forms. (Gal. 5:19-21; Eph. 6:12-13.)

If God had intended for His people to compromise with the enemy of our souls, no matter in which way or form. He evidently would have told us to do so, but since He has told us to earnestly contend for the faith (Jude 3) it is only fitting that we do so. Let us fight the good fight of faith, yea, let us lay hold on salvation, let us run the race that is set before us, and let us run this race with patience, looking to Jesus, the author and finisher of the faith.

J. D. LEWIS.

Our Work and Worship

To the Churches of Christ Elsewhere,
Greeting:

We, the undersigned elders of the church at Cow Creek, Texas, do herein set forth the work and worship of the Lord as follows:

Inasmuch as we have been misrepresented, will say first, that we have never had a Sunday school in this congregation, nor do we believe it can be defended by the Word of God. We have never had women teachers here; we have never divided in classes to teach the people God's truth; we have never had literature, except the Bible. The brethren here do the teaching, and never but one speak at a time. We do not believe in the hired pastor system, nor set salary preaching. Brother D D. Rose lives here and we know that he opposes all innovations that have been imposed on the church. Of course, we have been persecuted and misrepresented, but all true churches of Christ may expect to be. We built Brother Rose a house in which to live, but he has no appointments here at all now.

We meet on each Friday night to study the Bible and to teach it to our children and our neighbor's children, and to outsiders, or any one who may be with us, but the service is conducted by the brethren only.

Now we challenge investigation. If it can be shown that such a service is wrong we are ready to abandon it at once. And we appeal to the true brotherhood of Christ to please give us a fair and impartial representation.

Signed,
F. M. AKE,
E. DEE SMITH.

Going to Oklahoma

I have agreed to visit the church at Healdton, Okla., July 29, to speak at night on "How Christians Should Fight" (not on carnal war) and invite all nearby brethren to be present.

I have long desired to visit the church at Sulphur, Okla., and Brother Mathews has agreed to "drive" me over there in time to speak Saturday night. I could visit two or three other churches while on this trip; if brethren, not close enough to attend the meeting at Healdton or Sulphur, will write me in time I will advise them date to expect me.

R. F. D.

A Simple Type

There are many beautiful types worthy of diligent consideration in God's Word. Christians should meditate upon these as well as other principles in the Scriptures in order to ascertain their true significance. "Now all these things happen unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. (1 Cor. 10:11.)

In speaking to Joshua relative to the Israelites' crossing the Jordan, the Lord commanded that a priest should be taken from each tribe of the Israelites, and that these twelve priests should carry the ark of the covenant before the children of Israel unto the middle of the Jordan. Then, they were to stop and allow the procession to pass on, and follow the people. (Josh. 3:11-17; 4:11.)

The Lord most assuredly had a special purpose in view in this procedure. We are informed that the ark contained the tables of the covenant. (Deut. 10:2-5; Heb. 9:4.) Therefore, the tables of the covenant (God's law) led the people to the center of the stream, and then followed them.

Now, to the application of the type. Today, the Word of the Lord is borne by Christian priests in front of God's people unto the middle of a certain stream—the stream of death. Then, we pass over, and the Lord's Word follows us: and by it we are to be judged. (Rev. 2:10; Jno. 12:48.)

Our duty is to follow, not to lead, the Word of God. Our prayer should be: "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139:23, 24.)

VAN BONNEAU.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements.

O. C. Mathews, Healdton, Okla.—Brother Musgrave of Elk City, Okla., will begin a meeting at Healdton, July 15, 1926; will continue two weeks. We cordially invite everybody far and near; you will be taken care of while with us. The congregation at Healdton is about forty-five in number. We are alive and working for the Master.

Reports.

Sam Finto, Fairview, Texas — The Church of Christ at Fairview, twelve miles west of Floresville, Texas, is opposed to all humanisms. Our meeting closed June 13, with seven additions, and the church greatly strengthened.

Brother Van Bonneau, of Hastings, Okla., did the preaching. He stands opposed to the Sunday school and all innovations.

The church here welcomes all loyal preachers. Give us a visit when you are passing by.

News has just reached us that Brother Alva Johnson signed propositions for a twelve hours' debate with Lockhart.

J. A. O'Neal, Covington, Ind.—Held a twenty-one days' meeting at Church of Christ, Tucker street, Winston Salem, North Carolina. Immersed twenty-six; one restored; one from Christian Church; twenty-one married, ages from twenty-two to seventy-one; seven single, ages from thirteen to nineteen—some of the most intelligent of this community.

Alva Johnson, Turkey, Texas—The Tulia meeting was one of the best. Brother C. W. Watkins and I did the preaching. With Brothers H. W. Butler and Stensin and others to help in the singing, J. T. Corder, with the elders and entire membership to assist, it could not have been otherwise. Four baptized; two restored and ten placed membership.

A very pleasant but short meeting at Turkey. Corder commenced on Saturday night. Brother Copeland and myself taking it up Monday night, turning it over to Brother Duckworth Thursday night, when the climax was reached. I doubt if there has ever been a more able discourse preached in our town (Turkey) than Brother Duckworth preached that night. It surely was a feast. Come again, Brother Duckworth.

Meeting here, Abilene, looks good. Expect to have a good one. I go next to Temple.

WHO LOCKED THE WHEELS?

The Christian Leader had some kind of a feeling; its publisher and senior editor cranked up their machine, went out on the firing line, the noise, blare of trumpets, the sputter and honking, caused folks to prick up their ears and listen for the next round, but somebody locked the wheels of that old machine, and she seems to be "sotten" perfectly still.

Along about the same time of the above-mentioned "splutterment," Ira C. Moore was asked if he would defend his practice; he signed the following (but up to date has failed to agree on time or place):

"Here is the issue: When many of various ages and capacities have met on Lord's Day morning to study the Scriptures under the supervision and oversight of the elders of a congregation for a time before the hour of worship, it is scriptural to divide into groups according to age and capacity, with a teacher over each group appointed by the elders, or taught by the elders.

"The Scriptures teach that it is right for some women to teach such a class or group, and wrong for some others to do so.

IRA C. MOORE."

But alas! The crowing seems to be over; the erstwhile fighter seemed to have lost his grit; he is no longer spoiling for a fight. No, sir-ree, not Ira C. Moore: he has become too kind hearted, too sympathetic, too loving. Ah, poor Ira; to think of some one urging him to defend what he practices as if he practiced what he believed. Paul may have said, "fight," but Ira C. Moore is not disturbed about what Paul said, but he can tell by his "feelins" and he is going to stand by them, his "feelins."

All right, Ira C., stand where you may, we are going to stand by the Word of the Lord, fight for all things authorized therein, and fight all religious practices not revealed therein. And as long as you stand at the head of a paper that encourages, or agitates, an un-Scriptural practice, you can expect to be fought. You can cry, peace, peace, all you will; there is no peace where the Word of the Lord is trampled upon by poor, puny men. You, with others, are responsible for the division, on the Sunday school question, in the church, in your section; hundreds of good brethren know this to be true, and others are finding it out.

You do not believe your practice to be right or you would defend it. We now call upon the preachers, in Ohio, West Virginia, Indiana, Pennsylvania, and Illinois, who are in harmony with you on this question to show their courage by coming forward for a written discussion of this question through the columns of The Apostolic Way. If the Christian Leader cannot be persuaded to open its columns, put up a man to discuss the foregoing question with a man that may be selected by us, remember, Brother Moore, we are ready to deny your first proposition and the first part of your second proposition. We would not deny that it is wrong for some women to teach in an assembly even though it be divided into classes.

R. F. D.

WILL YOU FIGHT, RUN OR YIELD?

The brethren in Ohio, Indiana, Illinois, Pennsylvania, West Virginia, and Kentucky are aroused. Notice the articles from Joseph M. Walton, J. E. McVey and other preachers who know the conditions in the above-named states. The Ellmores, J. A. O'Neal, C. D. Moore and a host of others we might mention, have been begging the brethren, advocating "Bible study," "Bible school," "Sunday school," to come back to the old paths; they have refused. In an effort to silence these brethren, the Sunday school advocates have proceeded to denounce, withdraw fellowship in part or in whole. The riders of the "Sunday school hobby" thought by withdrawing from some of these brethren and denouncing others, they would be permitted to go on with their Sunday school procedure, but, like Herod, who stretched forth his hand to vex the church, these aforesaid "hobby ribers" have added oil to the flame; thousands are realizing to what extent they will carry their unauthorized practice, and now the brethren are challenging them to defend the thing they are openly advocating.

The Apostolic Way calls upon the Sunday school preachers in that section to come out and fight for their practice or yield their contention, and if they will not do that they had just as well get ready to run behind the curtain. "We do not believe in discussing differences with brethren;" those who practice such cowardly running are usually loud, sometimes even boisterous, in their debating the question when no opponent is present. But the fight is on, and there is only three courses to pursue: Fight, run or yield the un-scriptural ground now occupied. It will take courage to do the latter, but the men who have the courage will win here and hereafter. We are going to ask our readers to furnish us the names and addresses of preachers who publicly advocate their practice known as "Bible study," "Bible school," or "Sunday school," and such public advocates may expect to yield, fight or run.

R. F. D.

M. Wood, Golden, Okla.—Brother David Watson, of Broken Bow, was with us first Sunday in June; preached two wonderful sermons; three restored; one baptized; several seem to be interested. Brother N. O. White, of Big Fork, Ark., will commence a meeting for us beginning June 20.

Brother C. F. Reese will conduct a meeting for us the last of August. We have a membership of twenty-two.

W. P. Jones, Holdenville, Okla.—We had a good day at Friendship. There were about 500 people present to hear the gospel. Baptized one in the afternoon. The Ragtown brethren were with us; had dinner on the ground and fine singing. I visited the faithful few at Stidham, Okla., since their withdrawal from the Sunday school folks. They are gaining in numbers, notwithstanding Black's assertion that he had whipped them out and they would be no more. I still have last of July and first of August open for meetings. If you want a meeting write me at once.

J. R. Stewart, Route 1, Box 202-E, Wichita Falls, Texas—Just closed a ten days' mission meeting in North Wichita. Good attendance; good interest; no visible results, but think lots of good done.

Homer L. King, 309 S. Platinum avenue, Deming, New Mexico—I closed meeting at Arrey, New Mexico, June 13. One addition, and we trust much good otherwise done. Am now at Garfield; meeting starts with fairly good crowds and interest.

D. J. Whitten writes from Palacios, Texas—I am now in a fine mission meeting. Two have confessed and many others are interested. The two that have confessed were Methodists. One was an old man, the other his daughter. The whole community in a stir.

Brother Duckworth Visits Turkey and Lockney

Happy hours of fellowship were enjoyed by many at these meetings, and the public addresses by Brother Duckworth stirred up much zeal and activity, and purpose of heart. At Turkey three nights of preaching, with large crowds, preceded his address to a still larger crowd. From the splendid meeting at Loco, he was brought over Wednesday by Brother Sam Lemley, whose readiness to serve makes him beloved. At Brother Fred Lacy's hospitable home with Brother Alva Johnson and others, we talked of the things uppermost in our hearts. Wednesday night Brother Johnson preached; all wanted to hear him, though his home congregation, and we insisted on him. Thursday night, Brother Duckworth gave us, to the limit of his power, that which covered much ground and will be felt for years to come. Out of the great treasure house he brought forth things "new and old," as Christ expressed once. The new as well as the old, is so essential to keep the churches out of a cold, formal rut or routine.

Great interest was manifested in the work, which Brother Duckworth is doing, and many subscriptions were taken.

At Lockney, Saturday night and Sunday night, twelve or more congregations were represented, and still greater interest marked the meeting, Sunday night especially. Brother Duckworth seems to realize that it is no wonderful power of his, but the life or death struggle for New Testament Christianity, as against the dishonest hireling clergy movement, that brings the brethren to their feet and rushes them to battle. How sad, dishonesty in the name of Christ; but there are true hearts, thousands possibly, many in the ranks of this movement who hardly have an inkling of how much fraud is being kept from the masses. Every kind of pretense is put forth to keep up appearances. Those in great power try to ignore but they cannot try to scoff, but truth will be represented; try to misrepresent, but are entangled by their contradictions; try to shift the blame, but their accusations return only greater blows upon their own heads. Dear brethren, repentance and brotherly love would look better than these in your record in heaven. What is the use to be against truth, you cannot withstand it in the final judgment.

In his sermons, Brother Duckworth stressed greater activity in the churches rather than contradict what high-handed sinners are doing in the church; he condemns them in the paper. We can never please God and build up the churches unless we do both. To preach the Word is to reprove, rebuke, exhort with all long suffering and teaching—sound teaching—some will not indorse it, but nevertheless, "be instant in season and out of season," we are told.

J. FRANK COPELAND.

The Lord's Way Unchanged

Dear Brother:

I was glad to get your questions. You failed to notice the questions I asked you, but that will not keep me from answering yours. 1. "Jesus said upon this rock I will build my church. Did He ever do this Himself or did the apostles do the building?" As sure as you are a man, Jesus did just what He said He would do! He said He would build His church, and I believe He built it. Don't you believe the Savior? Do you think He storied about it? I believe He told the truth. If He did not build the church as He said he would, maybe He will not come again as He said He would. The apostles were spoken of as builders, but how, and why? The apostles did the preaching as they were directed by the Saviour. (Gal. 1:11-12). This is plain. The Holy Spirit was the medium through whom the Lord worked. "The Lord added to the church ." (Acts. 2:47.) The apostles did not do any of the adding. They, by the guidance of the Holy Spirit, prepared the material, and the Lord did the setting in the church. (1 Cor. 12:18.) The Lord was the architect. The apostles were laborers. (1 Cor. 3:9; 2 Cor. 6:1.)

2. "Should the overseers do all the teaching or should they have others to do all the teaching they can?" It is the imperative duty of the elders to do the teaching by word of mouth, or over-sight. In support of this, we will give a few Greek words which relate to this office. Both Thayer and Webster say **presbuteros** and **episkopos** denote **dignity and function**, respectfully. But let us notice Mr. Webster on a few words. 1. "Presbuteros, denotes dignity: nobleness or elevation of mind: excellence of character. 2. Episkopos, denotes **function**. The doing, executing, performing of anything. * * * The function of a parent or guardian." 3. Overseer, comes from the same word as bishop, viz., Episkopos, as found in Acts 20:28, means "A man charged with the duty of seeing that things to be done by others are done rightly. Curator, (manager, overseer, to care for,) guardian, superintendent. 4. Now, we will notice the word **oversight**. The Greek is **episkopeo**. "To look upon, inspect, oversee, look after, care for, spoken of the care of the church which rested upon the presbyters."

I could give other words, but this will suffice to show the function of the office of the elder, **(presbuteros)** and bishop, **(episkopos)**. The elder, or bishop, is to take the oversight. To see that things done by others are done rightly; to look upon, to inspect. Unless I have lost my acumen, they cannot guess at what is being taught, but they must **know**; they must **look upon**; they must **inspect**. This they can do with one speaking at a time, but with more than one speaking, as is done in the class system, they cannot function scripturally.

Any effort to sustain the class system cannot be founded upon Bible authority. You well know, when we started the congregation at _____, there were no classes; neither were there classes on the hill. At what time were we right, then, or now, with the many classes and many speaking at a time? Back in 1914 we thought 1 Cor. 14:31 meant for just one speaker to be on the floor at a time. This I still believe. I do not believe God's Word has vacillated!

I believe in teaching the Word of God. I, also, believe it should be done in the Bible way. I want to quote one verse from Num. 24:13, "If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord hath said, that will I speak." A thing may seem right to us, but if the Lord hath not spoken, the thing may be wrong, therefore, I will **not speak**.

As I have said, I believe in teaching the Word of the Lord. As to the elders, the Book says for them to **"feed the flock."** We cannot deduce from **"feed the flock,"** that it means for them to feed other people's babies. A deduction cannot be drawn to make this **"feed the flock"** mean **sinners**, unless the **"flock"** are sinners. In former years you were one of my teachers. I feel very grateful to you for some very valuable principles you imbedded in my mind. I am very sorry to see you willing to violate those principles now. They are as true now as they were then. You taught me that all things must be done by the authority of God's Word. **Surely you will not** claim any authority from the Word of God for your class system! For, God says to speak one at a time. (1 Cor. 14:31). If we may do as we please about this text, maybe we can do as we please about other texts. Maybe we can commit adultery, steal, lie or do anything we please. Do you wish to teach me differently, now, from what you taught me in former years, even when I was studying for the ministry? It would be a different teaching if I would be taught the permissibility of violating 1 Cor. 14:31, 34; 1 Tim. 2:11, 12). Surely you do not feel disposed to say these do not mean what they say. If they do not mean what they say, can you tell me what they do mean?

I do not wish to impose upon you, or any one else, any paper. But I perceive you have not learned the principle for which The Apostolic Way is contending. It is contending for the same gospel for which we contended back in 1914, when we started the congregation in..... You know Brother B. did the preaching, i. e., the most of it. I know personally the publisher, and some of the editors of The Apostolic Way and know them to be what we call good men. **Good men.** I wish to say The Apostolic Way is not promoting division, but trying to bring the digressive ones back to the "old paths," therefore, have peace. This I know to be true.

You say, "Why should any man or set of men set themselves up to condemn another set of men for doing the very thing they are doing only it is a different form and another, who is doing it." This, I am glad to hear you say. I do not know why a man or set of men will do such things, but it has been done, and not long ago. The paper you read did the very thing you condemn. The publisher and one of its editors, the senior editor, and some of its scribes, branded and dropped more than 200 preachers, and a host of members, because we would not assent to their way of thinking and directing. What do you think of a paper that will do such a thing? This thing you condemn is just the thing it did. Yes, the same paper you read, and have been reading for years. Can you with an unabated conscience subscribe to such a system? Have we subjected ourselves to subordination because we will not allow certain others to do our thinking for us? Have we taken a subordinate place in the sight of the Lord for contending "earnestly for the faith which was once delivered to the Saints?"

One more thought and I will close. You speak of some straining at a gnat and swallowing a camel. Maybe I do strain at the gnat, but I want you to tell me what the camel is. It looks to me like the other side has swallowed the camel, and the hump has swollen their dorsels so they are able to carry more than the Word of God teaches. I suppose they are carrying it on the hump of the camel they have swallowed. What ye think?

Come again Brother John. If I had the money and could talk, I would come up and we would have it out. I have always held you in the highest esteem. You have taught me in more ways than one. I have profited by your teaching, i. e., in the past. Come again.

Your unworthy servant,
J. E. McVEY.

The Fight Is On in West Virginia

While looking over the Christian Leader, a paper published by F. L. Rowe, bearing date of June 8, 1926, I found an article on page six, column three, captionized, "Considerations," written by Thadus S. Hutson, pastor of the Lynn St. Church, Parkersburg, West Virginia. He interrogatively asks, "Should such characters be kicked into prominence by a public discussion? I think not." **Consider this principle.** I believe it to be an attribute of the devil; you will find that principle in the ninth verse of the third epistle of John. Brethren, think of a man who will get up in the pulpit and publicly discuss the issue and then deny others the same privilege he himself enjoys. This same principle is manifested by the Christian Leader, through which he can publicly discuss the issue and where all opponents are denied space for their views.

We do not often find this principle manifested in any one, but a selfish character, who is afraid his opponent will be kicked into prominence by a public discussion of what he calls their hobby. He knows that the only way he can maintain his prominence or preeminence is to exercise this principle of denying others the same privileges that he himself takes, in order to keep his hearers in the dark by misrepresenting the truth of the issue.

God has invited us to come and reason together, and has granted us freedom of thought and freedom to act accordingly, and to our own Master we stand or fall. We are entitled to a decent respect to our opinions which require that we should declare the cause which impels us to a separation; that wherever any form of government such as the pastor system becomes destructive to freedom of thought and freedom of action. It is the right of the members, it is their duty to dissolve such a rule that the freedom of Christ's Kingdom be extended to all.

All experiences have shown that the members are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms into which erring rulers have led them. But when a long train of offenses, usurpations, pursuing the same end, are continued over a period of three years it is time to act. Such has been the patient suffering of many of the members of the Lynn St. Church. And I do not ask anybody to believe me, but let them write to some of the members.

Let them write to W. A. Lamp, Thornt Campbell, elders who resigned, or let them write to W. B. McVey, or J. E. McVey. I can name as many as 50 more that will not come to Parkersburg because of conditions. If any one believes that the Parkersburg Church is at peace let them investigate. While some deny that the elders are despots, they are exercising absolute despotism over the public assemblies and closing the columns of their paper against all free thinkers.

The peace has been destroyed since that darling Sunday school was batched in the Lynn Street Church. Everybody that loved this darling has been promoted to honor and the pulpit has been open to all who praise her name, but an absolute despotism has been exercised over all that will not love her.

JOHN CARMICHAEL.

Appreciates Our Help

Dear Brother Duckworth:

I am herewith thanking you for answering the questions concerning the church; which were published in the April 1 issue of The Apostolic Way. They were a great help to me. I was convinced on the teaching of the New Testament, except I was tangled by the way the apostle spoke of the church. I trust the answers will help some one else.

Soon after studying the answers you gave, I obeyed the gospel, in a meeting at Moffat, Texas, Brother Hayes of Gunter, Texas, doing the preaching. The meeting closed the seventh day after it began, but I heard some mighty fine preaching, which I feel was greatly appreciated by everyone.

Wife and I are opposed to Christians going to war, for the Apostle Paul commanded us in 2 Cor. 13:11, to live in peace.

HAROLD E. TURPIN.
Bland, Texas.

Sunday School or Bible Study, Which?

I have been requested to write an article for The Apostolic Way dealing with the so-called "Bible study," which is said to be conducted at an hour or time before the worship of the church, in which the assembly is divided into classes to be taught the Word of God. Also, am asked to deal with the propriety of building church houses with class rooms to avoid the confusion caused by more than one class reciting in the same room at the same time. A brother writes me that he received a copy of the pamphlet containing my sermon on the Sunday school question delivered in Dallas March 1, 1925, and that he is pleased with it, but wants to know about the "Bible study."

Some think that "Bible study" is something different from a Sunday school. If the brother will reread my tract and substitute "Bible study" for "Sunday school," he will get the same result. For the term "Bible study" as used by the advocates of the class system is not different from a Sunday school. I offered to give $10 for every point of difference in organization between the "Bible study," conducted by our brethren and the sectarian Sunday school. No one has accepted my offer, nor attempted to show the difference.

In a sect Sunday school we find a superintendent, secretary, treasury, uninspired literature, classes and teachers. In the "Bible study" we have the elders to superintend, a secretary's report by some one acting in that capacity, stating the number of pupils present and absent, amount of collection, number of classes and teachers, and what kind of lesson. A collection is taken from each class, which must go into a treasury, uninspired literature is used, often containing the same Scripture lesson as found in the sect school, and classes and teachers. Pray tell me the difference as to parts of organization! It does not matter what you call it, if you have the same organization, with the same procedure, it is the same thing, whether you call it that or not.

It is amusing to hear one argue that they are conducting this teaching separate from the worship, when Jesus says, "In vain do they worship me teaching for doctrine the commandments of men." If that is vain worship, then what is true worship? Certainly to teach for doctrine the commandments of God. Then how can you separate it from the worship, if to teach it is worship. There is only one way to separate teaching from the worship of God, and that is to teach the commandments of men. This would be wrong any time before, or after the worship. We are told that if we do not believe in the so-called "Bible study," that we do not have to attend, that we can stay at home until it is over, and then come on and worship with them. Just so, the digressives number one will tell us that if we do not believe in the Christian Endeavor, Ladies Aid, or Missionary Society, that we can stay away until that is over, and come on and worship with them. The Christian church conducts the same kind of Bible study that our brethren do, only they are not afraid to call it Sunday school. Now why cannot our brethren attend digressive Sunday school, and stay away from their other societies, and all worship together? That is the same thing, in principle, that they are asking us to do, who do not believe in the Sunday school. But why will some of the little preachers and debaters gag at the term "Sunday school," when the big preachers, like Warlick, Chism, and Tant, do not hesitate to call it Sunday school? Please keep in mind that we do not oppose studying the Bible, but advocate its study; but we are opposed to naming a man made organization "Bible study" in order to palm it off on brethren who object to the term Sunday school.

The idea of dividing into classes and building separate class rooms is based upon the error that God's Word is not adaptable to all classes, ages and abilities; or else that it cannot be taught effectively to people in an undivided assembly. Hence, they want to have a separate assembly sometime before the church assembly to do this more effective teaching. Is there not as many ages, and abilities, represented in the church assembly, as in the previous one? There certainly are, unless the children are sent home before the church service as is done in many places. If they are sent home, they lose the effect and influence of the church worship, and hence do not care anything about the church. If they remain at the church worship, then the teaching would be just as effective in classes there as at the previous hour. If I believed that the class system was the most effective, I would not object to it, before, at or after the church worship. Why waste precious time teaching an undivided assembly at the church worship, when it could be more effectively done by dividing them? If we could use the class rooms at 10 a. m. more effectively, why not use the same rooms at the worship while teaching the Word of God, which usually takes place before the communion, and after the teaching they could all come from their rooms to the Lord's table? I believe the Lord directed the most effective way of teaching an assembly in 1 Cor. 14, and if this way is carried out, it will not only edify the church, but convert unbelievers who are present. Paul instructed the church at Corinth just how to proceed to edify the church, and when this method was carried out, the visitor, who was an unbeliever, would be convinced of all, would be judged of all, and would fall on his face and report that God is in you of a truth. Can you get up a scheme of reaching the unbeliever that will beat that? If the modern class method had not been introduced to divide the church, we would have been far the strongest religious body in this country. I would to God brethren would give it up, and unite with us again in advancing the cause of our dear Redeemer.

J. N. COWAN.

The Real Situation

Near, or about, three years ago the "rulers" of the church at this place began to work in the "class system" until three "classes" were formed and two young married women appointed to teach two of the "classes," who never had taught before and whose husbands are not members of the church.

All this was done in my absence, while I was away preaching the Word. The church was not asked whether they wanted the "class system" or not. In fact, most of the members knew nothing about the "class system," as they had neither seen nor read of it. It was worked in by certain smooth-tongued preachers, working on the leaders privately until the work was accomplished. But several of the members do not take stock in the "class." So they are slighted and snubbed by the "classites."

The "elders"(?) themselves are not teachers, nor "feeders of the flock." They do not and never did "feed the flock." Of course, Peter says, "the elders who are among you I exhort, feed the flock of God which is among you." And to the elders Paul says, "feed the church of God which He has purchased with His own blood." But these "elder's" (?) do not and never did "feed the flock." The "flock" has to feed itself or not be fed. So they appointed one man and two women to teach the three classes.

Those of us who oppose the classes have met in silent protest all this time and have not said a word in public, for the sake of peace, with no thought of making it a test of fellowship. In the meantime, you have been sending The Apostolic Way to a few of the "class" leaders. They have been reading my "Reasons for Not Being a Sunday School Man," and many other such articles. All this has created consternation in the camp. So they sent for a preacher to come and help them out of trouble. This preacher, whose name is F. A. Ditrick, of Shelbyville, Ill., with the two "elders"(?) came to see me and claimed they and the two lady teachers were offended at what I had written in The Apostolic Way concerning Sunday schools, and demanded me to make an acknowledgment or apologize for what I had written. I told them I had no apology to make.

Up to this time I have written nothing concerning the "situation" at this place, but from this on I expect to give a full statement of the case as it develops here, so that all of our readers may know the results of the Sunday school, Bible class business. They did not give any notice to me nor to the church, but on the following Monday night, (Nov. 30,) in my absence I was withdrawn from, so I was told. But history repeats itself.

This is one more case where the "class" system is made a test of fellowship. The reason I am disfellowshiped is because I did not and would not and could not ride in their little Sunday school wagon. No preacher can come here to preach unless he is a "class" advocate. And this is the "situation" at every place the classes are in operation. All churches and preachers who practice the class system will not fellowship the churches and preachers who oppose the class system, thus making a "test of fellowship."

I am the first one to be withdrawn from by these "elders"(?) I have attended church here over fifty years, have been a member here forty-eight years, done all I could to help the church; made many mistakes during life, but never once thought of backsliding. Now this Sunday school element shows their appreciation of my life's work by "turning me out of the church"(?) What for? Only because I am not a Sunday school man.

Challenge for Debate.

Dan Walton, Cyrus Justice and Whosoever It May Concern:

More than three weeks ago I handed you a letter in which was the following proposition: That you select a representative man, the best you have, to come to Browning and meet another representative man to hold a full, fair and impartial debate upon the Sunday school, Bible class subject with its women teachers. So far I have received no response.

Will you accept or reject this proposition? To accept this proposition will prove that you are honest, sincere and want to know the truth. To reject and ignore this proposition will prove that you are not honest, not sincere, and do not want to know the truth. To accept this proposition will give the church and community a chance to know the truth. To reject this proposition will keep the church and community in doubt and darkness concerning the truth. To accept this proposition this document will not go into print. To reject and ignore this proposition this document will go into print to be read by many thousands of disciples, together with other comments, giving a complete statement of the most unlawful and illegal transaction ever pulled off in this section of country, either in church or state.

Never was it known before of any man being condemned and executed by any court without a hearing, or without even being notified before or after that his case was up for hearing(?) Just how so much crookedness can be jammed into one little transaction is a puzzling mystery as you men pulled off when you pretended to "turn me out of church."

More than three weeks have passed since I sent the above letter and no answer yet. The church had nothing to do in "turning me out of church." Who did? It was done by the two men whose names head the above letter, and all because I am not a "Sunday school man." The "classes" were forced in and I was "turned out" without the knowledge or consent of the church and to the great dissatisfaction of many of its members.

We have the man ready and the house in which to hold the debate, but the Sunday school-ites realize it is safer and cheaper for them to keep quiet; they know they are in the wrong this time. The Church of Christ at this place has held three public debates here in the past. They were on the right side of the question in them three debates, but this time they are on the wrong side of the question and they know it.

JOSEPH M. WALTON.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, JULY 15, 1926 Vol. XII No. 24

"OUR TEACHING SERVICE"

(No. 2)

Brother Sewell next gives a proposition which he seems to think embodies the issue, so we will take a look at it. "The Scriptures teach that children of God may meet at an hour apart from the hour of worship, and teach the children, dividing them into classes according to their several ability, using women teachers and literature.

It will be instantly noted that evasion, whether conscious or unconscious, seems to have become a habit. Remember, the thing we are investigating is how teaching may be scripturally done when the church is assembled on Lord's day. I wish to emphasize the fact that, in this proposition as elsewhere, Brother Sewell persistently refrains from speaking of what the **church** may do, and confines his arguments to what a "brother," a "Christian," or the "children of God" may do. Excepting the preaching of the gospel to aliens (commonly called preaching); the teaching of home duties to the younger women by the elder ones, and the teaching of children by their parents, Paul gives instructions for but one kind of teaching, viz: That done by the church when it comes together in one place, which we will find very explicitly outlined by him in the fourteenth chapter of First Corinthians.

It is true that Brother Sewell would find it equally impossible to find any precedent in the Scriptures, either by precept or example, to justify the division into classes, women teachers or literature, even if we were to accept his proposition as it stands, but it serves to obscure the issue, and shift the burden of proof from what the church may do when it assembles and what individuals may do. It is rather shrewd, but it will not serve its purpose; it shall be my task to expose every little dodge like that. Brother Sewell then quotes Deut. 11:18, 19, which he correctly tells us is a "home work," and therefore has nothing to do with what we are now discussing, but he then refers to Deut. 31, in which "Moses commanded them saying, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord, thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord, your God, and observe to do all the words of this law: And that their children, which have not known anything may hear and learn to fear the Lord, your God, as long as ye live in the land whither ye go over Jordan to possess it." By this quotation Brother Sewell not only admits but proves that in the Mosaic dispensation men, women and children were all taught in one undivided assembly and I will pause to affirm that that rule has never been changed, and challenge the world to deny.

But let us see what application Brother Sewell is going to make of this Scripture. He says: "Yet after the captivity and especially in the days of Christ and His apostles, we find every city and village had their synagogues," and from this he goes on to argue, "In these synagogues the law and prophets were taught to the people every Sabbath day. (Acts 13:14, 15; 15:21). Now the object I have in this will appear in the following question: Is the present system of teaching by the class method any more of an innovation on the command "teaching them to observe all things, whatsoever I have commanded you?" (Matt. 28:20), and 'bring them up in the nurture and admonition of the Lord' (Eph. 6:4) than was the synagogue on what Moses commanded the Jews?" In his effort to make these cases parallel Brother Sewell overlooks some very important facts to which I wish to call attention. In the first place, the word synagogue simply means neither more nor less than assembly, and has nothing in its meaning to indicate methods of teaching. This manner of assembling began during the captivity; when it being no more possible for the Jews to gather at Jerusalem for edification, they met in local assemblies, where the teaching done was to the entire congregation, no women teachers being used, and no literature other than the Word of God. Where, oh where, is the similarity to the Sunday school, which without one iota of excuse, violates every precept and example given to direct us how we should teach in the church? I venture to assert that if the teaching in the synagogues had been done in the manner Brother Sewell is trying to defend, Jesus and His apostles would have severely condemned it, for it would then, indeed, have been an innovation equally as iniquitous as the Sunday school.

All of his life, Brother Sewell has strenuously opposed the missionary society and musical instruments in the worship; but in the name of reason and common sense, I would like to know why? If we will just broaden the scope of his query a little, it is hard to imagine a mind so weak that it cannot grasp his self-contradiction. Let us put the question thus: Is the present system of getting the Gospel to the world through a missionary society, or the use of instrumental music as an aid to the song service "any more of an innovation than was the synagogue on what Moses commanded the Jews?" To this, the only consistent answer that can possibly be given, (if we accept Brother Sewell's sophistry as reason) is NO! According to his own method of arguing, Brother Sewell has spent his life in the futile endeavor to keep out of the church iniquitous things, which he has now, in his old age discovered to be all right and justifiable, because the Jews, when in captivity, and prevented from assembling at Jerusalem, met in local assemblies, but in those assemblies did only what Moses commanded them to do.

"Alas, poor Yorick, he is dead: I knew him well, Horatio;" at least I thought I did years ago, when his mental vision had not become dimmed to the light of the gospel, nor his ears dulled to the thunders of its denunciations against those who dared to tamper with its commands; but in the light of the wild glare of his hallucinations as revealed in his tract, I know him no more; nothing but a grinning skull is left of this once mighty champion of God's truth.

The next thing of note in this wonderful document is the dissertation on "the hour of worship." Of course every Bible reader knows there is no such thing mentioned in the Scriptures as "the hour of worship," but some kind of subterfuge must be resorted to in order to find some time and place for an institution about which the Word of God is as silent as it is about the "hour of worship;" hence the coining of this phrase. If it can be successfully established that there is an hour especially set apart for the worship of the church during which it may not engage in things that are lawful at any other hour, a plausible foundation has been laid for the introduction of the Sunday school service, so-called. Unfortunately, however, Paul only gives instructions for the activities of the church when it has come together in one place (1 Cor. 14:23) without any distinction being made or intimated between what may be done at one hour and what at another. This distinction is one that has been invented by innovators for their own special benefit, and has no higher authority back of it than their own unauthorized assertion. In the definition of his hour of worship, Brother Sewell deftly eliminates teaching, saying: "Worship as here used means the songs, prayers, exhortations, the Lord's supper and contributions." This leaves the teaching out of the worship and leaves the way clear to meet at some other time for teaching, and thus prepare the way for the Sunday school. Almost in the same breath, however, we find this admission: "The teaching service, if properly done, is worship to God." Truly it is hard for those who fight against the truth to avoid falling into their own snares. Therefore it follows with all the force of undeniable logic that "**if properly done**" there can be no valid reason for not having the teaching service at the same time as the other items of worship, and

the only logical deduction we can make from this statement and the plea for teaching at an hour separate and apart from the "hour of worship" is that it is not "properly done" in the Sunday school, and hence must not be done at the same time as the other items of worship. There can be no escape from this conclusion, and the only sensible remedy is to do the teaching "properly," so that all of the items of worship can be attended to at the same time. By what right does Brother Sewell take one part of the worship out of its appropriate place with all the other items and transplant it into the Sunday school? Brother Sewell has fatally wounded the thing he seeks to defend. He has proved beyond controversy that there is no just reason for separating the teaching service from the other items of worship "if properly done," and has left, as the only reason for such separation that the teaching in the Sunday school is not "properly done," to which we say AMEN.

G. A. TROTT

Christian Giving

Supporting the Preachers.

First, let us notice the preacher; his worthiness of being supported; his ability to preach, or teach; and his zeal for the work.

Read 1 Cor. 9, giving special attention to the example therein laid down as regards the preacher's part. We find he should give heed first of all to his own self, as did Paul, and keep his body in subjection, lest after preaching to others he himself should be a castaway. We also know that a man who preaches a doctrine which he does not live up to, cannot do the good he otherwise could, if he also lived it. There is much said through the letters to the churches of ministers of the gospel being commended to other congregations as to their soundness in doctrine and their worthiness of support in this work, and it would be well that every true preacher give some reference as to his life as a Christian when coming to preach at a new place, where he is not known. This would leave out the unworthy preacher who goes about over the country, no congregation claiming him as a member, and refusing to endorse him on account of his ungodly walk or heretical doctrines he teaches. Most of us have met some in this class and know they should not be supported as preachers of the gospel, as they do more harm than good.

Next, the preacher should show by his life that he is willing to preach the gospel anywhere he can, working with his own hands as necessary, for his own support, and by his actions proving to all he is not preaching for a living—not get it into his head that he is too good a preacher to stop and work a little with his own hands, thinking his time wasted, not realizing this time he spends in work will impress that much stronger on those to whom he preaches that there is something to a doctrine for which a man pays his own keep to preach it to others. Paul, the greatest preacher of all, also an inspired apostle, did not seem to think his time used in manual labor for his own support wasted, needing rather to be used in preaching. But seemed to think it would add more force to the preaching he did do and thereby do more good after all.

Now let us see what the other members of the church should do. In the same chapter (1 Cor. 9) we find that God ordained that those who preach the gospel should live of the gospel. Again, Gal. 6:6, "Let him that is taught in the Word communicate to him that teacheth in all good things." We find an example of this being done to Paul by the Phillipian brethren. (Phil. 4:10-17.) Paul says: "Ye have well done that ye did communicate with my affliction and sent once and again unto my necessity."

If the preacher has a family we should see to their necessity, they should be Christians. (Rom. 12:13.) "Distributing to the necessity of saints." They should show a willingness to work as able and not be idle or busy bodies. And not expect to be supported and live above the average member, for (2 Cor. 8:13, 14) Paul says, "For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want that there may be equality."

May God help us to each learn and do our duty and be more on an equality as one family should, and all work together, not for personal gain but for the one purpose of serving God and our fellowman more acceptably.

H. V. COATS.

Chillicothe, Texas.

Individual Cup Practice

Some of my objections to what some people are pleased to call the individual communion cup are:

First: The individual communion cup was not placed in the worship by Christ or any of the men who were guided by the Holy Spirit; hence it is unbloodwashed, and therefore, it does not meet the approval of God. Jesus took a cup—not the cups (Matt. 26:27 R. V.)

My second objection to the individual cup is that it was first founded, as well informed brethren know, among the sectarian churches, a people who have never accepted gospel enough to free them from the bondage of sin. It came from them to the first digressives, then from them to the second grade digressives; the line of designation has grown so narrow between the first digressives and the second grade digressives that one could not be sure which side of the line they were on; so the second grade digressives just moved their line out so as to include the individual cup and other things almost as unscriptural. So you see it has come from the wrong direction and cannot be considered for a moment by those who constitute the Church of Christ.

My third objection to it is that, according to Webster's definition of words, there cannot be such a thing as an individual communion cup. Just as well to speak of a black-white horse or that the man in the road is going both directions at the same time as to talk of an individual communion cup for the meaning of the words "individual" and "communion" are exactly opposite to each other. So the individual cup worship can be nothing more than a pretense. Thus, according to our long cherished motto of "speaking where the Bible speaks and be silent where the Bible is silent," we cannot admit so unscriptural a practice—a practice that is so lacking of the design of the communion cup practice instituted by our Lord. "But," says some of them. "We drink our wine and say we have communed." Yes, and the Methodist preacher sprinkles water on his subject and says he has baptized him, but has he?

My fourth objection to this wicked individual cup innovation is that it made its appearance too late to be any part of the "all things that pertain to life and godliness." (2 Pet. 1:3.) But it, like all other humanisms, is being vigorously pushed by those whose faith in the Word of God and love for Christ is too meager for them to be content with the Lord's order of things, even in His own house. (1 Tim. 3:15.) But, brethren, let's be on the alert and when Satan knocks at the door of the house of our God, with his load of cups, instead of allowing him to come in and unload them, cast a few gospel stones at him and he will flee.

My fifth reason for refusing to worship with the individual cup folk is that if the germ theory is as dangerous as it claimed to be, especially as claimed by our weak-kneed brethren, and Christ did not know it, he does not possess the wisdom the Scriptures attribute to him, and, if He knew it when he bound the common cup service (1 Cor. 11:25), He is not the loving, merciful being He is represented to be in the Scriptures. (Eph. 3:19.) It charges Christ either with ignorance or cruelty. I believe neither, but I believe that He is the all-wise, loving and merciful being the Scriptures represent Him to be.

My sixth reason for opposing the individual cup in the Lord's institution is that Christ shed His blood for the union of human beings and not for the dividing of them. (Eph. 2:13, 14.)

My seventh objection to the individual innovation is that the Lord has delegated to no man on earth the authority to say just how much of the fruit of the vine I shall drink when I come to the communion service, and he who assumes such authority endangers his soul. That is left to my own disposition, for Paul says, "Let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. 11:28, 29.)

I also object to the use of the individual cup in the worship for the reason it tends to show more worldly pride than humble worship. For one to go in a store or some other public place and drink from a bucket and dipper which has been serving the public without any sterilization for probably more than a year, or go to a Fourth of July barbecue and drink at a cold drink stand out of a glass that possibly forty others have drank out of the same day without disinfection save to be dipped in a basin of cold water, then demand an individual cup in the communion services for fear of swallowing a germ or for pride or anything else is, to my mind, flavored more with hypocricy than Christianity. The Bible way—"And He took a cup and when He had given thanks, He gave to them, and they all drank of it." (R. V. Mark 14:23.)

My great objection to the tray of cups that has been introduced into the worship by the weak, puny arm of rebellious man is that it is not only out of joint with teachings of the Scrip- but it is tampering with the precious blood that our saviour shed on the rugged cross for our redemption which we should hold as one of, if not, the most sacred items in the whole scheme of our redemption, for the life of the flesh the blood. (Lev. 17:11.) Without the shedding of blood there is no remission. (Heb. 9:22.) Jesus made atonement for us by His own blood. (Heb. 9:12.) Let's be careful and not so depreciate the blood of Christ by the displacing of the Lord's common cup with man's plurality of cups and thereby make the blood of the atonement of no value to ourselves. Let's be watchful. Let's be humble. Let's be obedient. Let's be prayerful and, above all, let's keep all things as shown as in the Scriptures.

F. R. KEELE.

Eldorado, Texas.

Meeting the Sects

During the first fifty years of the restoration movement, our preachers met in public debates, fearlessly and effectively, all teachers of error undertaking to defend their practice.

When the division came over instrumental music, missionary societies, etc., the brethren advocating these things almost entirely left off debating with sectarians, while the brethren opposed to the missionary society as a method of teaching, continued to meet all who dared defend any kind of humanism.

Since the Sunday school advocates have forced division with their human practice, they are becoming less and less active in their debates with the sectarian world, while the brethren who oppose the "Sunday school," "Bible school," the "Bible study" society as a method of teaching, are having more of their work than the same preachers had before the trouble came. Why? Because we are not afraid of our position: we have no pet theories to protect; are willing to have our practice tried, and are willing to give up any unscriptural ground occupied.

R. F. D.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm: D. L. Shelton.
Deny: George W. Phillips.

Last Affirmative

I have failed to see where Brother Phillips "fully exposed" my argument that aliens are subject to two laws, whereas, Christians are subject to three. In trying to prove that there is only one marriage law and that it is binding upon all men, he overthrows his own argument, as I have shown. Not only has he failed to show how the marriage law can be "separate and distinct" from the Gospel and yet be a "part" of the Gospel, but he has woefully involved himself on this matter. Quoting from his own words he says: "It's (Gen. 2:24) the only marriage law."—"Yes, the law of marriage is a part of the Gospel"—"The Gospel (spiritual)"—"Yes, aliens are spiritually dead." Thus he virtually says that God's primitive law, the only marriage law, is a part of the Gospel, a spiritual law, and as aliens are spiritually dead, they are not subject to the "only marriage law," hence, there is no marriage out of Christ. As 1 Cor. 6:16 shows that there is marriage out of Christ, the seriousness of his predicament is evident. He also says: "This is God's **only** marriage law, and Christ gave the **same** law to Christians"—"Christ gave marriage laws to Christians and said they emanated from Gen. 2:24. If Christ's law emanated from Gen. 2:24, it surely must be separate and distinct from Gen. 2:24 and not the **"same law,"** else he has **"God's only marriage law"** emanating from **"God's only marriage law."** Even though he says Christ's law and Gen. 2:24 are of equal strength, he says, "The constitution (Gen. 2:24) is preeminent." Perhaps he can tell us how they can be of equal strength yet one be superior to the other and at the same time be **"the same law."** To extricate himself he must admit that Gen. 2:24 and Christ's law are separate and distinct laws, and in admitting that Christians are subject to the civil law so far as it does not contradict the law of Christ, he has a **third** law, thus he admits that Christians are subject to three laws, and as "aliens are spiritually dead," dead to the law of Christ, they are subject to only two laws, thus he admits my proposition in full even though he denies it.

Christ's law is stronger than Gen. 2:24 in that it forbids remarriage, whereas Gen. 2:24 does not, as is abundantly proven by the practice of the Jews.

Suppose this "rich alien" has three wives whom he has left in poverty and suffering, which of the three must he return to, and why should the others be left in distress? Suppose this mistreated wife has married again, and desires to become a Christian. Brother Phillips would tell her to leave her husband and his children and go back into her poverty and suffering or else be reconciled to her former husband and suffer abuse at his hands. Brother Phillips, **"this awful picture portrays your position."**

I did not say: "Children are illegitimate because etheir parents are not Christians." If both are unbelievers, their mariage does not come under the jurisdiction of Christ, hence, does not have to be sanctified by Christ's law, but in coming into the church, under the jurisdiction of Christ, their marriage must be sanctified by Christ's law, else they cease to be married and their children become illegitimate according to the law of Christ.

His argument that because the departing of a disobedient brother does not free his companion, the same is true of an unbeliever, proves nothing, as the disobedient brother and the unbeliever do not stand in the same relation to Christ. As the phrase "bound unto" a wife means **married**, the phrase "not under bondage" to a wife means **not married**. If not, why not? Hence, when Paul said "a brother or sister is **not under bondage** in such cases," he meant they were **no longer married**.

He says: "Paul's use of 'unclean' means to be deprived of Christian influence, **both** parents being **unbelievers."** The case under consideration is not that of **two unbelievers**, but that of a **believer** and an **unbeliever**. The word "unclean" as here used is translated from the Greek word akadapra (akatharta) and Thayer defines it as meaning, "unclean: in a ceremonial sense, that which must be abstained from according to the Levitical law, lest impurity be contracted." (Thayer's Greek-English Lexicon, Page 21). This same word is used in Acts 10:28 relative to the Gentiles. Under the Levitical law they were to be abstained from, and Paul says that if the believer does not sanctify the unbeliever, their children are placed in a condition to be "abstained from according to the Levitical law." As an illegitimate child was to be "abstained from according to the Levitical law," was "unclean." (Deut. 23:3) this is the condition in which children are placed under the above circumstances. Then the term "unclean" does mean **illegitimate** in this instance. Thus proving that as recognition of a marriage under the law of Christ must come through a believe, aliens are not subject to the law of Christ, the law which forbids divorce and remarriage. Thus we see that the law "which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon **Christians only.**

D. L. SHELTON.

Fourth Reply

We agree Gen. 2:24 is for **all men.** Therefore, the **necessity** for Christ to enjoin it upon Christians. What does Gen. 2:24, teach regarding **divorce?** Answer: **Be one flesh.** What did Christ teach Christians regarding **divorce?** Answer: **No more twain; what God has joined together let not man put asunder,** which means, **"be one flesh."** Christ gave this law to Christians because it was the law from the beginning, and therefore preeminent, the basis, the source of all marriage law. Gen. 2:24, teaches, "be one flesh," **no divorce.** Christ teaches the same thing. But Gen. 2:24, was in force four thousand years before the gospel, hence, separate from the gospel. The principles of Gen. 2:24, were placed in the gospel by Christ and became a part of the gospel. That is plain. **"Thou shalt not kill,"** preexisted the gospel, but was placed in the gospel and became part thereof. Why not learn the lesson, that all moral principles are binding on aliens as well as Christians. Your position teaches, that God does not hold the alien responsible. No law, no transgression; hence, he has no way to be lost; no necessity for Christ coming to an alien. But Jesus says, repentance and remission is for all nations. Therefore, God holds aliens responsible for all violations of moral law, of which, "be one flesh, **no divorce,** is part, and proves conclusively that God holds both Christians and aliens responsible for **divorce.**

I have shown repeatedly that divorce and remarriage was given the Jews on account of hardness of heart, but Jesus said, from the beginning (Gen. 2:24) it was not so. Hence, conclusively and irresistibly divorce and remarriage are forbidden in Gen. 2:24. That **is also plain.**

You have completely failed to answer my illustration on the "rich alien;" **that was your duty.** It was your privilege to ask me another, which you have done, and which I will let you answer. But I must insist. In no way have you answered mine, and thereby acknowledge your affirmation untenable.

The condition you portray is one very lamentable, but you will find the same condition obtains **in the church.** When you answer what you would do with such a condition in the church, you will have answered your own question. Marriage is marriage, and stealing is stealing, whether alien or Christian, and God holds them equally responsible.

Your argument on illegitimacy is amusing. If aliens marry, their children are legitimate; but if they obey the gospel, they become unmarried and their children illegitimate. Is it possible that under Christ's jurisdiction this might come to pass?

You say the phrase, "not under bondage," means **not married.** Let us try it. The unbelieving alien departs from his wife in the morning, hence, they become **unmarried.** He reconsiders and returns at night. Does his return make them **twain again?** If not, why not? Then marriage is a matter of **going and coming.** You have some strange ideas on marriage.

But you have not answered by argument on this point. I said, two believers married; afterwards, one becomes an unbeliever and demands the other become unbeliever, also, or he will depart. She refuses and he departs. He is now an unbeliever in the worst sense. Does his departing **divorce them?** If you say, "yes," then those that were Christians can divorce, and you teach otherwise. If you say, "no," then the marriage tie is equally binding on believer and unbeliever, and your proposition falls. You say, the term "unclean" means **illegitimate.** Paul teaches that the sanctifying influence is through the believer. No believer; no sanctifying influence; hence, unclean. But you say, "unclean" means **"illegitimate."** Therefore the children of unbelievers are **illegitimate,** and you stand contradicted.

Recapitulation

We agree that Gen. 2:24 is God's marriage law for **all men. ALL men** includes Christians. But Gen. 2:24 teaches, **"be one flesh,"** which means **no divorce;** hence, **no divorce is applicable to all men—Christians and aliens.** Gen. 2:24 remained uncontaminated for twenty-five hundred years, from Eden to Moses. It continued through Moses until **hard-heartedness** crept in, and **divorce** was granted on this account. **Hard-heartedness** is contrary to righteousness: therefore, Christ abolished **hard-heartedness** and made his law to Christians conform to the beginning (Gen. 2:24), viz., **be one flesh—no divorce.** Therefore, the law God gave in the beginning, **no divorce,** Christ gave to Christians, and makes **no divorce** applicable to **all men** and not to Christians **only.**

I have enjoyed this discussion with Brother Shelton, and trust he will see his error.

GEORGE W. PHILLIPS.

ARIZONA NOTES

Study—Teach—Taught

I was told a few days ago by an elder(?), who is a Sunday school advocate, and a preacher, that any place in the Book where we find "teach," it refers to teaching in the Sunday school. Let us study and see!

Study, teach and **taught** may be found in the New Testament *forty-seven times.* I do not think I have overlooked any. Notice the following: as it refers to Christ, two times; apostles, twenty; church, two; gospel, one; men, seven; Apollos, one; Timothy, four; Jews, one; women, three; false teachers, three; nature, one; anointing, two; Gamaliel, one.

Two of the above numbers teach, **"not teach."** Look them up. The above will show that the man has been steeped in, either, ignorance or fallacy. Therefore, which ever it may have been, he is not a competent, or safe, teacher. But that goes with the Sunday school business.

The only two places in the New Testament where **"study"** is to be found, are 1 Thes. 4:11; 2 Tim. 2:15. One teaches us to study so we may be approved of God, and so we may be able to rightly divide the word. This, however, was not spoken to the church, but to Timothy, a young preacher. Yet, some want to apply it to a congregation. The other place teaches us to study to be quiet, and to do our own business, or attend to our own business. This, the Sunday school advocates will not do, or there would not be so much **chaos** in the church!

J. E. McVEY.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Want Proof

Brother Clark, I am not going to ask for more proof when you have never given any. No use to cry proof, proof, when there is no proof. Now, Brother Clark cannot help it because he has no proof for his position, but he does not have to teach things he cannot prove. Brother Clark says: "It is easy to object to things and call on the other fellow for his proof. We often assume that we are right on a question, overlook the want of proof for our own position, and throw the burden of proof on the opposition. This is what Brother Morgan does." I deny the charge, and say this is what Brother Clark does. We should always expect objections to anything taught that cannot be proven. Brother Clark makes me think of the Sunday school folks, trying to get our brethren to affirm a negative. Who really is in the affirmative now, me or you? You say Christian's have a right to vote; I deny it and demand the proof. If you cannot prove it, you are wrong and I am right. I believe most all readers of The Way will agree to that, and there will be no use taking up space in this good paper. However, if Brother Clark and the brethren that stand with him on this proposition are not satisfied and demand that I prove my position, I am coming with the proof, when the time comes. I am not contentious, and if Brother Clark wants to take a chance, run a risk, and dabble with politics, that is his business, but we must not teach others to do things that are not written.

Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) And in the seventh verse he shows that it is not another but some would pervert the Gospel of Christ. Brother Clark asks: "Where does the Bible say or teach that a Christian must not vote?" I have asked you where the Bible says we have a right to vote. I ask you first; now you answer me, and if I am asked to later, I will answer your question. And now for the same reason I might ask you where does the Bible or teach that we must not use instrumental music in the worship? And why do you not use it? I am not contending for what the Bible does not teach, but for what does teach. Brother Clark did use part of one passage of Scripture and that was 2 Pet. 1:3. I wish all would read the whole chapter. We have the seven Christian graces mentioned here. Brother Clark may want to say politics makes eight; I hope not though. Brother Clark says that many of us expect too much of the Bible. I am afraid many of us do not realize that it is our only guide from earth to heaven. Brother Clark says: "In it God has given us all things that pertain to life and godliness, religion and morals. The Book of Revelation is plain enough." Looks like, then, that ought to be just about enough for a Christian. Brother Clark says that civil government is a secular affair; that it has no essential connection with any man's religion. Then, I say, if it is not essential it must be a nonessential.

My reply is now too long, and other questions asked, not under consideration and not on the subject, I will not notice. And unless requested, I shall have no more to say through this paper about politics. But I want to ask that every brother in Christ, who believes it wrong for Christians to vote or hold office, write me a letter as soon as you can. I want your name and address. I will consider it a great favor, and it may be worth much to you some time. Best wishes to The Apostolic Way and its readers. E. F. MORGAN.

New Castle, Texas.

REPLY.

I am writing a reply to several brethren I have received letters from. Brother J. A. Dennis of Georgia, Brother E. C. Clement of California, and others, all criticising my position on the Christian's relationship to civil government. Since one article from Brother Morgan has already appeared, I think it fair to all that I publish his second article and answer all these brethren through him.

First, I am not desirous of debating this question with Brother Morgan or any one else. Debates properly arranged and conducted sometimes do good; but a loose, running fight degenerates rapidly into a mere war of words that does more harm than good. We have entirely too much of that sort of thing among us. I am glad to hear Brother Morgan. I shall be glad without reply from me to read his views on the subject. In fact, I wish he or some other writer would take up the subject, analyze it properly, and discuss it thoroughly. The trouble with all these brethren is that they base their entire position upon **assumptions** that are **false.** One of them quotes Col. 1:13, "Delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." The writer then **assumes** that the "kingdom of darkness" is **civil government!** This is a fair specimen of his logic. According to this every gospel preacher in this country is trying to convert men from the **United States Government** to Christ!

Brother Morgan insists that I prove my position, find Scriptural authority for voting. He insists that the burden of proof is **mine**, and uses instrumental music in worship as a parallel case. Brother Morgan's reasoning is fallacious. The advocate of instrumental music proposes to **introduce** it into a worship already existing. Hence we ask his authority. Brother Morgan asks me in coming into the church to **forsake** the civil government, **leave it off.** I have a logical right to ask him **why.** To illustrate: I am a school teacher. As such I come into the church. Somebody objects to my business on the ground that it is inconsistent with Christianity. This objector brings the charge, and he should prove it; for in our times, the accused is held innocent till his guilt is established.

Brother Morgan tries his hand on "essentials" and "nonessentials," and again gets his logic fearfully tangled. His conclusion is that civil government is a **"nonessential,"** and, therefore, should be discarded! I wonder. I suppose a farm or a shop is **nonessential** to Christian in a **spiritual** way, but it may be quite **essential** in a **temporal** way. Here is one of the fundamental troubles of all these brethren. They assume as a premise that the church and the express teachings of the Bible are absolutely all a Christian needs in **every** relationship of life. But they do not live up to it. They proceed as others do to engage in temporal pursuits, to patronize public schools, to make business transactions in legal way, etc. In other words they do not practice what they preach. And worse than this, they propose to write their views on civil government into the creed of the church. Oh! these creed-makers! Brother Morgan wants all who agree with him to write him a letter. I read between the lines in several of these letters the notion that a brother who dares vote in a civil election is guilty of heresy and should be handled by the church.

Since these brethren insist that I give reasons for my views, I shall repeat the substance of what I said some months ago. I analyze the question as follows:

1. There are **three** kingdoms described in the New Testament, **Christ's, Satan's and Caesar's.**

2. Christ's and Satan's are **spiritual and at every point oppose each other; Caesar's is temporal, social, secular.** It does not in its nature belong to either Christ or Satan. It received its power originally from God (Rom. 13), for it is the outgrowth of the **family** government that God organized in Eden. It deals with man's **social interests** alone. It has nothing whatever to do with his relationship to either **Christ** or **Satan.** Nothing is said directly in the New Testament about a Christian's **voting,** because such privilege was not in vogue in the Roman Empire. Paul was a **citizen** of the Roman government. (Acts 22:27-29). As such, he claimed the protection of Rome. As an apostle he commanded Christians to observe **every** duty then imposed upon Roman subjects, except the matter of bearing arms in war. This he no where expressly forbid, but the spirit of his teachings is against it, evidently because Christ taught it to be wrong to kill an enemy.

We live in a government that gives every man the privilege of registering by ballot his choice of officers and measures that are to look after his interests as a member of civil society. He may use this privilege or leave it entirely to others to use for him. It is a man's **personal** right, and no other man or church has the right to dictate how he shall use it. It should never be made in any sense a **test of fellowship** or good feeling in a church relationship. I place it on the same plane with occupations, **choice of companions,** education, or any other social [illegible]. I do not mean to teach that a Chr[illegible]n should do **anything** as a **citizen of his country** that is unbecoming to a Christian. My critics must show that a Christian is not a **citizen of civil government,** that **Satan's kingdom is identical with civil government,** or that for some other **Scriptural** reason a Christian cannot take **any part in the affairs** of such government.

N. L. CLARK.

WORN-OUT BUT HAPPY

"The zeal of Thine house hath eaten me up. From Cove, Texas, almost the whole church drove over each night to stand behind the ten days' meeting at Mount Bellview, a Methodist stronghold, even in very busy crop time. Then the forces gathered at Cove. In five days, 13 were baptized; 11 of them were heads of families, two were young ladies, several were gray-headed, three dyed-in-the-wool infidel ancestors represented. At times the audience was so overcome that the singing almost stopped. Let us faint not, our labor is not in vain.

A good impression and favorable comment prevailed in the Methodist community—some of them said we closed too soon. The interest was growing.

I am to go to Dale next, then to Littlefield in Lamb county for the fourth Sunday in July and first Sunday in August.

Brother Duckworth, I am so sorry you are sick, and here is a prayer for you, for your family and for the great work. Be patient, do not worry—God is at the helm.

J. FRANK COPELAND.

P. S.—Brother Johnson can still make one feel like forgetting his troubles. I came by to get a ray of sunshine before the next siege. I am getting it to my heart's content. Rejoice with us. J. F. C.

The Sunday School Considered

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and in his law doth he meditate day and night." (Psa. 1:1, 2).

There is no middle ground in the service of the Lord. (Mat. 6:24.) No man can serve two masters. (Mat. 7:13, 14.) Christ said, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

It behooves us then as travelers to the bar of God, that we be very careful how we walk. (2 Cor. 5:10.) For we must all appear before the judgment seat of Christ.

In this age we have only the New Testament as a guide in religious matters. In Matt. 5:17, Christ said that He did not come to destroy the law but to fulfill it. (Jno. 20:30, 31.) "And many other signs truly did Jesus in the presence of His disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life in His name." (Heb. 2:2, 3.) "For if the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: how shall we escape if we neglect so great salvation?"

In making our decision how we shall live our religious lives there are two questions we should ask and abide by the answer:

1. What does God say about it?
2. By whose authority shall I act, God's or Man's?

Having definitely decided to act only upon God's authority or teaching, as revealed in His Word, we must then take His Word and learn what it teaches. In Mat. 15:9, Jesus told the Scribes and Pharisees, "In vain do ye worship Me, teaching for doctrines the commandments of men."

Sunday schools, with their divided classes, class literature, etc., can not be an act of faith for the following reasons: Paul tells us in Rom. 10:17, "Faith comes by hearing and hearing by the Word of God." We learn by this that where God has spoken our faith begins. Where God is silent there is nothing to produce faith; therefore, where God has not spoken faith is impossible and inasmuch as God has not mentioned these things I conclude [illegible]s an act of faith they are an im[illegible]ibility; therefore, they do not please God and are sinful, because Paul tells us in Rom. 14:23, "Whatsoever is not of faith is sin."

Sunday schools with divided classes, class literature, etc., can not be practiced in the name of (by the authority of) the Lord, for in Col. 3:17 we are told, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." He has never authorized the Sunday school, it is not, therefore, by His authority.

Before I can legitimately do an act in any person's name I must be in his service. If in his service, I have a right to do what I am authorized to do and no more. What I am not authorized to do I can not do in His name, because I have no authority. Therefore, in the name of the Lord, means by His authority. Inasmuch as the Lord has failed to authorize the Sunday school, etc., I am warranted in concluding that it can not be carried on in the name of the Lord, by His authority.

2 Pet. 1:3, teaches us that, "According as His divine power hath given unto us all things that pertain unto life and godliness. . " If so, and inasmuch as God's divine power has failed to give us the Sunday school with its divided classes, etc., my conclusion is that they do not pertain unto life and godliness.

Psa. 119:172 reads: "For all thy commands are righteousness." Jesus said (Mat. 28:20), "Teaching them (the baptized believers) to observe all things whatsoever I have commanded you."

Now, inasmuch as I fail to find the above practices commanded or practiced by Jesus or His apostles, I must come to the conclusion that they are not part of God's righteousness.

What think you?

2 Tim. 3:16 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." Inasmuch as I fail to find the aforesaid practices in God's inspired scriptures I beg again to conclude:

1. The man of God may be perfect without them.
2. Can instruct in God's righteousness without them.
3. Can be furnished to all good works without them. If not, why not?

Sunday schools with divided class work, with class literature, with women teachers can not be profitable to the church for the following reasons:

Paul told the elders (Acts 20:20), "And how I kept back nothing that was profitable unto you." There is no record where he told them anything about the above named practices, either by precept or example. Therefore, we must conclude that they are not profitable to the Church of Christ. What think you?

We read, Psa. 9:7, "The law of the Lord is perfect, converting the soul." Paul says (Rom. 1:16), "The gospel is the power of God unto salvation." Inasmuch as we do not find these things mentioned in the law of the Lord, the gospel, could the Sunday school, with its divided classes, women teachers, etc., help the church to convert sinners to Christ? or shall we conclude with James that we have a perfect law of liberty without them? (Jas. 1:25).

But the advocates of these practices claim that the law of the Lord is what they are teaching, and that the women teachers, divided classes, class literature, etc., are the methods used. They claim that God said, "Go teach," but said nothing about the method to be employed. Is that so? Well, my brother, how about the following (1 Cor. 1:21): "It pleased God by the foolishness of preaching to save them that believed?" One says, preaching is teaching and teaching is preaching. If that is so and our women can teach, why can they not preach also? If not, why not? "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Tim. 2:15.)

T. J. CLARK.

Gainesville, Texas.

WORK WHILE YOU MAY

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in such patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left." (2 Cor. 6:1-7.)

The foregoing was written by Paul to Christians. A stronger plea for doing, now, what we can for pure Christianity could hardly be made.

On all sides men are dying unprepared to meet God; while Christians spend money for pleasure and spend their time making more money to spend for more pleasure, or unneeded luxuries of this life, and in so doing they build obstructions between themselves, their families, and eternal happiness.

My brother, the opportunity is before you to lead some one to Christ, to restore some brother, overtaken in a fault and save a soul from death and hide a multitude of sins. Will you forego the purchase of things you really do not need in order that you may place before some of the lost a statement of their disobedience and their condition? You can. Will you?

We have the names of more than six thousand families, members of the Church of Christ, who are not readers of The Apostolic Way. If we could send the paper to each of these families for eight months or one year, at least twenty-four thousand people, not now reading the paper, would read it, and thousands would be caused to study the Sunday school question and turn from this error; to say nothing of other errors that are condemned and will be condemned in our columns.

The opportunity is before you. Will you rise and meet it, or seal your money behind selfishness and allow this opportunity to pass by you? Six, sending $1.000 each, will send the paper to this list for eight months. Nine, sending $1.000 each, would send The Apostolic Way to each of the six thousand families for one year.

Remember that no part of the subscription money goes to the publisher, or editors, or contributors, but every cent is put into the publishing of the paper.

If you can furnish any part of this fund from $1 up, and do not, you are responsible. You do not owe me an apology; I might be mistaken in who could give to this fund, but our Father in Heaven knows, and we ask each to put the case before Him through Christ and try to act in a way to enable the great Mediator to plead your case before the Supreme Judge.

R. F. D.

The Spirit—When Received

A subscriber writes requesting an article, "dealing with the Spirit, and when it is received." Peter says that Christ was "put to death in the flesh, but quickened by the Spirit:" (1 Pet. 3:18). Thus was he quickened by the Spirit; while in the grave. And the Apostle Paul says, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6.4). Paul also says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11). When Peter was preaching on the day of Pentecost, he said to all who would accept Christ, "Ye shall receive the gift of the Holy Ghost."

Christ was the only man that received the Holy Ghost without measure; it was measured to the apostles and measured to all other recipients since that time, but we do not receive the same measure of the Spirit that was given to the apostles. We receive all that was promised us, the quickening or life giving force of the Spirit. We were not promised a measure by which we could perform miracles.

Christ said, (Jno. 3:5) "Except man be born of water and the Spirit ." Here two elements are brought together in the new birth. Peter says that Christ was quickened, evidently in the grave. Paul says, that the new life comes to us in the watery grave. How? By the same Spirit that raised Christ from the dead.

R. F. D.

Lockhart-Johnson Debate

Questions asked by Johnson and answered by Lockhart.

1. Can a child of God sin and not die? (See Ezk. 18:20).

Answer: Yes. (Gen. 2).

2. Are the sins of a person in or of the body? See 1 Cor. 6:18.

Answer: In the body.

3. If every sin is without the body, what is it that sins?

Answer: Some sins are against the body.

4. Can a child of God get drunk, steal, lie, curse, murder or commit fornication? (See 1 Cor. 10:8).

Answer: No child of God wants to do any of these things.

5. Is it possible for a child of God to know to do good and not do it? (See Jas. 4:17).

Answer: Yes.

6. Has the devil ever caught one of God's children?

Answer: No.

7. Where did the devil get his children?

Answer: By causing people to assimilate with him.

8. Has the devil and his children any part in the tree or book of life?

Answer: The devil has no part.

9. Does Jesus mean you must eat of his literal fleshly body and drink his literal blood or is Jno. 6:53 what we call figurative speech?

Answer: No.

10. Has God ever born a child outside or independent of his household?

Answer: Saved in a family from Abel to now.

11. Must a person believe in Christ in order to be a sheep in unbelief?

Answer: The Jews as a nation were called sheep.

12. Does Christ give to his sheep eternal life before they follow him or after they follow? (Jas. 10:27.)

Answer: Gives eternal life to the believer.

13. Is faith or repentance a work? (Jas. 6:29).

Answer: No.

14. Is faith and repentance of grace?

Answer: They are God's grace.

15. When a man does what God has commanded him to do, whose work is that, man's work or God's work?

Answer: See Eph. 2:8-10, it is Christian work.

16. What is the object of baptism?

Answer: To declare our death to sin.

17. Do you baptize the body or soul of a man?

Answer: Baptize the entire man.

18. Can a person become a member of the Baptist church without baptism?

Answer: No.

19. Is the Baptist church and the Church of God or Christ the same institution?

Answer: Yes.

20. Can a person be in Christ and not be in the Body of Christ?

Answer: He has to be in Christ before he is fit to be in the church.

21. Is the sinner eternally saved at the very time he believes in Christ or at some point after faith?

Answer: At the time he believes.

22. After one believes he is saved, should he ever disbelieve or cast off his faith, is he yet saved?

Answer: Yet saved if he ever was saved.

23. Can a dead faith save a man?

Answer: The dead faith of a Christian will not save a man from starving.

24. Will a dead faith save a man from anything?

Answer: No.

25. Can a person who does not believe in Christ sow to the Spirit?

Answer: Yes.

26. What is eternal life?

Answer: God life. (Jno. 17:3).

27. Can a person be saved without God's works or independent of God's righteousness?

Answer: We are saved by grace through faith.

28. Is the Christian under any law at all?

Answer: Under the parented government.

29. Is your body (flesh) a child of God?

Answer: A child by promise.

30. Would it be possible for your soul or inner man to spend eternity in heaven, and your outer man, the body spend eternity in hell?

Answer: No.

31. Did not Israel eat and drink of Christ in coming from Egypt? (See 1 Cor. 10:1-4).

Answer: Typical.

L. W. HAYHURST.

VISITING THE CHURCHES

Our visits among the churches have been "brimming full" of interest. The reception given our messages stimulated us to put forth every possible effort to arouse a deeper conception and manifestation of pure, clean, active Christianity. I had but little to say about the innovations with which we are contending, leaving that for another time, or to be handled through the paper.

In June, I made the first ten days' trip since becoming publisher of The Apostolic Way; visited Chillicothe, Medicine Mound, Loco, Turkey, Floydada, Lockney and Abilene; spoke ten times; received over one hundred subscriptions; brethren were liberal in their donations for the paper, and for my support; met brethren from twenty-five congregations; met twenty preachers. It was a great trip for me, and brethren, publicly and privately, stated that the good accomplished was beyond estimate. The central point in my effort was an appeal for the brethren to look beyond their home congregation, and this appeal was received with manifest enthusiasm, and meetings at some places were called at once to consider the opportunities, and how they might meet them. I tried to show that each congregation was responsible for neglecting opportunities of carrying the Gospel to the lost, urging that they use the Lord's plan and organization for the work before them, urging that the examples of the apostles and the approved examples of the churches furnish us a guide for our work.

The insistence, at each place, that I visit them again made me feel that my appeals had been well taken and would bear fruit to the honor of our Lord.

Yes, I wish I could visit the same places at an early date, but it will be many months before I can speak at these places again.

I expect to make a trip in Oklahoma, Arkansas and Louisiana, just as soon as possible. There are many places in Texas that I have not visited. I desire to know every member of the church, and shall meet all I can.

As the fight grows hotter and the paper's circulation larger, the demand for me in the office and in the field seems to increase. The rearrangement of our office work and some plans concerning it has relieved me of some details, and I have more time for field work. I wish I could visit every congregation in every state in which the paper now circulates, and this is not an empty wish but a genuine desire. Its fulfillment will be accomplished as far as my ability will permit me to go.

R. F. D.

Publisher's Notes—Read Carefully

In this issue will be found the last installment of the Phillip-Shelton investigation of the question of the "Marriage of Aliens." We have some letters written on both sides of this question and sent to this office before the appearance of the first installment of the Phillip-Shelton discussion. We have in mind to publish some of these letters and then let the subject rest for a while.

Brethren who would like to review the positions taken by Brother Phillip, or those taken by Brother Shelton, or both, we suggest that they put their thoughts on paper, file them for a few months before sending them to this office. After a further study of the question and talking with others about it, they might want to revise their manuscript.

We have more live copy in the office than we could hope to use for several months, and there are some other questions demanding space. In an early issue a discussion between Brothers Mickle and Hartsell on "The Powers That Be" of Rom. 13, will begin.

Since June 25, I have been on the sick list, in bed most of the time, have answered but few letters, done most of my dictating while in bed, and feel unequal to the task of preparing copy or this issue.

We had intended to give special attention in July 15 issue to a number of matters dealing with Texas work. We have quite a bit of manuscript dealing with the Sunday school question, quotations from Sunday school preachers, etc., but have decided to leave this copy over until August 15.

We have much interesting reading for advocates of the Sunday school in that issue. Brethren would be doing a good work to order a number of copies of August 15 issue to hand to brethren worshiping with churches believing in or advocating the Sunday school.

It has been our custom to miss the August 1 issue each year. There are always a number of odd jobs that need to be looked after in an office like ours, and a little time once every six months helps to straighten out many points.

Then the publisher and office force need a few days in which they can relax. So there will be no August 1 issue, but we expect to have August 15 issue out on time.

Some of the churches have neglected to write us whether or not they were going to see to it that some preachers will be remembered by them with one of the New Testaments we are giving to each preacher for ten new yearly subscriptions. Not a preacher in the brotherhood who has not recently purchased a New Testament, but what would feel genuinely grateful to any church that assists him in getting one of these books.

This is a matter that every church and every preacher, we have listed, should be interested in.

R. F. D.

Did He Answer Right?

I received letters from two brethren saying he answered right. I believe he did too. I am speaking of Brother Trott's answer to the man at Gorman, Texas. First, it is wrong to worship with the Sunday school folks. Is it any worse than wrong to worship with the Baptist? Second, the Sunday school folks cannot set the Lord's table. Can a Baptist any more than fail to set the Lord's table? Third, the Sunday school folks are not worthy to be called the Church of Christ. The Baptist, Methodist and all other sects are that good are they not? Is it wrong for me to meet and worship God with my brethren? Let us all think.

P. S. HALL.

Hamilton, Texas.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

J. Romaine Parnell writes that he has changed his address to 1708 Lackawana Avenue, Jacksonville, Florida.

C. C. Heard writes that he has changed his address to Winters, Texas.

W. C. Webb, Meeker, Oklahoma—We have arranged with Brother J. H. Stewart of Abilene to conduct our meeting, beginning Saturday night, July 17. Many thanks for your help. We would be glad for any of the brethren to drop in any time.

T. F. Stewart, Route 3, Box 348, Whittier, California—We have rented a hall, 1137 South Eastern Street, (formerly Pasadena Avenue) Belverde Gardens, Los Angeles, California, for the purpose of meeting and establishing the cause at this place.

We met for our first time July 4. Over twenty brethren were present, encouraging for our first meeting to do mission work. To get to our place of worship from Los Angeles, take the street car at Seventh and Broadway, come to the end of the line, walk three blocks to what is known as the Gospel Hall. We extend a cordial invitation to one and all. All loyal gospel preachers are welcome in our midst. If you have relatives or friends in or around Los Angeles that you are interested in, write me their address, and we will see that they are located. You may save a soul by the use of a two cent stamp, and this will help us. Oh, that the brethren of the East understand the battle that we are having in the West to get the truth before the people where there is so much worldliness, pleasures and the glare of Satan and his work on every side.

Pray for us in this work. We pray that all that have a heart to do mission work will succeed wherever they be, on the Pacific, or Atlantic coast. Brethren are you doing your part? Am I doing my part? We all will have to stand before God and answer this question.

Alva Johnson, Turkey, Texas—Have not been able to set dates for the debates with Yandell and Neuman.

a good meeting here (Temple). next to Dozier near Shamrock.

A sister writes from Glover, Oklahoma—Our meeting conducted by Brother N. O. White of Big Fork, Arkansas, came to a close last Lord's day night in June. Three were baptized and three restored.

Brother Charles F. Reese will begin series of meetings at the Church of Christ the last Lord's day night August.

Dear Brother Duckworth:

Brother and Sister R. L. Ludlam are leaving tomorrow for Richmond, Virginia. So please send my paper there instead of here. My address for the next few months will be Richmond.

I am going to make a trip up the East Coast, preaching at about fourteen places where, I have heard, the church is struggling for an existence. J. Madison Wright informs us that the congregations that I am going to visit have no Sunday school. He also says there is very little activity in them, and that they are in a very sad condition. I do not know how my support will be in that section of the country. It has been very poor here as we have only five members. They are all women except Brother Ludlam. Of course, that means that they cannot have the worship after he leaves.

Please send me a few sample copies of The Way to take with me on this trip. I am determined to stand unflinchingly for the Lord's way.

JAS. DOUGLAS PHILLIPS.
3113 Cliff Ave., Richmond, Va.

John R. Freeman, Gunter, Texas—I began a meeting July 2, near Gallatin, to continue twelve days. After that I go to Whitesboro, then near Gunter, then near Rising Star.

R. M. Dawson, Route 1, Judsonia, Arkansas—Brother J. W. Kelley of Abilene, Texas, did the preaching in a meeting beginning Friday night before the first Lord's day in June and continued until the second Lord's day night. One confession and baptism, three confessed their wrongs and returned to their first love. This meeting was held at a school house five miles north of Judsonia, Arkansas, known as Big Four. This is the only loyal congregation that I know of in this part of the country. The brethren and sisters are all rejoicing over the meeting.

One sad thing happened during the meeting—Brother F. C. Cullum, one of the elders, passed away. Brother Kelly spoke words of comfort to the bereaved. Brother Cullum was a loyal gospel preacher, and a warm friend of The Apostolic Way.

We hope to have Brother Kelly with us in 1927, or sooner if possible, for a two weeks meeting. I wish Arkansas had one hundred preachers just like Brother Kelly, we could take it for Christ.

J. C. Osterloh, Sulphur, Oklahoma—D. S. Murphee, Route 10, Tulsa, Oklahoma, has left the farm and wishes to put in his time preaching, and I feel sure he is sound in the faith, a Christian man, and a good gospel preacher.

L. M. Graham, Levelland, Texas—Brother Kyle Mitchel has just closed a short meeting here. A few agreed to meet on Lord's day and worship according to divine instructions. We meet in the court house at 11 o'clock. Glad to have any brethren stop over and worship with us.

Reports

Van Bonneau, Box 143, Hastings, Oklahoma—Closed meeting at Verdi to-night (June 27, 1926). Excellent interest throughout, with one addition and one restoration. Brother Clayton Seymour has been doing the singing, and it was excellent.

Alva Johnson writes from Abilene, Texas—Meeting closed with four additions, five restorations, and two placed membership. The debate with Lockhart was fine. Everybody seemed enjoy it.

I have a telegram from Goose Creek to meet J. S. Neuman; time nor propositions not arranged yet.

J. A. Bradburry, Stroud, Oklahoma—Am entering the second week in a meeting here. One restored.

John J. Smith, Lovelady, Texas—Am in a good meeting at Post Oak, one baptized to date. Am to begin a meeting at Red Neck July 10.

Homer L. King, Deming, New Mexico—Closed a meeting at Garfield June 27. One baptized, and we trust good otherwise done. Am now at Hatch in a meeting. Go next to Rucker, Texas.

W. M. Hunter, Palacios, Texas—Brother J. D. Whitten has just closed a ten days meeting. Good interest, three baptized. He also preached two nights in Palacios to the Sunday school brethren. He left them with tears running down their cheeks. I believe Brother Whitten has sown the seed of the kingdom here.

J. W. Kelly, 762 Pecan Street, Abilene, Texas—Have been preaching at private houses since last Saturday night. June 26, closed here (Little Rock) last night.

Homer A. Gay, Eden, Texas—Closed the meeting here (Robstown, Texas) Sunday night, June 27. We had many drawbacks, in the way of sickness, deaths, rains, etc., and yet I feel that we had a good meeting. Fifteen confessed their sins and four were baptized.

We sure did hate it that Brother Cowan could not be with us any of the time.

We have a fine congregation here.

From Bronte, I go to Hamilton for two weeks, then to Bell county for two meetings—then to the cotton patch.

C. F. Reese, Somerton, Arizona—Just closed a meeting near Bard, California, at Ross's Corner. Best attendance I ever had. The people seemed to want to hear the truth in the old way. Many good citizens saw the truth and some obeyed. Sixteen were added to the church. One good man who said he thought he had been a Christian for thirty years, saw the truth and was baptized. They have no house. This brother donated a lot to the church on which to build.

STIRRING THINGS IN GEORGIA

Dear Brother Duckworth;

I have just closed a tent meeting in Atlanta, and we consider the meeting a success in every way. The Sunday school crowd was represented every night, and I did not fail to show its unscripturalness, its failure, etc. The crowd increased each night. Questions weer plentiful. Results were good. One soul came to confess Christ, who was to be baptized by Brother Sawyer the next Lord's day.

Brother J. L. Hunton, a preacher and a godly man, took his stand with us, publicly announcing why he was leaving the Sunday school folks. Others who have been worshiping with them will never return to digression again, stating that they will co-operate with the Scriptural work from now on.

Enclosed you will find one subscription to The Apostolic Way. Many others say they are going to renew, or subscribe at once.

I am leaving tomorrow for Rincon, Ga., for a thirteen days' meeting. I will then return home for five or six days to prepare for the eight nights' debate on the Sabbath question, beginning July 24, at or near Henegar, Ala., on Sand Mountain. I am expecting several preachers to be there. If so, we shall talk of the work, and plan much for this field.

I want to thank every one for their part in helping to buy the tent. We still owe $85.00 on it, so if others wish to help, they may do so by sending to Brother Lampp or myself. It will be appreciated by every one, and will be a great help in this field.

I left this challenge in Atlanta, hoping it will be accepted: "I will meet Brother J. S. Hall or any of the other preachers for the Sunday school, in public debate on the Sunday school question in Atlanta. If they think me unworthy to meet, I will furnish a man." The brethren are determined that the Sunday school people are going to hear the truth, for we believe that there are many who would give up the monster if they only understood. So they must hear somehow.

Preachers who are wanting some place to preach, remember Georgia and Alabama needs you; but if your reputation is bad, stay where you are. We want capable, clean, godly men only.

J. A. DENNIS.
Union City, Ga.

Contradictions and Inconsistencies!

During a recent meeting some of the following inconsistencies and apparent contradictions were presented to the writer by an eccentric old fellow who has spent years studying the Bible in an attempt to show that it contradicts itself.

1. I believe that God does and does not tempt man. (Gen. 22:1; Jas. 1:13.)

Answer. The temptation mentioned in Gen. 22:1 was simply for the purpose of testing Abraham's faith, while James expresses the fact that God tempts no man with evil. No contradiction there.

2. Jesus said that John the Baptist was Elias, but John declared that he was not that prophet. (Mat. 11:14; 17:13; Jno. 1:21.)

Answer. Good! John was not Elias in the sense that the priests and Levites meant—in person, though he was Elias in the sense that Malachi had predicted him; that is, in the spirit and power of Elias.

3. Heb. 7:4 says that Abraham paid tithes to Melchisedec, while Gen. 14:18-20, says that the opposite is true. Which shall I believe?

Answer. Perhaps they interchanged tithes; however, the pronoun "he" in Gen. 14:20, can easily refer to Abraham.

4. I believe that after God created man (Gen. 1:26-28) there was still no man on the earth; hence, the necessity of another creation of man. (Gen. 2:5-7.)

Answer. Wrong again. A general reference is made to the creation of man in Gen. 1:26-28, while a specific account of the same creation is given in Gen. 2:5-7.

The world is flat, because it has four corners. (Rev. 7:1.)

Answer. Now, really couldn't "the four corners of the earth" refer to the four points of the compass, namely, north, east, south and west? Isaiah says: "It is he that sitteth upon the circle of the earth." (Isa. 40:22.) If the earth is in the shape of a circle, is it flat?

6. The Bible says that man has and has not seen God. (Gen. 32:30; 1 Jno. 4:12.)

Answer. Certainly! Jacob meant that he had seen God in one of His many ways of manifesting Himself. Beholding an angel is commonly spoken of as seeing God face to face. (Judges 13:15-23.) But John meant that no man had seen the personal face of Jehovah. (Ex. 33:20.)

7. The men journeying with Saul of Tarsus did and did not hear the voice that spoke to him. (Acts 9:7; 22:9.)

Answer. Jesus says: "And hearing they hear not, neither do they understand." (Mat. 13:13.) Hearing often means understanding. The men with Paul heard the sound of the voice that spoke to him, but they did not understand it.

8. Did Elijah really ascend into heaven? (2 Kings 2:11.) or was Jesus only joking? (Jno. 3:13.)

Answer. Heaven is commonly spoken of as the firmament above. (Gen. 1:14.) It is believed that Elijah ascended into heaven (the firmament above) and thence into Hades, but not into the direct presence of God above. (Acts 2:34.) Some also believe that Jesus, in Jno. 3:13, was speaking about His ascension into heaven to bring the truth down; and that no man had ascended into heaven for that purpose.

9. Why did God place a blind man and woman in the garden of Eden and condemn them for eating of a tree that would open their eyes? (Gen. 3:6, 7, 24.)

Answer. He condemned them for transgressing His law. (Gen. 2:16, 17.)

10. Explain how Noah begat sons and daughters for nine hundred and fifty years after his death. (Gen. 9:28, 29.)

Answer. Search me! I have never read anything like this in the Bible.

11. I do not believe that Joseph's brothers dipped his coat in the blood of a kid.

Answer. Read Gen. 37:31. Too bad. Jesus says, "He that believeth not shall be damned."

VAN BONNEAU.

Gunter College Prosperous

Since during the past session we secured full Junior College affiliation with the State Department of Education, we feel that under favorable crop conditions next session will be by far the best for Gunter College since the war. The policy of the school with regard to the teaching of the Bible will not be changed; that is, the teaching of the Bible will be left to the church and to individual Christians.

We shall be glad to correspond with any who are interested in a school whose students are under the influence of a church that has no Sunday school or other innovations. We hope to have our catalogue ready for distribution soon and shall be glad to send you one on request. Address Gunter College or John R. Freeman, Gunter, Texas.

Passed On

Sister Myrtle Hurst, wife of N. A. Hurst, of Live Oak, near Eden, Texas, died in a hospital at San Angelo Thursday morning, April 29, 1926.

She was baptized into Christ two years ago by the writer.

Her body was laid to rest in the Live Oak Cemetery to await the last call. The writer spoke words of comfort to the immense crowd that gathered at the cemetery.

The floral offerings were beautiful.

Ex-Judge S. V. Wood was born June 1, 1848, died May 28, 1926.

He was married to Miss Sarah McCullough, Oct. 17, 1869, which companion died near four years ago.

Brother Wood had been a Christian for many years, and possessed a strong character.

He had suffered for several months with cancer, which finally killed him. He bore his suffering patiently and did not complain.

His body was laid to rest beside his wife in the Placid Cemetery. The writer spoke consoling words to the assembly. The crowd was large, and floral offerings beautiful.

HOMER A. GAY.

Brother John Potter of Santa Anna, Texas, was born in Floyd County, Georgia, Nov. 12, 1883; came to Texas when a young man; obeyed the gospel in the early part of 1910, under the preaching of Brother J. R. Lane; was united in marriage to Miss Carrol McKinney in September, 1910; departed this life May 9, 1926. He leaves a lonely wife to mourn her loss of a noble husband. Brother Potter was assuredly a Christian. He was a good financier, but was a man who was liberal in support of the cause of Christ. Brother John had no use for any of the modern innovations that are troubling the Church of Christ. He was one who believed what the Lord had said was enough for us to believe and do.

Farewell, Brother John, until we all shall meet you on heaven's bright shore.

Brother J. N. Cowan spoke words of comfort to the bereaved ones at the funeral. May God's richest blessings rest upon dear Sister Potter is my humble prayer.

D. D. ROSE.

A Good Work

We take the following from a private letter to the publisher:

The church here went to the expense of buying a tent last year, and at this writing and for some past months it has been laying idle; we have only chairs to partly seat it. Wish we might get in touch with some congregation that would be willing to co-operate in evangelizing with the tent.

Had good admonitions at worship this morning. The chapter under consideration was Col. 3. Although already know the great and good lessons contained in the epistolary writings, we need to have our minds refreshed often. Unless we are constantly guarding our conduct we may expect to gradually slip back into the world. God, through Paul, warned those brethren at Colosee to "set your affections on things above." Oh, how prone we are to pay too much regard to the things of earth, neglecting our spiritual needs.

Our church house is just across the street from the Methodists here. This morning two of their most prominent men came over and listened to what was taught.

Brother Kellems is preaching every Sunday evening here now, and quite a few outsiders are becoming interested in hearing; we hope that he may continue this work. Brother Kellems is fixed financially so that it is not needful to contribute to his welfare, but on the other hand he desires the co-operation of the brethren in order that the outsider may be reached. Much of the teaching is stirring up the brotherhood to a greater realization of the responsibility resting upon us individually, as well as collectively.

I trust that you are also awakening the brotherhood in your short trips. Hoping this finds your family and self well, I am,

Your brother in Christ,
P. S. HALL.

Route 1, Box 1525,
Montebello, Calif.

Do Not Miss It

Read something interesting about Charley Nichol, John M. Rice, Thomas E. Milholland, J. B. Nelson, the Dallas Pearl and Bryan Street Church, J. T. Whitt, and others in

August 15, Issue of The Apostolic Way

Regardless of what you think of the Sunday school question, you should see this issue, and if not a subscriber a post card requesting a sample copy will bring one to you.

Address

THE APOSTOLIC WAY

708 Second Avenue, Dallas, Texas

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year DALLAS, TEXAS, AUGUST 15, 1926 Vol. XIII No. 2

TO ALL WHO LOVE THE LORD

To those upon the altar of whose hearts the fires of godly zeal have died, whose souls are filled only with the ashes of a love that has been quenched by the destroying flame of worldly lusts and allurements this appeal will be made in vain, and to such it is not addressed; but realizing that there are thousands of brethren who have simply drifted with the tide of innovations whose swelling flood has been gradually submerging the simplicity of the gospel, and who have never seriously considered the dangers besetting the church of the living God, I am calling upon them to awake from their slumbers, to rededicate themselves to the service of the Lord who purchased them with His own blood, and line up with us in the good fight of faith, contending earnestly for the things that are written.

All that is needed to convince the honest hearted is to hear and read both sides of the controversy now going on and compare every man's attitude with the Word of God. Be as noble as the people of Berea and search the Scriptures daily to see and know where lies the truth and take your stand firmly there. Do not let the quibbling of sophists mislead you, but at every step ask the question which the Lord has put into the mouth of every loyal follower of His: "What hath the Lord answered and what hath the Lord spoken?" Could we possibly have any stronger evidence of conscious guilt upon the part of those who advocate the Sunday school than their cowardice, their false accusations and their refusal to investigate?

In the recent discussion held in Dallas, why did the hired pastors there do all in their power to keep brethren from attending? When Brother Whitt was not able, from physical or other reasons, to continue the debate for the allotted time, why is it that none of them could be induced to take his place? Why is it that the Gospel Advocate, the Firm Foundation, and in fact, all of their papers, have their columns closed to all discussion of as important an issue as this? As Mr. Post used to say, "There is a reason," and the reason is not far to seek. Any sensible person can glance at the situation and give the reason correctly in a moment's time. It is because they are so acutely conscious of their inability to defend their human institutions that they dare not. By every sort of evasion and cowardly artifice they have tried to keep the brethren hood-winked, but they cannot hide the yellow streak nor conceal its cause. They are wrong, and they know it. They have gone down to defeat and disillusionment of some of their followers in every oral discussion that has been held and their best debaters have shunned taking up the gauntlet. For years we have been challenging their leading editors for a written discussion, but they dare not respond.

The plaudits of the world, the popularity and the hope of gain are stronger than the ties that should bind them to the truth and its defense against all comers. We are calling upon all whose hearts are filled with love of God and His truth to come out from among them and acquit them like men. They can give you the praise of men; we can assure you of the approval of God. Upon their side you will find money and ease; on the Lord's side the heavenly riches of the world to come. You are free to make your choice, but think well before you decide, for the consequences will not be temporal, but eternal. I want every brother, and especially the preachers, to read my review of Brother Sewell's tract, and calmly and carefully note every argument and every criticism, and with the love of God in your hearts, decide this matter and the stand you are going to take as well as the consequences of a wrong decision or a stubborn refusal to yield to the truth.

I wanted to discuss the issue with Brother Sewell, than whom they have no abler man, and in fairness to him, will say he was willing to do so, in the columns of the Firm Foundation and the Apostolic Way, but Brother Sewell could not get their consent, though I am sure he did his best. That is why he got out his little tract and is also the reason I am reviewing it in the Apostolic Way. I have had no desire to take any advantage of Brother Sewell, and the columns of the Apostolic Way are still open and will be always open to both sides at any time the Firm Foundation or Gospel Advocate will take off their padlock for a full and free discussion. They cannot succeed in blinding all of the people, all of the time to their disingenuousness and their slippery ways, nor can they silence us by such a course as they are pursuing.

If they have the truth, they are under obligation to God and man to defend it, and every right-minded person will agree with me. For nearly forty years I have been before you advocating and defending God's truth; about fifteen years of that time on the staff of the Firm Foundation, before it began running after the flesh pots of Egypt, and nearly that long as an editor of the Apostolic Way, and I challenge all men to cite a single instance in which I ever refused to defend what I taught or practiced. I always knew that if I ever flinched or faltered along this line God would hold me responsible, and when I stand at the judgment seat of Christ, I am determined that it shall not be as a traitor or a coward.

G. A. TROTT.

"OUR TEACHING SERVICE"

Brother Sewell next goes on to say, "Does 1 Cor. 14, apply to and regulate the worship of the church today at what I have defined as the hour of worship? There are twenty-four hours in a day and seven days in a week, and only one of these is called the hour of worship in a special manner, then it does not apply to and regulate all the other hours of the week, does it? If we must do, or not do, certain things at that hour, does it follow that we must do or not do these things at all other hours of the week? So then, I think it is plain that if 1 Cor. 14 applies to and regulates the hour of worship, it does not apply to and regulate what we may do at other hours."

In the above I think Brother Sewell almost fooled himself into the notion that he had made an argument, but it would be hard to get any one (at least any one with even a modicum of brains) to see it that way.

If our good brother would confine himself to Bible terms for Bible things he would not stray so far from the truth as he does. "Hour of worship" is something never once mentioned in the Word of God, and we have no reason to think that Paul ever contemplated such an expression—he certainly never used it, or anything that could be construed or twisted into meaning it. It is an invention of the devil to bewilder and delude weak minds to their destruction. Paul positively applies all that he says in 1 Cor. 14 to the church when it comes together in one place, and no distinction is made by him regarding hours, days, weeks, months or years. When the church assembles, at any time, it must be governed by the apostles' instructions, and Brother Sewell's mythical "hour of worship" has no part or lot in the matter.

Having based his entire argument on a phrase of his own coinage, or having borrowed it from some other person whose intent was to make void the Word of God, his whole contention falls flat. Kind reader, just place Paul's language, "If therefore the whole church be come together in one place," where Brother Sewell has interpolated his "hour of worship," and it will be no trouble for you to see how he has stultified himself.

Brother Sewell then goes on to make a very touching and effective appeal for the duty and necessity of teaching the children, to which I am sure all can heartily say, AMEN. The difference between us here is, that I firmly believe God's method of instructing them is the better, while Brother Sewell seems to be of the opinion that a human method transcends such teaching as the mountain overtops the mole hill. Strangely enough, he says: "God forbid that I should say anything that will cause any parent to feel the responsibility of teaching their children the Word of God, less keenly." But what could possibly lessen their feeling of responsibility more than the unctuous reflection that the church is attending to that duty for them? No warrant can be found in the Scriptures for the church assuming a duty that is unmistakably laid upon the parents, and no influence could be greater for imbuing a child with love, reverence and fidelity to the Word of God than proper training by the parents during the week and going with them to the church on Lord's Day, learning how the worship is conducted and observing how faithful the parents are to every command of the Lord.

No other "assistance" could posibly be more helpful in bringing up the child in the way he should go, and no presumptuous invention that man ever devised can ever take its place without detriment to both parent and child.

Brother Sewell then asks: "Is not the church a family? And should it not teach its children? (John 3:5; 1 Peter 2:2; Matt. 28:26.)" It will surely be news to most Bible readers that the church as a family includes the children of its members. Again I would suggest that it would be well for Brother Sewell to confine himself to Bible names and terms for Bible things, and he would avoid misleading himself and his readers. Paul never said the family should bring up the children in the nurture and admonition, but the parents. Why did not Brother Sewell say "parents" instead of "church" or "family?" The reason is too obvious to need stating. I gave the Scripture he quoted, but fail to see any relevance to the issue. To be born of water and the Spirit brings one into the family, but the little children have not been born of water and Spirit. Even Brother Sewell will admit, if pressed, that the new-born babes, mentioned by Peter, are not little, unbaptized children, but new members of the one body—the church. Why did not our brother give us some passage that speaks of teaching the literal offspring of the members of the church and the church's duty of teaching them? The reason is obvious—he knew no such passage can be found in the whole Bible.

Next we come to the attempted argument on division into classes, and concerning this he begins by saying, "The argument here is that Paul says 'prophesy' (teach) one by one that is, but one speak at a time. I frankly admit that that is just what Paul teaches. But I have never seen this transgressed, and I do not think any of my readers have." Even the casual reader may readily see that Brother Sewell is not only making a very sophistical dodge here, but is applying what Paul said concerning the edification, exhortation and comfort of the church to teaching those who are not members of the church. If Brother Sewell has any faith at all in his own argument, why does he not divide the church into classes, when he wishes to edify it, and appoint a teacher or preacher over each separate class? If he were to do this he would at least be consistent with his own exegesis of the passage, but he never does, because he knows it would be howled down as foolish by the very ones who are contending for the Sunday school. Moreover, Paul's idea of speaking one at a time will hardly conform to that of our argufying brother. Paul gave as a reason for speaking one at a time "that all may learn, and all may be comforted;" but all could not learn and be comforted by the instructions of a half-dozen different teachers addressing as many different classes at the same time. Thus we see that he not only misapplies the passage by employing it in a manner that the apostle never contemplated and to persons not within the scope of his admonition, but refuses to apply it to those to whom it is directed and in a way to carry out the object Paul had in view.

There is no possible way for Brother Sewell to evade or smooth over these deviations from the plain teaching of the Scriptures, and my brotherly advice to him is to cease from his evil work lest he be found among those to whom the Lord will say: "Ye have perverted the words of the living God, of the Lord of hosts our God." (Jer. 23:36.)

But let us quote again: "But we have agreed that this fourteenth chapter of 1 Cor. applies to and governs the hour of worship." Not so, my brother; some, who are determined, like yourself, to "make lies their refuge" may so agree, but those who are determined to speak where the Bible speaks and to be silent where it is silent, will continue to be of one mind in affirming that Paul knew better than Brother Sewell what he intended to express and he said it applies to the church when all are come together in one place and makes no exceptions or discriminations as to hours of this or hours of that. That is purely an assumption of Brother Sewells for which he can not find one word of support in all God's Word.

G. A. TROTT.

Do Not Forget

To the Churches That I Have Written:

Do not forget to send your contribution to Brother Duckworth. Please do not think that I was trying to get you to send any certain amount, by asking you to send at least Five Dollars; but I thought, if we all could send that much, the amount would not hurt any church very bad and would help Bro. Duckworth so much. Send what you can, if there is more than enough to relieve his present needs so much the better.

Do not forget that I asked you brethren to write me. I would like to have you say what you think Paul meant in the 11th chapter of 1 Cor. verses 5 and 6, also verse 16. I can not see, as some say they do, why Paul would say a woman praying or prophesying, having her head uncovered dishonoreth her head, and then turn right around and say it is all right if it is the custom for the shorn hair. I want to know the right about it, and it looks like it surely could be explained. I would also like to know what you think about going to worldly gatherings, feasting every week or so with the world, going to moving picture shows, singing worldly songs at home or elsewhere, you know we are told that if one be merry let him sing psalms; so, can we sing worldly songs too? Does the Bible teach that we can make merry here and have eternal life hereafter? If I am not mistaken, our life is to be spent in another way. What do you think?

I see very plainly, the church is drifting. We do exactly as we are told, in the worship on Sunday; but what about Monday? Are we teaching our children how one should live in their every day life? Are we, ourselves, living as the world does so we could not or scarcely, at least, be distinguished from the world? Are we a separate people just on Lord's day? Brethren, let us be sure we are right in leading our children as God has commanded.

If there are any of the churches that I failed to get name and address of and did not write to, will ask you, too, to send Brother Duckworth a donation. You know of the sacrifice he has made and is making in order that the paper may be published and reach as many people as possible, that many souls may receive the truth and be saved. If it had not been for The Apostolic Way, we, seven of us, would still be in Babylon; but it showed us the truth and we were willing to receive it. Let us all do our part and help our brother, as it is our duty.

ED SWINDLER.

Bloomfield, Iowa.

Cowan-Whitt

The proposed debate between Brother J. T. Whitt and myself is to be held at Kempner, Texas, beginning on the evening of August 31, 1926. Brethren everywhere are invited to attend. Debate to last four days.

J. N. COWAN.

Look Too Much Alike

July 2, 1926.

Dear Brother Duckworth:

I was looking over The Apostolic Way yesterday, and noticed that you published a clipping from a secular paper, a statement about a Sunday school convention at Cache, Okla., by the Church of Christ at that place. The Church of Christ and Brother G. W. Miller, who labors there half of the time, had nothing to do with that convention. The Christian Church at Cache has the name Church of Christ over their church house door. I find they are abusing our name all over the county, and so if you see something like the above report, you should not publish it until you are sure who it is. Will you please do the cause of Christ the justice that is due it by publishing this correction?

Your brother in Christ,
A. C. HUFF.

We gladly publish the foregoing letter from Brother Huff. We are so sorry that some of the Churches of Christ look so much like sectarians that an unscriptural organization can put over its door, "Church of Christ," and the world does not know the difference.

Brother Huff, if our churches would quit their ungodly practice—substituting a human institution for the Divine—it would not be possible for the organite brethren to deceive the world to believe they are the Church of Christ. But some of the Churches of Christ are so much like the "progressive," "digressive," "Christian Church," the organite brethren that the world is confused, and no wonder! the "Christian Church" has a missionary society for teaching the Bible; the Church of Christ has a Sunday school for the purpose of teaching the Bible; the "Christian Church" folks have a Ladies' Aid Society with a woman selected to preside, take charge of the services, etc.; the Church of Christ have a Ladies' Bible Class with a woman selected to take charge of the service, preside, etc.; the "Christian Church" folks have a Young People's Endeavor Society, or some other young people's organization; the Church of Christ has its young folks' organization such as the Sunday school, baseball or basket ball clubs, young men's prayer meeting, etc. And in these gatherings the same things are done by the Churches of Christ that are done by the "Christian Church." The world does not see any difference, neither does the Lord.

The Apostolic Way believes that there is but one organization, the church organized for the purpose of conducting, directing, or supporting religious work and worship. We believe that organization to be the Church of Jesus Christ; we believe that it is broad enough, deep enough, and high enough to serve the religious need of every man and woman on earth. We believe that a Christian can find in it all the work he can do specifically outlined by command or example, and that he who builds, supports or encourages a human institution, through which Christians are to do the work of the church, is thereby denying the efficiency of the church and building human appointments to do Divine service.

R. F. D.

A DECEPTIVE PRACTICE

When men who have once known the right way determine to turn aside, walk after their own craftiness, they immediately begin to practice deception, not willing to take the full force of criticism that may come to them by openly admitting the facts in the case.

The leaders of the Church of Christ who have carried so large a per cent of the church membership into the Sunday school organization have, on numerous occasions, denied that they have a Sunday school, and with this denial, hide the real facts from their members. And just here we are talking about Ira C. Moore, senior editor of the Christian Leader, and F. L. Rowe, the publisher of the same paper, whose motto, as printed under the caption of the "Christian Leader," is: "Where the Bible speaks, we speak, and where the Bible is silent, we are silent—Thomas Campbell." And we are talking about G. H. P. Showalter, editor of the Firm Foundation, whose published motto is, "Preach the Word speaking the truth in love—Paul." And we are talking to Brothers Allen, Shrigley, Lipscomb, et al., publishers and editors of the Gospel Advocate. And we are talking to Daniel Sommer, his son and associates, in the publishing of the Apostolic Review. And we are talking about J. B. Nelson, in charge of the Pearl and Bryan Street Church of Christ, Dallas; Charley Nichol, J. W. Chism, J. D. Tant, J. T. Whitt and all others taking their spiritual food from the same human trough. Their practice belies their pretensions. In talking among themselves they call it a Sunday school as often as all other names together; they report to the Sunday School Association. Here we give one report just as an example:

"The last Sunday in June found Dallas Sunday schools maintaining their attendance with 36,008 present at the 163 schools making reports to W. N. Wiggins, general superintendent of the Texas Sunday School Association."

Note, will you, please, these people are reporting to the general superintendent of the Texas Sunday School Association. And the reports of the Pearl and Bryan "First Church of Christ" with other churches of the city, are mixed with the Baptists, Presbyterians and others. Now read a report of the Sunday school attendance of two of the churches in Dallas:

"First Church of Christ—Dr. Jones 20, Davis 26, J. S. Bell 10, Nelson 40, G. E. Bell 14, J. E. Walker 6, Mrs. Walker 7, Crawford 24, Sadler 10, Gillespie 17, Rutledge 13, Jackson 50, Richardson 18.

"Oak Cliff Church of Christ—One, 20; two, 32; three, 61; four, 22; nine, 56; ten, 37; eleven, 19; twelve, 20."

Now we give from the same report the total number of attendance of these two congregations, the last Sunday in June, 1926:

"First Church of Christ, 270."

"Oak Cliff Church of Christ, 341."

The "First Church of Christ," better known as the Pearl and Bryan Street Church, membership is several hundred. I have been told something like a thousand members; yet they have only 270 Sunday school students present. What is the matter? Is the majority of their members opposed to the Sunday school, or are they ashamed of it, or does the thing so grate on their conscience that they stay at home until just in time for preaching? And this report fails to tell us just how many members of the Sunday school went home before preaching, and the breaking of bread.

And the Oak Cliff Church did not make any better showing. Brethren, there is something wrong with your "baby;" it is not growing properly. Announce the fact openly that you have another organization, another institution, not in the church: keep it not in secret competition, but bring it out, run a race as to the attendance of the Sunday school and the attendance of the church. Let the old "moss-backs" in your congregation fuss; what do you care about that? They are not keeping up with the times, anyway. Your religious neighbors are getting ahead of you because you are proclaiming that you are going by the Bible, and they, your religious neighbors, having a similar, if the same kind of Sunday school, are not making such a claim.

A human organization cannot, will not, thrive and develop on divine food, no more than will the divine institution thrive, develop and prosper on human food. Give the divine institution the divine food the Lord intended it to have and give your human institutions the human food it so much needs, and there will be such a development of both institutions that men will cease to be members of both; they will either cleave to one or hold to the other. The human institution will bring plaudits, praise and admiration of men; the divine institution brings humility, purity of heart, love, and devotion. The final end of those of the divine institution, allowing its power full sway, will be an everlasting home with God and His Son forevermore. The final end of those devoted to the human institution will be everlasting misery and woe. But I beg of you, publishers, editors and preachers, you who are determined to have the human institution, take it, work with it, live with it, and die with it if you will; but stop your endeavors to contaminate, blight, destroy, the divine institution, the church of the living God; let honest, earnest men and women work with it, live with it, die with it, that they may receive the reward it promises.

R. F. D.

Construction

Brethren, I fear that we may be given to fault-finding to the neglect of constructive work. It is one thing to rebuke the brethren for a lack of love for God, but quite a different thing to hold constantly before them the lovable characteristics of God, and thus to create a genuine love for Him. God gave us our being; He loved us even when we were in rebellion; He provides for all men temporarily; He has given His Son to be despised and crucified for us; He offers to us an eternal home and anxiously desires that we obtain that home. Let us truly convince the people of these facts, and love will be natural and forthcoming. "We love Him, because He first loved us." (1 Jno. 4:19.)

It may be that by causing people to see the ugliness of their misdoings we may cause them to repent. But I suggest that the effective and scriptural process is to produce in the heart a godly sorrow (2 Cor. 7:10), by contrasting with our unworthiness God's unbounded goodness. " the goodness of God leadeth thee to repentance." (Rom. 2:4.) To show one his sins without stressing the goodness of God and His willingness to forgive may discourage that one and drive him farther away from the truth and from God.

If we can show the people that baptism was immersion, we need to say but little about sprinkling and pouring. Sufficient preaching on baptism for the remission of sins will render unnecessary so much open and sometimes offensive opposition to the present prevalent notion that sinners are saved by prayer before baptism. Let us convince our neighbors that instruments are not needed, and we can most successfully do that by improving our singing. If we do our duty toward our children in bringing them up in the nurture and admonition of the Lord, if we take them to meeting with us and see after them when we get there; if we talk to them and teach them at home, those who are contending for a Sunday school will be defeated in one of their most effective arguments. If we will support Gunter College, where the church and individual Christians teach the Scriptures without a human organization and without a class system of any kind, and if we will establish other such schools as circumstances demand, the Bible school system will become less popular. For my part, I should like to see more of the brethren writing along constructive lines and by both word and action showing the people what to do and how to do it, rather than giving so much time—nearly all their time—to abusive opposition to false theories.

More than once Brother Duckworth has told me that he gets but few articles on practical Christian living. I want to insist that we see to it that he never want for material suitable for the instruction and development of Christians in the actual duties and privileges as they are in Christ. How many are willing to do this?

JNO. R. FREEMAN,
President Gunter College.
Gunter, Texas.

THEY ARE BECOMING DESPERATE

When Christ was on earth, the men who fought Him the hardest, and finally had Him put to death, were the children of God, Christ's own religious brethren. His advent into the world was, from the standpoint of man, unpretentious, unimportant, without the marks of distinction that entitled Him to the position of leadership among His brethren. But He never wavered in His denunciation of their ungodly practice and conduct. He looked them in the face and told them they were liars, hypocrites, that they were serving the devil, until the guilty became so mad they put Him to death.

The Apostolic Way began its existence in a very unpretentious manner; it had no home, no place to call its own; it was and is maintained by those who believe its contentions justified. Its editors and publisher find the hardest fight among the people of God. Men who had built reputations by declaring "We speak where the Bible speaks, and are silent where the Bible is silent," are now fighting The Apostolic Way because through it they are asked to practice as well as proclaim this declaration.

These fellows said: "Old Brother Rice is cranky"—and dismissed him and the paper. When Brother Teurman became publisher they said: "Clarence is a good boy, honest and conscientious, and we are so sorry that he is wasting his time with a paper like The Apostolic Way;" and thus they endeavored to hold back from their members the influence of questions as discussed through The Apostolic Way. When Brother Teurman was called from this scene of action, through his efforts to work without sufficient funds, the advocates of the Sunday school became very active and anxious about who should become the paper's publisher. They said: "It will never do to let Duckworth publish the paper, he will ruin it." Others said: "They will never find anybody who will undertake the job, and should anyone undertake it, the paper will not live long."

Please remember that I have the names of individuals, identified with the Sunday school, who said what I say they said in this statement. And step by step I am hereby endeavoring to show how these fellows are fighting The Apostolic Way.

When the paper was moved to Dallas and I became its publisher, the Firm Foundation felt called upon to warn the brotherhood not to be deceived into thinking that the paper would continue its existence; that it was not established, and that they should be careful how they got behind it. You see a big man like C. H. P. Showalter could hardly help feeling the importance of his position. He felt something like the Jewish high priest of Jerusalem, when warning the Jews not to be deceived by the teachings of the lowly Nazarene. Then when we put on a campaign for subscribers and our list began to grow, a whispering campaign was begun and every person in our own ranks, whom the devil thought might be used in his fight against The Apostolic Way, was approached and advised that the paper's boost was only temporary, and that our activity would only hasten the death of the paper. But when their dire prediction failed to come true, they had to seek elsewhere for excuses. A lot of these fellows (and I can give name of some of them if they want to deny it) have been urging that Brother Duckworth ought to quit publishing The Apostolic Way and spend his time in preaching the gospel, "for he is really a wonderful preacher." Bah! Ye oily tongued deceivers! Your flattering talk, your cunning craftiness, has had its influence upon some of my family in the flesh, but not on me. I know your game; you have no more use for me as a preacher than you have as a publisher of The Apostolic Way. But ply your deceptive and false tactics, the publishing of The Apostolic Way will be continued as long as the cause of the Master needs it. God in His providence will see to it that error and falsehood are fought.

But the salaried pastors of the Sunday school movement are desperate. Like the Jewish Priest, they feel that the success of the pure and unadulterated religion of Jesus Christ means the overthrow of their pastoral money tables, their prestige and their power. They are not only after The Apostolic Way, for they realize that it is only one of the things that is giving them trouble; they are after the preachers, trying to scare them, bluff them, or buy them, and I hope they will succeed with every "weak kneed" preacher, who has not the courage, the stamina, to fight this monster that has destroyed, and is destroying the unity of so many of the congregations of the Church of Christ. But they have tried their "wily wiles" upon some preachers and failed. One, Thomas E. Milholland, having forsaken the right way until he has departed from the path of truth so far as to try to buy Alva Johnson with the plums of good jobs, plenty of work. Shame on you, Thomas E. Milholland, with craftiness you tried to catch Alva unawares and failed. But your attempt aroused the "fighting blood" of Alva Johnson and you dare not meet him in an oral debate. You had rather use that old sectarian scheme of instructing the elders to forbid your debating the question at the place where you preach.

But what is the use to go on? These preachers are stooping to every conceivable scheme; they vilify, abuse, misrepresent, falsely accuse us, but the real leaders among them have not the courage to openly discuss their practice, except when they have no opponent.

Yes, we are going to fight, and fight hard. We feel authorized to call these fellows by the names that the Lord called false teachers of His day. We are going to fight fair, but we are going to fight hard. We have here mentioned only a few of the schemes that these fellows are using, but enough to arouse every member who is satisfied with what is written.

R. F. D.

"Art Thou Loyal?"

Did you ever drink branch water, warm, slimy, with green scum floating along the edges? Evidently you never did so as long as there was a cool, clear flowing spring close by. If you ask me what I am talking about, I will simply refer you to the following article published under the above caption in the Firm Foundation, credited to E. M. Borden. This article of Brother Borden's could only be relished by the people who had been drinking the Sunday school "branch water" until they could not appreciate the cooling, invigorating, unadulterated water of life. Read his article:

"Thou who sayest to thy brother, 'Thou art not loyal because thou usest literature in the Bible study.' Dost thou read religious papers and helps of different kinds? Dost thou not tell the brethren what thou hast learned in these papers and comments on certain passages? Art thou not guilty of that which thou accusest thy brother? When thou goest to debate with thy brother, dost thou not take with thee thine commentaries, dictionaries, and other helps so as to be able to edify thy brother and meet thine opponent? Suppose thou hadst been present when Paul's letter came to the city of Rome to be read in the church. Wouldst thou have decided that it should not be read, as it was not a sermon preached orally? Then, again my brother, when thou takest thy song book with thee, didst thou realize that it contains the truth and can be classed as literature? Wilt thou contend that it should not be brought to the assembly? Why contendest thou that women should not teach a class of children and then have her teach in the assembly when she sings? Art thou consistent?"

Brother Borden knows that the reading of religious papers, using of uninspired commentaries in a religious discussion is not the question at issue. He knows that it is not the use, but the misuse, of uninspired literature that we are fighting. But religiously he has not the backbone to try to defend its misuse and tries to befog the issue by talking about its use. "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10.)

R. F. D.

Dodging the Issue

Some propositions, misstatements, deliberate misrepresentations of the issue were sent to me by John M. Rice. I would not be so emphatic but I know John M. Rice—knew when he was writing these propositions that he was dodging the issue, but like all defenders of error, he can put on a "sanctimonious" face and proclaim with hypocritical fervor that he wants to meet the issue. He asks me: "Can you get some Goliath to sign the real issue as it is now stated in these propositions?" Why did he not affirm that it is scriptural to divide an asesmbly into classes for the purpose of teaching them the Bible? then affirm that it is scriptural to put women teachers over such classes, and use uninspired literature as a text book? That is the issue, and John M. Rice knows it. Or why did he not affirm that "the Sunday school as practiced by the Church of Christ with which I am identified is scriptural?" We have plenty of brethren who will affirm the proposition covering the opposite of these two; but, no, John M. wants to get the proposition so stated that he can keep the wool pulled over the eyes of his brethren by talking about something besides the real issue.

He knows that we believe in teaching the Scriptures and that they should be taught as the apostles taught them, and as they directed them.

He knows that we believe in women teaching privately and not publicly, and that our contention that when they teach a sub-division of the assembly that this teaching is public. He knows that we believe in using literature: he knows that we admit the Bible is litature; he knows that we do not object to a use of uninspired literature, but that we do object to making it a text book when teaching one or more the religion of our Lord Jesus Christ. But John M. Rice does not know how to keep the folks from seeing the truth except by muddying the waters, but even this will not keep all the people fooled all the time.

R. F. D.

Got Us Again

We mean the "printer's devil," or some other creature, individual, person, or combination, and had us commenting on Brother Jernigan's article, when in fact we were commenting on Brother Brown's article in July 1 issue of The Apostolic Way. When I get well and feel like fussing, I am going to the printing office and—well, we will try to keep things as straight as we can.

R. F. D.

Did Not Answer

Brother J. P. Watson writes me under date of July 23, that the Gospel Advocate Publishing Co. had failed to answer the following letter:

Cookeville, Tenn., Route 9,
June 5, 1926.

Gospel Advocate Co.,
Nashville, Tenn.
Dear Brethren:

Here is something I do not understand. A statement sent to me as though I had purchased some of your Sunday school literature to the amount of $2.40, which I am returning.

I have made no account with the Gospel Advocate by ordering your "Sunday school helps;" therefore I am due the Advocate nothing for Sunday school literature.

If you will prove to me by the Bible that the Sunday school, operating under a plurality of teachers including both men and women, is a Divine institution, having been instituted and authorized by the Holy Spirit through inspired men in New Testament times, then I will cease opposing it and do all I can to help build it up. I quote Brother Allen as follows:

"Recognizing God as the Ruler and Lawgiver, and that no worship or service is acceptable to Him, except such worship and service as He authorizes and commands, no man can claim the 'liberty' 'to go beyond the things which are written,' or to preach or practice anything for which he cannot produce a 'Saith the Lord.' Concerning those who thus look to the Lord, we say: 'And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.'" (See Gospel Advocate, June 3, 1926, p. 506.)

1. I ask: Can you show by the Bible that God authorized and commanded the Sunday school class system to be used in the teaching service of the church?

2. Can you give a "Thus saith the Lord" for your practice of the Sunday school class system, operating under a plurality of teachers, including both men and women, in public capacity?

3. Do you not "go beyond the things which are written" when you preach up the Sunday school class system, or when you practice it?

4. Do they "thus look to the Lord" as "Ruler and Lawgiver" who "go beyond the things which are written" in adding things that He neither "authorizes" nor "commands?"

5. Has God not given a specific law of order regulating the speaking "in all the assemblies of the saints" (public capacity)? (See 1 Cor. 14:33, 34, 35.)

6. Will you defend your practice of the Sunday school class system of teaching in open discussion (oral or written)? If it be worthy of practicing is it not worthy of your defense?

If you will affirm that the Sunday school class system is authorized and commanded of God, I will furnish a man that is worthy to negative the proposition. Come, let us settle it by the Bible and end the division that has come over the unscriptural practice. Or, if you prove that the practice is scriptural, then I will agree with you, and then you may look for me to order some of your Sunday school literature.

But the church here has no Sunday school. The Word of God is taught in the assembly each Lord's day, and in the divine order of "one by one," one speaking at a time, and the women are silent, and "learn in silence," as they are commanded. Can this course be wrong?

Your brother in Christ,
J. P. WATSON.

It is strange that these brethren will persist in riding the Sunday school hobby, and yet are unwilling to allow its readers to see both sides of this human manufactured mount. By constantly keeping it whitewashed on one side, they hope to keep their readers believing it to be a white horse instead of a black one, but so it has ever been with those who introduce, maintain and support error.—Publisher.

The Sunday School Considered

In Acts 20:27, Paul declared: "I have not shunned to declare unto you all the counsel of God." Did he declare the Sunday school, with its division into classes and women teachers? "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.) If Paul declared all the counsel of God, and he did not include the above practices, and we know he did not, then we are forced to conclude that they are not of God's counsel. If not the counsel of God, may they not then, be the way that seemeth right unto a man, and be the ways of death? Consider this with the thought in mind that we must all appear before the judgment seat of Christ. Paul says: (Rom. 16:17) "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Is there division in the Church of Christ today? Yes, or no? If yes, what is causing this division? It is a well-known fact that the above practices are causing division the country over. Is it a doctrine or method of God or is it of men? "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

If these teachings are not to be found in the teachings of Christ, then they must be going beyond the teachings of Christ. If not, why not? 2 Jno. 1:9: "Whosoever goeth onward and abideth not in the teachings of Christ, hath not God."

The church existed more than seventeen and a half centuries without the Sunday school. If people were saved for all those centuries without the Sunday school, why can they not be saved the same way now? It might be that this experimenting would displease the Lord so that he would not give his salvation, which he promises to them who obey him, if they follow after these things.

The Spirit says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." (Rev. 22:7.) "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city and from the things which are written in this Book." (Rev. 22:18, 19.) "The son of man shall send forth his angels, and they shall gather out of His Kingdom (church) all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear let him hear. (Matt. 13:41, 42.)

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saveth the law." (1 Cor. 14:34). "Let the women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11, 12.) The violation of these commands, and the substitution of the Sunday school without command, precept or example are largely responsible for the divisions in the Church of Christ today.

Questions:

Did God, through the Scriptures, furnish us unto all good works as He said He did? (2 Tim. 3:16), or did He leave some of the details out?

If we may carry on some of the work in our own way, why did God refuse to have respect to Cain's offerings? (Gen. 4:5.)

If we may do as we like about the work, why did God refuse the incense of Nadab and Abihu? (Lev. 10:1.)

If we may use our own judgment, (common sense) in carrying out the commandments of God, why did God rebuke old faithful Moses for using his judgment in smiting the rock? (Num. 20:11.)

Are these old Scripture cases written for our admonition and learning as Paul said, in 1 Cor. 10:11, they were?

If these are so, then when we look upon the last solemn command of Christ, "Go teach all nations," the question arises, will He allow us to carry out the command in our own method or must we handle it like the apostles said to handle it?

Cain made the offering, but it did not please God. Why?

Nadab and Abihu offered incense, but it did not please God. Why?

Stop! Listen! Look!

DR. T. J. CLARK.
Gainesville, Texas.

Important Things

In June 15 issue of The Apostolic Way appeared an article with this headline: "Discipline," written by Brother Homer L. King. I wish to ask all leaders of congregations to read and study this article. I have written an article or two along this line and have been pleading with all the congregations, where I have preached, to purge the leaven of sin out of them, but it seems that most preachers and elders are asleep on this subject.

If we hope to have any influence for good in this world or to be saved in the world to come, we had better wake up, and try to purge the leaven of sin out of the congregations. It is strange to me that we can see the importance of purging out Sunday schools, etc., but can not realize that a congregation that retains members in it who walk disorderly is condemned before God. (2 Thess. 3:6; 1 Cor. 5:6-13.) It appears to me that we are just winking at sin.

The best way to purge the congregations of the leaven of sin is to begin with the preachers, elders and leaders of the congregations. Both preachers and elders are to be examples to the believers. Their families should be faithful. If they teach others to not be conformed to the world, they should be able to show by their own that they are practicing what they preach. If a preacher, or elder, has children who are walking after the lust of the flesh, such as bobbing the hair, bobbing their dresses, painting their faces, smoking and chewing tobacco, they will not have much influence for good. Some preachers and elders have children who are a disgrace to any community. Such preachers and elders had better take a lower seat until they prove themselves worthy of God's people.

The church has no need for men as teachers who do not practice what they preach. If we can not control our own children who will want to hear our instructions on the subject of training children? Suppose a man goes about teaching farmers how to kill out Johnson grass and those whom he has been teaching learn that this man has owned a farm for many years, and has a large family, yet his farm is ruined with Johnson grass. What will they think of his ability to instruct others? This illustration will apply to preachers and elders also. Brethren, if we can regulate the leadership of the congregations, we can easily remove all other troubles.

As a rule, those who act as leaders of congregations have children who are not faithful and they naturally feel tied hand and foot, they can not contend very much against sin in the congregations, when every one knows that their children are not what they ought to be. They are afraid that some one will say: "Sweep around your own door before you try to clean my backyard."

I know we are right in opposing the Sunday school, etc., but we are very badly in error if we do not notice the very cause of all this trouble, viz: ungodliness in the homes of leaders of the congregations. Brethren, let us clean up ourselves and then we can pull the mote out of our brother's eye. Oh, if we could only realize the importance of having a clean church. I am determined to urge the brethren to make up, and try to save the church from eternal ruin. Brethren, let us wake up.

D. J. WHITTEN.

Stating the Issue

By C. M. Stubblefield.

Within the past few years a division has arisen among the plain churches of Christ. It is but folly to deny this. Every year the lines of demarcation are being more tautly drawn; the middle wall of separation more stoutly built. The day is at hand when the preachers who associate with those churches which make use of uninspired helps in their public teaching will find no welcome in those which do not, churches which do not use them will find no welcome in those which do. Mark my word!

That such a condition is evil, and of the evil one, surely no one will deny. Does no remedy exist? Have we not the men and the means to search out and apply a remedy? The purest hearts, the keenest logicians, and the ripest Bible scholars have, for the past one hundred years been associated with the plain churches of Christ. Not a denomination in Christendom can point to the brains of which we boast; not one can point to purer hearts or more consecrated souls. Why, then, can we not check, yea, destroy once and forever, the evil of division now characterizing us in so many communities?

"Let it alone, and it will die of its own accord" I am gravely told. With me, this lacks much of being a postulate. For the men who say it I have nothing but the highest regard. Their sincerity, their purity of heart, and their wisdom are above reproach. Nevertheless, in my candid opinion, they are mistaken here. Division, alienation, and strife among the followers of Christ are of the devil. He alone is their instigator, their promoter, their sustainer. He knows the power for evil which inheres in them, and he will never allow them to cease except at the end of a hard-fought struggle. Unless brethren are able to cite the history of "its own accord," they must not censure me for my failure to believe that he ever will. I simply have no such history and am, therefore, without faith.

While all know that the division exists, comparatively few know why it is so. In talking with brethren of this matter, I find but few who can state the issue. I have read many pages of what purported to be a discussion of it in which the issue was not remotely touched. Until one can state, correctly state the issue, he can engage in nothing but a "war of words" whose only effect is to bewilder. Let the precise issue then, be stated. Let all its terms be sharply defined. Then let the discussion rage around it until error has fled the field. Truth never suffers from honest investigation. True, it may be "crushed to earth," but it will in time, "rise again," for "the eternal years of God's are hers."

Take the following question and answer, clipped from a recent issue of The Apostolic Way, as an example of what I mean by a misstatement of the issue: "Is it wrong for me to break bread with the Sunday School brethren?" Answer: "Yes."

This question, and its answer, both proceed from the false assumption that plain churches of Christ have forsaken their life-long contention for the all-sufficiency of the Church of Christ, and organized an institution separate and distinct from the church. In the commonly accepted meaning of the term "Sunday School," the churches of Christ do not have them. What they do contend for, and the only thing they contend for, is the right of a church, when it, through its God-given elders, sees proper, to group itself according to its mental attainments for a study of the Bible. Throughout his entire life, David Lipscomb contended for this privilege among the churches, but stoutly denied their right to organize any society, either Missionary or Sunday School, for doing any work of the church. And this is the precise position of both the Firm Foundation and the Gospel Advocate this day. No organization, separate and distinct from the church, exists among the plain churches of Christ, except as they exist in human fancy.

"But you teach uninspired literature," I am told. Where, now, I ask in all sincerity, did any one ever see uninspired literature taught among the churches of Christ? And what was the name or title of it? Was it "Buffalo Bill" and his tales of the "Wild and Wooly West?" Was this uninspired literature which was being taught entitled "Peck's Bad Boy and His Pa?" Now, I make bold to declare that there isn't a man alive who can name a single church of Christ in which uninspired literature was ever taught. What they do teach, and the only thing they teach, is the Bible. In teaching the Bible, they undertake to teach only a part of it on a given day. They declare the "Whole counsel of God," but not all of it in an hour's time. To assist them in their study of the Bible, they buy booklets, or leaflets, in which there are printed (1) certain portions of the Bible, (2) explanations, or comments upon the Scriptures printed above. They permit each one, who chooses to do so, to take one of these booklets and (1) read the Scripture lesson assigned for that day, and (2) read the uninspired explanation, or comment printed thereunder. He is urged (1) to accept, insofar as he understands it, all that is said in the Scripture lessons and, (2) to reject all that is said in the uninspired explanation, or comments, which, in his judgment, are untrue.

The churches of Christ have not organized Sunday Schools; they do not teach uninspired literature. They group themselves according to their mental attainments, and make use of uninspirin their study of the Bible. Let the ed comments, or helps, or explanations issue be stated, let the truth be told. They assign the lessons so that all may know what part to study, and they print explanations and comments to assist the people in understanding.—Firm Foundation, May 18, 1926.

Little by little the light is breaking in upon a few, a very few, of the leaders who are responsible for our present division, but, alas, they can make but little headway in bringing their colaborers to a comprehension of the real issue.

Surely Brother Stubblefield is right when he says, "Truth never suffers from honest investigation." That is what we say, that is what every one is compelled to say who speaks honestly. For this very reason we have been urging, begging and insisting upon discussions, more discussions, repeated discussions.. If we are wrong we should be driven from the field. If we are right honest men should be glad to know it, and to have others know it.

On the question of literature Brother Stubblefield, like most others, misstates our position, and then builds a theory which he imagines to be an argument upon that misstatement. It has been stated time and again through the columns of this paper and from the rostrum by our leading preachers and debaters that we have no objections to the use of uninspired literature but object to its misuse. And we contend that the comments and explanations referred to by Brother Stubblefield are misused by the Churches of Christ in their class teaching.

The name of the thing does not disturbe us. It is the thing itself, with its superintendents, its membership, class officers and other organization paraphernalia, but it is amusing to hear some of these brethren trying to make it appear that the Church of Christ does not believe in the Sunday School, while all over the country the "Sunday School," "Bible School," "Bible study," institutions of the Church of Christ, are reporting to the same Sunday School organization to which the Methodist, Baptist, Presbyterians and other Sunday Schools report. A lame place here, Brother Stubblefield. Something is wrong and it is this wrong we are after, with all our souls we are in dead earnest to have the truth, to find and expose error.

Since Brother Stubblefield rises to speak for the Firm Foundation and the Gospel Advocate will these two papers, or either one of them put him up as their representative for a written discussion of this question with a man we will select and indorse, the discussion to be published through the columns of The Apostolic Way and the paper, or papers, indorsing him? We are ready.

R. F. D.

HAD A REASON

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52.)

These lawyers had a reason for interfering with the people understanding the truth. Christ understood them and condemned them.

Under date of July 12, 1926, we wrote the Firm Foundation as follows:

"Please run the enclosed copy, five-inch double column ad, in the next issue of your paper. Write me at once, stating what each insertion of this ad will cost me, and I will possibly have it run again. I will send check promptly on receipt of bill."

I did not hear from the Firm Foundation directly, but under date of July 23, 1926, I received a letter from Jacobs & Company, in which they state:

"We beg to acknowledge with thanks receipt of your order sent to the Firm Foundation Publishing Company, Austin, Texas, of which publication we are the advertising manager. We have entered your order for five inches double column ad, to appear in the first possible issue.

"We enclose invoice for this advertisement, which amounts to $16.90, but we allow you the discount which we allow to ministers and religious publications, which reduces the amount to $12.68, after deducting 25 per cent. This is further subject to 5 per cent discount for cash in advance of execution."

The ad was as follows:

DO NOT MISS IT

Read something interesting about Charley Nichol, John M. Rice, Thomas E. Milholland, J. B. Nelson, the Dallas Pearl and Bryan Street Church, J. T. Whitt, and others in

AUGUST 15, ISSUE OF
THE APOSTOLIC WAY

Regardless of what you think of the Sunday school question, you should see this issue, and if not a subscriber a post card requesting a sample copy will bring one to you.

Address
THE APOSTOLIC WAY
708 Second Avenue, Dallas, Texas

We sent the following telegram:

August 9, 1926.

FIRM FOUNDATION PUBLISHING COMPANY,
Austin, Texas.

"You failed publish my ad; cancel order, too late now."

R. F. DUCKWORTH.

Reader, can you imagine why the Firm Foundation did not publish our ad? When I talked to some of the brethren about the advisability of spending some money in advertising they said: "The Firm Foundation will not carry your ad; they are afraid some of their members might learn about The Apostolic Way and its address," and it does seem that these brethren were right. G. H. P. Showalter will not accept the truth himself and, like the lawyers in the days of Christ, he is going to stand guard over the minds of his readers, not going to allow them to read The Apostolic Way. No sir-ree, not if G. H. P. Showalter can prevent it.

The truth has nothing to lose in the long run from an investigation, fair or unfair. We believe we have the truth; hence we court investigation. G. H. P. Showalter does not court investigation, therefore, he does not believe he has the truth on this question.

Now watch for Brother Showalter's alibi. He has already got his excuse framed up as to why he did not publish our ad, and he will print it if he has the courage, otherwise he may say nothing about it.

R. F. DUCKWORTH.

Divorce and Re-Marriage

Under this caption appears an article in The Way of February 15, 1926, by D. L. Shelton, in which he attempts to prove that God does not recognize the marriage of sinners. But why attempt to prove such a thing? Just because he has started out to justify the man or woman, who has divorced their first companion and remarried before being baptized, in continuing to live with the second wife or husband. Therefore he must get rid of Rom. 7:3, which says: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Then he must prove that she was not married the first time. But how does he tion of Peter in 1 Pet. 4:11, "If any man speak let him speak as the oracles of God." If so, where has God said that He did not recognize the marriage of sinners? Such a statement is not in the Word of God. Such a statement is pure assumption. But here is why he tries to prove that God does not recognize the marriage of aliens, for he knows that if God recognizes their marriage He also recognizes them as adulterers when they commit adultery. Now let us turn this statement around and see what we have. If God recognizes alien sinners as adulterers, He also recognizes alien sinners as being married, for they could not commit adultery in the sight of God unless they be married in the sight of God, for one must be married to commit adultery. But does God recognize alien sinners as adulterers? We will see. In 1 Cor 6:9, 10, Paul says that neither fornicators, nor idolaters, nor adulterers shall inherit the Kingdom of God. Now the eleventh verse, "And such were some of you." Notice he did not say, "such are some of you," but, "such were some of you; but ye are washed, but ye are sanctified." Were adulterers in the sight of God, therefore, married in the sight of God? He says the sinner is dead to the law of God, and that the law of God has no dominion over him. I do not know where he found out such a thing. Now I find (Eph. 2:1) where people are said to have been dead in trespasses and sins. Question: Whose law has the man, who has two wives before baptism, trespassed, that makes him dead in trespasses and sin? Civil law, eh? To be sure it is not. But he is dead in the things that he indulges in, that are wrong in the sight of God, called sin; a few of which are named in 1 Cor. 6:9, 10. And Christians are commanded to put them off. Paul says (Col. 3:7) talking to Christians; "In the which ye also walked sometime, when ye lived in them." In what? In adultery, fornication, uncleanness, lying, stealing. These are the things the old man, or alien sinner, does. Has the alien divorced his first wife and married another? Paul says he is living in adultery (Rom. 7:3), and he must put it away for it belongs to the old man. (Col. 3:5-9.) He first assumes that God does not recognize the marriage of sinners, then tries to twist 1 Cor. 7:15 into supporting the assumption. Hear him; he quotes: "If the unbelieving depart let him depart, a brother or a sister is not under bondage in such cases." Then he asks, "under bondage to what?" Then answers: "The law of marriage given in the last part of verse ten and verse eleven. Why go to that command? Did you not notice the change made in the parties addressed. Notice the address, verse 10, "And unto the married I command Then He gives them this command: "Let not the wife depart from her husband; but and if she depart let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." Then in verse twelve, He addresses some one else as the rest; these are different parties from those addressed in verse 10, and receive a different command for their condition is different. Paul says, "If any brother hath a wife that believeth not and she be eased to dwell with him, ..." Thus the condition of the brother is stated, and likewise the sister. Now under this condition what shall they do? Paul gives them a command to stay with them. But another question arises. Suppose the unbeliever leaves, what shall the believer do? Paul says let them depart. Notice he says let them depart. A brother or a sister is not under bondage in such cases. Bondage to what? A command given to someone else or the one given to them? The one given to them, of course. Why not under bondage to stay with them if they wanted to depart? "For God hath called us to peace." But Brother Shelton says: "The only restriction placed upon those who have divorced and remarried before becoming Christians, is that they cannot serve as elders." Why not serve as elders? Because they have more than one wife, eh? But you said that God did not recognize the marriage of sinners. But you now find a passage where he remembers more than one against them, if they be the ones under consideration. But they are not—just another assumption. Now in conclusion, let me suggest that instead of trying to sell your tract, that you offer a reward for all that are out, get them together and burn them, for fear you mislead some one by your assumptions.

FRANK STARK.

Bradshaw, Texas.

WHITT'S SICKNESS

In the Firm Foundation of June 15, 1926, Brother Whitt tells his readers that he was victorious in the debate held at Dallas April 6-9. If his so-called victory was so easy, why will he not finish the debate? Why will not the Sunday school brethren of Dallas, who stand with him, have the debate finished? We believe Brother Whitt was sick during the debate. We believe that his sickness, in part, was caused by such utterances as the following quotation from Brother Cowan's last speech:

"As I have replied to Brother Whitt's speech, I will spend the rest of my time showing you some of the objections we have to this institution. I will state that it is indeed a serious proposition, when men set up an institution, a non-essential institution, one we can be saved without, and contend for it with a disregard for the consciences of their brethren until they disrupt the body of Christ. And it is they who disrupt the body of Christ, for they all admit that it is something that can be dispensed with and done safely. It has divided the body of Christ, it has alienated brother from sister in Christ. If it had not been for the Sunday school, instead of six days of debating we could have spent the same six days evangelizing the City of Dallas, and could have led souls to Christ. Could we not do that without the Sunday school? Is it essential to salvation? Why are we not in unity? It is because of the Sunday school that we are not in unity. The reason I object to it is because it is not a plant that was planted by our heavenly Father. It trains the child to think more of the Sunday school than of the church because they are taught that they can get more out of the Sunday school than they can get out of the church, that the church has nothing for them. Teaching them with uninspired literature destroys their respect for the Bible, because they are taught that they can get nothing out of the Bible without it. You use the same Scripture text that is used in every sectarian denomination, for which there is no example in the New Testament. Again, those who have the Sunday school are not a free people. Why? Because they have no will, no selection, no volition, in regard to what shall be their lesson next Lord's day. They do not select their lesson text, it is selected about a year ahead of time by the International Sunday School Board, a majority of whom are Darwinians and refused to allow William Jennings Bryan to make a speech before them in defense of Moses's record of the origin of man."

We believe had we been of the Sunday school cause, such arguments as the foregoing would have made us sick, too, but Brother Whitt was not the only one sick, as there were six other Sunday school preachers present who were too sick to take his place.

We have been advised that Brother Whitt spoke to the Hamilton Avenue Church Sunday night following the closing of the debate, which was the first night of his affirmative. It seems strange that he was physically able to speak Sunday night and could not continue the debate on Monday night. His brethren were aware that we anxiously waited until Monday for some one to finish Brother Whitt's affirmative. We believe Brother Whitt had used his last argument and could not go on without repeating himself. We further believe that his brethren could see that every argument advanced by Brother Whitt was successfully answered by Brother Cowan in favor of the principles set forth by us in the debate. We believe that if Brother Whitt had been debating the question of infant baptism and had suddenly become sick that, at least, one of the six preachers, who were present, who stand identified with him, would have taken up the laboring oar and continued the debate.

We feel sure that our Sunday school brethren of Dallas realize that their position can not be successfully defended by the Scripture, and for this reason they would not permit the question to be discussed further. We further believe and are sure that we have the truth on the question under consideration, and we offer as proof of our sincerity the pressure we have brought to bear, and are bringing to bear to have the question discussed in Dallas.

We also offer as proof of the insincerity of our Sunday school brethren their reluctance to enter into a discussion of the question, and their refusal to allow the debate held in their place of meeting.

We stand ready to furnish a man to meet any man whom our Dallas brethren may furnish to discuss the Sunday school question in all eight of their places of worship, and if we are as easy to defeat as Brother Whitt would have you think, then they can easily confer a great favor upon a constantly increasing number of disciples dissatisfied with their practice, in this city, by accepting this challenge.

C. A. STARK,
R. O. CONNER,
Elders.

Who Are Qualified Subjects for Baptism?

At this time there seems to be some very erroneous ideas, among some of our brethren concerning the subject of the above head. I learn that there are two and only two laws of pardon recorded in the New Testament Scriptures. One of these applies to the alien sinner ,and the other to erring Christians. For the sins of aliens, faith, repentance, confession and baptism is the one and only remedy. For the erring Christian repentance, confession and prayer is the one and only alternative. I believe that there is one, and one sin only, that neither of those respective laws will eliminate from their subjects, and that is the sin of blasphemy against the Holy Ghost. Except this one sin, and Christ said: "All manner of sin shall be forgiven unto men. But according to the position of some of my brethren there is another sin pertaining to the alien that is equally as hard to escape as the one

(Continued on Page 11)

A Precious Gift

Dear Brother Duckworth:

I received the New Testament yesterday, and I highly appreciate it. It was indeed a precious gift, but it was a complete surprise to me, for I was not expecting anything for the subscriptions. I will be glad to pay you for it, as I hardly think you are able to furnish a Testament with each ten subscriptions.

I hope that you are feeling much better by this time. I am much stronger but my side is still very weak. I suppose I shall have to undergo an operation sometime.

Remember me in your prayers.

Yours in Christ,
VAN BONNEAU.

Thanks, Brother Bonneau. If every preacher in the field sent the paper as many donations and subscriptions as you send it, it would not be long until we would print sixteen pages regularly, and the paper would be going to thousands of homes not now receiving it.

We are glad you are better. Hope you will not have to be operated on, and suggest that you confer with Dr. T. J. Clark of Gainesville, Texas, if possible, before submitting to the operation.

We are glad you like the style of the Testament. It is a book that every preacher would appreciate, and we will be glad to send one to every preacher mailing ten new yearly subscriptions to us on, or before, September 1, 1926. Please do not forget the date.

R. F. D.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Tests of Fellowship

This is a very interesting and important subject. It is also a very difficult subject for any man to discuss with a good degree of satisfaction, especially to many of his readers. All the creed-makers, hair-splitters, and would-be leaders are sure to rise in arms against a writer unless he agrees that their pet ideas should be made tests of fellowship in the church. At the risk, therefore, of being severely criticized by some of my readers, I shall give them at least two articles on this subject, hoping thereby to get some of my brethren to think seriously before they consent to division of a Church of Christ.

The word "fellowship" means partnership. In the strictest sense two persons cannot have fellowship in anything about which they differ. This does not, however, mean that they may not be agreed on other matters. Because my brother and I do not agree on the meaning of the "First Resurrection" does not justify us in dividing a church over it. True, we do not have fellowship on this point, but we do agree on all the essentials to church fellowship. I mention this for illustration.

In 1 Cor. 1:10, Paul says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Then he goes on to explain what he meant. They were not to be divided into factions over leaders. It might have seemed reasonable to some of these Corinthians to break up into parties over so important a matter as following the leadership of Peter or Paul or Apollos, especially where these leaders appeared to differ on any matter, but Paul urges them to cling together and be one. Did he mean that it was possible for them to agree upon every detail of faith or practice? Not if we include what they half knew and half thought, or what they simply preferred. If Paul meant to include everything, he violated his own rule, for he discarded his former companion, Barnabas (Ac. 15:39), and he also had sharp contention with Peter. (Gal. 2:11).

We meet brethren nearly everywhere now who are ready to divide a church over the slightest matter, especially if it involves what they conceive the Bible to teach on some matter of detail. I have heard this passage (1 Cor. 1:10) much overworked by zealous brethren. They first take it to mean that an entire church must absolutely agree on every detail that pertains to the plan of salvation or the work and worship of the church. Next they decide that the Scriptures teach some doctrine that to others is not at all clear. Then in order to preserve the unity of the body, they propose to brand as heretics all who do not accept their pet idea. Finally, nothing is left but open division.

The serious and oftimes fatal consequences to the cause of Christ in a community of such procedure as I have just described is appalling. Some of the immediate results are loss of respect and love for those with whom they formerly worshiped, hatred and backbiting, and all manner of evil speaking for these heretics, division of property and probably of families, loss of the respect and confidence of the world around, suspicion and fear toward others, especially toward preachers who may visit them, and consequent loss of spirituality and power with God or man. No argument is needed to establish these charges. They are being demonstrated before our eyes all over this country.

The most difficult point in this whole matter is the fact that most of those who would divide a church over a small matter are apparently sincere. No doubt there are designing men among us, as elsewhere, who are anxious to make a name for themselves by becoming leaders of a faction, who are far more concerned about their personal reputation than about the welfare of the church. But my observation has satisfied me that most men among us who lead factions are conscientious and correct in their morals. Most of the moral degenerates who are called preachers among us run with the "big crowd," try to ride the popular wave. This makes it more important that we deal gently with these trouble-makers. But we must remember that the large majority of divisions that have ever arisen in the history of Christianity were championed by men who were upright in character and great in intellectual power. This did not make them correct in their peculiar teachings, but men will reckon with such matters in estimating the value of one's contentions.

Sometimes it becomes necessary to amputate an arm or a leg to save the rest of the body. Likewise, it sometimes becomes necessary to withdraw from one or more members of a church in order to preserve the purity of the body in the eyes of God and other men. But those who thus withdraw themselves from their brethren for any cause should remember that they are applying the last remedy in their power. I should never consent for a surgeon to amputate my limb until I was fully satisfied that all other possible remedies had been exhausted. And I am not at heart right with God if I consent to cast off from His house any brother or sister before every other available means for his redemption has been applied. Furthermore, I should be absolutely sure, as far as it is possible, that I am correct in my position. In determining this, I should prayerfully discard every feeling of a personal nature, I should consider with painstaking care all the Lord has said on the subject in question. I should make sure to distinguish between what the Lord has plainly taught and what I think He probably meant, and I should, before acting, give the accused all the benefit of any honest doubts in the case.

N. L. CLARK.

(To Be Continued.)

Pastor Is Re-Elected

"Special to The News.

"ALTUS, Okla., July 11.—The Rev. J. A. Cullum was re-elected pastor of the Church of Christ at a meeting of the board of elders and deacons. Mr. Cullum's contract with the church expires in September, and he has been re-elected for an indefinite period. He has served as pastor for two years."

The foregoing was taken from the Dallas News of July 12.

Drifting, drifting, drifting. Yes, Brother Tant, some of the Churches of Christ are drifting. Pastors elected, term expired, elected for an indefinite period—not a sectarian church in the country could be more humanized than that.

These located ministers, located evangelists, are nothing more or less than pastors, in the same sense, in the same degree, and often with less spiritual purpose, than pastors of the sectarian churches. Taking charge? Yes, indeed. By whose authority? Man's, not God's. Taking charge of what? The Church of Christ, that has a bunch of leaders, who know absolutely nothing about God's plan, or else they do not care for the blood bought institution of our Redeemer. Pastors, standing between the Church of Christ and the world, causing the church to so degenerate that men and women, who identify themselves with it, where they preside, are in a cold, heartless, human institution.

There are eight Sunday school churches in Dallas, and every one of them have had, or are trying to get, some preacher to take charge of them, thus planting the very seed in the hearts of men and women from which and out of which grew the Roman Catholic Church that recently pulled off such a horrible, disgraceful, ungodly, human performance at Chicago. Some of these very pastors are loud in their denunciation of Catholic performances, and all they lack of doing the same things is having the time to travel as far as the Catholics have traveled. R. F. D.

Good News From Georgia

A fine meeting at Rincon, Ga.; baptized three into Christ. Have a strong congregation at this place. Most every one there are readers of The Apostolic Way, and are sound in the faith.

The church at Savannah was represented two nights with the preacher and several members; each one expressed himself as enjoying the service.

The church is using its money for the spreading of the gospel; also to help the widows and orphans, and they are doing this fifty-two Lord's days a year. I will return to that field in September or October to preach two or three weeks.

Brother Lampp and family were appreciated by everyone there.

A Georgia preacher has promised to meet me on the Sunday school question some time in September. When all arrangements are made, I will give a report of it. He is from the Nashville Bible School and is a very able man. J. A. DENNIS.

Warlick and the Hobby Riders

In the Gospel Guide for June Brother Warlick makes reference to a "little hobby riding crowd," asking if they compel their women to come to church without clothes. He bases his question on Paul's instruction to the Corinthians, "Let your women keep silence in the churches." This indicates that the "hobby riders" are sticking to the back of his Sunday School hobby. To expose their "ignorance" he tells them that Peter said, "Let her not put on apparel." Unless the "hobby riders" are as ignorant as Warlick says they are, they will show him, if Peter said that he (Warlick) is an infidel, for he does not believe it, or if Peter did not say it he is a perverter, and that in either case he is both in and out for hell.

Brother Warlick further complains at those "hobby riders" because they will not meet him in debate. He says, "They will resort to any cowardly means to keep from meeting me in discussion." I have always liked Brother Warlick, and I am sorry for him, and as I am somewhat of a "rider", a little rough sometimes, they say, if he will buckle this saddle onto his Sunday School hobby he may take the bridle off, and I will ride it through as long a lane as he may choose:

"Resolved: that the Sunday School advocated by Joe S. Warlick is a transgression of the doctrine of Christ, and those who adopt it are without God."

W. G. TUCKER, Affirms

..... Denies

Let Warlick, or any who will, sign on the dotted line and name the place and time.

W. G. TUCKER,
2923 Quinton St.,
Shreveport, La.

Alva Johnson Not for Sale

Alva Johnson,
Turkey, Texas.

Dear Brother Johnson:

"The harvest indeed is great and the laborers are few," i. e., compared to the great need "few" willing to know nothing but Jesus and Him crucified. Few real good, godly, earnest, constructive preachers now—too many hobby riders striving about words to no profit.

Brother Alva, the souls of men are dying! The devil is busy—using every means at his satanic command to deceive and destroy. Why not you and I leave off this wrangling about "how" to teach and preach, and just go out into the field and do all the good we can in every way we can to as many people as we can, "Become all things to all men that by all means we may gain some."

You have a noble soul in you, a splendid native ability to tell the good news. Now let me beg you to keep out of that "Anti-Tangle." Give us your splendid talents and we will rejoice with you to see the fruit of your labors.

Brother Garner, with tears, told us how you almost completely agreed with him—and hence, with us all—who believe in active, constructive work.

Brother Johnson, I have many calls I cannot fill—answer—but I just cannot and will not recommend these preachers eternally chewing the rag about "classes," "literature," "human helps," etc., etc.

They say: "We forbid them because they followed not us?" Christ said forbid them not. Come on, Brother Johnson—like E. W. McMillan, Percy Key outgrew the Gunter College hobby and now busy men. May God bless you in this great work. When I know more of your desire, purpose and plan I shall say more. Till then adieu.

Yours for more and better work in the vineyard of the Lord.

THOS. E. MILHOLLAND.

Dear Brother Duckworth:

Am enclosing a letter from Brother Milholland.

I can not see for my life why Brother Milholland can not see they are the ones "chewing the rag," as he calls it about classes, literature, etc., but just as sure as you see a fellow on a hobby horse, whipping and spurring on every side he will accuse everybody who will not get on with him of "riding a hobby."

Well, I may have ridden several hobbies, but the Sunday school hobby is one I have never gotten on yet. I just can not ride with Brother Milholland.

Brother Luther Garner (the Garner referred to in Brother Milholland's letter) and I did almost agree on everything and I am preaching and debating and contending for the very things Brother Garner and I agree upon. I told Brother Milholland, in my reply, I was ready to defend my faith and practice anytime, that I was open for conviction.

It seems from Brother Milholland's letter he thinks I am about out of work, and if he will hint around that he will divide work with me, I will come over, as he calls it. Now I feel sure that this very thing has pulled several over all right, but as for me, I am working for the Lord, not man. If I yet please man I am not the servant of Christ, however, I have my time promised as far ahead as September, 1928, have room though for a few winter and spring meetings in both '27 and '28.

Brother Milholland's application of "becoming all things to all men" is quite amusing. Wonder what he would say if Brother A. W. Young should write him a letter from the organ bunch, and say: "Come on over, Brother Milholland," and quote that passage, "Let us become all things to all men that by all means we might save some." Would you go, Brother Milholland? You would not have far to go, would you?

Brethren, I want to say to one and all, I am not for sale. If you will show me by the Bible the Sunday school is right then I am with you, otherwise I am not.

I understand Brother Lee Sanders (my old friend) is going to work for the bunch that pulled off from the church in Floydada. I had a better opinion of Brother Lee. However, if he does he will surely have to fight or run, for I expect to make the battle hot in Floydada.

Yours for the old paths,

ALVA JOHNSON.

"A LIBERAL GIFT TO MISSIONS"

"Our good sister, Cora M. Brooks, of Maryland, took big stock in the soul-winning business recently. From a letter to me, I give you the following words:

"'I am sending draft for $10,000, and I give it to the glory of God and in memory of my sainted father and mother, W. C. Brooks and Elizabeth P. Brooks.'

"I think it is in order here to say a few words in detail. Sister Brooks has not been blessed with an over-amount of this world's goods. She had a brother who went to Texas for his health. He bought a 280-acre farm, and it was willed to her at his death. She came into possession of this farm last fall. She had been sending small gifts to be used where I thought they would accomplish the most good. Just before last Christmas she sent me $25, $20 of which went to Brother Ishiguro, and $5 to Sister Ewing. In that letter she told me about the farm, and asked that I put her on our prayer list that God would bless her to the end that she might do more for the cause of her blessed Lord. This was done. The oil boom came on strongly near her farm, and all land was leased up to it. Then they approached her for a lease. The lease was made, which netted her $50,200. She at once wrote me that she had $10,000 for the Lord; that she wanted to give 20 per cent of her net income to the cause of missions. And do you want to know what she did with the rest? She has a brother and two sisters living. She gave each $10,000, leaving for herself only $10,200, and from that she paid the income tax. How much this sounds like the conduct of the disciples in Macedonia: 'For to their power, I bear record, yea, and beyond their power they are willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.' (2 Cor. 8:3, 4.) Paul also says to the church at Corinth: 'Your zeal hath provoked very many.' (2 Cor. 9:2."

S. H. HALL.

The foregoing is a clipping from the Gospel Advocate, and is given to the readers of The Way because of the fine spirit manifested by this sister. We have many readers and friends, who read The Apostolic Way, who could profit by the example of this sister. Possibly by not so great a gift, but many could give one-tenth this much; others could give less (remember the widow's mite).

I want to call your attention to a statement of Brother Duckworth in the last issue of this paper, headed: "Work While You May." Reread that statement, and with this sister's example before you, sit down and mail your check to Brother Duckworth, telling him to place it to the mission fund of this paper that it may help to send the paper to some 5,000 names we have on file. Help the messages of truth as taught in the columns of this paper to enter new homes that they may purify the hearts of those in error. Remember, brother, you are a soldier for Christ, and as the great Commander-in-Chief bids you follow and work in His vineyard. Let us do the work that lies before us and do it with dispatch and haste. Tomorrow is not ours to plan and do, it belongs to eternity. Today is ours. Let us work while it is day.

R. O. CONNER.

A Serious Suggestion

Dear Brother Duckworth:

It is said that Job's turkey was so poor that when he inflated his lungs in breathing, he had to grip the ground with his toe nails to prevent going up and blowing away, and yet he lived.

Some of us may be approaching that stage of poverty, but I am guessing that at least one member in each family of Christians can, without serious inconvenience or sacrifice, easily afford to subscribe for The Apostolic Way. Another guess is that The Apostolic Way can be found in the home of nearly all Christians, who are in sympathy with its teachings, if those who are already subscribers were sufficiently interested in the knowledge of God's Word to give a few minutes of time each week trying to get one or more subscribers to the paper. While I am guessing I will risk another. If Christians were as willing to "spend and be spent" for the advancement of the cause of the Savior as they are for the advancement of their individual interests there would be such a revival of true Christianity that it would astonish the world.

Another guess is this: If some well and favorably known member in each congregation would ask each member to give 25 cents each month for Brother Duckworth's support, not one in ten would refuse. And if that is true quite a bit of worry and anxiety would disappear in the Duckworth family. Yes, I know that 25 cents a month is a small sum to give to a family doing as much as they are for the Lord, but I am thinking that if nine-tenths of the members gave that much each month it would be more than he is getting. And while this is fresh in the mind, will you brother, sister, resolve to make a donation on the first of each month to this important work? Make it as much as you please, but make it. It is as much our duty to do that as it is to support the evangelist. Do you not think so? Why is it that the purse strings contract so easily and quickly when the support of the gospel is mentioned, and relax so suddenly and easily when we want something extra for dinner on Sunday? Will some one answer?

J. T. MARTIN.

Preachers, Preachers, Preachers

Please do not forget the preachers. Every subscriber, who has not already done so, should take a personal interest in helping some preacher to get one of our premiums, a splendid New Testament, well bound, big print, thin paper. We are ready to give one to every preacher who sends us ten new yearly subscriptions.

Remember the limit is September 1. A little activity on the part of each subscriber would be appreciated by the preacher, encouraging to the publisher and the persons receiving the paper would be greatly benefited.

R. F. D.

Announcements and Reports

Announcements

David F. Watson, Box 666, Broken Bow, Okla.—Just closed four nights' meeting at Glover, Okla. with good attendance and two baptized. Would like to conduct a few meetings, as my time is not all taken. Am opposed to all innovations and stand for what is written.

George J. P. Masser, Abilene, Texas—I have some time open yet for meetings. I fight sin in every form I find it. I am a reader of The Apostolic Way and glad to see it come.

A letter from Brother A. J. Jernigan advises us that he is now able to do some preaching, could hold a few meetings, but has been unable to hold meetings in so long that brethren generally are not aware that he is able to preach. A man of Brother Jernigan's ability, who has preached as long as he has is desirable in any community, when he is able to preach.

C. L. Fisher, Novice, Texas—We, the church of Christ at Novice, are sending you a donation of $5 that you may use as you see fit. I wish we could help more, but we are poor in this world's goods and few in number, and no house to worship in. Brethren passing this way are asked to worship with us. We meet at 3 o'clock in the afternoon.

J. W. Lott, Post Oak, Texas—The Church of Christ at Post Oak, near Lovelady, Texas, wants to go on record as being sound in the faith and opposing all doctrines of men. We have here before been misled. Brother Jno. J. Smith of Grapeland, Texas, did the preaching for us in our meeting.

Jas. T. White, Lometa, Texas—The New Testament congregation that we started at Lometa meets each Lord's day at 2 p. m. We expect to have a meeting in the near future. All preaching brethren who are satisfied with that which is written are invited to stop off and preach for us.

Earl W. Carter, Route No. 2, Kingman, Ind. I desire to locate in some of the Southern States, close to a true church where it is healthy, and where fish and game are plentiful. I am a farmer and would buy a small farm, if the country suited me, as I want it for a home. If any readers can give me any information please write me.

W. T. Taylor, Box 93, Elk City, Okla.—I am planning a trip to the South Plains. I want to go as far as Midland, Texas. My route will be by way of Amarillo, Lubbock and Seagraves, Texas. I will come back by Sweetwater. I would like to stop off and preach three or four sermons for each congregation along my route. Brethren desiring me to stop off should write me at once. I will make this trip the last of August.

GOD'S PROVIDENCE AND THE SUNDAY SCHOOL

Years of adverse circumstances and ill health have not shaken my confidence in God's Providence. I still believe the very hairs of our heads are all numbered, and that He marks our every struggle as the sparrow's fall. He knows the power of his grace—His strength is made perfect in weakness. The harder the blows of adversity, the more the power of Christ is magnified—the rough storm makes the calm the sweeter. I am glad you and I do not have to solve all the mysteries of the conflict of life, of good and evil, but can cling to the powerful faith in "all things work together for good to them that love God, to them who are the called according to His purpose."

God's Providence works through His law, natural or spiritual or apparently contrary to either, but harmonious with His design from the beginning.

On the surface it appeared that the organ innovators almost ruined the church, but a closer study shows there was and is a great blessing growing out of the move—those who will not be content and devoutly happy to worship in New Testament simplicity have a place to exercise their vanity and thus God relieves the church.

Our beloved and lamented Dr. Norman once wrote McPherson, a leading digressive preacher, that he was against him in every inch of the ground, yet he expressed a wish that McPherson would preach in the town (Rising Star, I think) as digressive members were giving the church trouble. The idea was to relieve the church of those who were more anxious to gratify themselves than to humbly worship the Lord. Without question God is able to overrule the evil of one man or of any set of men to His own glory. Thus did He with Pharaoh; thus He is doing with the Jewish nation; thus he did with the organ worshipers, and thus He is doing with the Sunday school idolaters.

Dear brethren, Satan is surely somewhere in this rending of the body of Christ; he prompted the deed done on Calvary. Then even some of Christ's friends' behavior seemed to emanate from Satan; fear and falsehood had to be repented of in tears. In this great struggle now as priest craft grapples for the popish power, the "Sunday school and pastor system" premises, my heart goes out in prayer for many who want to be honest, but who will need to repent in tears over fear and falsehood. Oh, that they might see the look of the Savior as Peter did. We pity the Judas who has sold out, but he who has made shipwreck of his conscience has nothing to appeal to. Dear reader, ponder well before you take that step; beyond that step is no sweet Christian comfort in time or eternity. As long as you cherish that high respect for down-right honesty, the Bible and the cries of a dying Savior will touch your conscience and outweigh the snares of a vain, popular world. May I plead with you? Please consider your own interest before you barter away, for a mess of pottage, finally and forever, the peace of heaven and home.

J. FRANK COPELAND.

Reports.

Sam L. Shultz, Lexington, Okla.—Closed short meeting near Elmore City, Okla., one reclaimed.

N. L. Clark, 2616 Rogers street, Fort Worth, Texas—I am at home from Waco meeting, which closed Monday morning (July 12) with one baptism and one restoration. I leave for Brookhaven, Miss., Friday, July 16.

A. J. Jernigan, Dexter, New Mexico—Preached at the L. F. D. Schoolhouse, about four miles from Roswell, the third Lord's Day in July. One baptism. Preached at Greenfield, two services, July 25, which were well attended.

Alva Johnson, Turkey, Texas—Closed good meeting at Dozier, begin at Quail, July 29. Expect to go to Goose Creek, August 10, to meet Newman, thence to Gunter. Hope you are feeling well by now.

R. F. Pierce, Littlefield, Texas—Our meeting closed Sunday night, Aug. 1, with four baptisms and two restorations. Brother J. Frank Copeland did the preaching, had excellent attention and good sized crowds. We enjoyed having Brother Copeland with us.

Roy E. Hazelton, Potosi, Texas—Have just closed meeting at Tennyson; ten additions. Am now a meeting at Dudley, near Potosi.

F. K. Reeves, Marion, La.—Closed good meeting, six baptized and the church and community were greatly strengthened. Brother John J. Smith of Grapeland, Texas, did the preaching. This is the fourth meeting Brother Smith has assisted us in.

Homer L. King, Deming, New Mexico—Closed meeting at Hatch, New Mexico, July 11. Results, one baptized and one restored. This was a mission meeting and we expect to build a congregation there. Go next to Rucker, Texas, near Gorman, to begin a meeting, then to Eden the first two Lord's days in August, then to Lubbock.

T. F. Stewart, Route No. 3, Box 348, Whittier, Cal.—The work at Belverde Gardens is moving along nicely. The Lord's day worship is a real love feast. "Behold how good and how pleasant it is to dwell together in unity." Psalm 133:1. If the Church of Christ was in unity in the United States the cause would sweep the country for Christ. We will be glad to have any brother stop with us. Remember the street number, 1137 South Eastern street (formerly Pasadena avenue), at the end of the car line, two blocks from the Whittier Boulevard. Brother Ed Kellum preached for the brethren at Montebello, Cal., recently.

Brother W. C. Aytes writes from Abilene, Texas, that he has just made a two months' visit in California. While there had the pleasure of meeting with and preaching for the church at Montebello five or six Lord's days.

T. E. McBride, Thorp Spring, Texas—Closed meeting at Buck Creek, Somervell county, July 25; no additions, rain and other conditions hindered, and crowds were usually small, but interest good. Am now, August 4, at Edgewood, Texas, in a meeting, which began July 30, fairly good crowds and interest. Will go to Cleburne, Texas, from here to help Brother Walker H. Horn in an open air meeting. Want to do all the good I can.

D. F. Cogburn, Gorman, Texas—Brother Homer L. King closed a meeting at Ramsey, near Rucker, Texas, July 25. Four baptized into one body. Was hindered some from rainy weather, but takes more than that to keep people in this section from hearing such a forcible, kind and humble servant as Brother King. In every respect his equal is not easily found. For lack of time he could not assist all congregations where he was wanted. Such men as he must be kept busy in the work of the Lord. Any congregations having differences existing among them would do well to call Brother King. His kind and forcible way of presenting the truth make brethren drop their extreme views of opinions and be united upon matters of faith. May his days be numbered many upon this earth.

Chas. F. Reese, Somerton, Ariz.—Am back in Oklahoma for two months' meetings; came through from Somerton in my car. Stopped at Melrose, New Mexico, and preached for the brethren there. Set the church in order with true elders and deacons. My family and I were with Brother and Sister W. S. Lyons while there. They know how to treat a preacher to make him feel at home. Came to Oklahoma and stopped at a little oil town where Brother Bob Musgrave was in a meeting, then to Hastings and from here will go to Mountain View for a meeting.

Sam L. Shultz, Box 55, Lexington, Okla.—Closed meeting in the Three Sands, Oklahoma oil field. There had never been a gospel sermon preached there before. I succeeded in getting a few brethren together, promising they would keep house for the Lord in the Bible way. Will go back in September and preach for them again. Go

north of Wilson, Okla., for my meeting.

Homer L. King, Deming, New Mexico—Closed meeting near Gorman, Texas, July 25. Rain hindered some, but the interest was splendid throughout. Baptized four and the church seemed much strengthened. This was my second meeting with these good brethren, and I enjoyed it very much. A fine band of Christians. Success to The Way.

W. H. Offill, Route No. 1, Goldsboro, Texas—Meeting began here July 10, continued until the 18th. Brother Sidney W. Smith of Abilene did the preaching. Crowds increased each night. Sunday school brethren attended throughout, but held their peace until the last night. Brother Smith read 2 Cor. 13:5: "Examine yourselves, whether ye be in the faith. Prove your own selves." After answering a question handed him: "Can you give a Bible reason for not using the organ or other musical instruments in the church?" he proved the literature, the dividing the assembly into classes, having women teachers, all to be in the same class with those who use the organ. After services closed the Sunday schools folks gathered around Brother Smith and tried to tangle him with questions. Brother Smith pressed them hard, trying to get them to put up a man to defend them, but after making many excuses they failed to put up their man.

John Sanders of Gunter has been in a splendid meeting at Farmers Branch. One of the brethren took us the last night and by sitting in the car I stood the trip very well, and heard a splendid sermon. If Brother Sanders preaches all the time as he did that night he will never make a "big preacher," having already arrived at that point.—R. F. D.

WHO ARE QUALIFIED SUBJECTS FOR BAPTISM?

(Continued from Page 7)

mentioned above by Christ. They tell me that if the alien sinner has two or more living wives, that it disqualifies him for baptism, that he is living in adultery. I think this a very grievous error. To refuse baptism to the alien sinner is to close the only avenue of escape from sin, and is therefore, the equivalent of placing him in the same category of sin as the blasphemer of the Holy Ghost. That is not all. To refuse baptism to the alien sinner is to obstruct the Divine law of regeneration and reconciliation that Christ bequeathed to him by the sacrifice of His precious blood. I would be afraid to take a position that would obstruct a law of God created by the sacrifice of his Son.

But says one, repentance is a prerequisite to baptism. That is very true. People must repent. But what is repentance? Repentance is turning away from, forsaking one's former sinful life. I am afraid that my brethren who hold the above position do not fully distinguish between repentance and restitution. They get the idea that the alien sinner must restore just the same as the erring Christian. This is a very great mistake. There is not an account in all the teaching on the subject of regeneration and reconciliation, where the alien sinner is taught or commanded to make any further restoration than is required in his obedience to the gospel. If Christ and the apostles did not teach and command it as an evidence of their repentance why should, and by what authority, can man demand it?

But let us dig a little deeper into this subject for it is important. Christ evidently knew at that time "all manner of sin" and abuse of mankind were being perpetrated. He knew that the world had reached its culmination, in degradation and sin. It had reached the point, to where it was adjudged by one no less than Christ himself, that there was "none righteous, no, not one." It had come to the point where a truly righteous man was not permitted to live. It had reached the stage where the adulterer, the thief and the vilest murderer received far greater protection and safety than the perfect, spotless and immaculate Son of God. Think of such a condition of sinfulness! There must be something done to relieve this horrid condition. Christ's mission was to create a scheme of redemption for this hopeless and helpless sin-cursed world. Did He demand restitution? Oh, no, not once. Why? For various reasons. If they could have restituted for their sins, they could have reconciled themselves to God, without the aid of Christ's sacrifice on the Cross and, therefore, they would have robbed Him of the glory and thwarted God's eternal purpose from the foundation of the world. But as shown above the world had reached its darkest hour. The time had arrived for God to act. The time had come for Him to reveal His hidden mystery purposed in Christ Jesus from the foundation of the world. The time had come for God to demonstrate His boundless love for humanity in a final and unmistakable way, by suffering His beloved and only begotten Son to go to the Cross, suffer and die to do something for a people that they could not do for themselves—restitute for their sinfulness. Was this sacrifice unconditional? Oh, no. What were the conditions of the restitution made by the sacrifice of Christ's body? Here is it: "He that believeth and is baptized." "And they said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter (who was entrusted with the conditions of pardon) said unto them, repent and be baptized every one of you (regardless of your sin or number of living wives) in the name of Jesus Christ for the remission of sins." It is plain, from the above that this large audience was composed of vile sinners. The apostle Peter laid to their account one of the most atrocious crimes that was ever perpetrated by the hearts and hands of men—the crucifixion of the Lord of heaven. Surely if those criminals were considered gospel subjects, the man with two living wives need not fear. But regardless of their sins or crimes this vast multitude were all commanded to do the same thing or comply with the same conditions. This proves my statement at the outset that the New Testament gives one universal law to sinners.

And now a little more on this subject and I am through. The objection is raised that the family is a Divine institution and that "what God has joined together let not man put asunder." Man ought not to put asunder what God has joined together. But I want someone to point out to me the law by which God makes the family of an infidel a Divine institution, or by what law does He join together, in the sacred bond of matrimony, two unbelievers? As strong as some of my brethren teach those things they ought to be able to point out their authority. The mistake all along the line that those brethren make is that they try to make "the law of the Spirit of Life in Christ Jesus" applicable to alien sinners or the outside world. When Paul said that a man was bound to his wife as long as she lived, he referred to the subject of Christ's Kingdom, and not to alien sinners.

To my mind the greatest sin of alien sinners in the mind of God, is his rejection of Christ and his rebellion against His kingdom.

Route No. 2. R. M. MICKLE.
Waco, Texas.

Divorce and Re-Marriage.

"A certain man marries a wife and after two years she divorces him and marries another, the former husband also, after several years, marries again. He lives with his last companion a good many years, and then he and his last wife obey the gospel and continue to live together. Question: Are they living in adultery?"

The above is the first paragraph in February 15 issue of The Way. Brother D. L. Shelton, of Dallas, Texas, in writing on the above subject, was evidently trying to console this "certain man" by the way he writes concerning the case. He says the answer depends on whether or not God recognizes the marriage of sinners by the law of the Spirit. Then he proceeds to try to show that God does not recognize such marriage. Brother Shelton should have lived in the time of John the Baptist so he could have kept him out of that trouble, which resulted in him being beheaded. "For John had said unto him (Herod) it is not lawful for thee to have her." (Matt. 14:4.) Did John presume to tell Herod that it was not lawful from the standpoint of civil law or was it his knowledge of God's law? Paul said: "The woman which hath an husband is bound by the law of her husband so long as her husband liveth, but if her husband (be separated by divorce? No.) be dead, she is freed from the law of her husband." (Rom. 7:3.) Is the husband not equally bound to the wife so long as she liveth? If not, God requires more of the woman (the weaker vessel). "But I say, unto you that whosoever shall put away his wife except for fornication and marry another committeth adultery." (Matt. 19:9.) This is the language of Jesus. Shall we not abide by it? (Rev. 22:17.) "Whosoever will, let him take of the water of life freely " How many more does this "whosoever" include than the word "whosoever" in Mat. 19:9? Brother Shelton's reasoning on 1 Cor. 7:12-15 does not teach the question he is discussing as the context clearly shows. Remember he is trying to show that God does not recognize the marriage of alien sinners and gives 1 Cor. 7:12-15 as proof, where Paul speaks of the brother or sister, who is a believer and has a companion who is an unbeliever—the believer sanctifying the unbeliever—as though Paul taught Christians that they could go out and marry unbelievers. Such a thought is foreign to Paul's writing and would be a contradiction to the instructions in 1 Cor. 7:39. Paul reasons that if one hears the gospel call and the other does not, and the unbelievers want to remain, allow them to do so; if they want to leave, allow them that privilege also, for God has called us to peace. (1 Cor. 7.) I agree with Brother Shelton that all the law that alien sinners are under is the civil law as long as they live separate and apart from God. But we should remember that God is supreme and has a perfect right to say whether he will accept a person in the same condition that the courts of the land will recognize. God's ways are higher than our ways. (Isa. 55:9.) I have never heard of any man being tried in civil courts for looking on a woman to lust after her, but Jesus said that the man guilty of this had committed adultery already with her in his heart. The laws of our land have become very lax, and, because of the hardness of the hearts of the people, are granting divorces for almost "every cause." It was not so, is not so, will never be so with God. When the preachers learn to let God speak and then listen, and quit offering all kinds of apologies for men and women who trample under their feet the law of Jehovah, but on the contrary will raise their voices against this great sin of divorce, we may expect more of our civil laws.

B. J. PARKER.
Sherman, Texas.

Passed On

Thomas Jefferson Morrison was born July 23, 1859. In 1896 he was married to Miss Emma Ragan, to whom were born two boys and one girl, who, with his wife survive him. About seventeen years ago he and Sister Morrison heard Brother A. E. Freeman preach the gospel. They gladly accepted it and were baptized into Christ. It was characteristic of Brother Morrison to accept truth when he learned it, and his devotion to it ever afterward was indeed beautiful. His desires and aims were to be a true Christian, and he came as near being one as any one with whom I have ever associated. His greatest worries were over the unsoundness of the churches and their unwillingness to accept the whole truth. The life he lived made death to him a gain, for he spent not his time for things that are vain. His Christian wife and children can not but mourn, but "Not as those who have no hope." "Blessed are the dead who die in the Lord." The Morrison family, to me, have been true friends, and I shall ever have a grateful remembrance of them.

W. G. TUCKER.

"Are They Honest?"

In the Firm Foundation of July 13, 1926, Brother J. T. Whitt, in reply to my article in The Apostolic Way for May 15, under the caption, "Are They Honest?" argues that if they submit to me propositions to deny that they know I believe, that it proves them dishonest, then if I submit the same kind of propositions to them that it proves me dishonest. Yes, you are right, Brother Whitt, you are perfectly willing to accept the charge of dishonesty if you can, by that, prove that J. N. Cowan is dishonest. Just anything to get Cowan in bad, even if we have to get in bad ourselves. Brother Whitt did not see this when he wrote the article above referrd to. I am not offended in the least at it, for he is so bewildered over the Dallas defeat that he is making desperate efforts to cover it up. But I have not submitted to them propositions to deny that they believe. In both our debates I have affirmed that the congregations of the Church of Christ with which I stood identified was scriptural in doctrine and practice. Brother Whitt has his name to the negative. Our practice in teaching the Word of God to an assembly is for one male member to speak at a time to the entire assembly. Knowing this to be our practice, and knowing that Brother Whitt has signed the negative, how could I be dishonest in submitting the above proposition? So I am not in bad, but poor Brother Whitt is still in bad, and will have to stay there until he has his name removed from the proposition he has been denying. He will not have to strain his credulity to believe that I am honest as long as he denies that we are Scriptural in doctrine and practice, and as long as my practice is, "It is scriptural for an assembly of people to be taught the Word of God by one made member speaking at a time." This is our only practice in teaching an assembly.

It seems that since the Dallas debate, that Brother Whitt has been trying to reflect on my honesty and integrity as a debater through the columns of the Firm Foundation. This is the best system of defeat ever manifested by any debater. I am rejoicing on account of it. Some think that I ought to get back at him rough, but if he is getting any joy out of it, and I am sure I am rejoicing over it, I can not see any reason for breaking up all this rejoicing.

I was about to forget to say that Brother Nelson and Brother Cuthbertson, both of Dallas, and both heard the debate, said that they did not indorse the propositions signed by Brother Whitt for that debate, and they refused to debate the same propositions again with Brother C. E. Wooldridge. Another notable fact is that Brother Whitt has done all the reporting of the Dallas debate. The Dallas brethren did not think enough of the debate to even say that Brother Whitt did good work. If such report has appeared in the Firm Foundation I have not seen it.

One Hundred Dollars Offered.

I will give the above sum for the privilege of finishing the debate with Brother Whitt in the Pearl and Bryan Street Church of Christ, at Dallas, Texas, provided that Nelson and Cuthbertson will make the announcement to their respective congregations and urge their members to attend. The one hundred dollars will be paid to whoever the elders of Pearl and Bryan Street Church direct it to be paid. Watch for their answer.

I am sending copy of this to the Firm Foundation. In justice to me and the large number of readers of the Firm Foundation, who stand with me, I think this should be published in the Firm Foundation.

J. N. COWAN.

Sectarian Tactics Re-Enacted

Mr. Homer Gay,
Eden, Texas.
Dear Sir:

The talk of your coming to Bronte, to hold a meeting for what you term "The Loyal Christian Brothers," in the new house just completed, has been going for some time. Now, sir, if this is true, it must stop right where it is. I have heard that you have been informed several times previous as to the condition prevailing here among the brotherhood. If the above is true, then you are not the kind of a brother to the brotherhood that you should be or you would not have even thought of doing any such thing.

You have been invited, I know, by one or two of these unscrupulous, low-down, vultures of the church here, but you doubtless know that they do not have any authority whatever to do so. Therefore, you should not be acting upon what they say. If you have been previously informed, then that should be sufficient.

"The honest to God Christians" have had a hard time erecting this building to worship in, and I, we, or either of us, whoever this may be, are not going to stand by and see their work trampled in the dirt by you or any other dam anti, and two, or any dozen ungodly hypocrites who know no law but their own greed, and when they cannot get that, do like the German kaiser, rule or ruin. But I do not think they are going to do either. The spirit of the American Revolution and the fadeless glory of those days that are gone still remain here. If it comes to a fight, brother, we have got her, and we do not mind to put her out.

Now, sir, I am informing you as man to man, if you are coming to Bronte with the intention of holding a meeting in the house, or anywhere close to the house, you are going to be disappointed, for, take this as final, we cannot and will not have it.

(Signed)
AN UNINTERESTED PARTY.
And I live in Bronte.

Robert Lee, Texas, July 16, 1926.
Dear Brother Duckworth:

The mission meeting at Bronte closed last Sunday with two baptized and with a very good interest worked up among some of the Sunday school brethren considering the opposition we had to contend with, and we believe this was due to the kind, fair and firm way that Brother Gay held out, to our Sunday school brethren, the teachings of Christ.

Now to show what kind of opposition we had, we are sending you two letters that were received by Brother Gay before the meeting. You may publish them, or not, as you see fit.

You will notice in the first letter that Brother Bankhead and the other three elders say: "We were selected by the church worshipping here to take the oversight."

While talking to Brother Bankhead about using the Sunday school house, Brother Hutton and Brother Evans offered $75 to Brother Bankhead if he would drag C. R. Nichol, or get him any other way, in a debate with J. N. Cowan on the Sunday school question at Bronte. To which he replied if we would let him get a man that he indorsed (since he did not indorse C. R. Nichol) he would call Brother Hutton and Brother Evan's bluff.

To this we agreed and asked him who he would get and when could we have the debate. He replied that he did not know, as he would have to see the church; that he did not know whether the church was willing or not, but that he was nearly ready to have the debate.

You see, he had plenty of oversight when it came to refusing us the house, even though one of our brethren opposing the Sunday school had an interest in it, but his oversight seemed to fade away when it came to meeting us in debate.

Now to the churches who intend to hold mission meetings of this kind we sure do recommend Homer A. Gay to do the preaching. Do not be afraid to use him for he certainly understands this question.

Your brethren in Christ,
(Signed):
J. P. HUTTON,
W. E. HANLEY.

Timely Suggestions

The following letters are encouraging to us because it shows that the brethren are beginning to realize the great work and possibilities before the church. If brethren would see to it that our time and energy were not consumed and the paper held back by financial worries, a great deal more could be accomplished in our efforts to call brethren back to the "old paths."—Publisher.

My Dear Brother:

I was glad that the brethren here were able and willing to send to your necessities. Personally speaking, I think if about fifteen or twenty congregations would send at least $10 per month, it would relieve you of financial embarrassment.

P. S. HALL.

Route 1, Box 1525,
Montebello, Cal.

Dear Brother in Christ:

By the consent of the little band that meet at my house, I am sending you a contribution of $5. If one hundred congregations would each send you that amount, it would help you very much.

GEORGE A. BAILEY.

Route 1, Box 277,
Cotton, Cal.

Dear Brother Duckworth:

Enclosed is check for $10 from the congregation here, to be used for yourself, or the paper, as you see will do most good for the cause.

I received your letter some week or ten days ago and very sorry you had been sick. Trust by now you are entirely well and will continue to keep well and strong and continue to work for the Master, the sweetest and most remunerative of all services man can perform.

With brotherly love and best wishes,
H. V. COATS.

Box 414,
Chillicothe, Texas.

Dear Brother Duckworth:

Enclosed you will find check for $10, which was given freely by the faithful few of us, who meet at the Rockford Schoolhouse, five miles west of Porterville. Brother W. C. Baker and myself drive thirty-five miles to worship with folks who are satisfied with taking the perfect law of liberty for their guide.

Yours for the one way,
J. D. STARK.

Delano, Cal.

Power Behind the Apostles

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, into the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

Do you understand by the above quoted Scripture that Paul meant that spiritual gifts were to cease, or that church officers were to cease after the gospel was fully published?

H. H. MONTGOMERY.

Shreveport, La.

I do not understand that Paul was here telling that either spiritual gifts or church officers would cease. But he was simply telling us what was given to bring us to the fullness of Christ.

Other passages of Scripture show that signs were for confirming the Word, other passages also show who were to be continued as workers in the church. Of course, the apostles who had seen the Lord in person could not be "perpetuated" by those who had not seen Him; hence, when the apostles had all died, no one else was found to take their place. The Lord having told them that He would be with them until the end of time, the authority of the apostles is just as strong today as when they were living. Their teaching, reserved for our guidance, has all the power of heaven and earth behind it.

R. F. D.

Rice Nailed to the Wall

John M. Rice has squirmed, quibbled, quivered and about decided to quit debating if he can find excuses enough to keep out, judging from the following correspondence. Read with care and then remember that John M. Rice is following the same tactics employed by advocates of the Sunday school, who are considered to be men of ability.—Publisher.

June 17, 1926.

Mr. Alva Johnson,
Abilene, Texas.

Dear Brother Johnson:

I received the propositions for the proposed debate with John M. Rice, back from you through Brother Duckworth, last Sunday. And he and I went over to the City Tabernacle and heard John M. Rice's sermon on "The Woman's Work in the Church, at Home and Abroad." After dismissing the congregation, I had a conference with Rice in regard to the propositions for the debate and he flatly refused to consider the propositions discussed by Whitt and yourself at Lockney, and also the propositions to defend the work and practice as a body of the church here for whom you have preached, and him to defend the Sunday school bunch. After his refusal, I presented the new propositions submitted by him through Brother White, showing him that you had signed all of his affirmative propositions without change, and that you had made only slight changes in the propositions to be affirmed by you. He objected to your adding the Sunday school quarterlies to your last proposition, but finally agreed to accept same if I would change it so as to read as follows: "It is unscriptural to use uninspired Sunday school quarterlies as literature, or any other uninspired literature, in the classes on the Lord's day," and in order to try to arrange the debate, I agreed to the change, guaranteeing that you would accept the change rather than miss the debate, for the reason that all such literature is uninspired anyway. He then said that he would accept, but the old man, J. C. Dickey, came forward as a representative of the Sunday school bunch and flatly refused to have the debate. Then Rice said that he would not run it over them, but would come to my office the next day and get a copy of the propositions. I had my daughter, Mrs. Hollums, to make a carbon copy of the propositions and make the same changes in the same that you had made in the original, and to also add the words "or any other uninspired literature," to the last proposition, as required by him. He then went away with his copy of the propositions and said that he would see his brethren here and let me know, but came back after a little while and stated that he had gotten off to himself and studied the propositions more carefully and now objected to the words, "publicly teach," added by you to your first affirmative proposition, and wanted me to erase same, which I refused to do.

He then asked if we would indorse you if you would erase those words, and I said yes, that we had enough confidence in you to indorse any change that you might think proper to make.

He then stated that he was going to Abilene this week, and would see you in person, and see if you and he could agree on final arrangements for discussion.

We would be very glad to have you arrange the debate, but very much doubt us being able to get him into it.

I noticed that Brother Duckworth took notes during Rice's sermon on woman's work in the church, etc., and hope there will be some publicity result from same.

Come and see us when you can, and if I can be of any service to you in any way let me know.

Fraternally yours,
ARTHUR B. DUNCAN.

Abilene, Texas, June 16, 1926.

Evang. Alva Johnson,
Turkey, Texas.

Dear Brother:

I am at home for a day and a half. I thought I would see you while I was at home, but guess I will not since I must leave tomorrow for Fort Worth.

Had a fine meeting at Floydada; nineteen additions, eleven were baptized, eight placed fellowship, and seven of them came from Judge Duncan's congregation, or from the anti-class congregation.

So you see we have a real live congregation in Floydada.

Say, Brother Alva, I am asking you to have at least a little nerve and sign the real propositions as I sent you through Judge Duncan and Brother J. C. White.

I am simply big enough to debate the propositions, leaving out the word "privately," the very thing I must prove to the crowd, and I am only asking you to be as brave as I am and leave out the word "publicly," for I told Judge Duncan that I would affirm that a woman should teach privately and not publicly and that the class work must be private work.

And I am not specifying any specific uninspired literature to use in the classes, but all that is produced by our brethren that we take to be sound.

Please write me at Fort Worth and tell me you will be game and sign up.

Your brother in Christ,
JOHN M. RICE.

Abilene, Texas, June 28, 1926.

Mr. John M. Rice,
Fort Worth, Texas.

Dear Brother:

Yours of 16th inst. has been read carefully. I regret very much that you are disposed to build up a bunch in Floydada whose practice you refuse to defend by the Bible. But you say, "we have a real live congregation in Floydada." Well, sir, there has been a very lively bunch in Floydada for years (the digressives No. 1), but they refuse to defend their practice or work and worship by the Bible.

I sent to Brother Duncan propositions as follows:

"The church in Floydada, for whom John M. Rice has preached recently, as a body is scriptural in all its work and worship." Signed in the negative by myself. Also offering to affirm the same for the church for whom I preach there.

Now, Brother Duncan writes me that you flatly refused to affirm "your live church" is scriptural in all its work and worship.

Well, that seems very much like you know it is unscriptural in some of its work. Brother Duncan also writes, "you refused to debate the propositions used by Brother Whitt and me, at Lockney, though you told me the day you came to my car there at the debate, that you wanted to meet me on the subject. I said, "Brother Rice, you would not take the position that Whitt has taken," and you said, "I will, too."

But now you come and ask me to have a little nerve. I think, Brother John, it came with very poor grace, for I always have enough nerve to affirm all our work and worship to be scriptural.

But never do I have enough nerve to affirm a thing I do not believe. And I teach women should teach privately, but not publicly. Now I signed every one of your affirmatives just as you had them, but you want to tell me what to affirm too. I shall attend to my side of the debate and you can have yours. Shall we meet in debate? If you are not willing to affirm your Floydada bunch is scriptural, I will meet you there and preach sermon about with you, regardless of propositions. What do you say?

We have had a good meeting in your home town, Abilene. Not many added, but willing to affirm the church to which they are added is scriptural in all its work and worship (as a body).

Hoping you may have enough nerve to meet me in Floydada, that we may discuss the issue, propositions or no propositions, I am,

Yours for the truth,
ALVA JOHNSON.

Sylvester, Texas, July 8, 1926.

Mr. Alva Johnson,
Turkey, Texas.

Dear Brother Alva:

Your letter came to me today. As you suggested the meeting or challenged me for a protracted meeting at Floydada, it is nothing but right for me to have the last sermon, and must, or there will be no meeting. I am not after the division in the church just for the fun of it. You good brethren who oppose classes and a woman teaching one of those classes, and sound uninspired literature have challenged our method and now walk up to the lick-log either in debate or meetings and be willing to stand and listen to the last speech or the last sermon.

I have written and asked the Apostolic Way if they have one that will.

Alva, you and I may scrap through the mail and otherwise, but we must always remember that we are brethren; that I believe you will do and I am sure I shall.

Fill out the list of sermons I sent you, keep one and send me the other, and the meeting will be held at Floydada, all of it in your church house; either that or dismiss the meeting from your mind.

Your brother in the one way,
JNO. M. RICE.

Turkey, Texas, July 16, 1926.

Dear Brother Rice:

Will now answer your favor of the 8th inst.

You say I challenged you for the meeting. Well, I made no challenge. You asked me to meet you in debate, and when you refused to affirm "your live church," you boasted of in Floydada, was scriptural in all its work and worship, I told you that I would go there and preach sermon about with you. Then you have the "cheek" to say, "If you will give me first and last speech, I will do it."

Now, Brother John, I will take the last sermon or speech and give you a ten-minute rejoinder, or give you the last sermon, and me take the ten-minute rejoinder. Can you not see that is fair? I know you can. You would meet any Baptist or sect on these terms, and affirm the church you stand identified with is scriptural in all its work and worship. Now, just why will you not do that way with me? You must be afraid of part of your faith and practice. Brother John, I know you are not afraid of your ability. Talk about me walking up to the "lick-log," sir. I will affirm any affirmative or deny any negative I teach. I am ready to defend my faith and practice. Now, you know you refuse to do that. I will meet you in debate or meeting at Floydada, propositions or no propositions. You choose your subjects and I will choose mine. I will furnish house for one-half of the time. Christmas week.

Your brother,
ALVA JOHNSON.

A Camp Meeting

Tom E. Smith, Healdton, Okla.—We are going to have an old-time camp meeting at New Salem school house, six miles east of Santo, Texas, beginning August 14, continue till August 23. Brother J. C. Osterloh of Sulphur, Okla., will do the preaching. We cordially invite all brethren in reach to attend.

A splendid idea, Brother Smith. Brethren do not know enough about each other in different localities. Some congregations in the same county are not acquainted with each other. And I do not know of a better way for them to get acquainted than by having old-time camp meetings. Several congregations coming together at one place can do a great work if they will.

R. F. D.

Meeting the Responsibility

We speak with confidence when we say that all parents who have seriously engaged themselves in the study of meeting the responsibility of rearing children, feel that there is entirely too much looseness of parental control among Christian parents, to say nothing of the balance of the world. We are going to ask that each parent read carefully the following, then ask other parents to read it, and then ask fathers and mothers to sit down and carefully review their own conduct in the management, direction and instruction of their children. No man or woman, saint or sinner, can tell a parent just what steps to take in the rearing of a child, but a discussion of the subject earnestly gone into from a standpoint of the teachings of the Word of the Lord will be found beneficial. The following was handed us by a sister in Christ, whose five children, now grown, show that she practiced the advice here given:

"Parents in Christ should be very, very careful how they bring up children and not get tired and out of patience with them and turn them out in the streets where they learn all the bad things, and no one to teach them when wrong.

"We do not know what they are doing and what meanness they are learning, until sometimes, yes, oftentimes, we find out too late, and we would give anything if we had kept them in, seen after them and taught them the right things. But alas, we are failing to bring them up in the nurture and admonition of the Lord. (Eph. 6:4.)

"They are going to do and say things, and if they hear and see bad things and no one to teach them it is wrong, and the world leading them, and we are off duty as parents, who is to blame?

"If our boys curse and steal and do all kinds of bad things, and our girls, Oh! we bob their hair and let them wear overalls and trousers and try to make them look like dad, instead of shaming them and teaching them it is wrong to wear such, and that our dear Heavenly Father, who gave His dearly beloved Son for us, was ashamed of them. (Deut. 22:5.)

"Then, too, just because it is style, let them go without any sleeves (and some of us even go that way ourselves) and their dresses above their knees and their socks are away below their knees and their legs bare, but it would simply be awful if they were to go out in company barefooted (but this is style, you know), and we do not tell them it is wrong and teach them to be ashamed; no, the world would laugh at us, so we need not be surprised if in a few years they do not wear any clothes at all.

"And will not we, mothers and fathers, be held responsible for the way we let our children grow up? I would have said rear our children, but we just let them grow up with the world, and then wonder why our children are not Christians; go to the bad and break our heart.

"Of course, there are a few who try to rear them right, and it is a little hard to do when all the world and most of the Christians (if they may be called Christians) are working against the father and mother, and perhaps they are not working together. It is sad indeed to think of. We will have to answer for the way and the care we took, and the patience we exercised in training them. So let us be very, very careful how we live, and set a good example for them to follow, so that we and our dear little ones, who have been trusted to our care, may enter in at the pearly gate, that we may hear our Savior say, 'Well done thou good and faithful servant, enter thou into the joys I have prepared for you.'"

"Then, too, there are our young boys and girls; let us not forget them. They, too, need our care and loving, tender advice and sympathy, for the world and lots of the so-called Christians are saying do this or do that, it is all right, most every one does it, and laugh and make fun of us if we do what the good Book says. And, too, the old folks need our loving sympathy and help, for we all have our trials and troubles that are hard to bear, and sometimes, I dare say, we might have fallen, had it not been for something some one had said or done—maybe it was father, mother, sister, brother or a friend. Who can tell? It might have been you, it might have been me."

We now give a part of an editorial taken from the Dallas News, July 25, 1926. We are glad to see the daily papers and other periodicals calling the attention of parents to the responsibility resting upon them:

"Train up a child in the way he should go; and when he is old, he will not depart from it.—Proverbs.

"Some one has recently said that the modern home is supplied with everything except the family.

"This observation was not in allusion altogether to the size of the modern American family, but more particularly to the fact that with the exception of only a few hours of the twenty-four in many homes the families are absent.

"What time remains between business hours and sleep is occupied by many families, parents and children, in the search for amusement.

"Surely no one contends that entertainment, recreation and wholesome amusement are not to be enjoyed, but it should not be at the expense of the time that should be devoted to parental instruction and counsel, reading and study.

"What has become of the family circle, the evening lamp, the nightly family reunion?

"These are among the most potential instrumentalities for the maintenance of government, because of their effectiveness in developing men and women who are obedient to both human and Divine law.

"Without law there is chaos, and there had as well be no law if it is not obeyed. Law rules the universe, from an atom to a sun, from a molecule to a man. Things celestial would be in confusion unimaginable did not the celestial bodies obey the laws set for them. And just as surely there is confusion proportionately unthinkable in things social and moral to the extent their violation by men and women.

"The great power, beneficent and preservative, of home training and influence on the young seems to be either having less weight with the young of today, or else there is less of the effort on the part of parents to train and influence their children. The admonition the ancient wise man still holds good, 'Train up a child in the way he should go: and when he becomes old, he will not depart from it.'

"Few children become men and women who would not have been amenable and responsive to training discipline and parental influence had these been brought to bear upon them at the right time and in the right way.

"Children are very likely to become interested in what their parents talk and do most about. If the parent does not study the child, learn his likes and dislikes and direct his thoughts in a way that will lead him right, he is overlooking the most effective means he has of making him just what he would have him be.

"Between the parent's negligence, carelessness and indifference the average child has a pretty hard time finding his way, even if he is disposed to go as he should. When a child comes home from school or work and finds neither father nor mother there, he is left to do as he pleases. Such occasions do not impress him very strongly with the idea that home is a place about which he should concern himself particularly. This is emphasized when the talk at the breakfast table and at dinner is practically altogether on the question, 'Where shall we go tonight?'

"Let all parents remember this, that most of youth's sins of commission are the fruits of the parents' sins of omission!

"If there were not parents there would 'jazzy' children.

"It is asserted by some that the number of parents who are out for what is called 'a good time' are in near ratio to the number of youngsters who are engaged in that same fatuous endeavor. It is fatuous because foolish, and foolish because fatuous.

"There is another fact that can be added to those which should to some degree mitigate the offenses of the young folk: They have a dozen temptations to where their parents had one, attended by what some term much more compelling attractiveness.

"Children are no worse as to the matter of obedience to law than are grown people.

"If the adult man were not punished for disobedience to the law of the land, he would likely give it very much less serious consideration than he does. If the child is in no way restrained by the rule and influence of his parents, what is to be expected of him but disobedience to the laws of the land? If he is not impressed with the necessity of obeying the laws of God, he will not feel greatly constrained to obey the laws of man."

While our minds are on this question it would be well for us to read a few passages of Scripture:

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

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

"Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, (deceiving with their eyes) walking and mincing (or tripping nicely) as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover (make naked) their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, (or networks) and their round tires like the moon. The chains, and the bracelets, and the mufflers, (or spangled ornaments), the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isaiah 3:16-24.)

The tendency of the world is to indulge themselves in such things as appeal to their fancy, their appetite, or their passions, and since we are surrounded by the world, both parents and children should be brought to a realization of how easy it is for them to yield to worldly influences they are called upon to observe daily, and how that only by a determined effort can they escape these blighting influences.

R. F. D.

A Preacher's Life

It seems that brethren should learn and begin to understand some of the hardships borne, the self-denial that it is necessary for preachers to make in order to preach the gospel faithfully.

Many able preachers have been gradually led away from the truth because brethren who love the truth permitted such preachers to face hardships and undergo privations who could have been relieved. I have no apology to make for the preacher who leaves the truth for any reason, but if preachers are carried away because of undue and unjust hardships which brethren could have prevented, I feel that such brethren will have to suffer along with the preacher who was thus caused to yield to the unjust pressure.

Preachers of the Church of Christ, as a whole, do not preach for money nor

in order that they might secure a living for themselves and family. Most any preacher can get twice as much for the same amount of energy in any other calling as he receives for his preaching. I know brethren who work all the time at something in order to have a support for their family; give only a small per cent for charity or the preaching of the gospel who think that the preacher should preach three-fourths of his time for nothing, or practically nothing, while he supports his family out of what he can earn the other fourth of his time.

Brethren this ought not to be, and if you really love the truth, see to it that the man who has the ability, the character, and is willing to preach the gospel is encouraged to do so.

R. F. D.

Crowing Behind the Barn

There are a few Bantam preachers being allowed to crow through the columns of the Firm Foundation here of late. In fact, the Firm Foundation has allowed quite a bit of one-sided fighting through its pages lately. This is a pretty good sign that something has been irritating them. Is that "little insignificant bunch of ignoramuses" causing all this fuss in the Firm Foundation? Oh, how we can kick up a dust when we know the editor will protect us from attack. "I will go around behind the barn and crow, and you, brother editor, watch and don't let them get to me."

In Firm Foundation, issue of July 13, under the caption, "Will the Anti Class Brethren Anti Up?", Brother Jno. M. Rice says, "I have agreed to meet them one hundred times or a thousand times on the real issue." Where, Brother John, did you want to meet us? Hear him, "Let them furnish the places for the discussion and we will go up the mountain side." Again, "If they fail to do so they are not going down the valley one by one but all have gone down the valley in a bunch." Who will be with you, Johnnie, while you are bouncing us up and down the valley? Will the congregations you represent go with you? If so, then why not you furnish half the places for these debates? I know why. You always lose a lot of men in every attack, and you are not willing to have a battle where they will be engaged with you. It sounds big to crow. "I will meet them in one hundred or a thousand debates," when at the same time you can not pick out a place where both sides are represented that your side will put you up. When I say I will meet you, or any man, in debate, I always have the backing of the congregations that I represent, and who are willing to put me up anywhere there is division over the Sunday School question. Brother John, you live at Abilene, and there is a strong congregation on both sides. suppose you ask your brethren to stick you up there. No doubt, you will think that many readers of the Firm Foundation will think that you have run us in, and that we will not debate with you, and thus keep them blinded to the facts in the case. Such will "sorta" do to use as propaganda, but it will not work in a debate with us. I will agree to furnish half the places for the number of debates you desire. If you select places where there are Sunday School congregations, then I will select my half where there are no congregations favoring the Sunday School. If you select places where there is division, and both sides represented, I will do the same. This is a fifty-fifty proposition. Now tell the readers of the Firm Foundation that your band is called, and ask your brethren to help you in the fight.

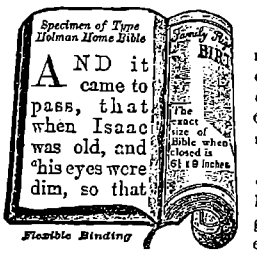
Now concerning propositions with Brother Alva Johnson, it may turn up that you have propositions signed by him, that you never mentioned in your article to the paper. Brethren, watch Alva catch him on the proposition racket. Will you be too cowardly to write the Firm Foundation again telling them you have a fair proposition made you, and that the only reason these debates do not come off will be that those favoring the Sunday School will not put you up?

Go After 'Em Bynum

In Firm Foundation, May 18, 1926, Brother Bynum Black gives the Sunday Schol debaters a slap that should have caused some of them to squeal. Maybe they did not consider Black big enough to notice. He says, "When the brethren cease to talk digressive nonsense about 'where God has made no law,' and 'legislation and liberty' and get down to business in debate with the hobby rider and show him just what he is calling for—the Scriptures for dividing into classes, women teachers and human literature—then we will stop their mouths and it will not be long until you can not catch one to debate." That is right Bynum, the plea that we are trying to make a law where God has made none is pure "digressive nonsense," yet Fuqua, Taylor, Mansfield, Lawrence, and, in fact, nearly all the Sunday School debaters are using this nonsense in debate with us. Yes, Bynum, when you produce the Scripture for dividing into classes, women teachers, and human literature, you will not get any more debates with us, for we will give it up, and take what the Scriptures say. If you have found such Scripture you must have a different Bible to the rest of us, for these **big** debaters have searched in vain in their Bibles for it. If you can find it in Warlick's, Tant's, Chism's, Barrett's or any of these fellows' Bibles, you will certainly get them out of a serious tight by showing it to them. If you can produce the goods, you are the dearest among ten thousand and altogether lovely. You could not begin to answer the calls you would have to debate with us if the Sunday School people believed you had the Scripture. Maybe they did not hear you, Bynum, say it louder, scream it out! For if they hear and believe you, you will be the greatest man among them, and notoriety would be too weak a word to describe what you would have. I see you have sensed a spirit of cowardice among your brethren, "As long as brethren act like they are afraid to meet them and actually refuse to debate with them, just that long they will grow on (note, he admits we are growing), bluff and keep up the fuss to the division and disturbance of the churches of the Lord." Bynum admits that we have the majority "bluffed," but those who have tried us have found out it was not a bluff, that we actually fight when they call our hand. You will learn, Bynum, keep crowing and maybe some of them will hear you and get you to do their fighting for them. Bynum guarantees satisfaction, or he will not ask his train fare. If his brethren will call him out, we will guarantee to walk him to death. "But will I ever get to meet them again?" says Bynum. Maybe so, if the Sunday School folks believe it is so easy for you to show the Scripture for their practice. Go after 'em Bynum.

J. N. COWAN.

BOOKS AND TRACTS



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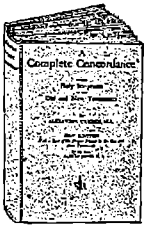

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A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.

Some One Please Find Lee Sanders

We recently published some correspondence with Lee Sanders. We would like to see Lee take his stand with the Lord and show by his practice that he is perfectly satisfied with the Lord's plans and the Lord's doings.

The following letter was not written for publication, but without Brother Hayhurst's consent, we have decided to publish it, believing it should be passed on to our readers.—Publisher.

Wingate, Texas, June 9, 1926.

Dear Brother Duckworth:

Brother Lee Sanders is rounding me up again over what I have written concerning propositions. He says that he will affirm the proposition that Brother Black denied in the Whitten-Black debate. Here is the proposition:

The Scriptures teach that every public assembly of the church should be taught without dividing into classes, using one speaker at a time and that always a man, using the Bible alone as a text in such teaching.

Aff.....

Neg. (signed),

BYNUM BLACK.

Brother Sanders says that he will affirm it. Now I suggest that since I have not been able to get Brother Sanders to deny any proposition that I write, or that any of my sympathizers have ever affirmed, nor to affirm any that his sympathizers have written or affirmed that we have him to affirm the one that Brother Black denied. If Brother Black did not get whipped so badly that he is afraid of this proposition, and if Brother Sanders will do what he says he will, why not let Ira Lee take my place in the proposed discusssion, let Brother Black take his place, and have Brother Sanders whip the Sunday school bunch? But this is not all. He says that some of the propositions that I asked him to affirm, he will deny; some that I wanted him to deny that he will affirm them. This being true, when he gets through with Brother Black we may turn him loose on Brother Barnet, or Brother Whitt (if he gets well in time), or Brother Warlick. Brother Warlick's proposition reads as follows:

The congregations of the Church of Christ which I, J. S. Warlick, represent, are scriptural in practice.

Aff. (signed),

J. S. WARLICK.

Now, I do not know whether Brother Sanders meant to deny this one or not—I do know that he refused to affirm it—but it would be interesting to hear him reproving Brother Warlick for his digressive practices. It seems that Brother Lee is on the same side of the fence that we are, since he is willing to affirm the propositions that we affirm, and to deny the ones that we deny. But it seems that he has not found out, which side he is on. The other bunch has gotten him off and made a modern pastor out of him, and have gotten him involved in the Sunday school, but he surely does not know it, for he denies it. When he finds himself, he may come out of it. The denominations who started the Sunday school, and introduced the modern pastor system could not tell to save their lives but that Brother Sanders is a pastor and a Sunday school man.

I have been intending to say that The Way, in my judgment, gets better. I have criticized it a number of times, but like others, I forget to praise. It seems to me that it is more balanced and less radical.

I think of you all every day, and pray for you every night.

L. W. HAYHURST.

Now Reigning With Christ

Who is the 144,000 that were to reign with Christ a thousand years? Were they the just, that lived under the law of Moses? Are they now reigning with Christ? If so, do they include all the righteous that lived under the old law?

G. N. DECK,
1401 South Tenth St.,
Waco, Texas.

Answer: The thousand years embrace the reign of Christ; the entire gospel age. Hence, those who reign with Him are only those who have obeyed the gospel.

The 144,000 is not a definite number, as shown by each tribe having 12,000, irrespective of the number contained in each tribe, whether large or small. It simply means the Jews saved by the gospel, in Rev. 7:9-10, and has no refence to those under the law.

GEO. W. PHILLIPS.
Midlothian, Texas.

Think, Brethren, Think

Brother James Douglas Phillips, well known by many brethren in the Southwest as an able, loyal and untiring worker in the Master's vineyard, has been called to the East to make a tour up the East coast, where the churches are weak and in a sad condition. He came to Miami, Fla., from Ottumwa, Iowa, which cost him about $50.00 He tells me he has received, as support, only $202.00 since January 1. Think of it! Brother Phillips has made a great sacrifice to make this trip, having cancelled several meetings in the West, where he was sure of a good support, to do it. He believed in his duty to do this, as these churches are badly in need of help, and there was no other preacher, it seemed, that we could get to make the trip.

Brother Phillips puts in his entire time preaching. Most of the places he has preached for the past several months the brethren look at supporting the gospel about like they do giving a dime to a beggar. He is not physically able to preach and follow some secular calling for support. He is worthy of the fellowship of the church, and the digressives now, too, have treated him as cruelly of late as the Jews did Paul.

Brother J. C. Devenport of Wellington, Texas, has contributed $10.00 to this work. Who else will help? Please help, if possible, at this time. I will stand by him to the extent of my ability. Any contribution sent to him at 3113 Cliff Avenue, Richmond, Va., will reach him. Reports will be made of all that is sent.

R. L. LUDLAM, JR.
3113 Cliff Avenue,
Richmond, Va.

The Powers That Be

The following signed statement and propositions announce a discussion, the first installment of which will appear in an early issue of this paper.

R. F. D.

We, the undersigned, do not enter into this discussion because of any personal feeling against each other, but because of our mutual love for, and desire to learn the truth. We regard each other as Christians and shall respect each other as such.

We mutually agree that all references to each other shall be governed by a spirit of love, and shall be free from ridicule, or any personal reflections; that we shall not intentionally misrepresent or twist the language of the other to convey a thought not intended by the writer, neither shall we openly accuse the other of so doing; that we shall not take an unfair advantage of each other in any way whatsoever.

We further agree that should either of us make a statement that might be interpreted as a personal thrust, Brother Duckworth shall have our consent to withhold the same from publication until such statement has been rectified.

(Signed),
R. M. MICKLE.
(Signed),
D. D. HARTSELL.

Propositions.

1. "The Higher Powers of Rom. 13:1-7, Refer to the Civil Authorities."

Affirm:
D. D. HARTSELL.
Deny:
R. M. MICKLE.

2. "The Higher Powers of Rom. 13:1-7, Refer to Church Officials."

Affirm:
R. M. MICKLE.
Deny:
D. D. HARTSELL.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

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"A Study," by Archibald McLean. Price $0.50.

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Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price $1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price $3.00.

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In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

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By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price $2.00

The Apostolic Way

"Things learned, received, heard and seen in me do" Paul to

CHURCH OF CHRIST

Semi-Monthly $1.50 Year Dallas, Texas, September 1, 1926 Vol. XIII No. 3

"OUR TEACHING SERVICE"

Sometimes it is hard for me to tell whether Brother Sewell is joking or in earnest. I have known him so long and so well that I can hardly conceive of him joking about so sacred a thing as the word of God and yet it seems equally hard to believe that he is so ignorant as to bring the school of Tyrannus into this discussion as an apology for the Sunday school. The lesser lights among their debaters have worn this threadbare long ago and every one who is at all informed knows that any attempt to show a similarity between it and the thing Brother Sewell is defending is unadulterated and sublimated nonsense. The primary meaning of the Greek scholee is a period of rest, leisure, relaxation—a vacation. In the New Testament, lexicographers define it as "a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations." There is nowhere, that I know of, where there is the least hint or intimation that those assemblies resembled, in any way, the Sunday school with its classes, literature and multiplicity of teachers.

It was the custom of the apostles to preach the gospel wherever crowds assembled and they could find opportunity. I emphatically deny that Paul was one among a number of teachers, teaching an equal number of classes in a school in any way resembling a Sunday school and Brother Sewell would never dare to make himself ridiculous by affirming such a thing, yet he seems willing to trade upon the presumed ignorance of others by implying that very thing. Why did he bring it in if he did not intend his readers to think that Paul actually taught in a similar institution to the one he is lamely trying to defend? As we have no mention of Paul having any assistants in his teaching in the school of Tyrannus, we know there was no division into classes of his hearers. If Paul simply preached to an assembly of people (undivided) who had come together "to hold discussions and disputations" (which the record shows he did) what comfort or support can the advocates of the Sunday school find in this case?

He says, again, "In our teaching service, the class is the unit." Just so; but who formed that unit and by whose authority? The only unit that Christ ever formed was the church and if he ever authorized any one to institute any other units let us have the evidence or let these innovators be silent. I have preached in schools and I presume Brother Sewell has, but when I did there was no division into classes, but all came together to hear what I had to say and I fear no disclaimer when I assume that Brother Sewell did the same. But suppose some apostle had preached in a theatre, would Brother Sewell argue that the church may organize theatrical troupes? If his reasoning is sound there could be no other logical conclusion. The best way to show the absurdity of such sophistry is to carry it on to its final conclusion.

But our deluded brother forgets that Paul also preached among a collection of idols, so what objection could he raise if we were to insist on having a few idols in his classes? Pardon me if all this seems ridiculous, but I am merely showing the results of Brother Sewell's own logic(?). But our brother just jumps from the mire of one absurdity into the mud puddle of another in his desperate effort to find some ground that will keep him from sinking without trace, so we pass on to his next effort.

Hear him: "Christ and his apostles made it binding on the church as well as all individual Christians to teach the word of God, but they did not reveal any specific method of teaching that excludes all others. The church in the days of the apostles could not teach in the way we are compelled to teach today. We cannot teach as they taught, therefore if we teach at all we must of necessity use some method they did not use. Therefore we are at liberty, not only at liberty, but necessarily compelled to use methods in teaching [illegible] improve this assertion." but first let us examine this preamble a little, and then we will present his proofs (?). When Paul speaks of the church all coming together in one place are we "necessarily compelled" to divide that assembly into classes? Anything Brother Sewell or any one else shows that we are "necessarily compelled" to do I agree to do without a murmur, but I wish to make sure of the **compulsion.** When the apostle tells us to speak one at a time that all may learn, are we "necessarily compelled" to have several teachers instructing separate classes at the same time, so that all cannot possibly learn all that is being taught? When Paul says "I suffer not a woman to teach," are we "necessarily compelled" to have some women teachers? And when he commands the women to be silent while the teaching is being done and forbids them even to ask questions at that time are they "necessarily compelled" to speak and ask questions? If these questions are answered affirmatively, I wish to know whence comes the necessary compulsion, but if answered in the negative then I wish to know what they are worth as proof of Brother Sewell's contention. Unless he can show that the necessary compulsion exists, which he so insistently emphasizes, they are not worth a counterfeit penny to him. But if, on the other hand, his argument is sound, what a boon he has conferred upon innovators of every sort and description. When Jesus needed money he took it from the mouth of a fish; the church now, being unable to do that, is "necessarily compelled" to have an ice cream supper or some other kind of entertainment. Paul and Silas sang with their feet in the stocks, but stocks having gone out of fashion, we can no longer do that, so are "necessarily compelled" to organize a choir. The Holy Spirit sent Paul and Barnabas on a missionary journey, but as missionaries can no longer be sent that way, we are "necessarily compelled" to have a missionary society and so forth and so on. That necessary compulsion is certainly a fine idea—What?

But now let us examine some of his so-called proofs. "First: The churches in the days of the apostles could not teach as we do because they had no New Testament." I hope our readers will not fail to note, and keep well in mind, that Brother Sewell in all of his arguments admits that the teaching in the Sunday school is different to that in the apostolic churches and his whole effort is, not to insist on following their example, but to offer excuses for not doing so. But this first attempt at proof has no bearing whatever upon methods and can be of no help to him, because the fact that the apostles received their knowledge by direct inspiration of the Holy Spirit, while we receive ours from the written records of the same, does not give any warrant for using different methods for imparting that information to others. The source of knowledge is one thing and the method of imparting it is another.

"Second: We cannot teach as they taught for we are not inspired. Again our brother is guilty of the same sort of perversion as he displayed in his first attempt and essays the absurd task of trying to justify a difference in methods by a difference in the source of knowledge; it is about as logical as trying to measure milk with a yard stick. Following this method of unreason we might as well say that if the apostles made apple dumplings, we would be "necessarily compelled" to cook our apples some other way because we cannot get them from the same tree.

"Third: Therefore, as we cannot use their method, we are compelled to use methods different from theirs, and it is meet that we use the best method we can.' But not a word has this our great and mighty Solomon given us concerning the method used by the apostles—not one. Why did he not tell us what method the apostles use the best method we can." But not a word has this our great instead of fooling away his time telling us about the source from which we receive the things taught? I am getting old and have read many foolish things, but this futile effort of Brother Sewell's certainly caps them all. In my next I will show, from Brother Sewell's own statement, just why he is so insistent in his efforts to "pervert the right ways of the Lord." (Acts 13:10.)

CONTINUED

A Shameful Thing

When a boy preacher I heard the Methodist debater, Purtle preach on infant baptism. He conducted a debate for more than an hour. I challenged him to meet me in a discussion of the subject at that place. He said, "My brethren here do not believe in debating."

When Brother Johnson was in a discussion with Brother Whitt at Lockney Brother John M. Rice said publicly, "I would debate this question with Johnson for one hundred years if we both should live that long." Of course, this sounded like a wise and brave defender of their Sunday school, but when the brethren asked him to make good his proposal to meet Brother Johnson in debate at Floydada he began to back off, dodge, slip and stumble, just could not accept the propositions submitted, would not accept Whitt's propositions, after much haggling submitted propositions himself, that I consider unfair, not stating the issue clearly, and when Brother Johnson agreed to accept these, thinking it the only chance to get Brother Rice to discuss their position, Brother Rice, like the Methodist preacher, was able to find a brother who did not believe they needed a debate at Floydada. As we go to press prospects of a debate at Floydada seem rather dim, so far as we are informed.

In June I heard Brother Rice put in forty-five minutes debating the women's work in the church, starting out by saying that it was "a shameful thing" to debate the question. Several preachers were in the audience who would have gladly made Brother Rice's speech look worse than that of a Methodist circuit-rider's sermon trying to defend infant baptism, when one of our brethren are permitted to reply. Brother Rice had no intention of letting any one reply to his speech. No sir—ree, he just did not have time; his folks might observe how easy it would be to expose his misrepresentations and misstatements.

He said, "There is not a congregation in the world that is following the fourteenth chapter of 1 Corinthians." Here he stated that the apostles authorized and demanded that singing be done one at a time and that always by a man. The poor fellow did not know that Paul was condemning when he said, "Every one of you hath a psalm," and when he came to verse twenty-seven, he thought Paul had reference to miraculous tongues, with the evidence before his eyes, that it was not miraculous tongues but tongues unknown to the audience, about which Paul was speaking. When a man spoke with tongues by the power of the Holy Spirit no interpreter was needed, each articulation made by the Apostle Peter was heard in seventeen different languages without an interpreter. And when Rice came to "let the prophets speak two or three," he talked with the confidence of a Baptist preacher, proving to the satisfaction of his members that the church was established before the death of [illegible] ate is he to try to find something with which to blind his followers that he fails to realize that Paul shows clearly in this chapter that the prophesying he is talking about is teaching. See verse 14.

On 1 Timothy 2:11, 12, Brother Rice felt that he had discovered a way to help the women get around Paul's commandment, "learn in silence." He said this was in the home, not in the church. Thus according to his own argument, women are to learn in silence, in the home, but when she comes out in the public she can ask all the questions she wants to, and teach every man she can get into the class, including her own husband, until she gets to the point of "wives obey your husbands," then she will have to stop until her husband moves a few benches, over to another class, then she can teach the other women's husbands how they should "rule the house." Wonderful! Wonderful! Wise and otherwise! Just think of a gospel preacher being so pressed for argument, so confused in an effort to defend his unscriptural p[illegible]ice. But they will twist any passage of Scripture into any kind of a position in order to defend their practice.

He said the Bible did not authorize the building of church houses, then said, "We have as much authority for classes as you have for building church houses." If this statement is true, he proved that it is unscriptural to have classes, women teachers, etc.

He said, "God has left something to our common sense." He just lacked one word being ready to join the organite brethren, put the word "sanctified" before the words "common sense," and you will be qualified for a pastorate of the "Christian Church," and if you are determined to have the unscriptural things, why do you not go where they have them and quit dividing the Church of Christ?

He said, "When older women taught the younger, it was private." He also stated that Philip's daughters prophesied privately and that Priscilla and Aquila taught Apollos privately.

The poor fellow got mixed up [illegible] the public schools and had them teach [illegible] the public [illegible] should be no classes while the flock is being fed." Now the others who have been debating this question, trying to defend the classes have a job on their hands. Brother Rice has thrown a bomb into the camp, for all of them have contended that you could teach better Christianity, better living, in fact, teach the Bible to all more effectively, in classes than in any other way. All Christians belong to the flock, and Brother Rice said the flock should not be taught in classes, but, of course, Brother Rice should not be held too strictly to the consequences of what he says. Like the Methodist defending infant baptism, and the Baptist defending the impossibility of apostasy, our brother will have to be allowed to cross himself, contradict the Bible, misrepresent the Apostle Paul, and misrepresent us, who are condemning his practice, for without so doing he can not defend his practice and his practice must be defended.

R. F. D.

A FIGHT TO THE FINISH

We expect to fight sin as we find it black or whitewashed, dressed up or nude, big or little. The sin of unbelief, disobedience and transgression is our field. We ask the enemy no quarters. The devil is a liar, a defamer of character, a slanderer of the righteous, a deceiver of the weak, a corrupter of the strong; he blinds the eyes of good men and women, deceives them, misleads them, destroys them.

Every honest, earnest Christian, should have a part in this fight by really doing something effective. The Lord expects it, the apostles advised it, the Holy Spirit requires it, the Christian can not grow without it. Take the sword of the spirit and enter the conflict. Do not just stand and watch others fight, but get busy and get covered with the slime of the carnage of war. The devil's agents with whom you fight will besmear you, they will sneer at you; they will look at you with a condescending air, by a curl of the lip, a toss of the head, a shrug of the shoulder, or some such weighty argument, they will try to offset the effective blows you strike with the sword of the Spirit.

I hear some one say, out in the crowd, "What can I do? I have no money." My answer to such is that I am not talking about money here, I am talking about time, brains, effort, zeal, consecration, courage, fidelity, appreciation. "Present your bodies a living sacrifice," not a dead but "a living," active, effective, useful sacrifice. No, I am not talking about you giving money. If I were I would say, "Most of us should be ashamed, seeing how much we spend on ourselves and how little we spend for Christ and His kingdom." But in this article I am talking about something of more importance than money. I am talking about your heart. Kind reader, have you given it to Christ? How can you persuade yourself to give Him a cold, inactive, unresponsive heart and life, remembering as you must that Christ was an active man? His great heart was so throbbing with love for lost and ruined humanity that he did not have time for the sordid things of this world, but talking about the great principles of His kingdom He planted the seed into hearts of men and women; not for his honor and glory, but for their redemption and everlasting salvation. Are you busy, my brother, my sister, sowing the seed of the kingdom? If not, get busy. If you ask me how, I answer, follow the examples and commands of the apostles. Write letters, have private talks with some one out of the kingdom, or some one "overtaken in a fault." You do not have to be a preacher to be busy, and the more you do the more you will find to do. On every hand men and women are going to hell and do not know it. The Lord Jesus Christ has placed in the possession of every Christian a light so full of power, with such drawing force, with such adaptableness to the eyes of every creature, that there is not a Christian on earth, who will use this light but what can win some soul to Christ.

No man or woman can be a Christian and not have spiritual life; life means activity. "If the righteous scarcely be saved where shall the sinner and the ungodly appear?"

R. F. D.

Dennis-McMicken Debate

This debate was held near Henagar, Ala., beginning July 24, 1926 and continued eight days, between Brother J. A. Dennis of Union City, Georgia, evangelist for the Church of Christ, and Mr. W. W. McMicken of Russellville, Ala., for the Church of God—Seventh Day Adventist.

For the first four nights Mr. McMicken affirmed that Saturday, or the seventh day of the week, is the day in this age for Christian rest and worship, and Brother Dennis denied.

McMicken only used twenty minutes of his time in his first affirmative argument. The entire debate was one of the grandest victories for the truth I ever heard. This was the same man that one of our brethren held a twelve nights' discussion with here last fall, but he was such a slick dodger it didn't seem to accomplish very much good, though he failed to meet the arguments of the man who debated with him, he made a lot of the people think he did. Brother Dennis sure did handle him to the satisfaction of all (but McMicken's followers). His own moderator admitted that Brother Dennis defeated McMicken.

Brother W. L. Shelnutt of Wedowee, Ala. moderated for Brother Dennis. After the debate we held a ten days' meeting in the neighborhood, Brother Dennis preaching from two to three times a day, had ten obey the truth and were baptized for the remission of sins, and one restored or brought back into fellowship with God's people. Prospects are good for the work here in this field. There are about forty-seven members of the body of Christ here now and three years ago there were only five. We met for a year or more at a private home for worship. We sure are rejoicing over the success of the work. We now have a small congregation of almost 100 [illegible] cent [illegible]

Announcements and Reports

Announcement

W. J. Collier, Afton, Texas—Brother Alva Johnson will begin a meeting here at Afton, the third Sunday in September.

Reports

T. F. Stewart, Rt. 3, Box 348, Whittier, Cal.—Preached at 3535 Siskiyou Avenue, Lorena Heights, Los Angeles, Lord's day night, August 8, one confession. The work is doing nicely.

Some brother not signing his name writes: "My work near Lufkin, Texas, came to a close Monday, August 16, with fourteen baptisms, three from the Baptists and some from the Methodists, most all grown and married. I have time for fall meetings. Any one wanting a gospel preacher should write at Camden, Texas."

C. R. Graves, Lockney, Texas—Meeting at Dodsonville, Texas closed August 8. Eight baptisms and two reclaimed. The Dodsonville church is one of the best I have ever met with, there are no "isms" and "scisms" among them. Brother Moses Burk is one of their elders and is one of the most lovable characters I have ever known. I go next to Dickens County for three meetings. Am sending a list of subscriptions and a donation for you.

Alfred F. Waller, Stonewall, Okla.—Closed meeting at Lytle Cove, August 7, seven baptisms, fine interest. This was my third meeting with these brethren. Am now, August 9, in a meeting at Pleasant Hill, six miles west of Abilene, Texas. Interest good.

W. T. Taylor, Box 93, Elk City, Okla.—Closed meeting at McKnight Sunday night, August 8, one baptized and one restored.

M. Estep, Lebanon, Okla.—Meeting at Powell school house closed Sunday night, August 15, with thirty-one baptisms and three restored. Brother R. L. Gardenhire of Pottsboro, Texas, did the preaching, and it was well done. He sure is a soul winner.

E. J. Smith, Crowell, Texas—Began meeting at Enterprise school house July 17, closed August 5, baptized four, and four restorations. Am here at my old battle field where I used the sword of the spirit on J. E. Seagraves, Baptist, last summer. Will be here over three Lord's days, then home for a few days, then to Stacy, Texas for a meeting.

Sam L. Shultz, Box 55, Lexington, Okla.—Just closed meeting at Wheeler, Okla. Had good crowds and interest, one baptized and one reclaimed. Go next to South Bend, Texas, then to Graham.

D. J. Whitten, Gunter, Texas—Had fine meeting at Slaton, Texas, [illegible] I agreed to assist them in [illegible] baptized four, two restored. [illegible] ing at Fort Necessity, La., with two baptisms and good interest. I baptized seventeen at this place and started a congregation last fall, am to return, the Lord willing, and preach some more for them this fall. Closed a fine mission meeting at the water, near Mangham, La. August 16, with ten baptisms. This meeting was in a Baptist community, no members there except Brother Taylor. He is a good loyal man and will take care of the work I did while there. I am wanted for four or five other meetings in this country. Did not get much support, but am overjoyed with the prospect there for the establishment of a strong congregation. I have promised, the Lord willing that I live, to come back in October. Began at Palestine August 17.

Van Bonneau, Hastings, Okla.—Closed meeting at Berlin, Oklahoma, July 15. Seven baptisms and one restoration with large crowds in attendance at all services. Meeting at Elk City closed August 1. Two baptisms and church greatly strengthened. Brother J. Frank Copeland and I shall be near Eden in a meeting soon, if the Lord is willing. Closed meeting at Loco (near Wellington, Texas) August 29. One baptism and four restorations.

H. W. Holdeman, Dodsonville, Texas—Am back in the territory where I preached eight years while I was a Baptist. Held meeting at Good Exchange, La., where I preached my first sermon as a Baptist preacher. Baptized five. Went from there to Fouke, Ark., preached a week and baptized seven. From there to Scotts Slough, near Myra, La., and assisted Brother Brandon. He had good [illegible] From there to what is called the Mail Boxes in Louisiana, preached a week. Am now, August 16, in a meeting at Hosston, La. Prospects are good. Will go from here to Cottonwood school house, in Arkansas, from there to Silsbee, Texas. From there to look after L. W. Davis again. I have debated with him but he is not satisfied and wrote a falsehood to the Baptist Worker concerning the debate. Am sending propositions to him and to the Worker for him to sign. They are:

I, H. W. Holdeman, affirm that there is nothing peculiar to the Baptist doctrine and practice that is Scriptural and true.

H. W. HOLDEMAN, Aff.

.....Neg.

I, L. W. Davis, affirm that all things peculiar to Baptist doctrine and practice are Scriptural and true.

.....Aff.

H. W. HOLDEMAN, Neg.

D. E. Forehand, Big Springs, Texas—Am now, August 19, at Hagerman, New Mexico, helping the brethren in a meeting at Greenfield, three miles from here. A fine band of brethren here and truly at work for the Lord. One restored. Will go from here to Cottonwood, a few miles south for a meeting, thence home to begin my school work.

R. W. Jones, Gunter, Texas—A ten days' series of meetings at the college auditorium closed Sunday night, August 22, with one of the largest crowds ever assembled in the auditorium, and three confessed the name of the blessed Saviour, one an old man, another a middle aged man with a large family, and the other a young woman, and were buried with the Lord by baptism "the hour of the night." Twelve were baptized during the meeting and one restored. Brother Alva Johnson of Turkey, Texas, did the preaching, and he proclaimed the truth with humbleness and with power. Brother B. R. Bassel of Plainview, Texas, led the song service. He is a singing teacher and a fine singer, and loves to sing and to help others to sing the sweet songs of Zion. I feel sure that the church has been greatly strengthened and built up, and that the seed of the kingdom fell into many good and honest hearts of those of the world and will germinate and bring forth fruit to the glory of God. To His name be all the praise.

C. R. Graves, Lockney, Texas—Closed at Steel Hill, Dickens County, August 21. Two baptisms, and I think much good done other ways. The entire church confessed their faults. I have two more meetings, then home and into my overalls.

THE HIGH PRIEST RULES

August 18, 1926.

The Apostolic Way,
708 Second Avenue,
Dallas, Texas.
Dear Sirs:

The Firm Foundation of Austin, Texas write us that they prefer to not insert your advertising in their columns. Consequently we are cancelling the order today. Please cancel your order to us for advertising.

Yours very truly,
JACOBS & COMPANY,
Per C. E. Duckett.

We proposed to pay the Firm Foundation its regular advertising price for space in which to announce our August 15, issue.

G. H. P. Showalter surely realizes that if his readers should see both sides of the Sunday school question, they would demand that the columns of his paper be opened for a free, full discussion of the subject.

He accepts money for advertising Cardui, Castoria, remedies for eczema, asthma, cough, ruptures, piles, freckles, bed bugs and hair tonic, but his fingers are too clean (?) for him to accept money for advertisements that will call the attention of his readers to some Bible truths he does not care to have them see.

He accepts public advertising at a set price. We proposed to pay that price to advertise an issue of our publication. It was turned down. Why?

If Brother Showalter thinks he is going to keep the truth away from his readers he is mistaken. A part of them, at least, are going to hear, and as they hear they will present the truth to others, and tell of the unfairness of the Firm Foundation and its publisher.

R. F. D.

TWO THOUSAND NEW READERS

We desire to thank all who have helped put the paper into new homes. Every one so helping will have a part in the effective work the paper is now doing, and every friend of the paper appreciates this growth.

We are hoping others will become active in extending the paper's circulation. Brethren in every community, where the paper now goes, with a little effort, can find some way to send us new subscriptions.

The number of new names we have put on our list the first half of this year, we give by months:

January	65
February	85
March	80
April	41
May	54
June	183
Total	508

An addition of more than two thousand readers. My brother, what are you going to do to help swell this number during the balance of this year? We are listening to hear from you.

THE APOSTOLIC WAY

Bro. G. A. Trott will preach for the brethren at Winters on the Lord's day. [illegible] ber, and invited [illegible] church [illegible] forget him. [illegible] they should [illegible] carnal things. [illegible] their solicitation for [illegible] should write him [illegible] when praying to the [illegible] R. F. D.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Tests of Fellowship

(Concluded)

In a preceding article on this subject, I emphasized the importance to the cause of Christ of making anything a test of fellowship. Of course, the church, like any other organization, has certain requirements for membership. No person can Scripturally claim to be a member of the Church of Christ who has not complied with these requirements. Christ, as the Head of His church, prescribed the terms of admission to His body, and no one can possibly enter in any other way. On the other hand, every person who has complied with these conditions is a member of the church. Such a person may go into sin or believe and practice error in the worship of the Lord, but he does not cease to be a member of the body of Christ. Recently I heard it argued by rather intelligent brethren that certain persons were not their brethren simply because they had in a measure departed from the established practices of the church. This shows the extent to which fanatical prejudice will go.

When we come to the question of fellowship in a local church, matters become more complicated. This is due to the greater variety of subjects to be considered. Questions affecting the lives of members, the organization and government of the body, the public and private work and worship of the church, etc., may at all times take such form as to make it appear to some advisable to divide the body. The general principles that apply in all such cases are given in various Scriptures and amount to these: 1. Brotherly-love should be the dominating sentiment; 2. Personal interests and relationships should be strictly disregarded; 3. Private opinions, doubtful interpretations, and secular affairs, unless immoral, should never be made tests of fellowship; (4) Only immoral conduct, high-handed disregard for proper authority, or violation of clear-cut and well established principles of the faith should be subjects of church discipline leading to open withdrawal or division.

Perhaps the greatest danger to the peace of a church in time of trouble is the natural disposition of so many to become aroused and determine to have their own way at all hazards. In such cases, preachers and others seem to forget the Lord's way entirely. They become filled with party spirit, or some other bad spirit, and, like a mob, lose their heads in a blind determination to overcome the opposition. Some people may be normally rational and even pious but when they get into a church row, they act more like maniacs. Perhaps, no other way does moral weakness show itself more than when its possessor becomes thoroughly imbued with party spirit. The individual then seems to lose all sense of self-control and centers all his efforts in a mad desire to see his party win, whether by fair or foul means. Under such circumstances, preachers have been known to advise factions of brethren to say and do most wicked things. Men even in the courts under oath testify to things known to be false. What fearful reckoning is awaiting some church members for their conduct in church trials and troubles!

At the present time, so many theories and practices are causing disruption of churches of Christ in this country that it would be hard to mention them all. And every few days we hear of a new one. Not all of these matters seem to be of equal importance; but wherever one of them divides a church, it is certainly of great importance there. I mention the following subjects that have within the past few months come under my notice as causes of open division in congregations: the Sunday School in various forms, the "individual" communion cups, the "one cup", the "wine", the "order of worship", the manner of collecting the contribution, the hour of worship, the meeting-house, the preacher, elders, personal feuds, etc. I am expecting some of my brethren to disfellowship me because I said a Christian may vote! Is it not high-time we were taking our bearings to see just where we are? Not a preacher among us can go into a community where he is a comparative stranger and preach a sermon without having some brother assail his position on some of these or other questions that can be settled only by reference to human opinion.

Recently I received two letters from good brethren in different States, asking questions concerning matters on which the Bible is not very clear. One of these letters stated that there was danger of open division over the matter. The other letter said, "We are studying this question earnestly, we want your views, but we have agreed that we will not permit it to divide us." I wish to commend this spirit. Here are brethren who are well enough developed as Christians to be able to study and discuss a troublesome question with the determination that, no matter what conclusions they may reach they will hang together. On the other hand, I am sorry to know that well-meaning men among us have gone into congregations and advised brethren to divide over some matter that is not clearly a thing of divine revelation. It reminds one of the surgeon who is so anxious to use the knife that he advises operations that are not at all needed. Brethren who encourage such things see only one side, the side of possible peace and harmony among a few. They fail to see the side of disruption, party strife, alienation, loss of influence with the world, etc. I have always been slow to advise a separation between a man and his wife. Better submit to some wrongs than to seek a separate peace that invites more serious wrongs.

Finally, separation from a limb, a companion, or brethren is sometimes best; but many times such amputation is hastily and unnecessarily done. It is to warn brethren against the evil consequences of such action that I have written. I trust I shall not be misunderstood, and that some good may result from these [illegible]

THE WORK IN SOUTHERN MISSISSIPPI

I recently held some meetings in Lincoln County, Mississippi. This was my birthplace and boyhood home. Thirty-two years ago I preached the first sermon ever delivered by a preacher of the Church of Christ in the county. During the first summer, I enlisted about twenty persons, and with these I helped to organize a church. For the next five or six years I spent the summer months there, teaching in Texas the rest of the year. During those years, I baptized several hundred, held some debates with Baptists and others, and established three more good-sized congregations. With the help of other preachers, who have done some good work there, the cause has been pushed into other communities, and many people of the section have been taught.

Owing to several causes, the influence of the gospel in that region has been much hindered. Chief of these reasons has been the lack of preachers. I did not feel able to devote my entire time to the work; the brethren, as a rule, were poor and perhaps not always willing to do their best. Opposition from the denominations was strong for a few years, but later subsided or changed its tactics. The first effort on their part was to fight, but they soon learned better; and for several years past, they have said nothing about debating. As in other places, I find the chief hindrance to the gospel in that field now to be discord among brethren. Most of it has been sown by visiting preachers who went there with pet notions and proceeded to dispense them freely.

If anything will disgust a man with those who get up some new doctrine and push it to the spiritual ruin of others, it is to spend years in a mission field trying to teach New Testament Christianity, and then have some man drop in and within two weeks throw the whole work into utter confusion. Some men never seem to consider circumstances at all. Such preachers find a handful of disciples cut off from the rest of the church by vastly greater numbers of religious enemies, with few to question the correctness of their teachings, and at once proceed to ride their hobbies to the subversion of many hearers. At least twice within the past five years, these churches have been badly confused by such visiting preachers. One old brother advocated the ordination of elders and deacons by the imposition of hands so persistently that two of the churches became badly confused over it. However, I succeeded in settling some troubles, had good interest everywhere, and left the field prematurely with a dozen baptisms in fifteen days of preaching.

I should like to correspond with one or more preachers who might be induced to move to southern Mississippi and take up that work. Within a dozen thickly settled counties there are not a dozen churches of Christ. The climate is fine, health conditions good, water excellent, schools good, people reasonably intelligent, fair minded, willing to listen. A preacher can supplement his income from the brethren by teaching, dairying or farming. A preacher to succeed there should be a man of at least reasonable ability as a preacher, sound in faith but not an extremist, not too much encumbered with family cares, energetic and economical. The right man will find here one of the very best fields for gospel work in all the country. The wrong man will do more harm than good, besides he will not get sufficient support to keep him there. I believe that churches in Texas and elsewhere can be persuaded to assist in the support of one or more gospel preachers in that field. It is sad to think that such regions lie at our very door, waiting to receive the simple gospel without denominational doctrines and practices. Our people are too busy devouring one another over various untaught questions to give attention to appeals like this. To me it is a delightful privilege to escape from the critical eyes of suspicious brethren who watch me continually to see just how I split hairs over some unimportant detail connected with the public worship and get out among people who know nothing but denominational practices. I love to build, as I did in southern Mississippi, on a foundation laid by myself. But I am exceedingly jealous of this building, and I shall hereafter, be very slow to recommend to those brethren any man whom I know to have a hobby. Of course, every hobbyist among us who reads this is saying, "Brother Clark is a compromiser; unsound, too soft, etc." I believe as firmly as my ability will permit in standing for the unmistakable teachings of the Lord on all matters; but I do not believe in making doubtful or untaught questions tests of fellowship or rules for the churches.

Any preacher desiring information concerning this work will address me at 2616 Rogers St., Fort Worth, Texas.

N. L. CLARK.

COMMENDATIONS OF AUGUST 15 ISSUE

G. A. Dunn began a meeting here in Polytechnic last night, August 13. I wish all of his crowd could have a copy of August 15, issue of The Way.

W. E. COVEY.

3633 Avenue M, Fort Worth, Texas.

Enclosed find check for three dollars. Send Way to C. W. Patterson, Waldo, Arkansas. Send him a copy of August 15, issue; it is worth the price of a year's subscription. You may use the one dollar and fifty cents for yourself.

J. J. COATS.

Chillicothe, Texas.

I want you to send me fifty copies of August 15, issue of The Way to Kempner, Texas, in care of W. S. Cowan. Mail me the bill. It surely will get results. I am glad to see you go after the Sunday school editors, and others, with the vim that you have in August 15, issue. The lick you gave the Firm Foundation was the most fatal blow I ever saw hit an editor. And Brother Trott excelled anything I ever saw from him, and he always gives the best. In fact, the whole paper was fine. I just have not the words to express my appreciation of that issue.

J. N. COWAN.

Robstown, Texas.

The Way for August 15, was fine. I wish it could be made a sixteen page paper every issue. If it was that large there would be room for many good articles which ought to be published now, but for lack of space they can not be published.

D. J. WHITTEN.

Gunter, Texas.

I see in August 15, issue of The Way many good articles on the innovations. It looks to me like all good honest people could see the error of these things and lay them aside, and be able, as Paul said: "To speak as the oracles of God." "To be able to give a reason for the hope that lieth in us." Be able to give a Bible reason for everything we do, instead of copying from the sectarian world. May every loyal person work, for the night cometh when no man can work.

D. E. FOREHAND.

The August 15, issue of The Way is fine. God bless the noble work you are doing through The Way.

J. P. WATSON.

Route 9, Cookeville, Tenn.

I am sending you some subscriptions. Send them August 15, issue. It is the best I ever read, and should be in the hands of every Sunday school advocate.

C. R. GRAVES.

Lockney, Texas.

Dear Brother Trott:

I was made happy to-day when my baby girl came in from our mail box bringing me a sample copy of The Way.

For years (in fact, every since the Sunday school spirit found its hiding place in the hearts of, should be sound, and loyal brethren) I have had the most protesting feeling and disgust for such things among those who claim to be true to the Bible. No longer can such men, as belong to the separators into classes of the one body of Christ, call themselves "sound." They "measure themselves by themselves" and dare not lay down or stand up beside the rule of God's eternal truth with their hobby god on the inside propelling. The most hurting treatment I have ever had from any human came from those "Sunday school lovers." I hate the real thing they call Sunday school, like I do the devil, for the simple reason it has driven a wedge of spiritual death into the church I love. Where is the foundation which rests upon things and matter not once found in God's Word? Jesus said: "Fools build upon such places." I truly believe he told the truth. I am in "the way" and The Way just fits me. I shall send every subscription I can. Please send me a bundle of samples to Crete, Texas. I go there on the 21st inst. May God bless all who have the courage to stand in defense of the truth, regardless of all surroundings and circumstances. May you, Brother Trott, live long.

J. M. PORTER.

San Augustine, Texas.

The enthusiasm manifest over August 15, issue is wonderful. Every person sending in a new subscription requests it to begin with August 15, issue if possible. Many extra copies have been ordered.

I appreciate these commendations. If we win for Christ we must fight, fight with a vim that will disturb the equilibrium of the enemy, and when they criticise we feel encouraged. We have pressed them for a written discussion on the Sunday school question. We are determined to give our readers what they say if we have to publish letters, and clippings from other papers.

Brother Conner said: August 15, issue makes me want a sixteen page paper worse than ever. Alva Johnson said: It was fine. Wish every issue could be that size.

Many others have commended that issue and expressed a wish that the paper could be a sixteen page paper each issue.

A sixteen page paper with a subscription list of ten thousand would convince the public that the brethren backing the fight the paper is now making mean business.

A sixteen page paper, with our present circulation, will cost two hundred dollars a month more than an eight page paper, and if some good brother wants to hear me laugh loud enough to be heard in thirty-two states and two foreign countries let him send me a check for twenty-four hundred dollars and say, "Here is the money to pay the extra expense of a sixteen page paper for twelve months." It would more than double the prestige of the paper, it would give us the best publication put out by the Church of Christ in point of size and amount of reading matter. It would convince brethren in error that we are not a bunch of "poor" "ignoramuses," but a body of earnest, honest brethren being governed by the wisdom of God and determined to carry the truth of God to the erring. And with a sixteen page paper we should be able to double our subscription list in a few months.

Did you say "An empty dream?" No sir—ree, we have set this for our goal. We are going to reach it just as soon as enough brethren become sufficiently, determinedly, interested. One twenty-four hundred dollar check would put it over, or two twelve hundred dollar checks, four six hundred dollar checks, eight three hundred dollar checks, twelve two hundred dollar checks, or twenty-four one hundred dollar checks, would give us a sixteen page paper for twelve months. With twenty-four two hundred dollar checks we could make our plea for primitive Christianity heard around the world.

R. F. D.

Wanted

To know the whereabouts of Brother Ira C. Moore. When last seen he was on the run for his dugout. Do you ask what made Brother Moore run? Well, it is like this; last winter Brother Moore submitted propositions to me for a debate on the class system of teaching the church, and the right of "some women" to teach the church.

We have made four unsuccessful efforts in trying to get Brother Moore to correspond with us relative to the debate, and to tell us which he wants, viz., a written or an oral debate. He persistently refuses to answer any letters. If you see Brother Moore, stop him and tell him he need not be afraid, for he is the father of the propositions, and surely he is not afraid of his own product. An old West Virginia preacher, who is a friend of Brother [illegible] last winter he would [illegible] running! Stop him, stop him! somebody. Has anybody seen Brother Moore?

I will now tell you why he will not correspond with us. There are two reasons: 1. He is afraid of the propositions; 2. He thinks he is doing a righteous act by not writing. He thinks "silent contempt" is a deadly weapon, and the Lord is well pleased with that way of defending the gospel. He and "Pastor" Hutson, of Parkersburg, West Virginia, both have thus expressed themselves. We do not know why Hutson would bob up with such a statement, for he is too small a potato to notice. I tell you the truth, brethren, I do not believe there is a man in West Virginia, or Ohio, who has courage enough to come out in the open and try to defend the Sunday school, Bible school, or Bible study question. I know the most of them, and very [illegible] near know the amount of courage they [illegible]

I have sent the propositions to Brother Duckworth, and he has printed them. You have seen them. I hope he will print them again, even in bold face type. Let us show them that their "silent contempt" will not deter us. We are making inroads in their camps, they know it, and it hurts. They can cry "un-apostolic," "hobbiest," and "muckrakers" all they please, but that will not stop me. I am set for the defense of the truth what little time I have left to stay here. I only wish I could talk, so I could be out in the field. But any way if you see Brother Moore report to The Apostolic Way.

J. E. McVEY.

Do Not Forget Him

A letter from Brother McVey makes us sad and rejoice. Rejoice because of his fidelity, his earnest efforts among the people with whom he was reared, and with whom he has worked; sad because of his affliction from which he has been unable to escape. The following expressions in his letter touch us deeply:

"It almost is more than I can endure, when I read of the work others are doing, and me here doing nothing. But the Lord knows I want to work, and have prayed to that end. If I could just talk, I would try. My dear brother, please pray that I may regain my voice and use it in the spreading of the good news."

Brethren who know Brother McVey, and know of his affliction, should not neglect him, should not forget that since he has ministered unto them Spiritual things that they should minister unto him carnal things. Those who know him should write him letters expressing their solicitation for his welfare, and when praying to the Father do not forget him.

R. F. D.

Brother Shrygley Continues to Misrepresent

The following is a private letter to Brother Shrygley, and I would not have offered it for publication in The Apostolic Way had it not been that, instead of answering it, Brother Shrygley goes to the Gospel Advocate, quotes part of a statement, beginning about the middle of the sentence, suppressing the first part of it, and, in some comments, grossly misrepresents the facts in the matter, as all can see who may read my letter and what he has said in the G. A. of Aug. 5, p. 731.

I have every letter and article relating to this correspondence in my possession that I have received from Brother Shrygley, and not one of them contains that "innocent reply", nor any other kind of reply to any "one point" in that letter of mine (Nov. 4, 1925) that appeared in The Apostolic Way of June 1. And not one of them contains his "reply" to my "questions raised" in that letter, as any one can see for himself by calling on me and reading all Brother Shrygley has written me.

Cookeville, Tenn., R. 9,
July 15, 1926.

Dear Brother Shrygley:

Since you utterly refuse to discuss your unscriptural practice of the Sunday school class system, but have proposed (as I see in the G. A. of July 1) a different proposition for discussion, I will engage with you to discuss your proposed proposition on the condition that you publish my articles along with yours in the Gospel Advocate that your readers may see what I say on the subject. Will you do this? Brother Duckworth will give your articles along with mine in The Apostolic Way.

The proposition must be so worded as to exclude all matters not in dispute. Let it be understood that neither the "time" nor the "place" of the teaching is called in question, but only the order, or method, as you call it, you use in doing the teaching.

The proposition should read after the following order:

Proposition

The Scriptures show that God has limited the church (including every member) in the special service of teaching his word "in all the assemblies of the saints" (public capacity) to the one order (or method) only of speaking "one by one" (one at a time), and that by the men only, requiring the women to "keep silence."

J. P. Watson affirms.
.....denies.

Please to write me at once what you decide to do about it. I inclose on two separate sheets the proposition for you to sign, return one and keep the other.

Your brother in search of apostolic practice.

J. P. WATSON.

J. P. WATSON AND HIS HOBBY

By F. B. Shrygley

The "true church of Christ" endeavoring to make lot of fuss over their "anti-class" hobby. I suppose to create the impression that they are many. Two or three coyotes can make fuss enough to make a stranger believe there is a great pack of them, and the same is true of the "anti-class" hobby riders. I made an innocent reply to one point in part of a private letter which J. P. Watson had written to me, and then afterwards published it in the "anti-class" paper which these brethren are publishing. Though Brother Watson had in his possession a reply from me to the questions raised in his letter that he gave to the readers of his "true church of Christ" paper, he did not give one word of my replies to him" but immediately after my article appeared in the Gospel Advocate he comes with a request for a debate, to appear in the Advocate, in these words:

"I will engage with you to discuss your proposed proposition on the condition that you publish my articles along with yours in the Gospel Advocate that your readers may see what I say on the subject. Will you do this? Brother Duckworth will give your articles along with mine in the Apostolic Way."

That is rather a fair promise for the future, but how about the past? Have you furnished Brother Duckworth with a copy of my replies which I made to you? If so, did he refuse to publish that letter? You can easily remember that letter, as it was typewritten, and in it I tried to cover all the ground of all your letters to me. Has your Brother Duckworth reprinted my article which caused you to call for a debate in the Advocate? I know Brother Watson would be glad to fill the Advocate with a lot of homemade poetry; but, as his paper was conceived and brought forth for the express purpose of fighting the class system and women teachers, I prefer to read his ebullitions in that paper. We want to keep all the hobby riders together; and now, since they have a fullfledged sect and a paper of their own, they should be satisfied. I have heard no call for a discussion of the class system and women teachers through the Advocate, except from Brother Watson himself and one of his assistants in Mississippi.

I hardly think Brother Watson's paper would oppose women teachers in all "public capacity", as Watson calls it, for women teachers have been appearing in that paper. Is your Brother Duckworth's paper of "public capacity," or is it run for private use? Will Brother Watson affirm in his paper that it is Scriptural to exclude the teaching of the Bible in classes in the Gunter Bible School, though the school was founded for the purpose of having the Bible taught to the students? Is the Gunter Bible School a meeting of the saints of "public capacity?"

I suppose to make the impression that there is a great pack of wolves over the country, I had a little howl from E. F. Case, of Brookhaven, Miss. Brother Case begins his letter to me as though he were modestly seeking just a little information. He writes: "Have just read your reply to J. P. Watson in the Gospel Advocate of July 1. Still there are a few things I cannot understand." This would indicate that the brother is almost with me and that he only lacks a little information of being with me. But no fair-minded man can read his five questions and believe that. His question proves that his introduction to them was a camouflage. He was not seeking information from me, but he was trying to show me to be inconsistent.

His first question is: "Why was it that you didn't answer his question with a 'yes' or 'no', without equivocation?" I did not answer his question with a "yes" or "no" because I thought I could do it better without it. I do not mean that I thought I could please Watson or Case better; but I was not trying to please them, but to answer the question. There are some questions that cannot be answered by either "yes" or "no." If I were to ask Brother Case if he had quit whipping his wife, he could hardly answer that question by either "yes" or "no." If he should say "yes," that would imply that he had been whipping her; but if he should say "no," that would imply that he is still whipping her; and I hope it is not true either way, if he has a wife. Then some questions can be answered by "yes" or "no," and still they ought not to be answered that way. I suppose that Brother Case means by the ugly charge that I "equivocated" that I did not answer Brother Watson's question by "yes" or "no." If equivocates who does not answer every question by "yes" or "no," then Christ and the apostles were guilty of equivocation. They asked Jesus this question: "Is it lawful to give tribute unto Caesar, or not?" Jesus could have answered that by "yes" or "no," but he did not. Did he answer it without equivocation? "Equivocate" means to use equivocal language with the purpose of deceiving. This is a grave charge to bring against a brother, and yet Brother Case cannot see why he and his kind cannot be admitted into the Advocate to discuss the question as to whether the Bible should be taught in classes or whether the sisters should be allowed to teach a few little girls in a class to themselves. I doubt whether Brother Case meant any reflection on me by accusing me of "equivocating," as I doubt whether he knows the meaning of the word. The man must do all the teaching of the Bible in all meetings of "public capacity", though they know but little about the meaning of common English words!

Brother Case asks four other questions in his letter of protest against my treatment of Brother Watson, but I do not know that Watson has employed him to help in this matter. I know he needs help, but would advise him not to lean very heavily on Brother Case, as he might find himself leaning on a broken stick.

Go on now, Brother Watson, and put that long letter I wrote you in reply to some of your questions in your paper, then print my last article in reply to yours in your paper, then put this in, and then I will believe you are fair and want both sides of the questions read. But as for publishing all this in the Advocate, with all that you might feel disposed to write on that subject, I must say that I doubt the propriety of it. We are going to teach the Bible the best way we can, and we will not be disturbed very much by your sect or party, since you have left us. You are out now, and you cannot do much harm in disturbing the churches with your hobby, as most of them will let your own people support you. Brother Watson could have done great good in preaching the gospel had he not gone off after this hobby. I do not mean to mistreat J. P. Watson, but I can only encourage the publication of that which I believe will do good.—Gospel Advocate, August 5, 1926.

We give Brother Shrygley's article, though I doubt if he will publish our comment. The idea of an editor of a paper asking that his letters to an opponent be published in the opposing paper while he declines to publish his opponent's letters in his paper. I doubt if all of Brother Shrygley's readers will swallow such tactics with relish.

No, Brother Shrygley, women have not been teaching through The Apostolic Way, at least, not under its present management. Sometimes they have been quoted just as the apostles quoted the utterances of women. No comfort for your practice here.

Brother Shrygley attempts to write about things he does not understand. The Gunter Bible College does not exist any longer. The Gunter College, a literary institution, does not have women or men teaching the Bible in classes. No comfort for your Sunday school here, Brother Shrygley.

Some months ago Brother Shrygley was out in the West, preached one of his Sunday school sermons, and the brethren went after him with questions. He said when he got away from them, "I felt like I had been in an ant bed." Yes, fifty years ago Brother Shrygley preached for brethren who made sectarian preachers feel like they had been in ant beds. We are still willing to fight for the faith once delivered to the saints, and that they will oppose, even a big preacher like Brother Shrygley, when he leaves the Word of God to defend a human institution like the Sunday school.

If Ben M. Bogard will affirm "The Sunday school as practiced by the Baptist Church with which I am identified is Scriptural," will Brother Shrygley deny it, and carry the debate through the Gospel Advocate and Bogard's paper? What say ye, Brother Shrygley? Easy now, you know Ben M. Bogard is a scrapper. Are you afraid of him on this question? If not, let us make Ben back out or have the discussion. What say ye? Let everybody listen for Brother Shrygley's reply.

R. F. D.

Sayings in Demand

(On Teaching)

Paul does not suffer a woman to teach. (1 Tim. 2:12.) Absolutely No. He gives her the right to teach in the home. (Tit. 2:15.) But Paul does not suffer a woman to teach. Where Paul; if you do not have in mind the home? I am talking about teaching in the church. (1 Cor. 14: 34.) "Let your women keep silence in the churches." Paul does not suffer a woman to teach in the church. (1 Tim. 2:12; 1 Cor. 14:34.) Absolutely? No, she can teach in song. (Col. 3:16-17; Eph. 5:19.) But, says one, if she can teach in the church by singing, would she not be teaching the Lord in view of what Paul said in Col. 3:16-17? No. Christians teach and admonish one another so far as the words of the song are concerned, while the melody that we make in our hearts is unto the Lord. In Eph. 5:19, Paul said "Speaking to yourselves, or to one another, so far as the songs are concerned, but the melody is touching the Lord."

Paul said, "I have fed you with milk and not with meat." Conclusion: "It is possible to feed milk and no meat, and also possible to feed meat and no milk." This does not justify the class system, however, seeing that Paul did not divide those who heard him in order to feed them. A passage of Scripture may be all milk or all meat. A passage of Scripture may be both milk and meat. In teaching a passage of Scripture then, a capable teacher can feed milk, meat or both. It is not necessary that some should know anything about the milk part of the passage for the time being. Some may need the meat but best to take on more milk until they are able to stand the meat, or else there is no meaning to Paul's language.

I understand the "Sincere milk of the word" spoken of by Peter to be nothing more than the simple things that may be taught by using all or a portion of some text of Scripture.

J. A. BRADBURY
Box 155.

New Mexico Notes

One brother said that he quit reading The Apostolic Way "because there was so much debating and disputing in it." Paul put in much of his time disputing and contending for the truth. Strife and wrangling are deplorable, but fair and honorable discussion do great good.

When a brother drops a dime into the contribution on Lord's day, when he could well afford to give a dollar, why is he not in a class with Ananias? Ananias could have kept all his money and not sinned, but when he pretended to give it all and kept back a part of it, he showed himself to be dishonest. If there be first a willing mind it is accepted according to what a man hath, and not according that he hath not. If one gives, he should give as much as he can afford.

If a preacher does not want his reputation tarnished, he should not take women with soiled names out for long drives, neither should he stand in the dark holding the hand of a woman, not his wife, sister, mother, nor other near relative. Keep thyself pure.

Dexter, New Mexico is a small town in the Pecos valley, and on a branch of the Santa Fe railroad. The loyal brethren meet at Greenfield, two miles southeast of Dexter.

A. J. JERNIGAN.

Dexter, New Mexico.

The Green-Knight Discussion

Sulphur, Okla., Aug. 15, 1926.

Dear Brother Duckworth:

I have been very busy in the Master's vineyard this summer. I have held three meetings since I left the school at the University in June. I will close my fourth meeting at this place to-night. The attendance has been fairly good throughout but is better as the meeting nears the close. Brethren here had hoped that you might visit them as you had planned to do. I hope you may in the future.

I go from here to Arkansas where I will be busy until sometime in September, when I return to Oklahoma. While in a meeting at Spaulding I arranged for a debate on the Sunday school question. Brother Glen E. Green of Holdenville, Oklahoma will affirm the following propositions:

"It is Scriptural for an assembly composed of Christians and others to arrange themselves into two or more classes, in the same building, on Lord's day to teach and study the Word of God, before or after the preaching or Lord's Supper."

"It is Scriptural for a Christian woman to teach a class so arranged on the Lord's day and that human literature in harmony with the inspired may be used in such classes."

The discussion will be held at Spaulding, Oklahoma, the last of September, possibly the last four nights of the month.

The attitude and action of the papers that uphold the Sunday school is that of unfairness. I am grateful that you are boldly exposing them.

In love of the one faith,

LELAND H. KNIGHT.

Another Debate

A four days' debate is to be held at Graham, Texas, beginning September 7, J. N. Cowan and S. A. Ribble are to be the disputants. The subject: The Sunday school question. We expect this to be an interesting debate, and want brethren from far and near to attend.

J. N. COWAN.

The "Man of Sin" Exposed

Under this caption in the "Gospel Advocate," of June 17, Brother T. W. Phillips gives numerous earmarks of him. I am sure Brother Phillips and the Gospel Advocate would be willing to have an oral or written discussion of all these departures, except, what the last one implies; viz., no literature help in the Bible study.

In this same issue I find a discussion on the use of "instrumental music in the worship." When we are sure of our ground, we always delight in meeting what we term error. Brother Phillips and the Gospel Advocate know that The Apostolic Way and those who oppose division of classes and women teachers, delight in meeting anyone on this proposition.

Will Brother Phillips and the Gospel Advocate affirm their practice, and have a discussion published in both papers? That is the real test of anyone's honesty of belief. They show their dishonesty by deliberately beclouding the issue and imposing on the ignorance of their readers. Why did you not say, "those who oppose your Sunday school?" That is what you called it long ago. Throw away your stiletto of dishonesty and use the sword of truth. Throw away your subtlety, and fight in the open. Be either hot or cold. You are Laodiceans.

GEORGE W. PHILLIPS.

Building Church Houses

It seems that our brethren are being very active in the erection of church buildings; not quite so dead as some of the brethren riding the Sunday school hobby would have their readers believe.

A majority of these houses are being built altogether by brethren living in the community, without help from others. This is commendable. I believe that any community has the ability to provide a place of meeting sufficient to meet their demands. They may imagine a demand they are not able to meet, but again I say that congregations can always provide place of meeting sufficient to meet their actual necessities. A bare front [illegible] space on lot or field cess. The most successful meetings of our Lord were open air meetings.

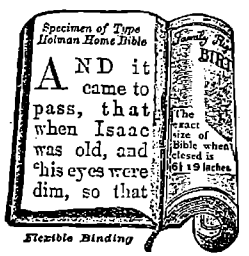
We should not allow our minds to dwell on the building of "better" and "finer" meeting houses. Such things lead in the wrong direction. We should think more of purer hearts, of purer worship and purer congregations. Christians who actively engage in the affirmative acts of Christianity, with pure speech, clean godly lives, will do much to win folks to Christ.

Churches should be active, not willing to drag around, with careless indifference, but "study," have "business" meetings, plan the work of the Lord and engage in it, with such activity as will attract the attention of the world, showing they are not asleep, and really mean what they say when confessing Jesus Christ as Lord.

Such lives and such activity will do more for Christ than fine church houses, or any other fad or fancy that men can devise.

R. F. D.

BOOKS AND TRACTS



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A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 708 Second Avenue, Dallas, Texas.

A Queer Suggestion

Brother W. W. Freeman says, "Who are better informed, fully as upright in life and equally as loyal to the Lord and his Word." Read his statement in this issue.

A queer suggestion for a preacher claiming to be a member of the one body, yet it reveals the reason so many are blindly accepting the Sunday school; reveals the reason why W. W. Freeman left the divine order to accept a human organization.

My first schooling was under a Presbyterian teacher, a good pious man, and had I followed Brother Freeman's suggestion I would now be a Presbyterian, for I loved, honored and respected that teacher.

My mother's mother, a pious and consecrated Presbyterian, spent much time reading the Word of God. When a child I spent much time reading to her, or listening to her read and explain to me; she was so dignified and serious, and nothing vulgar or unclean ever passed her lips; when the word Christian was spoken in my hearing I instantly thought of this beloved grandmother. When she said, "You are a naughty boy," I felt most wretched and mean. I thought her to be the last word in Bible information. Had I followed the implied advice of Brother Freeman I would have clung to her Presbyterian faith instead of accepting and following the system of faith given us by the apostles.

Many who love W. W. Freeman have asked, "Why does he follow this human device?" and now he tells us he is being led by smart men, well informed men. Yes, Brother Freeman this same plea almost word for word has been made by every religious body maintaining a doctrine and practice that could not be defended by the Word of God. Blindly following the priests of the Roman Catholic Church will carry men no deeper into the pits of hell than blindly following the advice and suggestions of Brother Freeman's statement.

"Come out from among them and be ye separate, saith the Lord." "Preach the Word, be instant in season and out of season. Reprove, rebuke, exhort." "Contend earnestly for the faith once delivered to the saints," "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Fight the good fight of faith." "Also of your own selves shall men arise, speaking perverse things."

R. F. D.

Commerce, Texas, Aug. 14.

Apostolic Way,
Dallas.

I write this word to express my thanks to some one for the good intention that prompted him to send me gratis a copy of the current number of The Apostolic Way. The contents of the magazine do not seem to me worthy of men who claim to be Christians. Of the sixty-four columns well printed on good paper I should commend one column on "Construction," by John R. Freeman, two columns by N. L. Clark on "Tests of Fellowship," and one or two short items by some one who gives initials only. It seems to me a pity and a shame that sixty pages of clean paper, good ink, and a great deal of time and human energy should have been wasted on "foolish questions which gender strife."

If I may make a suggestion it will be that good brethren are not looking for light in so urging such discussions; the spirit of the sixty pages is not open to enlightenment but is rather bent upon victory, self praise in a sort of martyr spirit, and a self-willed determination to force interpretations of Scripture upon others who are better informed, fully as upright in life and equally as loyal to the Lord and His Word. Why not stop a few of the papers that are so bent upon sectarianizing "the body of Christ" and come back to the independent local congregations as autonomous units and allow individual Christian hearts to follow the Lord as in the early times? Brotherly,

W. W. FREEMAN.

Send for a Catalogue

Gunter College, Gunter, Texas, Co-Educational, fully affiliated, opens Wednesday, September 15. Catalogue or other information on request.

JNO. R. FREEMAN, President.

Have just read the catalogue of the Gunter College. If you have a child you are thinking of sending off to school write Brother Freeman for one of his catalogues. I wish every family to which the paper is now going would secure one of these catalogues to show, not only to their own children, but to others who might come into their home.

R. F. D.

Christian Fellowship Needed

2923 Quinton St., Shreveport, La.
August 18, 1926.

Dear Brother Duckworth:

I enclose check for $1.50 for which please send The Apostolic Way one year to R. N. Greene, Caspiana, La. Send him the last issue if you can. I would also be glad if you can send copy of last issue to Dr. A. J. Trail, McMinnville, Tenn. The last issue was fine indeed. There is much I would like to say to you about it, but I am so badly annoyed that I can not do it.

I am just back from the sanitarium. The doctors have decided that the nerve treatment is a failure, and that Mrs. Tucker will have to be operated on. She has contended all the time that the treatment was doing her no good. They have worked hard to get her to respond to the treatment, but the conditions are such that she just would not. They examined her again yesterday and now say an operation is the thing. We had hoped to escape, but it seems there is no escape. I am sure she will soon become to it again, and will have it just as soon as I can arrange to meet the expense. I do not know just how I will do it, but will have to arrange for it some way. Of course, I now wish they had gone on with it before, I was ready for it then, but her treatment and general expenses have eaten up all I had. That is a source of great worry, as well as the thought of her being operated on. It seems that I just can not stay reconciled to it, but it is certain that something will have to be done right away, and the awful dread of its being a failure. All of it together is dreadful, and sometimes it seems that I just can not stand up under the pressure. I have to bring every force to bear to prevent a collapse. Pardon me for saying all of this, it seemed it would be some relief to say it to you, as I know you sympathize with me. I will keep you posted about her.

Love to all,
W. G. TUCKER.

We give the letter just as written by Brother Tucker because we appreciate his indorsement. Secondly, we would like for brethren who know Brother Tucker to have first hand just what he thinks of Sister Tucker's condition.

I have been with Brother Tucker, and in his home, enough to cause me to ask myself the question over and over again, how in the world has this man continued to preach the gospel for thirty-five years with the handicap through which he has passed and continue to fight unrelentingly everything he believes to be wrong? Most men, under such circumstances, would have yielded somewhere, at some point.

I do not agree with Brother Tucker's position on the wine question, he knows this, we have talked freely to each other about it, but there are so many other things upon which we are agreed, so many places that we can work together, that I like him, sympathize with, and want to encourage him.

The suffering Sister Tucker has had to endure has been hard on her, this suffering Brother Tucker has shared. Brethren who know them, and can, should render them assistance and write letters of encouragement.

R. F. D.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price $1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price $1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price $0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price $1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price $3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price $1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price $3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price $3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year Dallas, Texas, September 15, 1926 Vol. XIII No. 4

The Clark-Harper Discussion on the Number of Cups to Be Used in the Lord's Supper

PROPOSITION

The Scriptures authorize the use of more than one container in the distribution of the wine used in the Lord's Supper.

This proposition is not stated exactly as Brother Harper has suggested. To me it is simple, clear, and covers the exact issue. If Brother Harper is not satisfied with it, he may state it as he sees fit.

Only one or two terms need defining. The word "authorize" here means make room for, "sanction," "warrant," "justify," "furnish ground for." (Webster.) The word frequently means "to authorize," "to empower," with the notion that a thing is expressly stated or commanded. For example, we are authorized to assemble for worship by explicit statements and clear examples. We are also authorized to provide a meeting-house as a convenience, but no man can find where the Apostles ever said for us to build meeting-houses. We could meet and worship without such houses, but it might be quite inconvenient at times. We sometimes put a baptistery in a meeting-house as a convenience. The Scriptures say nothing about a baptistery, yet Brother Harper will hardly deny that it is "authorized," that is "sanctioned," by the Scriptures. This explains my use of the word "authorize" in the proposition. The rest of the proposition is clear.

Brother Harper and I agree that only one container should be used till after thanks are given. We must agree that the wine is divided in or during the process of partaking of it; for when one worshiper drinks of it, it is thereby divided into two portions, and so on to the last. So, the real and only issue is whether for convenience we may divide it after thanks and before the worshipers drink. If Brother Harper can show any reason for requiring every worshiper to drink from the same container, he makes out his case. Otherwise, he fails.

For the sake of narrowing the discussion to the real issue, I concede the following points: 1. Jesus used only one cup in the institution of the Supper; 2. The Apostles, on that occasion, all drank from the same cup. (Nobody can prove this, but I shall not deny it); 3. Wherever the subject is mentioned in the New Testament, the word "cup" is singular; 4. In a small group of worshipers, one container is usually sufficient for all purposes.

I hope that Brother Harper will not spend time in contending for any of these points, for they are all admitted.

My first argument in support of my proposition is that the number of containers used is an incidental to the worship. Other incidentals are the number of worshipers, the amount of wine used, the degree of fermentation of the wine, the manner of passing the container from one worshiper to another, the posture of the worshipers during the service, etc. On all these points two congregations vary widely, not only between themselves but from time to time in the same body. To illustrate: One body contains a dozen members. Half a wine-glass of wine supplies them. Another body has five hundred members. It takes a gallon of wine for them. A small vessel and a small loaf show all the unity designed in the one case; a large vessel and a large loaf are used to show the same unity to the other. The difference in the amount of wine used is considered a necessity; yet if a small quantity could be dropped out to the worshipers, it would suffice for many. So we see that the quantity of wine used is, after all, a matter of convenience, left to our choice. Likewise, the matter of distributing the wine is a thing that must be left to our convenience. When Jesus instituted the Supper, one container was ample for the eleven worshipers present. But when Pentecost saw three thousand added to the Jerusalem church in one day, circumstances came to alter the case. Will Brother Harper contend that these disciples all drank from the same cup? Acts 2:42 and the rest of the chapter clearly show that these thousands were for sometime closely associated with the Apostles and with one another, and that they observed the Lord's Supper. Here is work for you, Brother Harper. It may be very easy for you to clear up, but I am unable to believe that three thousand disciples drank from the same cup.

> LET THIS SUFFICE
>
> We have, in the last two years, published several articles in favor of one cup (container), and one favoring more than one cup.
>
> Brothers Trott, Conner, and I have agreed to publish this discussion, agreeing that this must end the matter at present so far as the paper is concerned.
>
> This question is new to most of our readers and preachers, and should be carefully, prayerfully and extensively studied privately before being discussed further, publicly.
>
> R. F. DUCKWORTH.

My second argument is that Jesus gave the wine, not the "cup," as the memorial of his blood. This being true, the symbolism of the institution lies in the fact that the fruit of the vine, the blood of the grape, represents his blood. Moreover, its separation from the loaf (body) shows his death. The only point of symbolism in the number used is in the one loaf to represent one body. This is one till it is "broken." This takes place after thanks. "He blessed and brake." Likewise, one vessel containing the emblem of the blood from the one body is first blessed and afterwards divided. Question: Since it is Scriptural to divide the bread after thanks and before eating, why is it wrong to treat the wine in the same way?

N. L. CLARK.

FIRST NEGATIVE

The practice you affirm is not only not authorized in the Scriptures by statement, command, approved example, or necessary inference (and in no other way can the Scriptures authorize a practice), but it is anti-scriptural.

Please define "container." The Scriptures say nothing about "container." The question you ask I answer: For the same reason that it is wrong for the priest to drink all the wine, or to sprinkle for baptism. Listen: "He took the loaf, and having blessed it, he broke it." (Mk. 14:22; Mt. 26:26; Lk. 22:19.) And Paul says, "The loaf which we break." (1 Cor. 10:16.) But of the cup, Jesus commanded, "All drink out of it." (Mt. 26:27.) And Paul says, "Let him . . . drink out of the cup." (1 Cor. 11:28.) "And they all drank out of it." (Mk. 14:23.) And the Greek connotes "a cup, a drinking vessel" (Thayer), or "a drinking cup" (Berry). What cup? "The cup of blessing which we bless." (1 Cor. 10:16.) But you do not drink out of the cup which you bless. For "convenience" your practice is to pour the wine into cups and drink out of them. And the Pope, for no better reason, says for the priest to drink all the wine. And you both are anti-scriptural; for "When God chooses a certain way of doing a thing, this excludes every other way of doing that thing." ("Bible Briefs" by Showalter and Davis.)

Question: If "the number of containers is incidental to the worship," why do you contend "that only one container should be used till after thanks are given"?

Do you know that all the disciples in Jerusalem took the Lord's supper in one congregation? Show us the bridge before you ask us to cross it. These Jews seemed to know how to eat "a lamb" at the Passover even if many thousands were to eat, and they were closely associated, too. You should know that "The places of Christian assembly were at first rooms in private houses." (Neander, Vol. I, p. 402.)

You say, "Jesus gave the wine, not the 'cup,' as the memorial of his blood." As a matter of truth, Jesus said: "This cup is the New Testament in my blood." (Lk. 22:20.) And you can not have "the cup" without having the contents in a cup. And Paul said to "drink the cup." When you can show us how to do this without having the contents in a cup, we are ready to learn. You can not have the wine in cups, as you contend, and drink "the cup" from them. The only way that you can "drink the cup" is to drink out of the cup. You can no more dispense with the "cup", or make it "an incidental" to the worship, than that man whom the Lord called "fool" could separate the Temple from the gold or the altar from the gift. (Mt. 23:16-22.)

If you please to call drinking from, or out of, the cup "dividing the wine," all well: the Scriptures authorize this; but not the practice you affirm in your proposition.

You say, "A small vessel and a small loaf show all the unity designed in the one case; a large vessel and a large loaf are used to show the same unity to the other." True; and "the loaf" signifies "one loaf," and "the cup" (1 Cor. 16:16), signifies one cup. And Paul says, "Let him drink of the cup." (1 Cor. 11:28.) And in so doing he "drinks the cup." (1 Cor. 11:26.) But the practice you affirm is to drink out of cups. Why not have loaves, too, as the Catholics do? Would it not be more "convenient" than one loaf for all?

Question: Do you contend that all the disciples in Jerusalem ate from the same loaf? Tell us how large a loaf it would take for twenty-five thousand.

It is said that "The devil has many tools, but a lie is a handle that fits them all." And it seems that digression has many excuses, but "convenience" is a handle that fits them all. Some people are too lazy to serve the Lord; some are too stubborn; some are too ignorant, and some serve him only when it suits them. There is no objection to "convenience" only when it hinders us from obeying God. For "convenience" the Christian Church practiced at several places the giving of thanks for both the loaf and the cup at one time. And for "convenience" some of the "Holiness" use water on the Lord's table. And your practice in using "cups" is not sanctioned by the Scriptures—not any more than theirs is.

I have the same authority for all drinking from one cup that you have for "only one vessel before thanks are given," or for one loaf for a congregation, or for breaking the loaf, or for giving thanks, and that is the word of God.

You have not produced even a "necessary inference" for your practice. You admit that "The Scriptures say nothing about" it; hence "necessary inference" is the only plea you have open. So try again. I do not care a snap on what ground you use cups, whether "convenience," or not, just so you sustain the practice by the Scriptures. And remember that the same Bible that says, "This is my blood," also says, "This cup is the New Testament." And while we tell the Pope the Bible says, "All drink," we tell you it says, "Drink out of the cup."

H. C. HARPER.

SECOND AFFIRMATIVE

Much of Brother Harper's first reply is irrelevant. Much of it is true. A few things in it merit attention. We are discussing a practical question. Several times I have met with several hundred disciples for worship. At least a gallon of wine was used. Brother Harper, what is your practice in such a case? Do you break up the assembly into small groups and give one cup to each group? You quote Neander concerning Jerusalem. Do you mean to imply that the Lord forbids large assemblies? Does Neander say that the multitude of disciples in Jerusalem divided into small groups for their worship? Is there

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intimation in the Bible that the Lord has placed a limit on the number of disciples who may worship together? You ask how large a loaf the Pentecostans had. Large enough, no doubt, for all worshipers present. Did they all drink out of the same cup, Brother Harper? If so, how big was it, and how long did it take? I insist that you tell us exactly what to do when hundreds come together for worship. You say the "Jews knew how to eat a lamb at the Passover even if many thousands were to eat." Exactly, I am glad you said that. Now turn to Ex. 12:4 and find how they did this. It was left to the judgment and convenience of the individual Jew to select the neighbor whom he joined in the service. This is what we do in the Lord's Supper. The Lord designed the kind of animal for the Passover. He appointed the day, even the part of the day, for its slaughter; but he gave them reasonable latitude as to time, in order, no doubt, to provide against emergencies. He required that all the lamb be eaten within a reasonable time (before morning). He then left the arrangement of details to the convenience of families.

This, I agree, is what we find in the Lord's Supper. The Lord has appointed the day. He has provided the elements (bread and wine). He has indicated the approved order of eating and drinking. He has shown who may participate and in what spirit. But He has left to our convenience details that must vary with circumstances.

You paid no attention to my definition of "authorize," exemplified by the meeting-house and baptistery. There is no "statement, command, approved example, or necessary inference" in the Scriptures for these. Are they authorized? If not, do you oppose them? If not authorized by the Lord, can you approve of their use? If so, on what ground?

Now to the only argument you have made. Jesus said: "Drink ye all of it. For this is my blood of the new testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine," etc. (Matt 26:27-29). You translate ek "out of" (v. 26), make the pronoun "it" refer to the "cup" (container), and draw the conclusion that Jesus designed to command all the disciples in any assembly till the end of time to drink from the same cup.

In this argument are several fallacies, two of which I shall discuss. 1. The word ek occurs 390 times in the New Testament. Its primary meaning is "out of," but it is far more often rendered "from" to indicate source, origin, beginning, etc. For examples: "His chains fell off from (ek) his hands" (Ac. 12:7); "He riseth from (ek) supper" (Jno. 13:4); "If I be lifted up from the earth" (Jno. 12:32); "Dried up from (ek) the roots" Mark 11:20). Surely ek does not mean "out of" in these examples. It simply denotes the source or beginning point in time or space. When one vessel on the Lord's table containing wine is emptied into other vessels, every person who drinks from one of these actually drinks from (ek) the original vessel. Proof: Jno. 4:12; "Art thou greater than our father Jacob, which gave us the well, and drank thereof (ek) himself, and his children, and his cattle?" I take it that Jacob's sons or servants drew the water out of the well and dispensed it among the people and the cattle using buckets or other vessels. If they used one bucket it destroys Brother Harper's proposition, for in that case they did not drink out of (ek) the well at all, but out of a bucket!

2. I seriously doubt that the pronoun "it" (v. 26)refers to the "cup" (container). My doubt is based upon the language that follows: "Drink ye all of it ("wine"). This comforts blood . . . I will not drink of (ek) THIS FRUIT OF THE VINE." I admit that "it" may refer to the "cup" (container), but grammar and logic argue powerfully that "it" and "this" occurring twice in close succession, refer to the same thing, but the latter modifies "fruit of the vine." Hence the conclusion: "Drink ye all of it (wine)." This comports with the word "drink," which implies a liquid. Jacob, his children, and his cattle could all drink of (ek) the well in Samaria by drinking some of its water. From this reasoning, we are bound to conclude that the one requirement is to drink some of the wine used for the communion.

Brother Harper asks: "Why do you contend that only one container should be used till after thanks are given?" I answer: To distinguish a particular volume of wine set apart from all other for sacred use. Thus provided, it fitly represents the whole of the Saviour's blood, viewed as separate and apart from His body, and suggesting His death. For this emblematic blood we give thanks, thereby completing its dedication to this sacred use. Afterwards all the worshipers drink of it as the Lord commanded.

N. L. CLARK.

SECOND NEGATIVE

Proposition: The Scriptures authorize the use of more than one container in the distribution of the wine in the Lord's Supper.

Brother Clark so affirms. He has advanced no new arguments. According to Webster his practice is unauthorized. If the Scriptures authorize a thing and yet furnish neither "statement, command, approved example, nor necessary inference" for it, the Scriptures authorize the Sunday school, the organ in the worship, the Missionary Society, the "individual communion cups,"—yes, every innovation that has corrupted the church.

If Brother Clark wants to deny that the Scriptures "authorize," a suitable place for baptizing and for meeting for worship, I am ready to affirm it; and I will not stand on the silence of the Bible to do it! It is now clear to me why Brother Clark did not affirm that he could "speak where the Bible speaks and be silent where the Bible is silent" for his practice.

His arguments are: 1. His bare assertion that "the number of containers used is an incidental to the worship;" 2. That "Jesus gave the wine, not the cup, as the memorial of his blood."

I called his attention to the statement of Jesus, that "This cup is the New Testament in my blood," but he passed it up and let his argument (?) go down. In the Apostolic Way of September 1, 1925, he says: "The one issue is whether we may use more than one cup in the service; the other is whether we should use individual cups."

Now, will he please be good and define "container" in his proposition, so we can tell what the "issue" is before going further? This is twice I have requested him to do so. Is it cup?

As to the number of containers being "an incidental to the worship," the fact that he contends for the use of "one container" prior to and during the giving of thanks, of itself refutes his argument, for an incidental may vary with every whim, as he points out.

The Passover no more comports with his practice of using cups than it does with the Pope's in drinking all the wine: both run rough-shod over the Scriptures. Had the Jew followed such a course, he might have slaughtered a swine instead of a lamb. "But in vain do they worship me, teaching doctrines, the commandments of men." (Mt. 15:9). And to place "it" beyond the shadow of a quibble, Paul says, "Let him drink out of the cup." (1 Cor. 11:28). And the word here translated "cup," as in Mt. 26:27, connotes "a cup, a drinking vessel." (Thayer). And neither grammar nor logic requires that "it" relate to anything but "the wine-cup" (Goodspeed's tr.) just antecoding.

Acts 12:7, etc., forsooth! Who contends that ek should be rendered "out of" in these places? Ek may be used of source, supply, etc., hence the rendering "thereof." But in drinking "out of" a bucket no one thereby drinks "out of" a well! Neither, when one vessel on the Lord's table containing wine is emptied into other vessels, does every one who drinks "out of" one of these actually drink "out of" the original vessel! I know you did not say he does, but the unwary reader would readily infer this from your statement. But to say that one who drinks "out of" a cup filled from a pail thereby drinks "out of" the pail, is to talk nonsense.

Thayer says: "Pino ek (drink out of) with a genitive of the vessel out of (Yes, out of) which one drinks." And he cites "ek tou porieriou" (out of the cup) in Mt. 26:27; Mk. 14:23; 1 Cor. 11:28, where the Greek connotes "a cup, a drinking vessel." And he makes a clear-cut distinction between this use and that of "ek with a genitive denoting the drink of (Yes, of) which as a supply one drinks," citing Mt. 26:29; Mk. 14:25, relating to the Lord's supper.

I called Brother Clark's attention to the fact that Paul says, "Let him drink out of the cup," the Greek connoting "a cup, a drinking vessel." (Thayer). What cup? "The cup of blessing which we bless." (1 Cor. 10:16. This is "the cup," and he is to drink out of "the cup." Moreover, they all drank "the cup." (1 Cor. 11:26, 27). And the contents (for this is a metonymy) must be in "the cup" to be called "the cup." Escape this you can not.

Question: Does Brother Clark favor the use of one cup prior to and during the giving of thanks on the ground that the Scriptures so require?

Question: If, as he says, "the number of containers used is an incidental to the worship," and "the one requirement is to drink some of the wine used for the communion," is not the use of "individual cups" or the use of "more than one cup," regardless of the "one container" to hold the wine prior to and during the giving of thanks, an acceptable practice with the Lord?

Question: On what ground does Brother Clark oppose the practice of one person drinking all the wine?

He says "the loaf" was large enough for all worshipers present: and I say, on the same authority—the Book! so was "the cup." (1 Cor. 10:16).

He wants to know what I would do under given circumstances of communion. I should do just as I do when baptizing—prepare to do what the Lord says to do. Neander says: "In large towns, where such a place (private house) of assembly could not accommodate all, it became necessary that smaller portions of the community dwelling at a distance should choose other places for their meetings on Sunday." (Ib.)

God pity the people who follow those who make a mockery of worshiping Him through "convenience." Ah, yes, "It is too much for you to go up to Jerusalem." (1 Ki. 12:28). God is honored in his appointments, not man's. (Col. 2:21, 22). And Brother Clark, unless he is going with the Pope, must admit that the commands and approved examples of the New Testament are for us to follow till "He comes."

H. C. HARPER.

THIRD AFFIRMATIVE

Brother Harper wants to show authority for a meeting-house! He is dodging. I claim authority for the meeting-house on the score of necessary convenience in obeying the Lord. Brother Harper, what Scripture gives any more authority for a meeting-house than it does for two or more cups to distribute the wine? I believe the motto: "Speak where the Bible speaks," etc., but no man can make this fit every detail of the Lord's work. If so, away go your meeting-houses, baptisteries, song-books, blackboard, invitation-song, women in the Communion, etc., etc. This cannot apply to the Sunday school, etc., for they are separate organizations, not necessary to do the Lord's work. But in a large assembly more than one cup is necessary to carry on the worship in decency and in order.

A "container" is any suitable vessel for the distribution of the wine. Brother Harper, what do you mean by a "cup"? Will an ordinary glass answer the purpose?

In my last article I gave a reason for one vessel prior to the distribution of the wine. Let Brother Harper answer me and quit his quibbling. We are discussing one point only, the distribution of the wine after thanks.

The division of the Paschal lamb, as I showed, was left to the convenience of the Jews. Brother Harper did not touch my argument on it.

He says: "In drinking out of a bucket no one thereby drinks out of a well!" But Jno. 4:12 says that Jacob drank (ex autou) "out of" it (the well). The same witness said: "The well is deep." How did Jacob and his children and his cattle drink out of this well? Anybody can answer. But Brother Harper says this is an kind of genitive with ek and drinking out of a cup is another kind. Here is the exact issue. How does Brother Harper prove this? By finding where Thayer possibly cites a passage as an example. The very same Greek phrase (ex autou) occurs in Matt. 26:27 and Jno. 4:12. When Jesus said: "Drink ye all of it," he meant: all of you drink of its contents. When Jacob drank of the well, he drank some of its contents.

The word "cup" when used in the New Testament in connection with the Lord's Supper always refers to the wine it contains. On this proposition I stake my case. Proof: (1) Jesus gave the cup, saying: "Drink ye all of (out of) it, for this is my blood . . I will not drink henceforth of this fruit of the vine" (Matt. 26:27). Here "the cup" containing the wine is mentioned with direct reference to the wine; (2) "Whosoever shall eat this bread and drink this cup" (1 Cor. 11:27). How can one "drink this cup"? By drinking what it contains, and in no other way. Even Brother Harper admits that this is a figure of speech called metonymy, in which one thing is put for another that usually accompanies it, such as: "She sets a good table." In this case "table" is used for the food placed on it; (3) "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). This word "cup" here undoubtedly refers to the wine, which Jesus calls his blood. Furthermore, he says, "ye drink it." (4) "Let a man examine himself, and so let him eat of (ek) that bread, and drink of (ek) that cup" (1 Cor. 11:28). What does this mean? If ek before cup means "out of" and Paul meant literally drink out of the cup, then he also meant eat out of the bread! It could not mean eat the bread. He meant eat of that bread what can be eaten and drink of that cup what can be drunk. We can eat the bread and drink the wine. That is all. If we substitute the word wine for the word cup in any passage that refers directly to the Lord's Supper, it makes complete sense and gives the exact thought. Hence I conclude that Jesus and Paul used the word "cup" for its contents, which is in all language a very common form of expression.

Brother Harper, how can a man drink a cup? By what law of language do you make the word "cup" both literal and figurative in the same passage? Again, I insist that you tell us plainly what you would do if one thousand disciples should meet with you for worship? Some of your questions are entirely irrelevant to the issue, but these pertain directly to the proposition.

Finally, I urge you, Brother Harper, to come right to the issue, quit quibbling, dodging, and talking around. Show, if you can, by logical reasoning that I have misapplied the Scriptures and thus reached false conclusions.

N. L. CLARK.

THIRD NEGATIVE

Harper has been "dodging" only as he has been following the meandering wake of Brother Clark's sinking "vessel," which he endeavored to ballast with "container." No word in the Bible connected with the Lord's Supper means "vessel" or "container." And the Bible in no way "speaks" of more than one cup. And Brother Clark, in thrusting his practice upon the church, is not "silent where the Bible is silent." When he is gone, how shall the church know how to observe the Lord's Supper unless he leaves it his ritual?

He tells me: "I do not believe in the use of individual cups unless extraordinary circumstances warrant it." And must the church take his ipse dixit as to when such circumstances arise? Is it only in cases of sickness, as sprinkling came in?

His contention for only one container while thanks are being offered refutes his contention that "the number of containers is an incidental to the worship," no matter what we are discussing; for this is in the worship.

And when Jesus says, "This cup is the New Testament in my blood," it forever refutes Brother Clark's contention that "Jesus gave the wine, not the cup, as the memorial of His blood."

Container: Any suitable vessel for the distribution of the wine," he says. And he tells us: "Brother Harper and I agree that only one container should be used till after thanks are given."

Can a person drink "the cup" by drinking the bottle, or the jug, or what-not? I once knew an elder to take the bottle, and begin: "We thank thee for this cup." He may not have lied, but he did not tell the truth. Does a person drink a barrel in drinking a cup, if the cup was filled from the barrel.

That "genitive" in Thayer's, not Harper's, and Brother Clark can not refute it.

If disciples were compelled to eat the Supper in large assemblies, there might be something in the brother's question about one thousand and one cup. And when Brother Clark answers my questions as to "one loaf" and twenty-five thousand, he can answer his own.

The man who sprinkles for baptism can claim just as much of "decent and in order" for his practice as Brother Clark dare claim for his.

Brother Clark can never argue out innovations like the Sunday school and the organ, and yet keep his that stands on the same ground.

He now says they "drank 'out of it' (the well)" and ruins his former effort at an argument, when he said: "If they used one bucket, it destroys Brother Harper's position, for in that case they did not drink out of (of) the well, at all, but out of the bucket."

If every practice I endorse is unscriptural, this does not make his practice scriptural; but let him try out the meeting-house by these (Ac. 20:8; Ro. 16:5-15; 1 Cor. 16:19; Col. 4:5), and then furnish "as much" for his practice.

He has finally abandoned his "vessel" for "cup," and is now endeavoring to get ashore on "The word 'cup' when used in the New Testament in connection with the Lord's Supper always refers to the wine it contains." He says: "On this proposition I stake my case." And I accept the "gauge of battle." The Greek word translated "cup" in these passages: Mt. 26:27; Mk. 14:23; Lk. 22:20 (first mentioned); 1 Cor. 11:25 (first mentioned); 1 Cor. 10:16, refers to "a cup, a drinking vessel." (Thayer.) And Goodspeed translates it "wine-cup," which he could not do, if the word did not refer to a literal cup. And Thayer refers to these passages, and says: "The vessel out of which one drinks," which he could not do if the word did not refer to the cup, and not the wine.

And Thayer gives Mt. 26:29; Mk. 14:25; Lk. 22:20 (second mentioned); 1 Cor. 11:25 (second mentioned); 1 Cor. 10:21, where "the cup" refers to "the drink of which as a supply one drinks."

Cup: Webster.—"A small vessel used chiefly to drink from, with or without a handle. Also large or ornamental forms, as wine cups." And his fifth definition is: "A drinking vessel and its contents," Brother Clark to the contrary notwithstanding.

Had the Jew at the Passover acted on Brother Clark's notion of what the Word of God "authorizes," he might have peddled "the lamb" throughout the camp of Israel. Brother Clark says about as much attention to what God says on the Lord's Supper as he does to a last-year's almanac.

The use of the word cup for its contents is simply a metonymy; and when Brother Clark contends that the word "cup" in the Bible in connection with the Lord's Supper is always the figure metonymy, he has the scholarship of the world to face to the contrary; and this means defeat for him. Now let him correct Thayer; and Goodspeed, of Chicago University; and Ropes, of Harvard, if he can.

The "show" is yours, brother; and your "show" is no better with this proposition than it was with the first one. Show us some "logical reasoning!" and maybe we can learn some of it. How in the name of reason could you "misapply the Scriptures" to your proposition when you admit that the Bible is silent on it? All you have done is to nibble at the Scriptures I have produced as rebuttal.

H. C. HARPER.

FOURTH AFFIRMATIVE

Brother Harper says: "No word in the Bible connected with the Lord's Supper means VESSEL or container?" Later he quotes Webster: "Cup, a small VESSEL used chiefly to drink from." Plain contradiction! Brother Harper destroys his own position. Webster are correct, both Harper the Saviour had no cup at all! Brother Harper, did Jesus have a cup, "a small vessel," or did you simply make a mistake?

But that elder, says Harper, made a mistake (almost "lied") when he called a bottle a cup! That elder knew that Jesus and Webster both call the wine of the Communion the cup, no matter what contains it. Even Brother Harper refers to six Scriptures in which he (Harper) says that "cup" means "the DRINK OF which as a supply one drinks." Brother Harper, why not admit this to be its meaning in the five other passages you cite? This is the easiest way to surrender your entire position. We will then shake hands and forget it. Your cause is hopelessly lost if Scripture, language, reason and consistency are to be regarded. Your third reply is the weakest yet. If you have any argument, let us have it. I now return to my affirmative argument.

On the table are one loaf of unleavened bread and one vessel of wine. This is the Lord's Supper. One loaf is used to symbolize the one body of Christ; one vessel of wine to symbolize the one volume of blood drawn from the body. Their separation represents the death of Christ. One volume of wine also separates it in the mind of the worshiper from all other wine. Putting these emblems on the table dedicates them to divine use. Giving thanks sanctifies them to the good of the worshiper. The vessel containing the wine, no matter about shape, size or material, is simply the container of the thing to be drunk. Every Scripture that connects the act of drinking with this institution refers to the wine, for only a liquid can be literally drunk. A meal is composed of food and drink. The bread is the food; the wine the drink. The container of either has no more to do with the Supper than has the table on which it is spread. I presume that the bread and wine placed on the ground or floor would be as much the Supper as if placed on a table. Reason teaches that the table is just as important as is the cup or plate. This is simply a restatement of my position.

Jesus BROKE the bread—into how many pieces, no one can tell, but certainly into two pieces. Each disciple present ate a portion of one piece, unless he broke a portion from each piece. None broke a portion from the loaf entire, for Jesus had already broken it. Hence, the notion that a disciple must take a portion of the undivided emblem is absurd, as it affects the bread. Why should not the same rule apply to both emblems?

I now take the position that Jesus commanded the disciples to divide the cup among themselves, leaving the manner of division to them. In Luke 22:17, we read: "And he took the cup, and gave thanks, and said: Take this, and divide it among yourselves." This is the cup of the Lord's Supper for these reasons: 1. Matthew, Mark, and Luke all introduce the cup with the same words: He took the cup, gave thanks, and gave it to them (Matt. 26:27; Mk. 14:23; Lu. 22:17). 2. All three witnesses follow Jesus' statement about the cup with His language about His own drinking of the fruit of the vine. 3. If Lu. 22:17 refers to another cup, then Luke mentions no commandment about the cup. The arguments against this are: 1. This makes Luke mention the cup before the bread. 2. It makes Luke appear to divide his statements about the cup. I answer: Paul twice mentions the cup before the bread (1 Cor. 10:16, 21). Luke 22:17 and 22:20 added together make complete sense and harmonize with the other writers. It follows that Jesus gave the Apostles at the institution of the Supper, not only the privileges, but a plain commandment to divide the cup among themselves. Brother Harper, please show where He told them how to divide it.

"Drink the cup," "Drink of the cup," "Drink out of the cup," "Drink the fruit of the vine"—all mean the same thing. Drink is defined: "To swallow a liquid." Hence the content of the cup, the wine, is the thing drunk. Brother Harper's entire case rests upon his interpretation of one passage: "Drink ye all (out of) it." I challenge him to attempt to harmonize the quotations just made containing the word "drink."

Questions: 1. Is the use of more than one cup sinful? 2. Which would be the greater sin, to use fish on the Lord's table or to use two cups? 3. Is a church that uses two cups a Digressive church? 4. Shall we make the number of cups used a test of fellowship, and divide the church over it?

CLARK.

FOURTH NEGATIVE

It is Brother Clark's "mistake," his ignorance, or his duplicity. A cup is a vessel, but a vessel is not a cup: it may be a bottle or a jug. A boy is an animal, but an animal is not a boy: it may be a dog or a cat. "Cup" is not defined as "a small vessel." A vial is a small vessel, but a vial is not a cup. A cup is "a small vessel used chiefly to drink from."—Webster. People do not use bottles, or jugs, or barrels "chiefly to drink from." Dare Brother Clark, in this connection, tell us the essentials of a definition? If so, he can refute his nonsense here. Now talk about "language, reason and consistency," will you? I challenge Brother Clark, as a scholar, to translate poterion either "vessel" or "container," his two chief words of jugglery in this discussion. He dare not do so any more than a Methodist scholar dare translate baptizo either "sprinkle" or "pour"—and why? Simply because the word does not mean that.

He says: "The container has no more to do with the Supper than has the table on which it is placed." But the Son of God says: "This cup (not bottle, or jug, or barrel, or table) is the New Testament in my blood." And I say with Paul: "Let God be true, but every man a liar."

Neither Christ nor Webster calls "the wine of the Communion the cup, no matter what contains it." This involves a metonymy, and hence Thayer says: "By metonymy, of the container for the contained." This is general. If the content is in a bottle, for example, he drinks a bottle: if in a cup, he drinks a cup. Hence Thayer says of those passages relating to the Lord's Supper where metonymy is used: "The contents of the cup." Yes, "cup," not bottle or jug; for if the content is in anything else than a cup, it cannot be called "the cup," by any law of language, reason or consistency.

No, Harper does not say, "the drink of which as a supply one drinks," but Thayer says this when he cites those "six Scriptures" where "cup" is used by metonymy, and he just as plainly says that "cup" in the "five other passages" refers to "a cup, a drinking vessel." Not "vessel," but a cup that is a drinking vessel. And he so says, because "cup" may mean, for example, "an instrument used in cupping." And Harper is backed not only by Thayer, but by Goodspeed, of Chicago University, and Ropes, of Harvard, two of the ripest scholars of New Testament Greek now living.

In trying to knock me out, he asserted that "the number of containers is an incidental to the worship," but in so saying he met himself coming the other way in "Harper and I agree that only one container should be used till after thanks are given." Maybe this is the reason he did not tell us when we have those "extraordinary occasions" for the "individual cups." If the number is an incidental, why not have the "individual cups" all the time, if we want them? Is Brother Clark our lord to hinder?

He asserts that "Every Scripture that connects the act of drinking with the institution refers to the wine." But Thayer says: "Pino ek (drink out of) with a genitive of the vessel out of which one drinks," and he cites Mt. 26:27; Mk. 14:23; I Cor. 11:28. Again he says: "After pinein (drink) of the thing out of which one drinks," and he cites "ek tou poteriou" (out of the cup). And he says, "differently in 11:9, below," where he says, "Of the supply," etc., citing 26:29; Mk. 14:25, where cup is used by metonymy for the contents of the cup; but it must be the contents of cup, not vessel or container, to be so used.

For the sake of argument, suppose Lk. 22:17 to refer to the Lord's Supper—"Take this and share it among you" (Goodspeed's Tr.)—the how is shown in the command, "Drink ye all out of it" ((Mt. 26:27; Mk. 14:23), for poterion here means, as Thayer shows, "a cup, a drinking vessel," and as Brother Clark admits, saying that "The Apostles, on that occasion, all drank from the same cup."

His questions: 1. Yes. 2. I see no difference. 3. In this matter, yes. 4. If "we" introduce a humanism and the church divides over it, "we" make the matter a test of fellowship and divide the church. Just what "we" will do remains to be seen.

Questions: 1. Would you fellowship a church that uses an organ? 2. Would you fellowship church that regularly uses "individual cups," and has the wine in them when thanks are offered? 3. Where is the ground of unity since you admit my practice to be acceptable to the Lord and I cannot conscientiously accept yours?

H. C. HARPER.

FIFTH AFFIRMATIVE

Proposition: The Scriptures authorize the use of more than one vessel in the distribution of the wine of the Lord's Supper.

In his third reply Brother Harper said: "No word in the Bible connected with the Lord's Supper means vessel or container." This must mean that a cup is not a vessel. Now he says: "A cup is a vessel." Clear cut contradiction. (Clark's "ignorance or duplicity"). Again: "A cup is a vessel, but a vessel is not a cup" (Harper). He should say: "A cup is a vessel, and some vessels are cups." A boy is an animal, and some animals are boys. Brother Harper. (Clark's "nonsense.")

Jesus used a drinking-vessel (Greek poterion), translated "cup." Nobody knows its shape, size, or material. If Brother Harper could see it, I seriously doubt he would call it a cup. Still he stoutly contends that it was not a bottle or a jug. How does he know? Bottles and jugs are often used as drinking vessels.

Brother Harper quotes Thayer's opinion as if Thayer were inspired. Thayer was a Greek scholar, and we all accept his definitions of Greek words. But when Thayer says the word "cup" is figurative in one passage and literal in another, he speaks as a theologian, not as a lexicographer. Brother Harper's principal authority is Thayer's opinion, not his definitions, for we all agree on them.

Harper, Thayer and I agree that the word "cup" or its equivalent in Matt. 26:29; Mk. 14:25; Lu. 22:20; I Cor. 10:21; I Cor. 11:25, 27, "refers to the drink of which as a supply one drinks" (Harper's Third Reply). We also agree that the word in these passages is used figuratively, the container being mentioned for the content (wine). Hence I conclude that Jesus and Paul called the wine the cup. Brother Harper does not deny this. Only one question remains, viz: Did Jesus and Paul use the same word six times in connection with the Lord's Supper figuratively and then to confuse us use it in the same connection literally? I cannot believe it. Where the word is apparently used literally (as in Matt. 26:27), the context shows that the author had in mind the wine, not the vessel. This is the exact point at issue.

If I should concede every point in Brother Harper's contention, his conclusion would not necessarily follow. Suppose Jesus meant to tell the Apostles all to drink out of the same vessel, it would not follow that every group of disciples should do so. To draw this conclusion, Brother Harper must show that something in this particular manner of drinking was necessary to the proper observance of the Supper. This no one can show. Brother Harper has not once attempted it. Eleven men seated around a table, partaking of a common meal, would naturally drink the memorial wine from the same vessel. No reason appears for their doing otherwise. But when hundreds or thousands assembled, as in Jerusalem, for this service, circumstances were quite different. For these to attempt to repeat every detail of the first Lord's Supper would have been the very travesty of all reason.

I have argued that the notion of unity in the emblem is shown in the bread and wine placed on the table. I have called attention to the difficulty of observing the Supper by large assemblies with only one vessel for each emblem. Every lesson of memory, devotion and communion taught by the Supper is preserved where a sufficient number of cups is used to provide for the worshipers in decency and in order. In the individual cup, other notions enter. Pride, style, vain show, extreme notions of hygiene, etc., play their part. The mental attitude of the worshiper is changed by these things. How far God accepts such worship, I cannot tell. I am sure that any service rendered from wrong motives has always been rejected by Hi

Brother Harper says he occupies the only common ground on this question. Maybe so, but that does not prove he is right. A brother

said to me: "One cup is safe." Yes, to sit on the floor, as Christ and the Apostles doubtless did, is safe, but is it required? For men only to commune is safe, but is it right? To follow Acts 2:42 as an order of worship is safe, but is it obligatory? I do not object the use of one cup only, in small assemblies. Brother Harper teaches that the of two cups is as bad as the use of fish on the Lord's table. Every church that uses two or more cups is a Digressive body. I suppose he believes all such will go to perdition unless they repent.

He asks me three questions, which I shall answer by number: 1. No; 2. I would not indorse, but would try to correct the practice. 3. Already answered.

I shall now briefly summarize my arguments. The one and only issue relates to the distribution of the wine AFTER thanks are offered. We are not debating about individual cups. Brother Harper insists that every worshiper any assembly must drink from common cup or be guilty of sin against Christ. I contend that by the words: "Take this, and divide it among yourselves" (Lu. 22:17), Jesus left the manner of division to the worshipers. Brother Harper says Jesus showed the manner by the language: "Drink ye all of it." I deny this because the context shows the pronoun "it" refers to the wine, not to the vessel. Next, I argued that we can drink liquid only. This admitted, every passage that connects drinking with the cup refers to the wine. Brother Harper admits this in passages out of eleven. If "cup" in the New Testament refers to the wine, whoever drinks any portion of it drinks of the cup. From this there is no escape.

Brother Harper has never denied we may use two if the word "cup" in the New Testament refers to the wine. In the next place, I have repeatedly shown that the bread is divided (broken) before it is eaten. Why should not the wine be also? Brother Harper has never attempted to answer this. He has talked about a good many other subjects, but he has signally failed to show in a clear cut way how a thousand worshipers can commune in decency and order with one cup. He has utterly failed to show a reason for his contention except his interpretation of Matt. 26:27. He has not pointed out a principle of devotion, humility, or communion that is violated by the practice I advocate.

I leave the decision of the issue to the thoughtful and reverent-minded who may read what we have written.

N. L. CLARK.

FIFTH NEGATIVE

He omits "container" from the proposition and inserts "vessel," but this does not help him out of his dilemma, for, as I said, "No word in the Bible connected with the Lord's Supper means vessel or container." And this does not mean that "A cup is not a vessel," as he says; but it means that poterion, the word used in the Bible, does not mean vessel container. He says, "translated 'cup.'" True; hence "bottles and jugs" are excluded, if they are "sometimes used to drink from." And I said it right and in a way to expose his jugglery; and the fact that only "some vessels are cups," as he admits, is proof that vessel does not mean cup.

I know it was a cup, for that is what poterion means. (Thayer.)

"Thayer's opinions," he says, as though Thayer's opinions do not obtain in his "definitions" as well as elsewhere! And what is Brother Clark's ipse dixit worth in comparison with the scholarship of Thayer, Goodspeed and Ropes?

Neither Jesus, nor Paul, nor Webster "calls the wine of the Communion the cup, no matter what contains it." And Brother Clark was not fool enough to defend his statement here; neither did he dare to deny Webster's statement that "cup" may refer to "A drinking vessel and its contents."

He says, "The Apostles, on that occasion, all drank from the same cup." Here he used the word cup literally; but again he uses "cup" in referring to the contents—"drink the cup." Has he done so to confuse us? I can not believe it. Then, why should such use by Jesus and Paul confuse us?

Can he dispense with the cup and handle the wine? No. And since Jesus says, "This cup is the New Testament in my blood," he can no more dispense with the cup in this institution than could that fellow Jesus called a fool separate the gift from the altar or the Temple from the gold. (Mt. 23 16.)

He admitted that "it" (Mt. 26 27) "may refer to the cup," but now he tries to make us believe that he knows it refers to the wine; but I have pitted Thayer, and Goodspeed, and Paul against him.

"We can drink a liquid only." Yes; but we can "drink from the cup." With the Supper we find both "the vessel out of which one drinks" and "the supply of which." (Thayer.) Hence Goodspeed translates "eat of (not out of, as an ignoramus might say) the bread" and "drink from the cup."

He says, "Jacob drank 'out of it' (the well)." But he knows this is incorrect, for he again says, "If they used one bucket, they did not drink out of the well, at all, but out of the bucket."

He says, "I am unable to believe that three thousand disciples drank from the same cup." And this shows that he knows when he said, "When one vessel is emptied into other vessels, every person who drinks from one of these actually drinks from (ek) the original vessel, it is not so. If he knew it were true, such a difficulty never could have entered his head."

Yes, the Bible says the bread was broken; but when he came to the same thing of "the cup," he failed. I granted him Lk. 22 17 for the sake of the argument; but when "Take this and share it among you," was lined up with Mt. 26:27 and Mk. 14:23—"He took the wine-cup and gave thanks and gave it to them, saying, "You must all drink from it" and "They all drank from it," he fled to "It does not follow that every group of disciples should do so," and lined up with the Pope, who drinks all the wine, and with other digressives who use "individual cups." When he thought he had the passage in his favor it was binding, you see; but if it points the other way, it is not for us to-day.

He admits that "In the individual cups, other notions—pride, style, vain show, extreme notions of hygiene, etc.—enter." Yet he will fellowship a church that "regularly uses the individual cups and has the wine in them when thanks are given." But he says, "I would not indorse, but try to correct such a practice." And he tells us, "How far God accepts such worship, I cannot tell." Yet he engages and does indorse it on "extraordinary occasions," as I have pointed out, well knowing that "whatsoever is not of faith is sin" (Ro. 14:23), and that "Faith cometh by hearing and hearing by the word of God" (Ro. 10:17), and that Jesus says, "In vain do they worship me, teaching doctrines, the commandments of men." (Mk. 7:7).

We have the same authority for "that particular manner of drinking"—all drinking from one cup—that we have for breaking the bread, or giving thanks; and I take the Book at just what it says and what he "concedes," namely: "Jesus used only one cup" and "The Apostles all drank from the same cup."

Had he not failed to show that all the disciples in Jerusalem took the Supper congregation and how nicely he could serve twenty-five thousand with "one loaf" and "one cup only till after thanks are given," there might be something for me to do here. Maybe he sees a limit.

His subterfuge of "sit on the floor," etc., has been the siren song of all digressives. But "For men only to commune," like his practice, is neither safe nor right. Both are antiscriptural. Women are "disciples." (Mat. 28 26; Ac. 8 12). The "disciples" came together to break bread. (Ac. 20:7). And "Every lesson of memory, devotion," etc., is not "presented" in his practice any more than it is in the practice of the Pope in drinking all the wine.

He contends for "one cup only till after thanks are given" (and this is in the worship), and then to down me he says, "The number of containers is an incidental to the worship," and ruins his contention and falls in line with "the individual cups," asserting that "The container has no more to do with the Supper than has the table on which it is placed."

He says, "If 'cup' in the New Testament refers to the wine, whoever drinks any portion of it, drinks the cup."

But if the wine is not in the cup, brother, he no more "drinks the cup." He may drink the bottle, or the jug, or whatever the wine is in. From this there is no escape.

He says, "If the word 'cup' in the New Testament refers to the wine." But there it never refers to the wine unless the wine is the cup. Can Brother Clark drink a cup and a bottle at the same time? Can he drink a barrel when he drinks a cup if the cup was filled from the barrel? If he drinks cup number one when he drinks cup number two which was filled from cup number one, he drinks a barrel when he drinks a cup that was filled from the barrel.

Harper has denied the of "two more cups" all of the time.

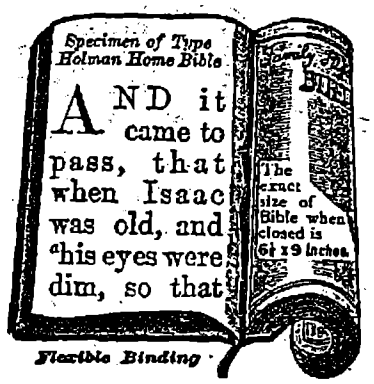
To question 3 he says, "Already answered." But I fail to find his answer. Here is my question: "Where is the ground of unity since you admit my practice be acceptable to the Lord and I can not conscientiously accept yours?" And he can not answer it and defend his practice. The man who admits, he can worship "either way," and yet will not give up his way to save the conscience of a brother, would stick to his "meat" (Ro. 14:23) even if it sends a brother to perdition.

At no time in this discussion has he held his practice above privilege or liberty. And why he rejects "pride, style, vain show, extreme notions of hygiene, etc," as motivating impulses which vitiate the worship, but calmly advocates "convenience" all-sufficient excuse for departing from divine precept and example, puzzles me. I simply not understand how he expects to "keep the unity of the Spirit" (Eph. 4:1-4) bu such a course.

With a prayer that the truth may prevail, I close.

H. C. HARPER.

BOOKS AND TRACTS



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A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies $1.

Address all orders to THE APOSTOLIC WAY, 708 Second Avenue, Dallas, Texas.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year Dallas, Texas, October 1, 1926 Vol. XIII No. 5

"OUR TEACHING SERVICE"

In his next utterance Brother Sewell unwittingly allowed the colored gentleman, whom he thought he had securely hidden in the wood-pile, to show his kinky head. Listen: "The experience of ages has demonstrated that the class method is the best known method of teaching; therefore we should use it provided it does not contravene the teaching of the New Testament. But after all, it is not the classes that is the real ground of objection. If we were to agree to teach the children all in one class the opposition would be just as strong as it is. The opposition is simply opposed to giving any specific teaching to the children." Of course, there is no truth in the assertion that we oppose "any specific teaching to the children." Every one knows that we strenuously insist that the parents should teach their children, as they are commanded every day of the week and then take them with them to church on Lord's day, that they may learn how the worship is conducted and the church edified in accordance with the precepts and examples of the New Testament. But the opening part of the above statement is where our brother fully exposes the dangerous folly of his course. It is neither more nor less than an open acknowledgement of guilt in the repetition of the age old sin of exalting the human above the divine; of man's experience over the wisdom of God; of the creature's arrogant attempt to dominate the creator; the sin that God condemns above all others and from which David earnestly prayed that he might be kept. Brother Sewell ought to join the evolutionists, for they too claim that "the experience of ages" has proven that God did not create man, but that he evolved from lower forms of life. True we have only their unsupported assertion for this but that is all we have for Brother Sewell's assertion and both of them "contravene the teaching of the New Testament."

It is to keep Brother Sewell and others from incurring the penalty of this transgression that I am writing this review. Though I rebuke them sharply and expose their sophistry mercilessly, it is from a loving desire to save their souls. So plainly did Brother Sewell show his hand that we can only wonder that he did not openly declare that when there is a conflict between the wisdom of God and the experience of men, the latter should have the preference. He might just as well have said it as to so plainly imply it. What does the "experience of the ages" amount to when compared with the wisdom of the Almighty, who created and ruled the universe eons before earth's ages began? The experience of the insect, whose span of life is less than a day, might as well be urged as better than the mature wisdom of the sage. I am pleading with my brethren to forsake this evil way before it is too late, in the full assurance that the need of God's approval will far exceed, in its eternal weight of glory, any sense of humiliation that may accrue from the confession of their error.

God says, "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23) Who then shall direct them? Let God reply. "Oh that my ways were directed to keep thy statutes." (Ps. 119:5) "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6) "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct his ways." (Is. 45:11-13) Next, we shall examine the flimsy excuse for women teachers over the classes: close attention please; "This is one of the strong points of the opposition. It is based on the language of Paul in 1 Cor. 14:34: 'Let your women keep silence in the churches.' Please remember what we have already learned about this chapter, that it applies to and regulates the hour of worship, and therefore does not apply to and regulate what may be done at another hour. If this passage restricts a woman from teaching at the hour of worship, it does not prohibit her from teaching at some other time. Logically this settles the question of women in our Bible classes."

Brother Sewell speaks the truth when he says "this is one of the strong points of the opposition." It is indeed so strong that Brother Sewell is forced once more to resort to his home-made scripture to endeavor to evade its force. We can well "remember" what Brother Sewell previously asserted about his mythical "hour of worship" but no one can remember where he ever saw such an expression intimated or hinted at in the entire word of God. It is one of the inventions of the devil resorted to as the only means of denying what Paul said. Instead of injecting his "hour of worship" into this argument, why did not Brother Sewell quote Paul's language, "If therefore the whole church be come together into one place?" The reason is too obvious to need stating. It would simply have ruined his whole contention, in trying to mislead people into the false belief that there is some certain hour during which Paul's command is in force and other hours when it does not apply. Well, it applies to any time when the church comes together in one place and any teaching is done, whether it be for an hour or a whole day and remains in force as long as the church is assembled. There can be no dispute as to that, if we take Paul's language as our guide instead of Brother Sewell's.

Careful scrutiny of the context will enable the wayfaring man, even though a fool, to determine within what limitations Paul used the term silence.

1. When the whole church is assembled. (1 Cor. 14:23)
2. During the time teaching was being done. (1 Tim. 2:12)
3. In regard to asking questions. (1 Cor. 14:34, 35)

Brother Sewell next indulges in a very labored and illogical effort to try to prove that while speaking in the assembly is to speak publicly, that publicity disappears when the church is divided into classes and the women who teach in those classes are speaking in private. In his zeal for the classes and women teachers Brother Sewell has evidently forgotten one of his former statements to the effect that the church is a unit and when divided into classes each class becomes a unit. He also overlooks the fact that no matter how many units a thing may be divided into, each unit has all the characteristics of the original unit. You may divide an apple into as many units, or parts, as you wish, but each unit will still be apple units so it follows that no matter how many classes he divides the church into each one is a unit of the church and women cannot teach therein without speaking in the church.

My brother, you will have an easier path to travel and less need for such artful dodging if you will just come back to the old paths and cease saying, by your acts and utterances I "will not walk therein." The fact is that Brother Sewell has failed even to attempt the very first thing that a logical handling of his subject demands and that is to show first his authority for dividing the unit of God's arranging into all these units of his own devising. Whose idea is that? He would be hard put to it to show that there is any authority for it in God's word. Show us by what authority you do this thing, my brother and then you will have established a foundation upon which to build your other phantasms. I think Brother Sewell hoped none would notice the fact that his whole castle in the air was erected on a foundation of sophistical mist. But I will have to defer the further consideration of his metaphysical whimsies for a succeeding article.

G. A. TROTT.

The Debate at Graham, Texas

The debate at Graham is a matter of history. The disputants were Brethren J. N. Cowan and S. A. Ribble.

The discussion was the Sunday school in its organization and work. Ribble said they did not have a Sunday school; he was not defending a Sunday school of any kind, and told Brother Cowan if he found any of them contending for a Sunday school "pour it on them, give them what they need." Then Brother Cowan read from a paper published at Hollis, Oklahoma, in which Ribble invited people to attend their Sunday school. Ribble then said they had a Sunday school, but not the modern kind. Brother Cowan wondered about the ancient kind, and so did we. There is no use of me telling the public Ribble failed to answer the argument presented by Brother Cowan, but he sure did.

This was a nice affair except one outside matter pulled into the debate that had no concern there, and S. A. Ribble did it. Apart from this illegal departure, things were fine.

I am not disposed, in these few lines, to tell the world that S. A. Ribble is a fool, for I do not believe he is, but I do believe he is mistaken, or not as serious as he should be. Here is what I mean. Brother Cowan put Sunday school over their work, to which Ribble replied that is not my mark and brand, then if Ribble and his brethren did have a Sunday school, yet Sunday school is not his brand, somebody else put their brand on Ribble's property. On the other hand, Sunday school is his brand, he says, but they have no Sunday school, therefore, their brand is found on somebody else's property, either case is too bad. However, I believe that Ribble did as well as any man can do for a cause that is lost and sinking. I do not believe there is a man between the two points in eternity who can defend this cause by divine authority. They will not let you, for they say it is a human plan and, of course, it must be cared for by human wisdom.

Brother Cowan, push the claims of Jesus and the apostles. Brethren, let us all help do this great work, and God will bless us in so doing. My very soul longs for the interest of all those who want to do right, all who love the Lord and souls of men and women. Pray for me.

J. S. HALL.

The Christian and War

Like water and oil, they do not readily mix. My own conviction is that Christians should not only refrain from carnal warfare, but voluntarily abstain from participation in matters of civil government so far as voting and holding office are concerned. In all the days of my majority I have held steadfastly to this, paying tribute and being subject to the statutes.

The following passage from Tertullian, it seems, should have some bearing upon the war question:

"But now inquiry is made about this point, whether a believer may turn himself into military service, and whether the military may be admitted into the faith, even the rank and file, or each inferior grade, to whom there is no necessity for taking part in sacrifice or capital punishments. There is no agreement between the divine and human sacrament (sacrementum, Latin for "oath"), the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. One soul cannot be under two (lords)—God and Caesar. * * * But how will a Christian man war, nay, how will he even serve in peace, without a sword, which the Lord has taken away? For albeit soldiers had come to John and had received the formula of their rule (Lu. 3:12); albeit, likewise, a centurion had believed (Matt. 8:5); still the Lord afterward in disarming Peter, unbelted every soldier. No dress is lawful among us, if assigned to any unlawful action."—On Idolatry, ch. 19.

Upon the foregoing, Brother L. Cline Sears, Dean of Harding College, makes the following observations in the Living Message, Morrilton, Ark.:

"(1) Tertullian was born about 160, early enough to have caught something of the spirit of the apostles themselves. (2) His own father was a centurion. (3) In this passage he denies the right of a Christian ever to serve in the army, in time of war or in time of peace. (4) He asserts that Christians cannot serve in any part of the army, even where one is not called upon to offer heathen sacrifices or to take life. (5) He concludes that it is even unlawful for Christians to wear the uniform of the army. (6) He intimates that soldiers should not be allowed to enter the faith. This can only mean, it seems, that those who would persist in remaining in the army after they became Christians should be excluded from the services of the church."

In brief, the teaching of the Scriptures is :"Let every soul be in subjection to the higher power. * * * For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; fear to whom fear; honor to whom honor" (Rom. 13:1-8). In case a conflict arises between Caesar's laws and the requirements of God "we must obey God rather than men."—Acts 5:29.

DON CARLOS JANES.

COWAN-SOMMER DISCUSSION

Several times brethren have thought they had Brother Sommer about ready to discuss the Sunday school question, but through some hook, crook, or nook, he slipped, slid, fell, or deliberately walked out of line.

However, at last, propositions have been signed and the date set. In a letter from Brother Cowan he quotes Sommer as saying:

"My purpose now is to make arrangements for the proposed debate at Shelburn, Indiana or at Sullivan, near Shelburn." Brother Cowan says:

"I do not know what he means by 'purpose,' in the above statement, but I am writing him that I shall expect to meet him November 9, at Shelburn or Sullivan."

We are anxious to have this discussion published, it is necessary to arrange for funds with which to pay stenographers, and meet other expenses incident to the taking and publishing of the discussion. At the request of Brother Cowan I am going ahead with plans and shall expect brethren interested to see that we have the funds. Send all donations to me, which will be acknowledged and a careful account kept of receipts and disbursements, and each donor advised concerning the funds. The time is short; we must work fast in order that Brother Cowan's part be cared for promptly.

This is one of the greatest opportunities that has ever come to the brethren advocating apostolic Christianity, and especially to the brethren of the North. Brother Sommer has been recognized for years as a giant debater. We consider Brother Cowan one of the best equipped debaters in the brotherhood. To have such a discussion in book form is an opportunity we can not afford to miss. Write me at once.

R. F. DUCKWORTH.

708 Second Avenue, Dallas, Texas.

W. N. Bennett's Children

Brother Ryan Bennett of Palestine, Arkansas, wants to locate W. N. Bennett's children, whose father is dead. They have an interest in his brother, Phillip Bennett's estate. When last heard of they were living in Wise County, Texas. Brother Bennett will appreciate any information concerning these children.

D. J. WHITTEN,
Gunter, Texas.

The Courage to Endure

In a private letter to the publisher Brother J. W. Kelly says:

"I received your much appreciated letter while at Turkey. Also one today forwarded to me here at Lockney. It makes me sad to see how seemingly good brethren will neglect the cause of Christ. If it were not for the fact that we are made to know that Christ and the apostles, through poverty became rich, and we are to follow their examples, we would give up in despair.

"How inviting the opportunity is to surrender to the world, the flesh and the devil, but life is too short, eternity is too long, the penalty is too great, and the reward is too precious to surrender and enjoy the pleasures of sin for a season. My choice is still to suffer affliction with the people of God. So let us take courage, and still press the fight. The Lord is our helper, we shall not want. I will not fear what man shall do unto me, for where the Word of God is, God is there to execute and fulfill every promise."

I noticed an article in The Apostolic Way of one C. M. Stubblefield's wonderful lamentation over the division of the church. I wonder if he has forgotten that he was the active minister in dividing the church at Brookport, Illinois. He "unorganized" the church then "reorganized" and put in novice elders, which is just as much a violation of God's Word, as it is to ignore any other divine command. Then he, or some one else of the church, made a law of their own to bind on us and ignored James 4:12; 3:6, put in young converts as elders, at the same time they did not have a Scriptural charge against the three other ones. They refused to even call us brethren. Here again they trampled the Word of God under their feet, See 1 Thess. 3:15.

Hasn't he good reason for lamentation? I think so. He needs a good dose of repentance. No doubt I say and do things that I ought not to say and do, but truly I am satisfied with the Lord's way. I think all such preachers and elders need to be showed up. Go after him, Brother Duckworth, you are able to do so.

Now a few words of encouragement. I want to say to The Apostolic Way writers, from reading The Way and comparing it with the Word of God that I believe Goliath has made his biggest roar. I feel like his head is about severed, especially in Texas, and that The Apostolic Way is still spreading. So brother, continue the good fight. If I were able to write I would help you.

J. E. MODGLIN.

Olmsted, Ill.

Dear Brother Duckworth:

Enclosed find check for three dollars for two new subscriptions. Both are Sunday school preachers. I wish the brethren could realize that faith without works is dead. I am a crippled man and not able to do a full day's work, but I am trying to prove my faith by my works. I believe The Way is contending for the truth. The truth will make men and women free. I wish I had a thousand dollars to spend like these three dollars.

A. D. WHITTEN.

Palacios, Texas.

Announcements and Reports

Announcements

J. C. Osterloh.—I have changed my address from Sulphur, Oklahoma, to Sentinel, Oklahoma.

J. D. Tipton, Camden, Texas.—On or about October 10, I expect to start on a trip through Northwest Texas and Oklahoma. Would like to do some preaching on the trip. Write me at Camden, Texas, until October 10, then write me at Crowell, Texas. I would like to find a location near a good school and church for 1927.

Alva Johnson, Turkey, Texas.—I am to meet Mr. Heals in debate beginning October 5, at Deming, New Mexico.

Reports

B. B. Stotzer, Guion, Texas.—Closed meeting here August 15, with five additions. Brother Virgil Jackson did the preaching.

J. M. Collins, Holdenville, Okla.—Closed meeting at Friendship school house, ten miles northeast of Holdenville with two baptisms. Brother John Sanders of Gunter, Texas, did the preaching.

W. H. Middick, Route 1, Box 152, Davidson, Okla.—Brother J. N. Cowan closed meeting here with one baptism and one restored.

Oscar Brannon, Winters, Texas.—Closed meeting at Celina, Texas, August 29, five baptized and one reclaimed. Have some time for winter and spring meetings.

Sam L. Shultz, Box 55, Lexington, Okla.—Meeting at South Bend, Texas, third and fourth Lord's days in August, four baptized and one reclaimed. Closed at Graham, Texas, September 5, three baptized, one reclaimed. Am now ready to answer calls for fall meetings.

Chester McClain, Alba, Texas.—Brother J. H. Stewart of Abilene, Texas, closed meeting here August 15. Four souls were brought into relationship with God.

D. D. Rose, Lohn, Texas.—Closed meeting at Benchley, Texas, with four baptized. I can now arrange for monthly work or protracted meetings.

Alva Johnson, Turkey, Texas.—Closed meeting at Mobeetie, Texas, September 5: thirteen baptized and four restored.

J. F. Haston, Route 1, Maxey, Texas.—Closed meeting near Sumner, Texas, baptized six.

E. H. Cavin, Floydada, Texas.—Meeting at Mickey, Texas, closed with one restored. At Valley View school house, eleven miles east of Duncan, Okla., four baptisms and one restoration.

Ryan Bennett, Palestine, Ark.—Brother D. J. Whitten closed meeting here with eight baptized and two restored.

T. F. Stewart, Whittier, Cal.—Brother Austin Offill preached for us at 3535 Siskiyou Avenue, Lord's day night, September 19.

Walker H. Horn, Cleburne, Texas.—We recently held a two weeks meeting here (open air). I did all the preaching except two nights, no baptisms, but since meeting closed we have gotten five from the Sunday school folks.

Otis J. Haynes, Route 7, Box 58, Pine Bluff, Ark.—The most successful meeting the writer has ever witnessed has just come to a close here at Griffith Springs. The church had been divided over preachers, etc., etc., for about four years. The writer, his wife, and twenty others confessed their wrongs and have gone to work as the Lord directs. Brother George M. McFadden of Arkoma, Okla., did the preaching. One alien made the confession and was baptized.

J. A. Bradbury, Sweetwater, Texas.—Beginning the last Lord's day in June I have held meetings at the following places: Stroud, Oklahoma; Liberty, Eastland County; Petersburg, Texas, and Skeeterville, San Saba County. Meetings have resulted in many restorations and baptisms. Seven were baptized at Skeeterville. Just closed meeting at Inez, New Mexico. One Baptized and some fifteen agreeing to meet and carry on the work of the Lord. This ends my promised work. Others desiring my services will please notify me.

Robert M. Wood, Golden, Okla.—The debate between Brother Cain of Garvin, Christian, and S. J. McCarroll of Texas, Missionary Baptist, closed recently. The subject was church establishment and that a penitent believer is saved before water baptism. Brother Cain certainly defended the truth to the entire satisfaction of the brethren at this place. He is a gentleman in debate and stayed with his propositions. McCarroll is the best dodger in the South. He absolutely would not stay with his propositions at all, but was always leading off on something else foreign to the subject. In his affirmative, on the baptism question he never did make one argument but just preached repentance. If I were the Baptist people I would hire McCarroll to do my dodging. Brother N. O. White will meet McCarroll here October 15, for a six days' discussion. Our meeting conducted by Charles F. Reece of Somerton, Ariz., closed with seven baptisms. Three came from the Missionary Baptists, two from the Methodists. Brother Reece will conduct another meeting for us next year at about the same time, if the Lord wills.

D. D. Rose, Lohn, Texas—On August 24, I heard, for one session only, a discussion between Brother G. C. McCraw of Robert Lee, Texas, and one Mr. Hayes, of the Apostolic bunch. And of all the foolishness that it has been my experience to [illegible] and hear Hayes caps all. He ran out of arguments in his first speech that day and just stood there silent until his time was out. In his last speech he only put in about fifteen minutes of his time and called off the debate; said he was done, down and out. To say that Brother McCraw put the "fixin's" on him and the whole bunch is to put it very mild. I must confess that Brother McCraw surprised me in his ability.

J. A. Dennis, Union City, Ga.—In reference to the tent fund will say, that I am to pay $80 the first of this month, of which I have received $43.50 from the following: D. L. Keeter, $3; Sister Cowart, $10; Geneva Dodson, $10; Mrs. I. W. Binkley, $1; A. C. Kessler, $10; Charles Bailey, $2; Brother Hinkley, $1, and $5 previously reported. All who will, please help on the balance, as I will be compelled to borrow the difference.

Just closed a good meeting near Atlanta, Georgia, at an old congregation which has been held by the Sunday school brethren for many years. I baptized five, the youngest being 43 and the oldest 76. The church has neglected meeting on the Lord's day for worship, but they will now keep house as the Lord commands. The work in Atlanta is growing slowly, but surely, and the faithful who have been kept in the dark are beginning to see, and several have come out from the Sunday school recently, and many more will soon see the light. I am now (Sept. 22) in a good meeting at La Grange, Ga., and will continue for, at least, ten days. I will then move the tent to Savanah, Ga.

New Mexico Notes

Some brethren have much to say about contentions over untaught questions, and still they continue to teach and practice things not taught in the New Testament; such as the Sunday school, Bible classes, and Bible study. If they will stop practicing such things, the contentions will stop. Just as long as they bring those untaught and ungodly things into the assembly of the Lord, the contention against those things will continue.

One brother said: "I don't like the Apostolic Way, because it is always hammering on one thing." This brother teaches a class in Sunday school, and uses individual cups in the worship, and he does not like to have his errors "hammered." Just quit your false teaching and wrong practice, and you will not be "hammered" by The Apostolic Way any more.

In July 1 issue of The Apostolic Way, in the printer's mix-up, I was made to say that the ten tribes of Israel were carried into Babylon. I am sure I never meant to say that, for the ten tribes were carried into Assyria.

A. J. JERNIGAN.
Dexter, New Mexico.

Headed for Babylon

The following is a church announcement appearing in the Miami (Florida) Herald, Saturday, June 12, 1926, from a representative congregation of "mystery Babylon the great, the mother of harlots and abominations of the earth" (Rev. 17:1-5). Read it:

CATHOLIC
Gesu
N. E. First Avenue and Second Street
Rev. James J. McLaughlin, pastor

Now notice Pastor Pullias and Pastor Todd's announcements of their respective congregations where they are holding pastorates:

CHURCH OF CHRIST
Central
363 N. W. Fourth Street,
Rev. G. Mitchell Pullias, pastor

Bible school (he means Sunday school—J. D. P.) at 9:45 A. M. Communion at 11 a. m. Preaching at 11:15 a. m., subject, "The Grace of God." Evening, "A Change of Heart." Prayer meeting at 7:45 p. m., Wednesday.

BOWLING GREEN
Fifty-third Street and Seventh Court
Rev. W. C. Todd, pastor

Bible school at 9:45 a. m. Communion at 11 a. m. Preaching at 11:15 a. m. and 7:45 p. m. Prayer meeting at 7:45 p. m., Thursday

Now who said that Pastors Pullias and Todd did not know their own places among the daughters of the harlot (Babylon)? Note, will you: "Rev. G. Mitchell Pullias, pastor," and "Rev. W. C. Todd, pastor." Pastors Pullias and Todd may pretend that they are not the authors of the "Rev." and pastor part of the announcements, but this is not the first time these ungodly "marks of the beast" have disgraced their names. They could have it changed if they do not like it, but "We are after the crowd. This is like the rest of the sects, you see, so we will let it go at that, hoping to catch the crowd," I suppose is their sentiment.

Doesn't the Catholic pastor, McLaughlin, have the same authority and the same right to put "Rev." to his name as these other "Rev." (?) pastors have? Sure, the title reverend appears in the holy Scriptures but once, and it applied to God only, "holy and reverend is His name" (Psa. 111:9). So it had as well be "Jehovah Pullias and Todd" as "Rev."

Some of the innovators are getting more and more like the empire of the little horn of Daniel's sea monster (Dan. 7); the "man of sin" (2 Thess. 2:1-13); the two-horned dragon-voiced lamb (Rev. 13); and the harlot woman, decked in purple and scarlet color, etc., called "mystery Babylon" (Rev. 17) every day. All these powers, without doubt, have reference to the rise and exploits of Roman Catholicism. Beware, lest we follow them.

If either of the pastors mentioned above want a debate, I can accommodate them, using nothing but "the sword of the Spirit, which is the Word of God." I think I am pretty well acquainted with it.

JAS. DOUGLAS PHILLIPS.

The Apostolic Way
CHURCH OF CHRIST

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CHRISTIAN ACTIVITY

The Church of Christ came into existence amidst the greatest activity, one exciting event after another transpired attracting the attention of the world.

The miracles connected with the birth of John, the forerunner of Christ; the miraculous birth of Jesus; the king's effort to destroy Him; the miracle connected with the baptism of Christ; the killing of John the Baptist; the tempting of Christ in the mountain, His victory over the devil, His apostles selected and sent out, His transfiguration on the mount, the voice of God from the cloud, telling Peter to hear Christ.

The first four books of the New Testament tell us how Jesus traveled into many communities, villages and cities, performing miracles and many wonderful works, such as walking on the waters, stilling the tempest, healing the sick, raising the dead, confounding the Jews with His wisdom and reasoning, confusing the Scribes and lawyers in debates, the feeding of thousands from only a pittance, and preaching the gospel to the poor.

Because of this activity the Son of God was slain, rose from the dead to continue His activity. He appeared to the women, to the twelve, went before them into Galilee and there taught them many things concerning His kingdom, ascended to heaven, offered an atonement for the sins of the world. After entering heaven itself he was ordained a high priest for us, His kingdom came in power on Pentecost.

The world never saw before, nor since, such activity as that of Christ from His baptism till the kingdom was established.

The activity was so intense and continuous during the preparation for, and the establishing of, the church that the whole world was stirred, Jews and Gentiles were aroused to a great demonstration of religious disturbance.

The apostles, by their activity, kept up the religious disturbance. God furnishing the means by which they were able to arouse people in all parts of the world. When the apostles died Christians became less active; the world lost interest and the church began to corrupt its worship.

The activity of Alexander Campbell and his associates, in their plea for the Bible aroused the world. God furnished the means by which Protestants, Catholics, infidels and atheists had their attention called to primitive Christianity, and religious freedom previously unknown to them.

If the church to-day will become sufficiently active in its plea for apostolic Christianity God will furnish the opportunity to arouse the world to a religious fervor yet unknown.

Read what we say under the above caption in next issue of the paper.

—R. F. D.

"A Brief Synopsis"—No. 1

By J. N. Cowan

Since the debate with Dr. R. L. Stephens at San Antonio, Texas, Jan. 15-22 inclusive, he has brought out a small tract in which he proposes to cover up his defeat. I'm sure that it will have no weight whatever with those who heard the debate, and his object is to try to make some one who did not hear it, believe that he really did something. The tract is a bundle of misrepresentations, and one would think by reading the tract, who did not attend the debate, that I was a "dummy," could not answer anything, or say anything. I shall briefly review the same in two articles for the benefit of the readers who did not hear the debate. Much of his tract is a rehash of the same things, and he has said more in the tract than in the debate. Many of the questions in the tract were never asked in debate. Yet it sounds big to frame a question, and report, "unanswered." After the debate, I think the Doctor got to studying about his defeat, and the many things he left unsaid, and arguments unanswered, and could not bear the burden that it placed upon his mind without expressing himself in tract form, so that he could probably get a few sympathizers.

On page 1 he says, "Mr. Cowan merely contended for that age-old enemy of the gospel of God's grace, viz: that the Bible taught good works to the alien sinner for salvation without making one application from the Bible." In answer to this, I showed that according to the Doctor's own theory that repentance and faith were both good works, and that the alien sinner had to perform both in order to salvation, thus he was self-stultified. That he was condemning me for advocating obedience in order to salvation, and then turned right around and contended for the very thing he was fighting. From this predicament he was never extricated and never can be. If the reader will keep this one point in mind, and then read the tract through, I am not uneasy about the results. It answers every objection he brings against good works, and that is most of the tract. Of course I show that those who do not obey the gospel will be destroyed with an everlasting destruction from the presence of the Lord and from the glory of His power (2 Thes. 1:7-9) and many other passages that I will not take space to mention here.

On pages 1 and 2, he makes a desperate effort to cover up his defeat on Abraham's case. He loves to quote Rom. 4:1-5, "Abraham believed God and it was counted to him for righteousness," but when I read in Jam. 2:22-23 where this scripture was fulfilled as follows: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed to him for righteousness." The Doctor tries to escape this by saying, "his faith was fulfilled then." Was his faith the scripture? Talk about "gross ignorance," but this is the limit. He says Abraham was a Christian before he offered Isaac. I wonder if the Doctor thinks that Abraham was receiving remission of sins on account of the fact that he believed God, that God would give him a son through Sarah, and his seed should be as the stars? Doctor, was Abraham a child of God long before that? Any Bible reader knows that Abraham had obeyed God long before that, and that was the reason God made him the promise. Now think how silly the Doctor's questions, "Was Abraham lost if he died before he offered Isaac?" "What if he had died before Isaac was twenty years old"? etc. When you think how badly the Doctor hates works, then read, "The Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee" (Gen 17:1-2). Again, "And in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice" (Genesis 22:18).

Page 3: Here he makes a desperate effort to cover his defeat on Gal. 3:26-27. His argument in a nut-shell is that "as many as" in verse 27 does not mean "all" in verse 26. I showed that the "faith" of verse 26 was the gospel, or faith of Christ, the one we were shut up unto while under the law, but after "that faith is come" we are no longer under the law. "That faith" was the gospel of Christ, and had the commands believe and be baptized in it, and that is the reason Paul said, "For as many of you as have been baptized into Christ have put on Christ." We may paraphrase as follows: "Ye are all the children of God by the gospel of Christ (that faith which came after the abolition of the law) For (because) Greek, "Gar," as many of you as have been baptized in to Christ have put on Christ." The reason assigned for saying they were all the children of God by faith in Christ was because they had been baptized into Christ. Put the meaning of the Greek word translated "for" in the authorized version in its place, and we read, "for ye are all the children of God by faith in Christ Jesus, because as many of you as have been baptized, etc." The Doctor could not meet this, and he ran to some authorities, and garbled them to evade the force of this argument. On the same page he refers to some private agreement (?) on Act. 13:48. "As many as were disposed to eternal life believed." We did agree that such was the correct translation, but I did not agree with his position. He says he asked Cowan if he would accept both verses, 26 and 27, as sufficient to save the sinner? and he reports, "unanswered." This is certainly a misstatement of the truth. I accepted what is in both verses as sufficient to save the sinner, but the Doctor would only accept verse 26, and denied that verse 27 had anything to do with it. I showed that in verse 26 we had a comprehensive statement of the entire faith of Christ or Gospel of Christ which included baptism, and all other commands to the alien. There are a number of questions on page 4 like the one referred to above. Some of them the Doctor asked me, and some he framed up after the debate and put in his tract. I answered every one that was asked during the debate. One more will suffice to show how far from the truth the Doctor is in reporting what happened in the debate. "Stephens asked Cowan if he believed Mar. 16:16 just as stated in the Bible—sufficient to save the sinner?—Unanswered." Stephens knows very well that I did answer that question, and that, too, to his ruin, but I showed that he did not believe it as written. Jesus said "he that believeth and is baptized shall be saved." Stephens says, "he that believeth is saved and should not be baptized at all today, for baptism was to the children of the prophets and not to Gentiles." The reader may be interested in knowing that the Doctor was baptized, although he says it belongs to the Jews before Cornelius was converted. I wonder if the Doctor thinks he is one of the "children of the prophets," and is a Jew? In my next, I will expose his position on Two Gospels, one to the Jew and the other to the Gentiles. What he says on page 5 about a new condition, "calling on the name of the Lord" that should be added to our position is false. I showed that "calling" was a participle in the present tense, and that Saul called on the name of the Lord in baptism. "Arise and be baptized and wash away thy sins calling on the name of the Lord" (Act. 22:16). If Saul called on the name of the Lord in baptism, so did we, and hence no new condition, and nothing to be done over.

The above is a sample of the untruths told by the Doctor in his little tract.

(To be continued)

Works—Has But One Leg

Dear Brother Duckworth:

After reading all the reports and accounts in June 1, issue of The Apostolic Way, I recall so many of the discussions printed that I feel more like shouting, quit, come away, than I do to "sick 'em" on. But I thought I might hit some one, at least, a light blow and call him to a halt. Yes, I realize that my feeble, weak sentences are of no effect compared to such strong writers as Cowan, Harper, Shelton, McVey, Trott and many others, whom the Lord has blessed with pen power and brain of wit and humor, good manners, conduct, etc.

I am trying to care for our twins, and wife is in the field with the children chopping cotton for our landlord. I wash dishes, cook dinner and care for the babies, so I am full handed.

Your sincere brother in Christ,

J. H. WILSON

Who Is Responsible for the Division?

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins (Isaiah 58:1).

Whosoever transgresseth, and abideth not in the doctrine hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9).

These six things the Lord doth hate: yea, seven are an abomination unto him; A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (Proverbs 6:16-19).

Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Romans 16:17-18).

A man that is an heretic after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned himself (Titus 3:10-11).

* * *

The foregoing quotations are all solemn declarations and warnings, that will meet the transgressors and disobedient ones at the judgment bar of Christ, where all the penalties of the divine law will be eternally and irrevocably inflicted upon the disobedient (Hebrews 2:1-3; 10:31; 12:29). Brother, sister, our lives here should be lived in our duty toward God, our fellow men, and toward one another, as brethren in Christ just in the way and manner that we will wish they had have been lived when we stand before God and His Son in the judgment. "Be not deceived, God is not mocked." We have learned that the man who sows discord among brethren is one of the seven things that God hates. God wants his people to dwell together in unity (see Psalms 133:1-3) and He also wants that unity to be the "unity of the Spirit" (Ephesians 4:1-5; John 17:6-21). For this unity among the people of God all of the true Israel of God in all the ages past have devoutly and earnestly prayed and labored and all such are still laboring and praying. Why is it not now realized everywhere among those who profess to love the Lord, and on whom rests the blame for this sad state of affairs in the religious world that is the Christian part of it? On August 17, 1809, on the head waters of Buffalo Creek, a body of faithful men and women—headed by such learned and godly men as Thomas Campbell and his son, Alexander, banded themselves together upon the motto: "Where the Scriptures speak, we speak, and where these are silent, we are silent," and as long as the disciples of Christ adhered to this motto they were of one heart and soul and were perfectly joined together in the same mind and judgment and preached, taught and practiced the whole Gospel of Jesus Christ just as it was preached and practiced by the apostles and first Christians and churches of Christ were fully established and set in order after the New Testament pattern throughout Ohio, Pennsylvania and West Virginia, so that the New Testament church was established all along both sides of the Ohio River from Pittsburg, Pa., to Cincinnati, Ohio, as well as in many other states—for this statement we have abundance of documentary evidence. But alas! the second great apostasy set in and about or near all of these churches were carried away with it, and the New Testament order of things was relegated to the background and almost lost sight of, except here and there a weak and struggling little band, and everything has been done by these transgressors to make the few weak congregations of true disciples of the Lord to look contemptible in the eyes of the world and especially the sectarian part of it. You are ready to ask what brought about this sad state of affairs among the New Testament churches all along both sides of the Ohio as well as elsewhere: Well, when this apostasy set in Bethany College that was founded by Brother A. Campbell and named by him in the interest of apostolic Christianity during the strength of his manhood, fell in with this apostasy, boots, body and breeches, and she sent out her young preachers as thick as the locusts that covered the land of Egypt all along both sides of the Ohio River and elsewhere over the country to spread their apostate principles among the churches which gospel preachers had labored to build up and to build other congregations of their own kind and in their nefarious work with a pretended show of learning, they have succeeded in drawing away multitudes of disciples of Christ after them, so that this apostate effort is strong on both sides of the Ohio. Hence, through the ungodly efforts of those perverters of the Gospel, New Testament Christianity has been made to stink in the nostrils of the world, both in and outside of sectarianism.

JOHN F. BUCHANAN,
C. R. JONES,
WM. FURBEE,
JOHN C. THOMAS,
Elders.

Wellsville, Ohio.

Kempner Debate

August 31 to September 2. For the first three sessions Brother J. T. Whitt affirmed class system, uninspired literature and women teachers were Scriptural. Brother J. N. Cowan denied.

Last three sessions Brother J. N. Cowan affirmed that the Church of Christ, that opposes classes, literature and women teachers, were Scriptural in practice and doctrine. J. T. Whitt, denied.

W. C. White of Lampasas, Texas, moderated for J. T. Whitt. Brother J. I. Grantham of Kempner, Texas, moderated for Brother J. N. Cowan. They are both splendid young men, and conducted the debate perfectly.

I went eighty-two miles to hear the debate and certainly did enjoy it. The singing could not have been better. Everything was carried on in the best manner.

Will say a few things about what Brother Whitt offered for the proof for Sunday school. He used a textbook which he had collected from The Apostolic Way, using Brothers Duckworth, Clark, Howard and Freeman in connection.

The people heard "Apostolic Way" repeated so often until they were disgusted and laughed him to scorn. Then he offered Acts 2, and you can imagine what Brother Cowan did for him on that.

Brother Whitt talked so pitiful, how in the report of previous debates Brother Cowan whipped him. Brother Whitt seems to know that when any man comes before such a power as Brother Cowan with as weak argument, the report for him will be weak, too.

Brother Cowan offered about fifty passages of Scripture and stated that many more could be offered if time permitted. I am not writing this to condemn Brother Whitt, but to offer something to him. He stated in his argument if Brother Cowan would put dynamite under The Apostolic Way and blow it up he could consistently fight the Sunday school.

Brother Cowan asked him to shake hands with him if he would blow up The Apostolic Way, and he blow up the Sunday school, and Brother Whitt shook hands with him. We will say if the Sunday school people will do away with the Sunday school, come back to the old path, unite all of the churches, in the one body, as it was in the days of the apostles, and teach what they taught and the way they taught I believe all of the staff of The Apostolic Way will shake hands with them.

Now Brother Whitt, if The Apostolic Way will agree never to publish another issue in the United States, will you get the Sunday school advocates never to have another Sunday school in the United States? Brother Whitt, I feel this is a fair proposition to bring the whole church back together.

Psalms 133:1. "Behold how good and how pleasant it is for brethren to dwell together in unity." Amos 3:3. "Can two walk together except they be agreed?"

What will the answer be?

J. C. BRYANT,
Chilton, Texas.

Debate at Holdenville, Oklahoma

We have just had a debate on the Sunday school question at Holdenville, Oklahoma, between N. L. Clark of Fort Worth, Texas, and R. L. Whiteside of Corpus Christi, Texas. Brother Whiteside affirmed for four nights that to divide a congregation into classes, for teaching the Scripture, and using women as teachers of such classes, was Scriptural. Brother Clark denied.

It is the unanimous decision of the brethren that Brother Clark met their fondest hopes. I have heard many say that Brother Whiteside was the best debater they ever heard on the Sunday school question, because his whole effort was to keep entirely off his proposition. I think I know what an argument is when I hear it, and I unhesitatingly say that the debate was one of the most complete victories for truth I have heard. Both men behaved themselves as gentlemen, and the debate was a nice, quiet affair all the way through. It was well attended by both parties.

Now brethren, listen while I tell you, you need not fear in the least to have Brother Clark represent you in debate on the Sunday school question. I have never heard his superior and seldom his equal. Clean, forceful and always to the point. He is absolutely at home in debate.

Brother Clark assisted us in our meeting in June, and at that time he was challenged for debate by Brother Greene, who is the Sunday school preacher here. The debate began on September 6, continuing four nights.

R. H. HOWARD,
Holdenville, Okla.

The Eldership

We believe that a close, careful study of the question of the eldership would be very profitable just now.

It seems to us that the preachers and the leaders in every congregation should make a close study of the question, talk with each other about it; investigate and analyze the subject thoroughly, not with a view of trying to find fault with Brother Bean or Brother Cornstalk, who have been acting as elders, or carrying the title without activity, but study, talk with each other and reason together concerning it.

Since I can remember there have been articles written in condemnation of our eldership, in which all the blame for all the evils have been piled upon elders. If any church has an incompetent eldership every member of the congregation carries his or her part of the guilt for such a condition. The real trouble in the matter is to be found, not in an incompetent eldership only, but an incompetent understanding of the whole subject. The church that knows nothing about the question could not, in the first place select competent elders except by accident, and in the second place they would not know how to work with such elders, and in the third place they are not qualified to criticise or find fault with men who are acting as elders.

For the purpose of emphasis I here repeat, let us study the question of the eldership, occasionally publish an article on the subject, until the preachers and leaders of the congregations have become better acquainted with what the Bible teaches this subject.

R. F. D.

Propositions to be discussed by R. M. Mickle and D. D. Hartsell, and since the disputants are seeking the truth, they agree that the Holy Scriptures are the standard of proof on each proposition.

1. The higher powers of Romans 13.1-7 refer to the civil authorities.

D. D. HARTSELL, Aff.
R. M. MICKLE, Neg.

2. The higher powers of Romans 13.1-7 refer to the church officials.

R. M. MICKLE, Aff.
D. D. HARTSELL, Neg.

FIRST AFFIRMATIVE

In discussing these propositions I am seeking the truth (I am sure Brother Mickle is too), therefore, I shall refrain from using any Scripture, command, precept, example or inference that I have any doubt about its just application to sustain or refute these propositions.

Therefore, I will reproduce six verses of Romans 13, in order that we may more minutely examine and compare them with other Scripture cited:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained (ordered) of God. Whosoever therefore resisteth the power, resisteth the ordinance (law) of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Romans 13:1-6.

Paul, in his direction to Timothy and to Titus, and Peter's instructions to the saints, use in purport, the same language that Paul uses in Romans 13. See 1 Tim. 2:1, 2; Titus 3:1; 1 Peter 2.13, 14.

It is self evident, from these Scriptures, that the powers referred to in Romans 13 are officials of the state, as there are powers and functions named that are vested rights of the state only. These vested powers are to levy and collect tribute (tax), to bear the sword, to sit as magistrates, to adjust matters both civil and criminal, to make and inforce laws (ordinances, to execute criminals, to protect Christians in their worship, to protect life, liberty and property of all who do good). Indeed these powers are God's ministers to us for good, if we live and fashion our lives after Christ.

These things are ordinances and decrees of Jehovah. These are inherent and vested rights that have in all ages belonged to the state. God recognized and decreed that these things were powers of the state. 1 Sam. 8.

Nowhere in His Word have I found where He has annulled or changed the decree in 1 Sam. 8. His people, priest and prophets observed and obeyed these powers in their own state, and in other nations, when in captivity.

The kings of Israel exercised these powers throughout all of their administrations, being directed by God through the prophets, thereby recognizing the separation of the church and the state. His priest whom he ordained (ordered) ruled over and did all the official functions of the church.

God in 1 Sam. 8 had decreed (or agreed) to the separation of the church and state, warning of the fearful consequences, choosing many of their kings for them. These kings claimed and exercised all secular powers of the state, either themselves, or through their officials.

The separation of the church and state has existed from Samuel till the present day. Each with powers to function. It was sanctioned by God, and it is good. It was here when Christ came. He brought the commandment from God. (Jno. 12.42-50). This commandment is life and it from the teaching and acts of Christ continues the separate condition of church and state for all times on earth, each with its powers (officials).

Christ paid tribute to the secular powers. Matt. 17 24-27. Christ in delivering the command of the Father commands us to render unto Caesar the things that are Caesar's, and unto God the things that are God's (plain recognition of church state, each with its powers) (officials).

Christ was reckoned a malefactor, arrested, tried, condemned and executed by the state. He arose from the dead and commanded the apostles to teach all nations to observe his teaching, acts and commandments. Matt. 28.18-20; Romans 13:1-7; 1 Peter 2.13, 14.

These Scriptures thoroughly sustain and confirm that the higher powers in Romans 13:1-7 refer to the officials of the state, which was to be proven.

D. D. HARTSELL.

FIRST NEGATIVE

Brother Hartsell is in the affirmative on this proposition. He has assumed that the "higher powers" of our text are the civil authorities. It is his burden to produce the evidence that proves his position. He has cited about five texts, four from the New and one from the Old Testament. These scriptures, he says, thoroughly confirm and sustain his affirmative. I judge from this statement that these are his strongest proof texts. I shall notice his Old Testament text first. He has considerable to say on the separation of church and state, the functions of state officials, and their vested and inherent rights, etc. And cites the decrees of 1 Samuel 8, stating that if those decrees have ever been changed or annulled he has failed to observe the evidence.

In the first place, we are not discussing the separation of church and state. In the second place, we are not debating the functions of state officials. And in the third place, we are not dealing with the decrees of Samuel, but the decrees of one far greater than he—the Son of The Most High. I must confess my surprise at the above statement. For surely there has transpired, since the days of Samuel, some wonderful events, viz: The advent of the Son of God, who, through great agony and pain, conquered death and the grave and brought life and immortality to light through His gospel. He fulfilled the law of Moses, that Samuel lived under and nailed it to His cross, and gave to the subjects of His Kingdom "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS." Rom. 8, 1-2, in which we read: "God, who in time past, SPOKE TO THE FATHERS through the prophets, hath in these last days SPOKEN UNTO US through His Son." "Wherefore, the law was our schoolmaster to bring us to Christ . . that we might be justified by faith." Is it possible that you cannot justify your position by the LAW OF FAITH? Is not our proposition a New Testament subject? Then why dishonor our Lord and Master by ignoring His law to get back to the decrees of Samuel, to try and justify a proposition pertaining to the subjects of His Kingdom? I have no objections to one's referring to the fundamental principles, types and prophecies of the Old Testament. But I deprecate the tendency of people continually attempting to resurrect the law of Moses to try to prove and justify a proposition that justly and essentially comes under the head of the LAW OF FAITH.

I will now examine Brother Hartsell's New Testament texts, Tim., Titus and first Peter. These he says teach the same, in purport, as the text of his affirmative, Rom. 13. I construe this to imply a frank admission that these texts do not prove his promise, because the text of this discussion does not state who these "higher powers" are. This evidently accounts for him saying so little on these and so much on Samuel. I do not blame him for getting away from these texts as quick as possible, because the less they are emphasized the stronger his position. But I differ considerably with my good brother on what these Scriptures purport to teach. Let us examine them carefully and find out what they teach. Titus, 3-1. "Put them in mind to be subject to principalities and powers, to obey magistrates, etc." I am not denying the respect and submission that Christians owe to state officials. I am denying that the civil authorities are the "higher powers" over the subjects of Christ's Kingdom. There certainly is nothing in the above text to corroborate Brother Hartsell's affirmative. 1 Tim. 2, 1-2. "I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for ALL MEN, for kings and for all that are in authority, that we may lead a quiet and peaceable life, etc." This text nowhere states or teaches that kings are the "higher powers" over Christians, that such the "ministers" of God and that their decrees are the "ordinances" of God. Therefore, this text, like the previous once, proves nothing for the affirmative. 1 Peter, 2-13, 14. "Submit yourselves to every ORDINANCE OF MAN for the Lord's sake. Whether it be unto . . the king, as supreme or unto governors as unto them that are sent by him (the king), etc." This text Brother Hartsell has cited in favor of his affirmative, and it just as completely proves my negative as language can speak. I predict that he will never be able to extricate his position from the force of this text. No wonder he went back to Samuel to get away from this Scripture. Had I been him I would have went on to Genesis. "Submit yourselves to every ORDINANCE OF MAN." What are the ORDINANCES OF MAN? "As unto KINGS AND GOVERNORS," the decrees of STATE OFFICIALS, if you please. Brother Hartsell says that this text purports to teach the same as the text of our proposition, Rom. 13. In this he makes no distinction as between THE ORDINANCES OF GOD and the ORDINANCES OF MAN. Christians are commanded to be subject to the ORDINANCES OF MAN. They are also commanded to be subject to the ORDINANCES OF GOD. When these ORDINANCES CONFLICT, which ones must the subjects of Christ's Kingdom obey, Brother Hartsell? Which is the "higher power" over Christians? If the ORDINANCES OF GOD pertain to state officials, as your position teaches, whose are the ORDINANCES OF MAN that Christians must submit to? 1 Peter, 2-13, 14 is specific, naming the DECREES OF MAN as pertaining to KINGS AND GOVERNORS—STATE OFFICIALS. While the text of our proposition is equally specific in its declaration that those OFFICIALS are (1) MINISTERS OF GOD, (2) THAT THEY ARE APPOINTED (ordained) OF GOD, (3) AND THAT THEIR DECREES ARE THE ORDINANCES OF GOD. This plain and positive distinction, as between STATE OFFICIALS and the OFFICIALS of our text, forever destroys Brother Hartsell's promise and establishes my negative.

R. M. MICKLE.
R. R. 2, Waco, Texas.

SECOND AFFIRMATIVE

The text shows that God ordained these powers, and that we must obey these powers or we will be punished.

To ascertain who these officials are we must let the Word of God locate them for us. The text describes duties of these officials that belong only to civil government.

The first information I find where God ordained such officials is where God took the tribe of Levi to officiate in the sacred worship of Him. Deut. 16:18; Num. 3.10; Ex. 29:1. Later we learn that God ordered the Israelites to choose from the other tribes officials to adjust all matters of difference between themselves. Deut. 16 18. Some later God directed them how to select a king to rule over them. Deut. 17.14, 15. These two groups of officials complete the official ordination of God for the Israelites. Each group had separate duties to perform. The former group attended to the sacred matter of God; the latter group attended to the civil matter of the state. There is no power that is able to change these ordinations or decrees, except Jehovah himself. It has never pleased Him to change the powers of the state, hence these powers must be accomplishing the purpose of their ordination.

But God foresaw at these ordinations that he would change the sacred officials. Deut. 18 18. The civil powers have never been changed.

Our text shows that these powers are still in full force. These ordinations clearly show that God separated the church and the state, and that He vested in each set of officials the power to function. The text further shows by the duties ascribed to these powers that it takes both church and state to accomplish God's purpose on earth.

For support that God ordained these civil powers, let Daniel and Paul testify.

Daniel says: "Blessed be the name of God for ever and ever: for wisdom and might are His: He changeth the times, and the seasons: He removeth kings, and He setteth up kings: He giveth wisdom to the wise, and knowledge to them that know understanding: He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:20-22. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4 17.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places." Eph. 6 12. "For by Him were all things created (ordained), visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by Him and for Him." Col. 1 16. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. The powers herein named are powers of the civil government. We are admonished: "To study to show ourselves approved unto God, a workman, that need not be ashamed, rightly dividing the word of truth." 1 Tim. 2 15.

From these Scriptures and from Scriptures given in my first affirmative, the only rational conclusion is that the powers under discussion are officials of the civil government, and that God ordains all secular governments; that He sets up kings, and rulers; that He overthrows them at His pleasure for wickedness; that He vests in them power to function. These powers, our texts show, are to collect tribute, to protect or to punish its citizens, and all in its domain, in their rights to property and to life: to incarcerate and to execute criminals; to bear the sword in the defense of their subjects, and their domain. This is so plain that any can see that the higher powers under discussion are the civil authorities, unless we are of the class who have eyes to see and see not, and who have ears to hear and hear not.

"Art thou a master (teacher) in Israel, and knoweth not these things." Jno. 3 10. Christ says, "Verily, verily, I say unto you, we speak that we do know, and testify that which we have seen: and ye receive not our witness." Jno. 3 11.

God's word is the witness, will you receive it or will you reject it?

Permit me, my dear brother, to admonish you to anoint your eyes, with these gospel truths, for I perceive that your vision is blurred, but this anointing will enable you to see things as they are.

The civil authorities, as our texts show, are God's ministers for good. They protect us in our worship of God and also, protect our lives in our homes. "Christ, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he was a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5 7-9.

Christ obeyed the Father. By this obedience he submitted to the civil powers, in order to perfect eternal salvation. He sets us the example. He submitted to the powers of the civil government. These powers are identical with those powers under discussion. Hence, we must obey these powers in order to follow the example set by Christ, and in order to obey His teaching. It is hard to kick against the pricks. It may be disagreeable to many of us, but nevertheless, if we inherit God's kingdom, we must obey the laws of the civil government too, as God commands us in Rom. 13:1-7. This is a part of the gospel (the supreme law of God) which gives eternal life to the followers of Christ, the author of eternal salvation.

D. D. HARTSELL.

SECOND NEGATIVE

This is Brother Hartsell's second affirmative. He has one more in which to try to prove his premise. So far, he has neither replied to an argument that I have made or answered a question that I have asked. He has not produced one proof text that substantiates his affirmation, though he has traveled from Jerusalem to Mt. Sinai in search of such evidence. He has evidently learned, by this time, that it is easier to assume his premise than it is to prove it. I said that no one could defend or prove his proposition. THIS statement has been verified by his two affirmatives, so far as he is concerned. He began his first affirm-

ative by citing three New Testament texts. HIS arguments on these were very limited. He said: "These scriptures purport to teach the same as our text." And with this brief comment he broke for the law of Moses. Evidently believing, that he could find more justification, for his absurd position under the law, that Christ taken out of the way, by nailing it to his cross, than he could under "the law of the spirit of life in Christ Jesus." (Rom. 8, 1, 2.) I said that I did not blame him for deserting his New Testament texts to get back to the decrees of Samuel. That had I been him I would have gotten a little further, by going on to Genesis. It is evident, from the above, that he has concurred in my suggestion. For he is now back to Levi, on the bank of the Jordan, preparatory to the crossing over into the "Wilderness of Sin" in his desperate search for some kind of evidence, somewhere, that will in some way, support his erroneous premise, that the officials of our text refer to the civil authorities, and are therefore, the "higher powers" over the subjects of Christ's kingdom.

He says: "We must let the word of God locate these officials." To this I heartily assent. But it seems that he is having a terrible time, "locating" the place, that "locates" the word of God, that "locates" these officials. He says: "The text describes duties of these officials that only apply to civil government." I invite him to name a function, that is enumerated in our text, that cannot truthfully be applied to the officials of Christ's kingdom, here on earth. On the other hand, there are some things said of these officials, that cannot harmoniously be applied to civil authorities. This fact seems to have been signally overlooked by my esteemed brother. The injunction contained in our text, "Let every soul be subject unto the higher powers" WAS PROCLAIMED BY THE APOSTLE PAUL, under the regime of Caesar, one of the most tyrannical monarchs that ever ruled upon the face of the earth. According to the premise of Brother Hartsell, he was the duly ordained (appointed) minister of God. His decrees were the ordinances of God. Our text declares, "That (its) rulers are not a terror to good works but to evil." "Do that which is good and thou shalt receive praise of the same." It would be real interesting to hear Brother Hartsell attempt to make an application of these statements to Caesar. But of course he would not dare do this. THE facts in the case are too apparent. Caesar had John the Baptist beheaded, the Son of God crucified, the early Christians unmercifully persecuted, the apostles all put to death, it seems save one, and him banished to the lonely isle of Patmos. (1) Was John the Baptist doing a good work? (2) Was Christ? (3) Was the early Christians? (4) Was the apostles? Brother Hartsell must either SURRENDER HIS PREMISE or answer the above in the negative. Which will he do? Think of a brother assuming a premise, that will force him to try to defend and justify the arch enemy and murderer of the Lord of heaven and His holy apostles, and wash his hands of these heinous crimes, by proclaiming him "The minister of God to them for good." And that too, at the further expense of placing the Son of God, together with all the above, in the category of a set of criminals. The person that can swallow a proposition like that, ought not to object to anything on the GROUND of "absurdity."

In his attempt to "locate" the Scriptures that "locate" the officials of our text, Brother Hartsell cites several texts from the Old Testament, showing how God chose officials in the sacred worship, and how he chose officials to attend to the secular matters, and how he separated those two groups, and how, later, to select a king, etc: In fact it seems, that he has tried to "locate," "show" and "prove" most everything but his affirmative. THEN he says "For support that God ordained civil authorities, let Daniel and Paul testify." Is that the proposition that you signed up to prove Brother Hartsell? Is that the proposition that I am denying? Then why insist on letting Daniel and Paul testify to a proposition that is not under consideration? Have you got so badly mixed up in this discussion that you have forgotten what your affirmative is or how it reads? You have agreed to prove, by the word of GOD, THAT THE "higher powers" of our text, refer to the civil authorities. If you think that you have made a mistake, say so. If not, it is about time that you were trying to get Daniel, Paul or some other inspired writer to testify in SUPPORT of your above premise. And that too, before you get too positive about what is "The only rational conclusion." I said that your premise was false. This statement has been verified by your failure to produce a single text of corroborative evidence. In your first affirmative you cited 1 Peter, 2, 13, 14. I showed, by this text, that the ORDINANCES OF MAN, belong to kings and governors—CIVIL AUTHORITIES. While the ORDINANCES OF GOD, belong to the OFFICIALS of our text. THIS DISTINCTION, separating these two classes of officials, was more than you could bear. You dropped the above text like a red-hot iron—after—it had branded your premise—FALSE. I said that you would never be able to extricate your position from the force of this text. You have not attempted to do so. Why? Silence answers—you got the force of its teaching. I said that this text established my negative. You never denied it. YOU say that you are seeking the truth on this question. Why don't you surrender your premise? I asked you this question: "If the ordinances of God belong to the civil authorities, as your premise teaches, what are the ORDINANCES OF MAN that we must obey?" No reply.

Remember Brother Hartsell, that a great multitude of HONEST TRUTH-SEEKERS begin with you on this proposition. They are expecting you to prove your premise. They know that you have ignored my arguments. They know that you have refused to answer my questions. They know that there is a reason for this. They know that for this same reason, your affirmative has failed. And they know that you only have one more speech to PROVE IT. And they also know, that if you do not bring up the evidence in your next—that—they are going to accept the TRUTH, desert your "camp" and leave you the "sack" to hold.

R. M. MICKLE.

D. No. 2, Waco, Texas.

THE HIGHWAY AND THE WAY

Dear Brother Trott:

In Isa. 35:8 are two ways referred to or only one? If two, what is the first one? Is the church the way of holiness? Please answer through the A. W. that I and others may get the lesson. A Brother.

The expression "And an highway shall be there AND a way" can certainly have no other meaning than that there are two ways under consideration. I know of no way in which the language can be handled (or mishandled) so as to make but one way out of it. It takes but little research to determine, beyond all doubt, just what the old prophet meant by these two ways, since he himself dissolves all the mystery that might be supposed to becloud his meaning in the fortieth chapter and third verse. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." The highway, therefore, can be nothing else than the way that Jesus trod during his sojourn on earth, and John the Baptist bore witness that his mission was the fulfillment of this prophecy, when he said (Matt. 3:3) "for this is he that was spoken of by the prophet Esaias, saying, the voice of one crying out of the wilderness, prepare ye the way of the Lord, make his paths straight." Paul, with equal clarity, informs us as to the way of holiness (Heb. 10:19, 20) when he says "Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which hath consecrated for us," etc.

The way of holiness is the gospel way as many other scriptures, too numerous to quote, testify.

G. A. TROTT.

THE SOFT PEDAL

"Brother Duckworth, I like to get The Way and love to read it, and I know it stands for many things that is true, yet there is some few things that it stands for I can not agree with, and I know that have disturbed some that I think ought not so to be. I am against everything I understand to be contrary to the Word of our Lord and Master, but a few certain things have kept me from taking subscriptions for the paper."

The foregoing is quoted from a letter written to the publisher by a preacher we know only by correspondence. There are hundreds of Sunday school preachers who could write exactly the same letter. They like to read The Apostolic Way, but they do not want their members to read it. You see some preachers have to do the thinking for other folks, and it just will not do to encourage the folks to read The Apostolic Way because if they do they are liable to do some thinking on their own score, and this would be bad on the preacher who tries to keep a fence built around the membership where he labors.

Such a policy by a preacher claiming to fight innovations will not get him anywhere. He can not compromise and help stay the ungodly practice thrust upon the church by Satan.

A man does not have to take subscriptions or try to get subscriptions for The Apostolic Way in order to fight innovations, but the man who is determined to fight innovations, false doctrines and false principles will, when he understands, encourage the brethren to read The Apostolic Way, for every issue is brim full of fight. We are fighting every false way. Sometimes articles appear in the paper with which the publisher does not agree. Sometimes when we have as many questions before our readers as we think advisable we postpone the publishing of other discussions of questions of difference.

We fear that the preacher, who can not realize, the inability of some one else to publish a paper, that in every way is just as he would have it, is not strong enough to accomplish very much in the fight for the Master.

Yes, The Apostolic Way is a fighter. It is in the fight to stay, and we are going to do everything we can to encourage every Christian to be a fighter because the Lord wants fighters, drones and cowards have no place in his army.

—R. F. D.

The Davis-Johnson Debate

This discussion was held between Brother Alva Johnson and J. L. Davis, Missionary Baptist, in Loraine, Texas, September 7-12 inclusive. The general questions—establishment of the kingdom, design of baptism, and apostasy, were discussed.

To say the least, the debate was grand, well-done, and was a sweeping victory for the truth. Mr. Davis grew intensely warm at times and denounced his opponent as a child of the devil, who was doomed for hell, etc. But Brother Johnson took such remarks as good-natured jokes and replied with great calmness, which made his speeches all the more effective.

Elder Davis took the usual view that the church was set up by Christ on the mountain when he ordained the twelve to preach (Matt. 10; Luke 6). He introduced such prophecies as Isa. 2:2-4 and Mic. 4:1-2 to prove his point, but Brother Johnson showed that these prophecies mentioned a plurality of mountains, while Davis had his church established on only one mountain, and all nations could not "flow into it" (Matt. 10:5-6).

Davis declared that the Missionary Baptist Church was Christ's bride and quoted Jno. 3:29 to show that when John the Baptist heard Christ's voice that the latter had the bride (Baptist Church). It was immediately shown that John heard Christ's voice when he baptized the Messiah (Matt. 3:15), and this militated against Davis' assertion that the church was set up when Christ ordained the twelve apostles to preach under the limited commission. Brother Johnson also showed that if the Lord had children outside of the Baptist Church, the mother, as Davis admitted, that they must be illegitimate ones.

In his affirmative Brother Johnson showed that the Lord's house should be established in Jerusalem (Zech. 1:16), that all nations should "flow unto it," and that it was not fully set up at Christ's death (Mk. 15:43), but that it was fully in existence on Pentecost (Acts 2:47). The Spirit came into the body on Pentecost, hence, an organized church.

On the question of baptism, Brother Johnson advanced numbers of points that could not be met. Davis and his moderator offered a hundred and fifty dollars for the text showing that baptism was for the remission of sins. Acts 2:38 was instantly cited, and Davis, who doubtless knows the difference between a preposition and a semicircle, ran to the Greek word "Christos" and said that it should have been rendered "anointed," which would make Acts 2:38 read: "Repent and be baptized * * * in the name of Jesus anointed for the remission of sins."

In answering an interrogation Davis admitted that the word "anointed" was a participle, and Johnson demanded of him to show the participial ending of "Christos" in the Greek of Acts 2:38. This he never attempted to do and everyone could see his defeat. Brother Johnson then challenged him to submit the translation to the State University, or to Simmon's Baptist University of Abilene, but Davis, in a cowardly manner, resented all challenges to discuss the Greek and quickly dropped that part of the subject.

On the question of apostasy, as well as all other subjects, Brother Johnson made the truth triumph gloriously. He used the sword of the Spirit so effectively that Davis was driven back to the old doctrine of inherent depravity and then exposed until children could see the ridiculousness of his position. Davis admitted that Saul (1 Sam. 28:16) would live in heaven with God, his enemy, that a person would still inherit eternal life with his part taken out of the holy city (Rev. 22:19), and that he (Davis) would eventually live in heaven with all those offensive fellows that had been excluded from the Baptist Church. Strange doctrine! A man is too corrupt to fellowship here, but he is "turned out" of the Baptist Church to go on to heaven with God where the faithful will live with him in eternity. The climax of this subject was reached when Davis in a fit of frenzy shouted: "Fifty dollars for the Scripture that says one name can be blotted from the book of life."

Brother Johnson leaped forward and quoted Ex. 32:33. Then Davis replied: "But the book of Ex. 32:33 is not the book of life, besides who told Johnson that there is only one book?"

"The same person who told Davis that God has more than one book," was Johnson's brief reply.

Brother Johnson is quick and forceful in speech, and is fully competent to handle any perverter of the truth. May we have more good discussions. To God be all the praise.

VAN BONNEAU.

PUBLISHER'S STATEMENT

With this issue begins our fourth year as publisher of The Apostolic Way. As we survey the work, we appreciate the cooperation received, words of commendation, as well as friendly criticism.

No two men would run a paper exactly alike. The selection of copy, amount of space to be used, time of publishing different articles, is not easily determined. In most cases brethren disagreeing with me have realized that I was compelled to follow my own judgment in such matters, having considered all suggestions. Those who did not so realize will if they ever fill the place of publisher themselves.

We shall try to make the paper better and better, endeavoring to consider the best interest of the cause of Christ at all tims, and in all sections. Without selfishness, we expect to give our cooperation to others, and shall expect them to cooperate with us in the fight for apostolic Christianity.

We wrote the following statement in April to be sent to the staff and other friends of the paper. Some suggested that it be published. I sent it to Brother Trott for advice. He advised, sometime past, that it be published, but it has been crowded out, giving space for other matters; we here give it with his words of commendation:

When I agreed to undertake the publishing of The Apostolic Way I asked for a meeting of the staff. It was called and two members met the manager. Plans were discussed; no decisions made, leaving me to take one of two courses; not publish the paper, or act upon my own judgment, lay my own plans and carry them out as best I could.

The prospects were discouraging. Only my love for the truth goaded me into undertaking the job. No funds were on hands, or in sight. Thirteen hundred people had paid for, and were expecting their paper. There was no data upon which to make estimates, no checking system, no office equipment, the older members of the staff not attending the meeting, I thought, indicated they did not expect the paper to continue long. Mrs. Duckworth and I carefully surveyed the dark picture and pledged to each other and to our God that we would make the paper go or die trying. The success attained has been beyond our hopes.

I appreciate the efforts made by the older members of the staff, but it was not expected that they continue to bear the burden of maintaining the paper. I believed men who had not been carrying the load should be found and interested, to provide for the paper; I at once undertook the task of finding these men.

The planning of the paper's policy, the raising of funds for publishing the paper for thirteen hundred whose subscriptions had not yet expired, for the sending out of sample copies, the writing of thousands of letters and raising a support for myself and family had been left to me without one word of instructions from the staff. I realized, determined and published that the original purpose of the paper should be maintained. The space in the paper being limited, I know that the manner, style, time of publishing articles on certain questions and the subject matter would determine the success or failure of the publication, and realized that the responsibility rested on me. I repeatedly asked each member of the staff for their advice and suggestions. I have acted in good faith toward God and man; have tried to act with justice toward all readers and contributors. This policy I shall continue to the best of my ability, urging that members of the staff give me, at all times, the benefit of their suggestions and advice. I have no selfish ends to serve or pet theories to shield, and when it is best for the cause of Christ I will gladly turn the work I am doing to other hands.

A meeting was agreed to and called for April 10, 1926. Two members met the manager; not having a majority of the staff present, no action was taken, so two courses were open to me. 1. Cease publishing the paper. This I did not believe to be the desire of a single member of the staff or supporter of the paper. 2. Go on with the work as best I could, this I decided to do, showing a willingness to hear and carefully consider the advice and suggestions of the staff and other friends of the paper as has been my policy since I became its publisher.

I desire the cooperation of the staff and other friends of the paper and shall endeavor to conduct myself and the affairs of the paper in such a way as to entitle me to their cooperation. I am ready to cooperate with them in an effort to make their work on the paper as pleasant and profitable as possible; shall endeavor to use their copy for the good of the cause and at no time require that it conform to my own views on the subject; will gladly exchange my plans for the plans of any member of the staff, if the good of the cause can be served as well or better.

Plans for a work of this kind can not be successfully changed too often or too quickly. They should be expected to endure. Plans should be laid with care and caution, after much thought, then pushed with firmness and vim. This rule I shall endeavor to follow so long as I am manager of the paper.

R. F. DUCKWORTH.

Comment

Brother Duckworth's statement is true in every particular, but more modest and conservative, by far, than I would have expressed it myself. He has really minimized the sacrifices he has made and the services he has rendered the cause of Christ by his unflinching devotion. When Brother Teurman died I was almost in despair, for fear no one else would be found to shoulder the burden and responsibility and my own financial condition was such that I could see no way to carry on the work, when Brother Duckworth devoted himself to the task.

Under untold difficulties, he has gone steadily forward with a singleness of purpose and disregard for his own interests which should appeal to every lover of the truth. If I have any personal influence with the brethren who have for years helped to fight this battle against departures from the things written I wish to exert it to the full extent in an appeal to put forth every effort and spare no sacrifice in sustaining and pushing forward the glorious work which Brother Duckworth, more than any living man, has prosecuted so successfully. We have the opposition on the run and should let nothing interfere with our onward march.

I am hoping, trusting and believing that a host of faithful ones will respond immediately to the paper's needs that the work may not be delayed.

G. A. TROTT.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price $1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price $1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price $0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price $1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price $3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price $1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price $3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price $3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price $2.00.

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST

Semi-Monthly $1.50 Year Dallas, Texas, October 15, 1926 Vol. XIII No. 6

"OUR TEACHING SERVICE"

The next passage brought to our attention is 1 Tim. 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Concerning this Brother Sewell says: "If Paul is discussing the subordination of the wife to her husband and not trying to show the subordination of all women to all men and says 'I suffer not a woman to teach, nor to usurp authority over her husband' then his reference to Adam and Eve is a fit illustration of the point. But if you use the passage as against a woman teaching the Bible to a class of little children where is the aptness of the illustration? Therefore, I say 1 Tim. 2:12 does not prohibit a woman from teaching a class of children." Very plausibly put, if we fail to remember that we are not considering a woman teaching a class of little children anywhere or at any time, but teaching a class in the church. According to one of the arguments heretofore considered, Brother Sewell makes each class a separate unit, but a unit of what? Of the church of course and therefore having all the characteristics of the church, so that a woman cannot teach the class without teaching in the church; a thing which she is expressly forbidden to do. The illustration of Adam and Eve is not unapt in the circumstance but peculiarly germane. Men are commanded to do the teaching in the assembly and women told to be silent, therefore if she insists on teaching she is usurping authority over the man, or to make it plainer, in the light of both Scriptures she is taking to herself authority which has been specifically bestowed upon the man. Brother Sewell then proceeds to discourse at length about the aged women who were told to teach the younger ones; about Phillip's daughters, Priscilla, Tryphena and Tryphosa, but never even attempts to prove that any of these ever taught a class of children in the church. He does contend that teaching such a class is private work and not public, but seems not to know what is in public and what is in private. Webster defines "public" as "open to the knowledge and view of all." Unless he is going to insist on some definition of his own, Brother Sewell will be forced to admit that the Sunday school classes are as open to the knowledge and view of all as was the assembly before it was divided into classes.

All through his effort to emasculate Paul's command to the women not to speak in the church Brother Sewell keeps adding to the Word of God his little joker, without which his whole argument would fall flat, and tells us that a woman should not teach "when the whole church was come together at **the hour of worship.**" If he were to leave off that "hour of worship" and quote the Scripture just as Paul wrote it he would readily see how silly his contention is. All the plausibility that appears in his argument is gained from the addition of his own pet invention and entirely lost when the Scripture is quoted verbatim.

His final word on women teaching is, "I want to ask that no one shall reach the conclusion from anything that I have said that I think it is right for a woman to preach. I am not going to discuss that subject. I only make this statement lest I be misunderstood. There is a difference between teaching and preaching and I am only contending for a woman's right to teach a class." But why be so squeamish? I would far rather undertake to prove that a woman may preach than that she has a right to teach a class when the church assembles at the hour of worship or at any other hour. Preaching is often done when the church is not assembled for worship or any other purpose and Paul never said a woman should not preach, but he did say she should not teach, talk nor ask questions when the church is assembled, yet Brother Sewell strangely prefers to try to prove that women may do what Paul commands them to do rather than to give them the liberty to do that which there is no direct restriction against. Alas; in opening the door for the woman Sunday school teacher he has thrown it wide for the woman evangelist. He asks, "How did those women labor with Paul in the Gospel? How did Paul labor in the Gospel?" The answer is obvious; Paul labored by preaching and according to his logic (?) the women labored in the same way. "At a time apart from the hour of worship," of course. "Oh what a tangled web we weave, when first we practice to deceive."

Brother Sewell seems to be an ingenious reasoner: he has (or thinks he has) made an opening for the introduction of the Sunday school by adding to the word of God his "hour of worship"; by his separation of the assembly into classes has made several units of the one unit the Lord instituted; so modified the restrictions placed upon the women that they may teach these classes and, unintentionally of course, opened the door wide for women evangelists which he seems to have discerned himself sufficiently well to move him to an emphatic disclaimer and now he is ready to try his hand on the literature.

The first move, of course, is to destroy any distinction between inspired and uninspired literature and Brother Sewell puts in a good deal of space endeavoring to show that all things written are literature and that in this respect the Bible is simply no more and no less literature than the written comments on a blackboard or in a pamphlet or paper. To express his whole idea in a nutshell, he insists that to use the Bible is to use literature and therefore the use of any other literature is as justifiable as the use of the Bible. Having labored hard to do this, his conscience seems to have pricked him into laying down the following rules, which would remove every objection to the use of literature (uninspired) and differentiate it from the inspired literature and thus overthrow his entire argument placing all literature on a common level. Here are his rules:

"First: See that each pupil has a Bible.

"Second: Never permit your pupils to bring their lesson helps into the class. Teach them how to use the helps in preparing the lesson and then bring only their Bibles to the class.

"Third: Encourage them to memorize the text of the lesson. You can do this best by example. Memorize it yourself and repeat verse about with them from memory.

"Fourth: Prepare the lesson yourself. A teacher should never go to the class with an unprepared lesson.

"Fifth: You know that the International Lessons, if you are using them, skips chapters and parts of chapters. Better call their attention to this and when the skip is not too long, request them to read the part omitted.

"Sixth: Cultivate the sense of responsibility that rests upon you for the salvation of the children you teach. Youth is the time to impress on their minds the truths that will save. If they pass from under your influence without such impressions it probably will be that they will never receive them. Be earnest. Strive to be a 'soul winner.'"

These rules are good and if followed would eliminate all necessity for any discussion of the use of literature, but alas, they are not followed by any appreciable number of Sunday schools and not going to be followed. Having elected to pursue their own devices, rather than the precepts of the New Testament in the substitution of human units for the divine unit, and in ignoring the restriction placed upon the women, they are not going to let Brother Sewell or any one else curb the onward march of their digression.

G. A. TROTT

A Brief Report

Since I have made report of work to the readers of the A. W. I have been very busy in the Master's work. My family were with me about three months in meetings and debates which was a great pleasure to me. My wife and children labored with me in the gospel in a Scriptural way. If I can persuade wife to go next year, I will certainly do so, although she threatened me that she would not go on so long a trip any more. When we were once away from home, my work was so constant, meetings being so close, and often debates between them that I did not have time to take her home and she was afraid to go without me, so she had to stay three months, before I could see a gap long enough to take her to where she was not afraid to go on home. This I did immediately after the debate with Bro. Whitt at Kempner. I have not seen my home since May 20, and have not the hope of being at home again until about Jan. 1, 1927.

The debate with Bro. Whitt was an easy victory for the truth, and I think much good was accomplished. He complained of physical disability and said at the close of debate that he would not agree to meet me any more until he regained his health. It may be of interest to the readers, especially those who heard the Dallas debate to know that he never introduced his chart in the Kempner debate, the one he exhibited in Dallas, and that I so thoroughly riddled the night he became too ill to continue the debate. I pressed him on the $100 offer to the Pearl and Bryan Street church to allow us to finish the debate in their house, but to no avail. I have never heard a word from the elders of that church about my offer.

The debate with S. A. Ribble at Graham, Texas was a glorious success. He is a better debater than Whitt, and that made it more interesting. The debate was well attended, and several told me that they were converted from the Sunday school. One preacher of some ability was convinced before the debate was half over. Quite a difference between Ribble and Whitt on the woman question. Whitt says when women prophesy they speak in public and edify the church, and Ribble says their teaching is private altogether. They will have to get together and fix this up some way.

Have had some good meetings and several baptisms at several places. Had one debate with J. E. Nicholson, Baptist, in Runnels County. Am now at Fort Smith, Ark., in good meeting and will go from here to Phillipsburg, Mo., then to Montezuma, Iowa, for a meeting, and then to Sullivan, Ind., to meet Daniel Sommer in debate, Nov. 9. Have promised all my time for next year, and would be glad if correspondents will take notice and not flood me with calls for meetings. Have another debate booked with the Baptists at Eden, Texas. Their representative is Geo. W. Beavers, of Dallas, Texas. Will get to this during the holidays. Just had an emergency call to go to Tulsa, Okla., to attend to J. H. Lawson. Also a call to debate with one Wayne M. Largent at El Dorado, Ark., on the S. S.

Expect to invade the territory of the Apostolic Review, Christian Leader, and the Gospel Advocate while in the North. Maybe that some of their polemics will show fight. This has been a great year for me in the fight for truth, and I pray God to keep me humble and valiant for the conflict before me. Brethren, send a word of cheer to my family at Robstown, and pray for me.

J. N. COWAN.

CHRISTIAN ACTIVITY

In a previous article we called attention to the activity of Christ and His apostles, showing that when individuals wanted to impress the world with the power of the Word of God that the opportunity has been, and will be, furnished. The success of the Reformation, conducted by Alexander Campbell and his co-laborers, shows what can be done when a few earnest, determined, active Christians, decide to work for the Lord.

In this article I want to call attention to some activities being neglected by the church today. Paul said: "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4:9). What did you do, Paul? Taught the nations, baptized the believers, teaching them to observe all things Christ commanded of Christians.

But how did Paul proceed? Turn to the record and see (Acts 17:17): "In the market daily with them," places where people gathered to talk and trade, not waiting for the people to come to hear him. He went to places, where the people gathered, markets and synagogues. We have become so dignified, such polished men, so afraid that the world will charge us of indiscretion, or of violating the social standards of the community, such standards having been established by the world, that we are waiting for the folks to come to our place of meeting, limiting our activity to our own meeting place, instead of going into other religious and social gatherings and teaching the Word of God. But says some one, "We would be arrested." Perhaps, Paul and Silas were arrested, beaten and put in prison, God was glorified and the Kingdom extended, (Phil. 1:12). And so will it be if we follow the apostolic example. The apostles sometimes had their own places of meeting, but more often went to other places where the people assembled and sought or made an opportunity to talk with, or speak to, them.

Paul usually took one or more, sometimes a company (Acts 21:8), but our preachers usually go alone, sometimes having one or two, never a company. Can we hope for apostolic success, while we thus fail to follow the divine pattern?

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." "For it is God which worketh in you both to will and to do of his good pleasure."

Paul preached unto the churches, but most of his time was spent preaching to the unconverted. He appointed elders to teach the church. Today the preachers are asked to spend most of their time preaching to the church while the untaught elders sit in their "rocking chairs" and enjoy the preaching, and think they have pleased the Lord by saying amen occasionally to what the preacher says. Under Paul's instruction the churches sent once and again unto his necessities, individuals sometimes supplying what the church had neglected to give, while he preached to the world. Churches today, many of them, manifest a spirit of selfishness because they want the preaching done at a time and a place that suits the convenience of the members, and if the meeting is not so held will refuse to give any support, financially or otherwise, to the meeting. There are communities within five or ten miles of congregations that have never had a Gospel sermon, and yet the churches will go on year after year, holding meetings at their own place of worship. No, we do not condemn holding meetings in the community, or even in the places of worship of congregations, but do condemn stopping there. Have three-fourths of the preaching, the congregation is able to support, in communities where there is no congregation. If you can not get a place to assemble the people in mass, send the preacher, accompanied with members of the church, into communities and talk from house to house, not making our present day pastorial "pop calls," but seeking individuals who would like to know something about the Bible, and when they are found, teach them.

The opportunities for Christian activity has never been greater, nor the field more inviting than at this present time.

R. F. DUCKWORTH.

Thinks He Knows He Knows What He Knows

Vinita, Okla., Aug. 31, 1926.

R. F. Duckworth,

Dear Sir:

Yours at hand, will say you are fooling your time away writing to me. I am 75 years old, walked, when I was a boy to Sunday school, three miles, and I never regret it. You are fighting something you don't know anything about. I never fought anything I didn't know anything about it. Sunday school is the foundation of the Church of Christ, the church may be called other names. It is not the name of a church, it is what the church does. You treat your neighbor as you wish him to treat you. If you live this kind of life you need not bother your head about Sunday school. I have two daughters that belong to your outfit, and I am sorry to write it. They was learned different. I think you and Brother A. Johnson is very weak. I am acquainted with A. Johnson, he don't know straight up. I feel sorry for him, he is a good man in his way. Don't feel bad about me turning you down, I don't see anything in your way.

J. J. HOFFMAN.

Now you have it, here is a man, been going to Sunday school for seventy years, possibly off and on, and he thinks he knows he knows what he knows about the Sunday school. He tells us that it is the foundation of the Church of Christ. Was Paul mistaken? "For other foundation can no may lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). And this brother says the Sunday school is the foundation and he has been under its tutor for seventy years, or thereabout.

This is the trouble men get into when they follow, depend upon, substitute a human institution for the divine. We are begging our brethren; we continue to beg them, to give up this human institution that deludes men's minds until they think more of the Sunday school than they do of the church, and here is an example of what the Sunday school will do for a man, instead of bringing him to God, during this seventy years, it has carried him so far from the divine way as to make him believe that the Sunday school is the power of God unto salvation, and not the gospel, as Paul taught.

R. F. DUCKWORTH.

Meditations

1 Jno. 3:9

This passage is regarded by some as being very difficult; for they seemingly think it purports the impossibility of falling from grace. If we will only grasp John's meaning of the expression "born of God" there will be nothing difficult about the passage.

In 1 Jno. 5:1 we read that believing equals being born of God. In chapter four, verse seven it says "Every one that loveth is born of God." Again, we read: "Every one that doeth righteousness is born of him." 1 John 2:29. Then John's definition of the expression "born of God" is to believe, love, and do righteousness. Let us, then substitute the latter "Whosoever believes, loves and does righteousness doth not commit sin; for God's seed remaineth in him: and he cannot sin, because he believes, loves and does righteousness." 1 John 3:9. "For this is the love of God that we keep his commandments." 1 John 5:3. A man cannot sin while believing and keeping all of God's commands.

1 Cor. 14:38

"But if any man be ignorant, let him be ignorant." What is the meaning of this language? Again Paul says: "Moreover, brethren, I would not that ye should be ignorant." 1 Cor. 10:1. It is not the will of God nor of the apostle that any should be ignorant. But if a person refuses to accept what Paul says in 1 Cor. 14 he will have to remain in ignorance on that subject. It will be noticed that he is revealing the method of teaching; namely, that one should speak at a time, and women should be silent. Then he concludes that if any man be ignorant (still insists that there is no specific method of teaching revealed, for instance) let him be ignorant. There is no other source of information to go to other than the Bible, and if we reject its plain teachings with reference to the method of teaching we shall have to remain in ignorance about that subject, but we shall be held responsible for it. I doubt the idea that this passage applies merely to the days of miracles.

VAN BONNEAU.

Reports

Homer L. King, 309 S. Platinum Avenue, Deming, N. Mex.—Closed meeting at Lubbock, Texas, September 19, one baptized. While there we began arrangements for a debate with the Sunday school brethren. We hope they will not back down.

. R. Stewart, 307 Austin St., Wichita Falls, Texas.—The church at Sixth and Grand Avenue is still working in unity, and brotherly love continues. I preached at Hastings, Okla., the second Lord's day in this month, one baptized.

Sidney W. Smith, Abilene, Texas.—Have been very busy this summer, baptized several, began short meeting at Shep September 24. Began at Rosedale, Kansas October 1, to continue three or four weeks.

H. A. Sifford, Alton, Mo.—Brother Duckworth. August 15, issue sure was full of good reading. I am always glad when the paper comes. The Bible way is so plain, it looks like every one ought to see it, and could if it suited the way they want to live. Hope you and family are well. Success to The Way.

Leland H. Knight, Booneville, Ark. —Since last report have held the following meetings: Booneville, Ark., August 20-27, one baptism. Lone Star, near Burnsville, Ark., August 28-September 12, eight baptisms. Drove to Holdenville, Oklahoma, September 25 and was with the church there the following Lord's day. The debate between Brother Green and myself began Monday night, September 27, and continued only through one session. We were rained out Tuesday night. Brother Green had made some appointments concerning a meeting at Little Rock, Arkansas, and considered them more important than continuing the discussion. I tried to get him to fulfill what appeared to all as an obligation, but he would go to his meeting. I had made a long trip in order to hold the discussion, and postponed my protracted meeting work until the debate should be over, but this did not seem to be considered. The opposition to the truth at Spaulding is dead. After that way, which the Sunday school brethren call heresy, so worship the faithful at Spaulding, and the work is growing. Returned by way of Fort Smith, Ark., and heard Brother J. N. Cowan preach Friday night. My next meeting will be at Wesley, Arkansas. I want to visit the faithful at Johnson and Springdale, Arkansas, where I have labored in the past. Will be at home at 1615 Dodson Avenue, Fort Smith, Arkansas after November 1. I shall be glad to arrange for some winter and spring meetings.

J. R. Tidmore, Alikchi, Okla.—Closed my second meeting at Wright Bend, Arkansas, near Nimrod. Both efforts resulted in eight baptisms. Brother N. O. White has just closed meeting here at Alikchi, one was baptized.

SOMMER-COWAN DISCUSSION

It seems reasonably sure now that Brother J. N. Cowan of Texas, and Brother Daniel Sommer of Indiana, will meet, November 9, at Sullivan, Indiana, to discuss the Sunday school, sect baptism, and Christians engaging in carnal war.

The plans are to publish the discussion on all three subjects. Neither Brother Cowan nor The Apostolic Way are able to meet expenses of stenographer, etc. We are compelled to depend upon the brethren to donate enough to meet one-half the expense, or all, if Brother Sommer does not see fit to take care of his part. We can not afford to miss getting this in print, even if we have to bear all the expense of publication. Brother Ward, one of the bishops of the church at Sullivan, wrote:

"If the debate is held at Sullivan, Indiana, we will take care of Brother Cowan; will pay his expenses and for his time. Do not worry about Brother Cowan, if he comes to Sullivan. And should they have the debate some other place you may count on twenty-five ($25.00) dollars from this place, maybe more. We feel like if the debate is held here and we take care of Brother Cowan we would be doing our part, which will be far more than twenty-five dollars, but we want the debate here, as this church was divided over the classes."

We believe other churches and individuals feel the same interest. We do not think they will have to be urged to give, but we do feel the necessity of urging prompt action that we may have funds on hand to meet necessary expenses, deposits, advance payments, that may seem to be advisable before the debate starts.

Before we knew where the discussion would be held Brother Cowan asked me to take up the question of arranging for a stenographer, raising the necessary funds, etc. So all desiring to have fellowship in this work will send to me, 708 Second Avenue, Dallas, Texas.

R. F. DUCKWORTH.

J. I. Grantham, Kempner, Texas.—From August 31-September 2, I had the pleasure of moderating for Brother Cowan in the Whitt-Cowan debate at Kempner, Texas. Same has been previously reported by Brother J. C. Bryant of Chilton, Texas, correctly. I am well pleased with results. I think peace has been restored in the church at Kempner. One visiting lady in a nearby congregation has come out from the Sunday school folks. The question was gotten before the public—with fairness to both parties concerned. I hope and pray that the good seed sown will result in much and lasting good.

J. P. Watson, Route 9, Cookeville, Tenn.—Closed seventeen days' meeting at Burns, Tenn., three baptized, the prospects are that a congregation will be planted there in the future.

H. W. Holdeman, Dodsonville, Texas.—Closed a good meeting at Hosston, La., from there to Unity, preached three sermons, baptized one, baptized seven Baptists while there. My debate with W. L. Davis was not a failure, much good was the result. Am trying to get him to get the Baptists behind him and we will discuss all of our differences. I wish to thank the brethren who have enabled me to go preach the gospel where I once taught error. You shall not lose your reward. I have some time open for meetings in the winter.

W. G. Tucker, 2923 Quinton St., Shreveport, La.—I preached a week at Carpenter, Mississippi, and had quite a nice meeting. I am expecting to go back to Mississippi for some work soon. Mrs. Tucker is about the same as when I wrote before, so far as I can tell.

Union City, Ga., Oct. 4, 1926.
Dear Brother Duckworth

The meeting at La Grange is now past history, four baptized and about twenty-five making public confession, this will leave a working church of fifty or more members.

We had the largest crowd that ever gathered in a tent meeting in La Grange. It would have taken four tents to accommodate the crowd the last night. During the meeting several preachers were present, and on two occasions two had the courage to speak out in meeting, calling in question what I was preaching, but all could see the cowardice of them both, and it was a big help to the meeting.

We have some good material there for Gospel preachers, and Brother Larkus Earnest, formerly a preacher of the Christian Church has united with us, stating publicly that he would help the work in every Scriptural way, leaving off all innovations. We have faithful sisters there, who help the work in every way that the Bible allows. May God ever bless them. If it were not for the Phebes there the work would no doubt suffer.

I am to begin a tent meeting in the heart of Savannah, next Lord's day, October 10.

Enclosed find $6.00 for four subscriptions, named attached, begin with the last issue if you have extra copies.

Hope your health is better, also that Sister Duckworth and babies are well. Wife is feeling better.

J. A. DENNIS,
Union City, Ga.

A very short report of my stay in North Carolina must suffice. I arrived at Winston Salem May 11, leaving there August 30. I helped four different congregations sound out the Word, and started each of these in the work of mutual edification in the church; to be done by the male members only. Held twenty-two days' meeting in a strictly Baptist neighborhood, none of our brethren live there. Brother L. D. Campbell of Clemons, North Carolina preached five discourses in this meeting; he told those Baptist people they had never been baptized, "You have only been ducked," was the emphatic statement made by Brother Campbell.

During those meetings in North Carolina thirty-nine alien sinners received the truth and were baptized, about twenty-eight or twenty-nine of these had sought refuge in either the Baptist, Methodist or Mormon churches, but when these captives heard the truth, they left their hiding places, and sought refuge in the house of God renouncing all former alliances, by entering the "strait gate."

September 26, I closed a fourteen days' meeting at Harrodsburg, Indiana, with three baptized. I am at home and may remain a few days for recreation.

J. A. O'NEAL.
Covington, Ind.

Sayings in Demand

I am persuaded more fully that better methods are in demand for every department of the work. Brethren are careless in advertising the work and some preachers use poor judgment before an audience. As much as anything else, let us take heed unto ourselves and unto the doctrine. Let us be apt to teach and use patience and meekness. Let us instruct with a view to build up and not to tear down.

Our music and Sunday school brethren have been taught, plead with, persuaded, begged and asked to give up their unscriptural and man-made things but they will not. They have been fussed at, whipped, cowed and made to run, but they will not give up. They have what they want and are going to keep it. In the face of these truths, it occurs to the writer that more time should be spent with the honest hearted. When Paul had used all the persuasive powers at his command to convince the Jews of their errors and had failed he turned to the Gentiles who would hear and did hear.

To contend earnestly for the faith is the duty of every Christian, but to be forever and eternally "lambasting" somebody who does not agree with us is hurtful and sinful.

Enough has been said on many questions. To say more will not result in progress, but a tendency to cause folks to look upon the cause with disgust. If there is anything one should crave to see in the church more than anything else, it is peace. Leave it to those who have the cause at heart and peace will be ours. Leave it to those, if there should be any, who seek simply notoriety and publicity, and our aspirations will never be realized.

J. A. BRADBURY,
Sweetwater, Texas.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Where Are We?

I raise this question in the minds of my brethren in the Lord. I have in mind that religious people known in this country fifty years ago as the "Disciples of Christ". History indicates that at that time no serious internal trouble disturbed us. Of course, there have always been local troubles in any body; but, as a people, we were practically a unit on all matters of faith and practice. A preacher could go anywhere and find an open door and a hearty welcome among the brethren, so long as his conduct as a man was becoming. Later came a split over the societies and instrumental music. This produced much evil in various ways. Families and communities that had hitherto been worshipping God in harmony and love became divided and alienated, law-suits for the possession of Church property became common, and the influence WE had wielded over the world was greatly weakened or ruined.

The picture just drawn is a familiar one. My readers have seen it so often that they know it well. Let us follow the fortunes of the two bodies thus formed a little further. Those who favored the organ and societies have kept on, adding unauthorized practices here and there, till today their most advanced leaders are denying the inspiration of the Bible, the divinity of Jesus, the necessity of baptism, etc. Some of the more conservative are hanging behind and appear to be looking backward with longing eyes toward the old paths.

Those who opposed the innovations for a time appeared to be united, at least in their opposition to two things: instrumental music and religious societies. While these things were in the foreground, a preacher who was known to oppose them was welcomed among the churches regardless of his views on many other subjects. A church would employ for a meeting one year a preacher who was willing to accept Baptist baptism, and the next year, one who was not willing to do so. The Sunday school, the "hired pastor", the "order of worship", etc., were never discussed except in a very limited or private way. Then certain leaders began pushing to the front the "re-baptism" question, and soon there was another war in Israel. This trouble did not divide us so completely as did the music question, but it alienated brethren in one section of our country from those of another section to a marked extent.

Next came various minor questions. Good brethren insisted upon a definite order of worship, based on Acts 2:42; others contended that a confession of Christ to be valid had to be made just as the Eunuch made it; still others pressed what was called by some the "no-Spirit hobby", etc., etc. All these questions were worn threadbare by preachers and writers; and, finally, when the people got tired of hearing them discussed, the leaders had to drop them. It is to be noted that every time some special doctrine, whether true or false, gained sufficient headway, a newspaper was started to advocate its claims. The papers that opposed in each case gradually went to the other extreme, and thus division among the brethren to the extent of the influence of such papers was the consequence. I know this is not agreeable information to some of my readers, but it is the truth; and I say it in the hope of doing good.

The next question to create much disturbance among us pertains to the manner of teaching the Bible. Certain publishers, with the help of able Bible scholars, prepared "quarterlies" and other forms of literature, based on the "International Sunday School Lessons". This appeared to fill the place of a long-felt want in communities, where parents would not or could not teach their children the Bible, and where capable leaders in the Church were wanting. In order to make success of the plans, it was necessary to grade the pupils somewhat loosely according to age or sex and try to adapt the literature to their several capacities. This meant the conversion of the body assembled for worship or Bible study into a school with its regular classes. Many women in the churches were thought to be competent teachers, especially for the younger ones; and, no doubt, they were often the best teachers available. Our neighbors had their Sundays schools, all up-to-date people attended Sunday school, whether they went to church or not, why should not we too have these things? The arrangement appeared to be the very thing to provide a convenient way to teach everybody the Bible, to give zealous sisters something to do, to keep our children and young people interested in religion, and to give the preacher a chance to occupy the pulpit every Lord's day after Sunday school was over. It appealed strongly to every class of persons concerned except those who were afraid to venture so far beyond the letter of the Lord's law. We had been so long accustomed to scan with critical eye anything peculiar to the practices of the denominations that we were not willing to borrow bodily from them a religious organization.

Those who had left us for the other societies and instrumental music at once organized regular Sunday schools, church choirs, etc., after the manner of their religious neighbors. The contest in our churches grew warmer. Strong influences were working to advance the Sunday school. One of the chief arguments in its favor was the sad fact that many of its opposers were men who had never been active in church work. Those who were zealous for the cause always trying to do something, were too often found to favor this new departure because it looked like a way to put new life into the churches. The result was that objectors were pushed aside, the elders with their "worn-out speeches" were discarded, a few women, with the encouragement of the preachers and some brethren, came to the front, the movement swept the country, and a new era was upon us.

(To be continued.)

N. L. CLARK.

God Still Reigns

There are a few preachers yet, and they are few, comparatively who leave home and friends, wife, children, and every earthly interest, and go into destitute regions, preach the gospel, baptize the believers, preach publicly and from house to house; hunt up the weak and dying churches, revive and resuscitate them, set them in order, and urge upon them the necessity of observing the true worship, and of continuing steadfastly therein; do the work of true evangelists, and all this for meager support. But along comes an army of "hirelings" seeking employment, and as soon as employed with fat salaries, they begin to insinuate and squint at these toiling men, who built up the churches, and elbow them, and push them away from "their pulpits," and then the work of innovating begins, and by the influence of Dr. Lightweight and Sister Highflyer, and a few more of the "lady members of the church," the work of division is soon accomplished. No, sir; these men go not to the perishing, in the lanes and in the byways, and try to help save the lost, but they hire to the rich churches and help the Lord save the saved!! In short, they seek soft nests, lined with velvet down, eggs all laid to order, and go to setting!! And have you noticed the quality of the chicks hatched by these setters? They seldom get able to digest strong food. But the great apostle to the Gentiles said: "Yea, so have I strived to preach the gospel, not where Christ was named lest I should build upon another man's foundation" (Rom. XV:20). And there is not a doubt but if the great apostle were to return in disguise and oppose all humanisms in the church, and though he would labor in hunger and in thirst, in cold and nakedness, in perils by land and by sea, in the city and in the wilderness, among wild beasts and among false brethren, and with no earthly reward except bonds and imprisonments, whippings, scourgings, and persecutions, that he would be put down as an "anti-missionary," as an "old fogy" and a getter-up of "strife among the people wherever he went." Nor would he be allowed a place in some of "our" fine "churches," even as a worshipper, unless he would keep his mouth closed!

But to the honest, faithful men I would say, let us toil on, remembering that God still reigns, and that there will come by and by a day of righteous settlement.—A. Ellmore, Year 1891.

"Bumfuzzled"

Sherman, Texas, Aug. 20, 1926.

Dear Brother Duckworth:

I have been trying to believe what Paul said in the 14th chapter of 1 Cor., and to Timothy was proof that it is wrong now for women to teach in the church, but I can't believe it. There are plenty of brethren in this country ready to affirm that it is wrong now for women to teach in the church, and use this Scripture to prove it. Where I talked to the church I have been silent on the Sunday school.

The time has come, I think, that I should give proof why it is not wrong for women to teach in the church, but before I begin I would like to meet a brother who will affirm that I am wrong in my belief that it is Scriptural for women to teach in the church.

WM. CANTRELL,
311 McGee St., Sherman, Texas.
Grayson County.

Comment

We are sure Brother Cantrell is still "bumfuzzled," whatever that is. Any way folks use it when stating that a man does not know where he is "at". Brother Cantrell wants somebody "to affirm that it is wrong for women to teach in the church." Every preacher identified with the fight we are making is ready to affirm that it is right for women to teach in the church. We are urging them all the time to teach, but we are denying that it is right for women to teach when the whole church has assembled together in one place, and whenever Brother Cantrell is ready to affirm that it is right for women to teach in the church assembly he will find plenty of brethren to deny it, and he can have a debate on the subject if he can get the Sherman church, or any other congregation, to indorse him. We are not holding public discussions with a man who can not find anybody to indorse him.

R. F. D.

A Correction

Dear Brother Duckworth:

In the August 15, issue of The Apostolic Way, I am sure the printers made mistake in my article. This is the statement I wish to correct: "Such preachers and elders had better take a lower seat until they prove themselves worthy of God's people." I am almost sure it should read this way: "Such preachers and elders had better take a lower seat until they prove themselves worthy of being leaders of God's people."

D. J. WHITTEN,
Gunter, Texas.

The Glory of the Hair!

This article is written in response to an inquiry as to what Paul meant in the 11th Chapter of 1 Corinthians, not only this but we feel that what we have to say will prove to be of interest to both men and women in and out of the church. In the beginning we wish to say that God is not an enemy to modest, respectable looks, neither does He hate beauty. He has created too many beautiful things to be the enemy of either; some of the most beautiful things; some of the most picturesque scenery in the world has been touched by only God's hand. Think of the beautiful flowers and trees alone He has made that bloom harmonious in color and form.

God has created man and woman, placed them here, intended that the distinction between them should be sharp, clear, and clean-cut. Each man has a right to possess a masculine personality, and each woman has a right to a feminine personality. Neither man nor woman can change their sex; hence, conclude that each will find the most in life by meeting the full duties enjoined upon them, than by trying to lose their distinctive personality by becoming like the other in dress or hair.

With this introduction we will take up the points on the subject in the order recorded in the 11th chapter of 1 Corinthians, beginning with the 3rd verse: "But I would have you know, that the head of every man is Christ, and the head of the woman is man; and the head of Christ is God. (4) Every man praying or prophesying, having his head covered, dishonoreth his head (Christ). (5) But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head (man)." Some contend that this is man's and woman's head as on the body that is dishonored, but it is not reasonable that Paul would go to the trouble to explain what their respective heads are and then have them to mean something else. He says, "The head of every man is Christ; and the head of the woman is man." There is no reason why the hands and feet should not be as much dishonored as the head. No, we think of no man in dishonoring the head on his body apart from himself. Adam dishonored himself through transgression. Continuing the 7th verse, "For a man indeed ought not to cover his head, for as much as he is the image and glory of God; but the woman is the glory of man. (8) For the man is not of the woman; but the woman of the man. (9) Neither was the man created for the woman; but the woman for the man." Because of the difference in the position of man and woman in their creation, let us hear Paul's conclusion: "For this cause ought the woman to have power on her head because of the angels." The margin note to my Bible says, "That is, a covering, in sign that she is under the power of her husband." But I have sufficient reasons to believe that every woman and lady with long hair has power on her head, in respect to man, whether she be married or not; hence, I contend that it is power the head just as it says, and not merely some sign that she is under the power of another.

Paul has been giving the revelation by the Spirit of God on this matter, but now listen as he continues the discussion, verse 13: "Judge in yourselves: is it comely (becoming) that a woman pray to God uncovered?" Leaving behind what the Spirit has already revealed, he appeals to their own judgment, to their very common sense, as to what is right, "Judge in yourselves," and (14) "Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? (15) But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." What is it that gives to the king his glory and majesty? It is his power. Turning back to the 10th verse we find she ought "to have power on her head." The king wears a crown on his head. If a king wears a glorious crown with power attached, why not let the woman be crowned with glory and power?

But let us look about us and see if there is anything in nature that teaches us that long hair is a glory unto a woman, and the one who has it has power on the head. First, we will look to the daily papers, and if you have been keeping up with them as well as I have you will know that this cutting of woman's hair has oftentimes caused trouble between man and woman. One or two cases that I have read about have gone so far as to cause divorce and separation. Now, I do not know whether these men knew what the Bible says about the hair or not, but I have my serious doubts as to whether they did, for it would make little difference to most men so long as they thought short hair improved their wives' looks—but nature itself taught them that short hair was a shame unto a woman.

During the year 1925 there was a beauty contest held, and hundreds of girls and young ladies from every part of America were present. The girl who won the prize for her beauty wore long hair. We do not know whether the judge knew what the Bible says about the hair or not, but he (man is the one most capable of judging beauty in woman) acting without prejudice in the matter decided that one of the girls with long hair gets the prize, although the shorn ones fearfully outnumbered them, probably 20 to 1. Nature itself taught him that long hair was a glory to woman. On May 17, this year there was a beauty contest held in Galveston, and no doubt the long hair was strongly outnumbered, yet four of them won beauty prizes. The paper stated that these were the only ones placed. Nature itself taught the judge that long hair is a glory unto woman whether married or single.

I have just finished reading an article in the newspaper on bobbed hair, and since we have just seen what nature teaches men about bobbed hair, let us look now and see what the woman who really started the style thinks of it. The article goes on to say, "Irene says she's sorry she ever started bobbed hair craze and insists that it's not generally becoming to women." Thus we see what Irene, the one the article credits with starting the craze thinks of it.

But let us hear Paul's concluding words in the 16th verse: "But if any man seem to be contentious, we have no such custom, neither the churches of God." Yes, if there is any among you that wishes to contend for woman wearing short hair let him know that we have no such custom, neither the churches. I freely admit that the hair as worn by most girls and women now, and permitted by the present style is generally longer than man's hair, in some places at least; but don't you know that the shorter the hair the less the glory? Then I have seen girls with hair cut as short as boys, nothing to distinguish them from the opposite sex except dress; hence, had lost most of the personality which by nature belonged to her. In view of the facts taken from both nature and the Bible, let every girl and woman have a right to possess a feminine personality, and fulfill the condition of her creation "woman for man." Let her be crowned with glory and power, as respects man, which is her rightful inheritance.

HERMAN GREGG,
Roscoe, Texas.

Is It Right?

This question is being asked continually about women bobbing the hair.

Recently I held a meeting at a place where the church seemed to be considerably divided over the question, and I was asked by many: "What do you think about it?" Let me say first that it is not a matter of what I may think; my thoughts are not the Lord's thoughts (Isa. 55:8). Some preachers have a great personality, and when they make a statement, we are too much inclined to accept it as truth because we have faith in them, and never investigate for ourselves (Acts 17:11). Paul said: Let not your faith stand in the wisdom of men but in the power of God (1 Cor. 2:5). And again, let God be true but every man a liar (Rom. 3:4). The question for us to settle then is has God spoken on the subject. If so, what has he said? Or has he left the matter for us to settle according to our judgment and human custom?

Paul said: Every woman that prayeth or prophesieth, with her head uncovered dishonoureth her head. But we are told this means if a woman prays to God through her head (husband) she dishonoureth her head, she must cover her head (husband) and pray to God through Christ. Really does Paul say that? Does he not say if a woman prayeth or prophesieth with her head uncovered dishonoureth her head, for that (praying or prophesying uncovered) is even all one as if she were shorn or shaven. For if the woman be not covered let her also be shorn, but if it be SHAME for woman to be shorn or shaven let her be covered (1 Cor. 11:5, 6).

Again, verses 14, 15, Does not even nature (the native sense of propriety, —Thayer) itself teach you that if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair was given her for a covering. Question: Why did Paul say it is a shame for a man to have long hair, but a glory to a woman?

God has said a woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abominations unto the Lord thy God (Deut. 22:5). God has given marks of distinction to distinguish between the sex, if a man wears a woman's clothing he becomes effeminate in so doing, even so if he wears long hair. If a woman wear that which pertaineth unto a man she becomes masculine in so doing. If she cuts off her hair she cuts off her glory; it is a shame unto her, and she dishonours her head, said Paul. Long hair was given the woman, and short hair the man by the God of heaven, as a mark of distinction to distinguish between the sexes.

To-day many women are cutting their hair like men and wearing trousers, neckless, sleeveless, knee-length dresses. "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2:9; Titus 2:3-5).

Last, but not least, the custom of bobbing the hair came from women of the world. This alone should cause Christian women to refrain from it. And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God (Rom. 12:2). Instead of Christians coming to the standard of the world, we should hold up the standard which Christ gave and ask the world to come to it. If we do not have something to offer the world, better than it has, how can we expect them to want to take part with us? Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. If we are conformed to the world in what sense are we a peculiar people? The present condition is a deplorable one, and I fear preaching brethren are neglecting their duty along these lines. Let us think very seriously and strive to save ourselves and others.

C. R. GRAVES,
Lockney, Texas.

Detroit, Michigan, Oct. 5, 1926.
Dear Brethren:

Enclosed please find money order for five dollars for the benefit of the paper, or for your support.

Please change the paper, which is going to Carman Watson, Cookeville, Tenn., to 3677 Hancock Avenue, Detroit, Michigan, as he has recently moved to this city.

The paper is getting better all the time. I like it just fine.

BENNY WATSON.

"A Brief Synopsis" No. 2

By J. N. Cowan

The Doctor says, "that he asked Cowan twice in the same speech to state whether there was any other way to put on Christ except by baptism—Unanswered." (Page 5.) The Doctor of course is the judge and jury, and decides what was answered and unanswered. The truth of the matter is, that I showed that a Christian could put on Christ by exemplifying his life, putting on his disposition, being clothed with the Christ life, but that one was not in position to do this until they had been baptized into Christ. "If ye then be risen with Christ, seek those things which are above." Col. 3:1. "Buried with him in baptism wherein ye are risen with him." Col. 2:12. This shows that one was not in position to seek those things above by putting on the Christ-life, until they were risen with Christ, and that this rising with him was in baptism. This the Doctor could not meet. But if the Doctor's position be true that some were in the church who had not been baptized, it does not eliminate the duty of being baptized, and the one who died without baptism would die in disobedience. I pressed my opponent to tell the audience why he had submitted to the act of baptism, seeing that it did not put him in the church nor was it in "his gospel" to the Gentiles? Truly, Unanswered.

The Doctor's capital error was in claiming two gospels, one for the Jew and the other for the Gentile.

The only passage cited by him that had a semblance of proof was Gal. 2:7. "But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was unto Peter." I showed from the corrected reading, as found in the Emphatic Diaglott, that there was only one gospel mentioned in this verse. It reads, "That I was entrusted with the glad tidings for the uncircumcision even as Peter was for the circumcision." Just one gospel for both Jew and Gentile here.

Mr. Stephens is free to admit that if the second chapter of Acts is gospel for the Gentile that he is wrong. On page 6 he says, "The second chapter of Acts is not the gospel to the Gentile, but to the Jew only." Of course I showed that when the last days were come, and the house of God was established, that all nations could flow into it. Isa. 2:2-4. and that on the day of Pentecost Peter said this is the last days, and when he told the Pentecostians to repent and be baptized in the name of Jesus Christ for the remission of sins, that he recognized that all nations had the right to submit to this gospel, for he said, "for the promise, is to you and to your children and to all that are afar off (Gentiles) even as many as the Lord our God shall call." Again, I showed that Peter who preached the gospel to the Jews on Pentecost, and who had the keys of the kingdom, was the first to preach it to the Gentiles at the house of Cornelius. That these Gentiles were commanded to be baptized with water baptism, thing the Doctor says does not belong to the Gentiles. (Acts 10:48). I also cited Acts 15:7-9; 1 Cor. 12:13; Gal. 3:26-29; which show that there was no difference made in the conditions of salvation to either Jew or Gentile.

The Doctor claims on page 7, "That the door of faith only" was opened after the tenth chapter of Acts, and that no apostle ever preached baptism for the remission of sins after that, yet after nearly two thousand years the Doctor submits to the command for some reason, and if not for the remission of sins, he failed to show any Bible reason for being baptized at all. He says baptism is not for remission now, and that it is not essential to church membership, for he argues that many of the Romans were in the church who had not been baptized, then I wonder what it is for. The Doctor could not be persuaded to tell exactly what it was far. I showed that the great commission said, "Go teach all nations baptizing them." "Go preach the gospel to every creature, and he that believeth and is baptized shall be saved." This baptism for salvation was not confined to the Jews only, but for every creature in all nations, and all the dodging and the twisting Dr. Stephens could do would not get away from the force of these passages. No wonder he brings out his little tract to try to make some who did not hear the debate believe that he defeated me. He very well knew that those who heard it would not give him any sympathy.

On page 8 the Doctor says, "With the heart man believeth (eis) righteousness, not with the head." In the debate he contrasted faith that saves with intellectual faith. I showed to his discomfort that his faith was not intellectual, therefore not intelligent, not rational. I pressed him on this until he got sore and manifested a little temper. When he says, "with the heart not with the head," I wonder if he means the fleshly lobe? Does he not know better than that, and being an Osteopath he certainly knows the believing faculty of man is in his head. He says he challenged me to state my gospel (he means the gospel of Christ) and that I refused to do so. He has forgotten what I did do in that debate. I proved the gospel was something that could be believed and obeyed. Mar. 16:15-16; 1 Pet. 4:17; 2 Thes. 1:7-9.

The gospel must have facts to be believed, but it also must have commands or it could not be obeyed. Men cannot obey facts, but believe them, and they obey commands and the gospel contains them. As all the commands of the gospel are not found in one verse, nor in the same chapter, we of course could not read them all in one passage. This is what the Doctor was asking me to do, viz.: read all the commands in one passage. His gospel cannot be obeyed being composed of facts only, and no commands. This more than complements all he said on pages 8 and 9 about me stating the gospel. On page 10 he asks who authorized me to put the commands of the gospel together? This to my mind is a very silly question. They were put together when the Holy Spirit had them put in the same book for the instruction of the reader. Each command is an integral part of the whole truth, although these parts do not all appear in the same passage, they are parts of the same truth. No man has the right to take a part of the truth as stated in one passage, and claim that is the whole truth upon that subject when the Spirit has revealed more truth on the same subject in another passage. This is where the Doctor makes his fatal mistake. On page 10 he says that one condition of the gospel I preach is not a command, viz.: the confession—that he challenged me to prove it was a command that I did not produce the Scripture. This is another one of the Doctor's mistakes. I showed that it was a part of the word of faith that Paul preached. Rom. 10:6-10. That it was written by Paul, and that Paul said if any man would be a prophet (teacher) or Spiritual (spiritual man) let him acknowledge the things I write unto you are the commands of the Lord. 1 Cor. 14:37. Of course Cowan produced the passage.

On page 12 appears what he calls a "cold compromising back down." Why? Because I put the debate off six months. Dr. Stephens lives in San Antonio, and has an office there, and so far as I know never goes out of town to preach, and can debate any time after office hours, while I am in the evangelist field, and have hundreds of places to visit, and many debates and meetings to arrange, and of course I cannot debate with him at any time to please him. He takes advantage of this and tries to crow about me not meeting him. I am constantly debating with Baptists, Methodists, Materialists, and false brethren, and many places a debate is needed far worse than with Dr. Stephens at San Antonio. I expect to get to him again as soon as my work will permit, and if he is not spoiled, will attend to him. This is but a brief review of his tract, but I hope the reader will derive some good.

The Apostolic Way gets better all the time. I wonder why some of those smart debaters do not go to Browning, Ill., and meet Brother Walton's man. He says he has the house ready to hold the debate. It would be an "awful" good time for the Sunday school folks to show Brother Walton the truth; they know they can not defend their practice. I have had two or three of their preachers to own up they had no authority for their classes, and still they preach that where the Bible is silent they are silent, or where the Bible speaks they speak. And isn't it strange the way they talk? I suppose they think we can not see their foolishness. I have never seen anything in the Bible about classes, except in 1 Peter 4:18, they are classed this way: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." So I wonder what class they are in. I think the people in this part of Indiana are waking up to the truth. Let the good work go on. The only trouble is you did not begin to show them the truth soon enough.

No, I do not believe in war.

WM. I. PEED,
Mitchell, Indiana.

Another Goliath Roaring

"Recently I have had two debates. The first one was at Stidham, Oklahoma, with the anti brethren. They secured Brother W. G. Tucker of Shreveport, La., to represent them. We had a nice debate. I had held two debates at Stidham in previous years. The first one was with the Advents. . . . I think the little anti bunch will soon cease to trouble the church at Stidham. Each time I meet them in debate, I say to myself, 'Well, this is the last time I will ever get to debate with them'. It is so easy to meet them. They are the weakest of all. When the brethren cease to talk digressive nonsense about 'where God has made no law', and 'legislation and liberty' and get down to business in debate with the hobby rider and show him just what he is calling for—the Scriptures for dividing into classes, women teachers and human literature—then we will stop their mouths and it will not be long until you can not catch one to debate. Then they will run like other false teachers. As long as the brethren act like they are afraid to meet them, and actually refuse to debate with them, just that long will they grow on bluff and keep up the fuss to the division and disturbance of the Churches of the Lord. That is one outfit that I absolutely guarantee satisfaction to my friends and brethren, and if I fail I do not even want my train fare! But will I ever get to meet them again in debate?"—Bynum Black, Firm Foundation, May 18, 1926.

My! what a roar. It sounds just like one made by J. T. Whitt, who told his brethren they were "weak kneed", but in his third debate Whitt's knees gave way, trembled, collapsed, and some half dozen of the ablest Sunday school preachers in the state were present, but not one of them had the strength in his knees to stand up and say, "I will take your place, Brother Whitt". At least, half dozen more preachers were brought into conference, and the matter waited over until the next Monday and no one could be found to take Brother Whitt's place and continue the discussion in Dallas.

Yes, Brother Black did a wonderful work at Stidham. also at Edgewood. The congregations, opposing the Sunday school, at both places have flourished as a consequence of the demonstration made by Brother Black. His ability, as a debater, has been hurled all over Texas and Oklahoma and the folks were caused to feel that if a Goliath like Black manifests such weakness in defense of his Sunday school that surely there was nothing to his contention.

But come on, Brother Black, rip and rave, bluff and blow, if you will, and if you are in earnest there are a number of preachers in Texas and Oklahoma who stand ready to meet you any day, and anywhere your folks will agree to put you up on the Sunday school question.

R. F. D.

The Powers That Be

Third Affirmative

Answer to Brother Mickle's negatives, to my first and second affirmatives, Romans 13: 1-7, in which I affirm that these Scriptures refer to the civil authorities of the government.

He complains that I give no New Testament Scriptures to support my premise. Regardless of what he says, Romans 13:1-7; 1 Peter 2:13, 14; Titus 3:1; 1 Tim. 2:2, are identical in meaning, and all refer to the same powers. He will never be able to evade this fact. He objects to my use of Old Testament Scriptures in violation of his signed agreement that the holy Scriptures are to be our guide, in this discussion. He attempts to dictate what Old Testament Scriptures I may use. He constitutes himself moderator and judge, and frequently calls on me to surrender my premise. Pray on what grounds? Not from his force of argument, for he has produced none; he just dictates it.

He sets up his conclusions and ridicule for facts, and uses the artifice of a cunning debater to shun the truth, when he knows God has never given the church or its officials jurisdiction over the world's evil doers, but he ordained civil government, which has ever exercised jurisdiction over thieves and murderers. Such are not God's people. The great apostle is warning God's people not to commit such things, as our texts (as well as our observation) show that these powers will certainly apprehend such persons.

The powers of our text show that these powers are God's revengers of his wrath against evil doers. These powers execute such characters. They bear the sword, they collect custom, tribute, and are truly ministers to God's people for good, as they protect us in our civil rights, and in our worship of God. No Church of Christ from Christ till the present time ever had such officials in it, hence, it is not only silly, but absurd to contend that the powers referred to in Romans 13:1-7 are church officials. He is greatly confused when he states, Caesar beheaded John the Baptist and killed the apostles. Herod beheaded John and Nero killed many of the apostles. My dear brother, do not fire until you ascertain the location of the target; wild shooting never accomplishes much.

In my first affirmative I showed that the duties of the powers referred to in Romans 13:1-7, were self-evident, inherent duties of the civil authorities of the state. In my second, I showed when, where, by whom, and for what purpose these powers were ordained, giving in connection the ordination of church officials, in order to clearly set forth the divine order of things. In this affirmative, for lack of space, I will only refer to a few examples to show that this order of Jehovah has never been changed, in regard to the civil authorities, but has continued until the present time. God, in all ages, has used man to further His purposes on earth.

God used the king of Babylon punish the Jews for their wickedness. He used the king of Persia to return them to their country (both of these kings were civil authorities). The king of Persia commissioned Ezra, a priest of God, to teach all of the law of the king, and all the law of God to the people in Palestine, ordering Ezra to appoint judge and magistrate (such powers as we are discussing) to enforce these laws; and if these laws were violated, the offenders were to either be fined, banished or executed, for disobedience. The Persian king had appointed Nehemiah governor. The prophet, Nehemiah, obtained permission from the king to visit his father-land. He and Ezra scrupulously followed the instruction of this king. They set civil authorities over the affairs of the state, and Levites to officiate in the house of God.

These examples show that these servants of God strictly observed the divine order, that God ordained.

This order of things was here when Christ came. God commanded him to deliver God's Word to the world; this Word is to judge the world. John 12: 47-50. Then everything must stand or fall, as this Word from God puts it.

Christ's mission was to change the Aaronical priesthood. He came to abrogate this priesthood and to establish the new covenant, in which God gives spiritual life to His people, making them priests and Christ our high priest by whom we have access to God in our spiritual worship. There is no interference, or change made by Christ in the civil order of the state.

Jehovah uses the civil authorities to protect His people, in this life from the hands of the wicked. In obeying God's command, in Romans 13:1-7, 1, by this obedience, submit to the ordinances of the higher powers of the state, and by obeying Romans 13:1-7 we render unto Caesar the things that are Caesar's, and unto God the things that are God's. Matt. 22:21.

Let us sum up what has been proven:

1. God ordained that the tribe of Levi be taken for the sacred officials to worship Him.

2. God ordained that the Israelites choose from the remaining tribes, officials, to attend to the civil affairs of the state.

3. The church and the state have ever since been separate institutions.

4. This condition of a church and state was here when Christ came.

5. Christ brought his commandment from God. This commandment did not change the affairs of the state.

6. Christ's mission was to abrogate the Aaronical priesthood, and to set in order the spiritual priesthood of God, wherein all saints are priests, and Christ the high priest.

ME-NE, ME-NE, TE-KEL, U-PHARSIN, was written on the wall to inform Belshazzar that he had failed. My dear brother, the Scriptures are giving you the same information. God's Word is against you. The powers referred to in Romans 13:1-7 are without any doubt the civil authorities of the government.

Farewell, May our merciful heavenly Father ever bless, unify, guide and enlighten us in all truths, is the prayer of your humble servant.

D. D. HARTSELL.

Third Negative

Because I complained of Brother Hartsell's refusal to meet my arguments and to answer my questions. "I am a moderator and a judge." Because I insisted that he not try to justify a proposition, pertaining to the SUBJECTS of Christ's kingdom, by the law of Moses, "I have violated my signed agreement to let the Holy Scriptures be our standard of proof." He heads this last affirmative: "Answer to Brother Mickle's negatives." No one could have gained this information by reading the same. Outside of a few preliminaries it is simply a re-hash of his previous arguments. He says: "Regardless of what Brother Mickle says, Rom. 13: 1-7, 1 Pet. 2:13-14, Titus 3:1, and 1 Tim. 2:2, are identical and refer to the same powers." I said just what Paul said in Rom. 13:1-7, that the decrees of these "higher powers" were the ORDINANCES OF GOD. He has not denied this. I said just what 1 Pet. 2:13-14 teaches, that the ORDINANCES OF MAN belong to KINGS AND GOVERNORS—CIVIL AUTHORITIES. He has not denied this argument. Then why does he persist in saying that these two scriptures are identical? He should have said, "Regardless of what Paul and Peter says." For that is virtually what his statement implies. But of course he could not afford to be so specific, for that would have been a direct violation of his signed agreement, to let the Holy Scriptures be our standards of proof. Thus it is evident, that he is determined to comply with his agreement, if he has to repudiate the plain teaching of Paul and Peter to do so. And who would be so uncharitable as to accuse him of "using the ARTIFICE of a cunning debater," in this matter? He wants to know on what GROUND I ask him to surrender his premise? I reply, that he agreed to prove it by the Holy Scriptures and he has failed to produce a single text of corroborative evidence. He says that "I set up my conclusions, and ridicule for facts and use the ARTIFICE of a cunning debater to shun the truth." This statement is so inconsistent that it makes me grin. The trouble with him is that he does not distinguish between a clever exercise of the "SWORD OF THE SPIRIT" and the ARTIFICE of a cunning debater. He says that I "falsely accuse him of defending the murderers of Christ and the apostles for no other purpose than to prejudice the readers of these articles." When I know that God has never given the church or its officials jurisdiction over "the world's evil doers." I thought that I would make him squeal. It's the wailing of defeat. The climax of a lost cause. The S. O. S. of a sinking vessel. "The world's evil doers." Who has said anything about the "world's evil doers"? Until now the civil authorities have been the ORDAINED MINISTERS OF GOD. If he is not willing to go down with his sinking premise, let him get off of it. But he says that "I am greatly confused when I say that Caesar beheaded John the Baptist and killed the apostles. That Herod beheaded JOHN and Nero killed the apostles." Neither did Woodrow Wilson kill any GERMANS. But Woodrow Wilson was *responsible for* the deeds of his constituted officials. And so was CAESAR. Any way, how does your explanation help your case? And are you right certain that Herod beheaded John, or did he have it done? And why did you not tell the readers how Caesar the "minister of God" and protector of the good punished these murderous "evil doers"? But I pass on to his summary. He says "let us sum up what has been proven." I want the readers to examine the above summary closely and if they can find a line or a paragraph, that proves that the "higher powers" of Rom. 13, refers to the civil authorities, the first one sending me a post card calling my attention to the same. I will send them a dollar bill for their trouble. I must insist that his summary is A FRANK ADMISSION that his premise has failed. I now close my last negative with a brief summary.

Rebuttal

(1) There are two classes of officials that Christians must obey. (2) These are church officials and state officials. (3) Therefore, there are only two classes of ordinances that they must obey, viz. The ORDINANCES OF GOD and the ORDINANCES OF MAN. (4) The ORDINANCES OF GOD belong to church officials Rom. 13. (5) The ORDINANCES OF MAN belong to state officials, 1 Peter, 2:13-14. (6) Therefore, civil authorities are not referred to in our text.

Some Questions Unanswered

(1) Can you not justify your premise by the LAW OF FAITH? (2) Is this not a NEW TESTAMENT proposition? (3) Then why cite the decrees of Samuel? (4) Christians must submit to the ORDINANCES OF GOD and the ORDINANCES OF MAN. (5) When these conflict, which must they obey—which is the higherpower ? (6) If the ORDINANCES OF GOD belong to civil authorities, as your premise teaches, what are the ORDINANCES OF MAN that we must obey? (7) Name a FUNCTION of our text that cannot truthfully be applied to CHURCH OFFICIALS.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

Atlanta, Texas, Oct. 5, 1926.

Dear Brother Duckworth

Please find enclosed check for $2.50, for which set my subscription up to The Apostolic Way one year, $1.00 is for you. I wish I had five hundred dollars to send you. Cotton has gone so low it is hurting the brethren here. I hope I can get a few subscriptions to The Way soon. It is the best paper in the world. I take the Gospel Advocate, the Firm Foundation, Christian Leader, and Apostolic Review. pray for your

D. A. JONES.

Things Hard to Understand

It is hard to understand why the children can be neatly dressed and sent to Sunday school at 9:30 or 10 a. m., but can't be sent to the same place of worship a little later.

It is hard to understand why those children can not be properly seated and cared for and kept awake to hear the teaching by the elders of the church, just as well as they can be so treated an hour earlier by other organizations and teachers.

It is hard to understand why some people think the children will learn more Scripture through unscriptural means and methods than through Scriptural means and methods.

It is hard to understand why some people think it is more orderly and edifying for four, six, ten or a hundred to be speaking at once in the same room (at the meeting house) than it is for two or three to talk at once at home. Why they say it is bad manners in the home any time, and good manners in the church house at 9:30 to 10:30, and bad manners from 10:30 to 12, for more than one to speak at a time.

It is hard to understand why some brethren would have none but the best men in the church selected as teachers to teach at "eleven o'clock meeting", and would consider it anti-scriptural and a shame to have any other kind to "officiate" at that hour, but would be perfectly satisfied to hear men of a lower grade do the teaching an hour earlier on Sunday morning. Why none but men of the best report should teach at eleven o'clock, yet an hour earlier, even outsiders are very acceptable teachers. Why none but scriptural teachers at eleven, but an hour earlier, on Sunday morning, girls with no particular spiritual fitness are quite acceptable teachers. Why a sectarian is quite acceptable to superintend, pray, and instruct at ten, but an hour later he is entirely unfit to conduct "the meeting".

It is hard to understand why some brethren send their innocent children, who can make no defense against false teaching, to be taught by sectarians, or poorly qualified teachers at ten o'clock, but who themselves an hour later, will not consent to be under any other class of teachers than that class described by Paul to Timothy and Titus. Why brethren would call a "common school" a failure if the pupils did not study the lessons after assembling and before they try to recite, but would call it a glorious success to proceed that way at ten on Sunday morning. Why they would be for putting the common school teacher out of business if he would have the whole school, by classes or otherwise, all "gabbling" at once, but would heartily endorse the same gabbling procedure at ten on Sunday morning.

It is hard to understand why an assembly for Bible study (?) at ten on Sunday morning is, with great dignity, called "Bible class", "Bible school", and "Sunday school", and the same audience met for Bible study and worship in memory of Jesus at eleven o'clock the same day is lightly spoken of, by the same people, as "just social meetin'", or "just prayer meetin'", "church" "class meetin'", or "just social worship". Why brethren who are opposed to fairs, festivals and shows for raising money to keep the gospel going, do not pay into the treasury as the Lord has prospered them. Why they who are opposed to secret orders, do not fill up the church treasury week by week and thus do the good works in the name of Christ in the church. Why they who are opposed to "Sunday school" but are "in favor" of the church doing the teaching, do not learn to teach and then teach at every opportunity, with all zeal, push and persistency. Why some congregations run along for from twenty to fifty years and never produce a real teacher, or preacher of the gospel from their number. Why some congregations are "in favor" or "singing psalms, hymns and spiritual songs", yet never have but a very few old tattered, torn and dirty sectarian song books, and never cultivate singing at home nor publicly. Why they want a preacher and publisher to hustle and pay their debts, but never think of hustling to pay "their debts" to the preacher and publisher. Why they are "in favor" of the church doing the mission work, and then as members of the church, never doing any mission work, nor aiding those willing preachers to do it. Why they say that the alien sinner will go to hell if he does not obey the commands given to him, and then refuse to obey some of the plain commands to Christians themselves, and yet expect to go to heaven. Why they believe and say, "It is more blessed to give than to receive," yet who seldom or never give, but are always trying to get and keep more and more.

It is hard to understand why brethren will "kill themselves off" trying to "lay up treasures on earth" when they know that Jesus said to not lay up treasures on earth. Why brethren work almost day and night to get richer and richer, when they "firmly believe" what Jesus said about how hardly, shall a rich man enter into the kingdom of heaven, etc. Why brethren believe that covetousness is idolatry, and that no idolater can enter into the city of God, yet they go right on grabbing right and left and hardening their hearts against all appeals for help from the needy and suffering ones, desiring only to enlarge their own bank accounts.

C. D. MOORE.

Notice!

FOR SALE: (Or trade for a small farm): One very nice dwelling, ceiled or papered, 7 rooms, 3 porches, one and one-half story, with portico, weatherboarded and painted, 1 well with plenty of water for any ordinary use, 2 chicken houses with cement floors, good barn about 24x24 feet, extra good garden fenced chicken and rabbit proof, cemented cellar, 8x14x6½ feet, shelved on each side and on back end for storing fruit, etc., new cement walk in front of the house, with 3 and 7-10 acres of land, 1 store house 24x32 feet, weatherboarded, ceiled or papered, with general merchandise, post office, wagon scales, (10,000 lbs.) new (Gulf) filling station, (I use the old one for water for cars), small barn on this lot with shed for cows, on a lot 100x140 feet. A splendid location on highway No. 1, also on T. & P. R. R., 6 miles from Abilene, Texas. Christian and Baptist churches here. Clear of debt, come and see the place or write me, (except real estate men). Three-teacher school one-half mile north. Thanks.

M. F. COONS,
Elmdale, Texas.

Hold Up His Hands

Union City, Ga., Aug. 31, 1926.

Dear Brother Duckworth:

Enclosed find $3.00 for subscriptions (names and addresses attached.)

Just closed a good meeting at Mt. Carmel school house near Napoleon, Alabama, baptized nine into Christ. Several hundred attended each service and much interest was manifest, even by unbelievers. I am to return there in five or six weeks.

The debate between W. W. McMicken and myself near Henagar, Alabama, was attended by brethren from far and near, and we tried to show every one the weakness of error, and the power of truth; even his own followers felt the blows that came from God's Word. My opponent claimed to belong to the "Church of God" (Seventh Day). Any one who may be bothered with these people on the Sabbath question may write me, for I feel fully equipped to meet them.

I have more calls than I can reach, but crops were bad last year and money is scarce, so I may be compelled to go back to secular work this winter. However, I hope not.

Many would subscribe for "The Way" if they had the money.

Yours in Christ.
J. A. DENNIS.

(The publisher is well acquainted with the conditions in Georgia and Alabama, and Brother Dennis has been succeeding beyond that we thought possible. We are hoping that brethren will not permit him to even temporarily quit the field.

R. F. D.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY.

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price $1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price $1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price $0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price $1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also ,on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price $3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price $1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price $3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price $3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price $2.00

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST
This Paper Was Founded by G. A. Trott and W. J. Rice, A. D. 1913
Semi-Monthly $1.50 Year Dallas, Texas, November 1, 1926 Vol. XIII No. 7

ENLIGHTENING THE EYES

Many centuries ago David said "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes." (Ps. 19:8). It is as true to-day as when written and will be true as long as eternity lasts, for the "word of the Lord endureth forever."

We walk safely, with clear vision, when walking by the commandment of the Lord, but when we walk according to the wisdom of men, our eyes are blinded and we walk in darkness. "Better is the sight of the eyes than the wandering of the desire: This is also vanity and vexation of spirit." (Eccl. 6:9). When we let our desires lead us into the bondage of human tradition, however strongly it may be upheld by the wisdom of this world; right though it may be acclaimed by a large majority of our fellow men; popular, perhaps even among them who profess to know God and to walk in His ways, we will inevitably bring down upon us the wrath of God.

One of the express purposes of God's word is the "casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." All human wisdom and knowledge are as the chaff of the threshing floor when compared with the divine omniscience and it seems almost inconceivable that man's arrogance should lead him to search out ways of his own for carrying out the purposes of God, knowing that God has expressly forbidden it and will visit certain destruction upon him for it. In fact, when viewed in the light of calm reason, the contumacy of man in this respect is hard to explain. It seems even more inexplicable that men who thus openly and unblushingly defy the almighty by speaking and practicing things which the Lord has not commanded to be spoken, have not the courage to defend these departures before their fellow men, seeking by every possible subterfuge to escape exposure in the eyes of humanity, while obdurate in their presumption in the eyes of the deity.

As an illustration of this, let us note the course of those papers now advocating the Sunday school and vehemently asserting the scripturalness of that abomination, but steadfastly refusing to defend it in the open forum, a written discussion in their columns. Even one who in the past has been recognized as one of the ablest exponents of the truth (I refer to Brother A. McGary) recently had the hardihood to assert that the Gospel Guide had opened its columns to a full discussion of the Sunday school question thus trying to impugn the truthfulness of my charge that none of their papers would accept our repeated challenges, knowing well that the discussion referred to (the McGary-Martin debate) was in no sense such a discussion and that the debate was not over the scripturalness of the Sunday school but concerned only the advisability of dispensing with it for the sake of unity. Brother McGary knew, and will not deny, that Brother Martin holds with him that we are at liberty to teach in classes and have women teachers, but believes that the unity of God's people is an obligation that we cannot shirk and that the exercise of any liberty which violates that obligation is a sin. Quite recently Brother C. W. Sewell proposed a discussion of our teaching service to be published in tract form, each of us to bear one half of the expenses. To this I readily agreed provided the Firm Foundation would carry a notice of the tract for two months, so that its readers would be able to procure it if they so desired. Not only was this request, made by Brother Sewell, denied, but when Brother Sewell offered to pay for said notice at regular rates, he received a flat refusal. What more positive proof could be asked that they are not only in the wrong but are so fully aware of it that they cannot be induced to even announce a tract, for pay, giving the arguments on both sides. Does that bear the impress of anything except the arrant cowardice of the consciencely guilty? Brother Sewell has clearly shown his own courage and sincerity by making this proposition and proposing to pay for a notice of it in the paper, but how about the attitude of the Firm Foundation. It may be that they doubt Brother Sewell's ability, though I look upon this as being equal to their best; however, if they think they can put up one who can better defend them let them do so and I stand ready to join issues with the best man they can produce in a joint tract on this subject, paying all expenses of publishing.

All we ask is that he be endorsed in writing as being accepted by the Firm Foundation as its representative in the discussion. In conclusion I wish to ask all who truly desire that the word of the Lord may have free course and be glorified; all who realize that the division caused by the Sunday school must be faced at the judgment seat of Christ, why it is that the papers advocating the class method of teaching refuse to meet such a challenge as this? Is it not prima facie evidence that they know the scriptures do not authorize their practice? Can there possibly be any other reason? Think it over.

G. A. TROTT.

The Death of Christ

Thinking our readers, as well as this scribe, might enjoy a rest from the Sunday school controversy, I will write a short article concerning the death of Christ, and possibly a number of such articles. However, we are not through with the Sunday school question, neither do we intend to slack our opposition to that man made heresy until the battle is fought out to a finish. Do you ask why we make such a fight against Sunday schools? Our answer is because it is deceiving more people than any other one man made scheme on the earth. So the battle will go on harder and hotter to the end.

But to our subject. We read from Romans 5:6-7, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were just sinners, Christ died for us." Who did Christ die for? The first statement in this language says, "He died for the ungodly", but the last clause says, "He died for sinners". From this we learn that all "ungodly" are "sinners", and all "sinners" are "ungodly" people. We do not need to say, as some have said, that the "ungodly" are one class of people and the "sinners" are another class of people, even if Peter does say, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18). This does not prove two separate classes of people, though the two words are connected with the conjunction "and". In Rev. 12:9 we read, "That old serpent called the devil and satan". Is the "devil" one being and "satan" another being? No, the two words are connected with the conjunction "and". In 2 Peter 1:11, we read about "our Lord and Saviour Jesus Christ". Is our Lord one being and our Saviour another being? No, though the two words are connected with the conjunction "and". And though we read in our text about the "ungodly" and the "sinners" this does not prove two classes of people, for John says, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law". All sinners and ungodly people, therefore, are those who are out of harmony with the law of God. And no matter whether you call them "ungodly" or "sinners", Jesus died for all.

A big preacher could preach several big sermons on the death of Christ, so you will not expect me to exhaust the subject in this or a few short articles. But many things should be said concerning His death which I hope will help us all to have a better, a deeper, a wider, a more perfect understanding of that system of redemption that is revealed to us in the Bible.

Now it should be remembered, that the death of Christ brings us to the blood of Christ, for Jesus shed His blood in His death, not in His life, but in His death. It was while His lifeless body was suspended on the cross that the Roman spear pierced His side and forthwith came there out blood and water. It was not blood alone, it was not water alone, it was blood and water. The blood and water flowed together in His death, thus Jesus shed His blood in His death. In Romans 6:4, 5 Paul says, "We are planted in the likeness of His death." Thus when we are "planted", "buried", or "baptized" into His death to come to where his blood was shed, and there we receive the saving, healing, forgiving, atoning and sanctifying power of that blood, and it is that blood that cleanses us from all sin. In Heb. 9:22 we are informed that "without the shedding of blood there is no remission of sins". So the remission of our sins was made possible only by the shedding of the blood of Christ. 1 Cor. 15:3 Paul says, "Christ died for our sins according to the Scripture". What did he die for? He died for our sins. Not for our righteousness, but for our sins, that is on account of our sins, or because of our sins, He died according to the Scripture.

In our next we will try to explain what it means to die for our sins according to the Scripture.

JOSEPH M. WALTON.

CHRISTIAN ACTIVITY

Preachers are writing they have no work booked for the winter; have no place to go to preach; want to be active in the work of teaching, thousands around them who have not received, and many who have not heard, the Word.

A preacher is sure in a bad way, who is so situated. During the summer he received but little more than expenses, and the more did not pay what he owed on living expenses for the winter before. He has put in his time preaching, or preparing to preach, and has not put up fruit, "hog and hominy." He has so concentrated his mind on preaching until he is not well fitted for any kind of material work, even if he could get such work during the winter. Business men, employers of labor, do not care, as a rule, to hire a man for six months, who has just spent the previous six months thinking about something entirely different from the work he is expected to do, so the preacher spends the winter doing little odd jobs, messing at first one thing and another, seeing his family going without the necessities of life, harassing his soul in an effort to find some relief until when spring arrives, his efficiency for the work brethren want him to do has been greatly hindered.

Did you say there is something wrong? Surely, surely, surely, and this thing is hampering, interfering with, destroying the Christian activity of preachers, and members. It discourages young men of ability undertaking to preach the gospel.

What is to be done? Again I turn to the Word of God. If the answer can not be found here, I can not answer. If it is to be found in the Word of God, shall we accept it, or try to find an excuse, try to dodge it, and its responsibilities? We may dodge the answer, we may refuse to apply, but we can not dodge the responsibilities, nor the consequences. Paul in writing to the church at Corinth said: "And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go." (1. Cor. 16:6.) Paul not only expected to be maintained by the Corinthian church, but expected them to bring him on his way in the spring. Again Paul writes: "But withal prepare me a lodging: for I trust that through your prayers I shall be given unto you." (Philemon 22.) Undoubtedly Paul expected to winter at the expense of the church, but who can persuade himself to believe that Paul would or did spend the time in idleness, or empty gossip about the weather, the crops, politics, or hard times? Surely he kept busy preaching teaching the Word in the markets, and synagogues publicly, privately. He expected Christian activity on the part of the church; he showed Christian activity as a teacher.

We can see no reason why our preachers should not work with the churches during the winter in the same way, and then work in communities where there is no Church of Christ during the spring, summer and early fall. The brethren are not usually so busy and if they need teaching, around the fireside, in the home, in the market places, or other places where people are assembled, are fine places to show some Christian activity.

The preachers, as well as the brethren, are not showing the interest in reaching the individual that was shown forty and fifty years ago, much less that shown by Paul and other apostles. We seem to think that when we have called a few together and delivered an oration we can do no more until the people assemble again. The spiritual teachings, as found in the Bible rest upon us so lightly that when we have put in one hour talking about them, we often put in the remainder of the day talking about material things. One congregation, thoroughly filled with a spirit of sacrifice, devotion, consecration and enthusiasm, as manifest by Christ or by Paul could shake the whole religious world, just at this time, men are tired of the emptiness of the religious shell; business men, laboring men, educated men and uneducated men would welcome real Christian activity.

We do not have to organize any thing to carry out the Lord's plan for Christian activity, but should use the organization, the plans and the outlines given us by Christ and His apostles, without these we can not have that Christian activity that will reach the desired results.

R. F. DUCKWORTH.

Littlefield Notes

Something like one year ago Brother Williams told me that he could get a man to deny our practice and affirm theirs. I told him that he would have to show me; that I would have to see the man, and hear him make a trial of it, before I would believe it. Later I handed J. T. Dodd one of Brother Cowan's sermons and he remarked that it was very weak, and if we wanted a debate that the Sunday school brethren had already decided that we could get it. We got the propositions signed by Brother Cowan, and presented to them, but for some cause or another they failed to sign and return. I have always thought the reason they failed to sign the propositions was because they called for command and example, and they knew that they could not furnish it.

This summer, J. T. Berry (if I have his initials correct), held a meeting, the last night of the meeting he preached, "I am right and everybody says I am right." When he dismissed I asked him if it was right to divide a congregation up into classes and put women teachers over part of the classes; he said he affirmed it was that evening. I told him that we were ready to deny it, if he would affirm it. He replied that the brethren did not want a debate here, but he would meet Cowan at Robstown. Some of the Sunday school people got mad and acted just like the sectarians do when you call on them to defend their practice. They said some hard things and acted like people do who are influenced by the spirit of the devil.

Berry remarked that he would hate for me to sleep close to his corn crib. I suppose that he intended to insinuate that he would be afraid I would steal his corn. In reading the Bible I find that Jesus was crucified between two thieves (Matt. 27:28; Mark 15:27). If Jesus could bear to be crucified between two thieves, I certainly can bear for a Sunday school preacher to insinuate that I am a thief. I also remember that Jesus said to one of the thieves, "Verily, I say unto thee, today shalt thou be with me in paradise" (Luke 23:43). I also remember reading again that, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). After reading these passages I came to the conclusion that I had rather risk the thief's chance for heaven than that of a preacher who will sanction or divide a congregation up into classes with women teachers, in order to teach them the Word of God.

Berry also stated in his sermon that he did not believe in legislating and making laws where God had not made any. Now, Brother Berry, just give us the passage where God made the law to divide a congregation into classes in order to teach them the Word of God. When you tell us where the passage is, and if the passage says it, then I will believe that you are not adding to the Word of God.

Any day after January 1927, Brother Cowan is ready to meet you in Robstown, Texas. Now you go down and affirm that it is Scriptural to divide a congregation into classes, with women teachers over one or more classes, in order to teach them the Word of God, then I will believe you really meant what you said, and was not joking about it. Some of the Sunday school members remarked several times that they would be ashamed. Yes, if I practiced something and would not defend it, I certainly would be ashamed, but I am glad that I meet with a congregation where people are afraid to come up and say they are ready to deny our practice.

I want it understood that a challenge hangs over the Sunday school people of Littlefield, Texas to defend their practice, and that we expect it to remain until they decide to defend their practice. Just remember that we have propositions signed and all that you have to do is to get some man to sign your part of them, and set the time, and let us know about it. "Come let us reason together."

L. L. ALLEN,
Littlefield, Texas.

Where Are We?

As the Sunday school movement spread among us, other changes came. Our colleges increased in number and influence, many of our young people became quite well trained in religious work, and the demand for a change in our style of preaching grew. Debates with our neighbors lost their popularity, and we found it necessary to quit debating altogether or to debate among ourselves. In the North the opposition to the colleges led by Daniel Sommer provoked much discussion, and in some places it led to open division. I do not mean to express an opinion on the merits of this question. I mention it merely as a cause of confusion. In the South, the Sunday school question has for several years overshadowed all others. To such proportions has the issue grown that we are today about as completely divided over it as we became twenty-five years ago over the music question.

Whether some of us mean to make the matter a test of fellowship or not, the churches are doing it. Probably, as the Lord sees it, taking the country over, the one side is about as much to be blamed for the division as the other. A man and wife who love and trust each other sincerely may differ widely in their views on some matter, but they are almost sure to find some ground of compromise. I believe that the division of any church among us over these questions could be traced to the lack of brotherly-love on the part of somebody. Of course, the guilty one who reads this will not admit it. Bro. Clark is accused of "soft-soaping", compromising, etc., but these accusations do not change the situation as the Lord sees it.

If all the desire for prominence in the church, all the jealousy and envy, all the feelings of dislike for certain members of the church on account of some fleshly impulse or relationship were subtracted from the sum total of our church troubles, it would be so much reduced that a reasonable amount of brotherly-love would enable us in almost every case to compromise our differences without any danger of offending the Lord.

I believe that the majority of our people feel just as I do about this matter. But it is the old story of the silent majority whipped into line by a blatant minority. Preachers who are determined to "rule or ruin" push themselves to the front on both sides, stir up strife wherever they go, and play havoc with the peace of the churches. The more conservative are pushed into the background and too often ignorance, stubborness, and the worst sort of party spirit control the churches. The world looks on while we devour one another and wonders why we call ourselves disciples of Christ. In such cases (and they are common) a sermon on brotherly-love is about as little appreciated as was a sermon on "love your enemies" in one of our training-camps during the World War. What such people want is something militant—how "loyal" they are, how disloyal the other fellow is, how all important it is to contend to the bitter end for every inch of the ground you cover, even though it is at best simply a human opinion, and how much more important it is to follow the letter of the law than it is to regard its spirit.

This is a dark picture, but it is true to life of several places I have visited.

To complicate matters, the private conduct of preachers enters the arena. The preacher goes into a home, where, as a Christian gentleman, he is welcomed. Next to the family physician, he becomes the most familiar of all men with the secrets of that home; and in matters that affect sentiments of all kinds he is trusted beyond the physician. He is supposed to be the spiritual adviser of the husband, wife, or daughter. What a power for good his influence may be! What a "devil in robes" he too often proves to be! Taking advantage of his knowledge of family or heart secrets obtained from confiding lips, he uses all his foul arts and captivating charms to bewitch, seduce, and destroy the thoughtless and silly woman. He may be forced to flee the community between suns, leaving behind a wrecked home and a crippled church; but he may go into another place not far away and repeat his hellish escapade. Such men, though a stench in the nostrils of respectable people, are picked up by the churches, pushed to the front by some of our papers, and are often found very active in church trials where property rights are involved. Some of our denominational neighbors would not countenance such men as preachers for a day, but we encourage their nefarious practices by suffering them to impose upon us. How long will we suffer such a condition? What power will deliver us from the burden of such preachers?

I am glad to say that as a class the preachers who oppose the Sunday school are men of clean reputation morally. And I hope that in their zeal for the right these brethren will never overlook the importance of a preacher's living a clean life.

Along with our other troubles, many of our churches are collecting a new crop. Satan is surely after us with all his wiles. Those who are now opposing the Sunday school are threatened with other divisions over the "cup" question, the "grape juice or wine" question, the "ordination" question, etc. Will we ever reach the end? I suggest that for awhile we drop such questions and turn our attention to the development of the churches and the preaching of the gospel. If it were possible, I should be glad to see a meeting of representative brethren from all sections of the country to consider for several days the state of the churches. I am not in favor of ecclesiastical bodies with power to legislate, for the churches, but a "get-together meeting" properly arranged and directed would do good.

(To be continued)

N. L. CLARK.

CARELESSNESS, INDIFFERENCE

A sister writes: "I wish you would please send me the address of the Church of Christ at Bakersfield, California. We have just moved here to Wasco, California. We hunted last Lord's day, but no one seemed to know anything about it—the Church of Christ," and I was not in a position to give her the information desired. Why? Because brethren are too careless or indifferent to furnish this office with the location of the meeting place of the congregation where they worship.

It is our desire to have such information, not only on this subject, but many others, as may be of service to the brotherhood generally. We have had something like a hundred similar inquiries that we could not answer.

Mention this matter at the next meeting of the church where you worship, and have some one designated to write us, telling where the church is located, giving street and number, if in town, giving name of the congregation if in the country, and name of railroad station, how far church is from the railroad station, and in what direction, giving the name of two or more of the leaders, to whom persons making inquiry may be referred. Do not take it for granted that I know where your congregation meets; send in this information. I shall expect to hear from each congregation following the first Sunday in November.

R. F. DUCKWORTH.

Wants Location

Two young boys came to our house August 15, and it makes some extra work for me to entertain them. They seem to like to stay here with us.

It seems that I never can get time to resume my work on the book "Christianity vs. War." How I wish I lived in Southern Canada where it is cool, so I could work all the time! It has been so hot and damp here I have done well to keep from getting so sick I would have to go to bed. I love to work, but I must confess that 90-100 in the shade and rain nearly every day makes me so miserable I can not work much.

I would like to move to Southern Canada to live, in Alberta or Saskatchewan, I think, rather than in Western United States, because I would have to live at a high altitude in Western United States, to have a cool climate, and I do not think my heart and nerves would let me live there. Would like to hear from brethren in Southern Alberta and Saskatchewan who would want we to help them at mission points while I farm. I have no time to waste on any organization, besides the church. The Church of Christ is first, last and all the time with me. The Apostolic Way is the only religious paper I read and indorse as a safe guide. Bible schools, Sunday schools and other things have always robbed the church. I want a cool, dry climate. It is too hot and damp here for me.

Am glad my other letter about moving West brought me the good news that there are so many preachers scattered over Western United States. Southern Canada is scarce of preachers, I suppose.

L. W. HAINLINE,
Route 3, Fulton, Ky.

Tried, Condemned, While Absent

Among the many evils that have crept into the church, the located preacher and the Sunday school head the list. Why are these churches hiring preachers by the month? It is for the express purpose of imprisoning minds and stopping the mouths of those who are protesting, or opposing, the human inventions, that is, the Sunday school, the individual cup, and the like, for which there is neither precept nor example.

I have no desire to become an egotist, or to be kicked into prominence by one of the located preachers, but I believe it to be every member's duty to try and dissolve this wickedness of exalting a preacher to the exclusion of the rights and privileges of others.

In order to try to show the principle that this Sunday school and pastor system is built on, I will relate the most insignificant transaction that has been pulled off at the Lynn Street church where Thadus Hutson is a located preacher. A short time ago he and Abby Bishop called to see me, but I happened to be absent, my wife told them she was expecting me home at once and asked them to wait until I came; they said they were going to have a business meeting, and did not have time.

At this meeting they tried, condemned and sentenced me, while I was absent, and not knowing that there was any charges placed against me, and still do not know what I was charged with, but I have been told that they gave me two weeks to do something, did not know just what they wanted me to do, and still they never notified me that they had given me this sentence.

If they had any charges to make against me, why didn't they state their charges, and give me the same right and privilege that is given to a thief, the right to a trial to defend myself. Here is where they showed that principle that shed the blood of the primitive Christians, and is now depriving men of their rights and privileges, in order to hold their self-exalted position.

But this principle of oppression has never been able to imprison the mind, neither can these located preachers exercise dominion over the minds of all men, so as to make them like parrots, "Polly wants a cracker."

This principle denies men the right to a hearing; mocks at all reason, condemns all opponents and dismisses the case. This principle will not publicly discuss the issue, for fear his opponent will be kicked into prominence and he will fall from his self-exalted position to a mutual standing.

I ask these men to state their charges and give me a hearing at the Lynn Street church; they may call their hosts together from Ira Moore down, if they desire, I will be there to answer the charges; but they will not give me a trial, they do not contain that principle.

JOHN CARMICHAEL,
Parkersburg, W. Va.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Apostasy

In The Apostolic Way of May 1, 1926, appears an article from Brother J. E. McVey on "Apostasy".

It appears he has decided the Baptist doctrine "once in grace, always in grace" is true. For says he, "The church can not apostatize unless the head (Christ) apostatizes also." Well of course, not one member could fall away, if he, Brother McVey, is right in his reasoning, for if one could all of them could. But Brother McVey is wrong in reaching his conclusions. Matt. 16:18, "Will build my church (body)". Did he build himself? Again, Acts 20:28, "Feed the church (body) which he purchased with his own blood." What did he buy? Did he purchase himself when he bought the body? He gave himself for it (body). Eph. 5:25. "That he might present to himself a glorious church. Eph. 5:27.

Christ is head of the church, and He is the Saviour of the body. Eph. 5:23. Brother McVey, can he save the body without saving himself? If so, could not the body be lost (apostatize) without him being lost?

In Rev. 2:5, "Remember from whence thou are fallen." Who was fallen? Was it the church at Ephesus? If so, had the head (Christ) fallen also? But you say Christ will never leave nor forsake. Fine, but you must remember the church (members) or body can leave and forsake him. Heb. 3:12, "Take heed, lest ye depart from God."

You say again, Christ is not the head of a dead body. Fine. When we leave God, depart from the Bible, the truth, we cease to be the body of Christ.

Now your proof text: Rev. 3:10, "Because thou hast kept the Word." See "I also will keep thee", but suppose we will not keep the Word. -2 Peter 2:9 "The Lord knoweth how to deliver the godly," but suppose we are ungodly See Ezk. 18:24, "When the righteous turn away from his righteourness shall he live * * * in his sins, he shall die." But you have yet one more, Psa. 125:1, 2. "They that trust in the Lord." Fine, but what if we will not trust Him? Just as long as we trust the Lord—are godly, are righteous, keep his word, and do not leave him, we will never fail, apostatize, but to fail in these things, means a departure, falling away, as the church did when it went into Catholicism, but I do not believe Christ, the head of the church, went with it.

Submitted in love,
ALVA JOHNSON.

REPLY

I have read and heard many negative arguments, but this negative of Brother Johnson's is the most untangible one I ever saw or heard. He says I have accepted the Baptist doctrine of "once in grace, always in grace". Brother Johnson, do you not know that they apply this to the members as individuals, and not to the church as a whole? I will say right here that I was not speaking of the church as individuals, but as a BODY. I will admit that as an individual member, I may fall; but I most emphatically deny that the church as a whole fell or apostatized. Listen! Rev. 3:10. "Because you have kept the word of by patience, endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers on earth." (Moffatt, N. T.) In this verse just quoted, it shows there was at least ONE congregation that was safe from this trial that was to test all that dwelt on the earth. As long as there was ONE congregation, there could not be a total apostasy!

I said, and I say again, that "Jesus could not be the head of the church, and it is his body, without he being a part of it. Therefore, if the church, the body of Christ, apostatized, went down, ceased to exist, the head—Christ—went down too." In reply to this Brother Johnson says, "well of course, not one member could fall away, if he, Brother McVey, is right in his reasoning, for if one could fall all of them could." This is what Brother Johnson said. But not one word of proof. Just his say-so. I see how he reasons. It is like this: I SAID SO BECAUSE IT IS TRUE, AND IT IS TRUE BECAUSE I SAID SO.

He now says, "Brother McVey is wrong in reaching his conclusions." Am I WRONG, or do you just THINK I am wrong? WHICH? Matt. 16: 18. "Will build my church (body) did he build himself?" Right here you can see Brother Johnson's trouble. He does not see the difference between the physical body of Christ, and "the church which is his body." Paul says we (the church), are the body of Christ. But we are not that body which was crucified. In reply to the brother's question, I will say, He said he would build his church, and Paul declares the church to be his body. We conclude that as the body was in extant in Paul's day, and he as a "wise master builder," assisted in the building, taking orders from the Lord. See 1 Cor. 3"10, Gal. 1:12. Paul says, The body is the church Col. 1:18. And he says the church is his body. Christ, through the apostles, built his body—the church. If he is the head of the body, and the body went down, as you argue, what rule of logic do you apply to keep the head from going with the body? Could the body go without the head going with it?

He now calls attention to Acts 20: 28, and asks, "What did he buy? Did he purchase himself when he bought the body?" We will just let it rest as Paul stated it, Brother Johnson. He said he purchased the church with his own blood, and he says the church is his body, so we will let it go at that.

In Eph. 5:25, 27, he calls attention to where Christ gave himself for the church, and that he might present it to himself a glorious church. Now Paul says to the members of the church, "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27.

Brother Johnson, we as individual members constitute the body of Christ—the church. Now you can see the difference between the body of Christ which was crucified, and the church which is called his body, can't you?

He quotes Eph. 5:23, and asks, "Brother McVey, can he save the body without saving himself?" As foolish as this question seems to be, we will say SURE! He can save the church, his body, which is composed of men and women, without saving his body which was crucified. To the above question he asks, "If so, couldn't the body be lost (apostatize) without him being lost?" The answer to the above question will answer this one.

He cites Rev. 2:5 and asks, "Who was fallen, was it the church at Ephesus?" YES! "If so, had the head (Christ) fallen also?" NO!

He now comes to one of my proof texts, Rev. 3:10, and asks, "But suppose we will not keep the word?" Brother Johnson, we are not dealing with SUPPOSITIONS! Next, he calls us to 2 Pet. 2:9. And again SUPPOSES we are not godly. If you have nothing better than a supposition on which to build your arguments, you had better not do any building. In referring to Psa. 125:1, 2, one of my text proofs, he says, "But what if we will not trust him?" Just some more SUPPOSITION, that is all.

Paul says in Eph. 3:21, that God was to receive glory in the church by Jesus Christ, throughout ALL ages, world without end. Will Brother Johnson please answer this one question for me, viz., How could God receive glory in the church, throughout ALL AGES, if there was a time when the church did not exist?

Submitted in Christian Love,
J. E. McVEY.

958 East D. St.,
Ontario, Calif.

Think While Others Sleep

Autumn is here with all her rush of business. The farmer, the merchant, the banker, and all kinds of business and industry needs extra help to take care of the business. The cotton gins are flooded with cotton, the yards full of wagons, and trucks, crews working day and night, trying to accommodate the people; stores are crowded with people buying goods for the winter; the railroads are busy hauling products; the picture shows are thronged with people, and when circus day comes the whole town is so full of folks, the children want to go to the show, and, of course, papa and mamma just have to take them. Everything is lively and prosperous, even the barbers are filling their pockets on Saturdays and rainy days. I believe I have not mentioned the church yet. Well, I find lots of vacant seats there on the Lord's days. They say the attendance is rather small just now, and the treasury about empty. I wonder why things are thus? Are the cares of the world hindering the Lord's business? Winter will soon be here with her long nights, and bad weather that will lessen the rush of business, and give time for thought. Now, dear reader, what are you going to think about most? Are you young and apt in your undertakings? If so, why not try some of the following:

Learn the names of the apostles, learn the genealogy from Adam to Noah, etc., draw a map of the territory covered by Jesus, one of the wilderness wanderings of Israel, one of Paul's travels while preaching the gospel, and as many others as you want to. If you are an elder, or a leader in the church, think on these things and try them out. Appoint some one to draw a map on the board at an appointed time, instruct all to read and study the Scriptures, covering that period, have one or more to tell about the people, places and incidents of the period represented by the map.

I am sure if this is persisted in it will deepen the interest and erase the draggy services endured by so many. Let us learn and determine to do all we can with what we have, where we are. Martin Luther said: "A Christian man is the most free, lord of all, and subject to every one." These appear contradictory, but Paul said: "Though I be free from all men, yet have I made myself servant unto all." (1 Cor. 9:19.) We understand from this that while we are the Lord's freemen, we are servants also, and should be serving, since in the future no man can build, and weeping the past, no harvest will yield, why not grasp the present and act to-day, and trust the harvest to him who will repay?

With sympathizing hearts let us view the present, let the Book be our daily guide, and not compare ourselves, among ourselves, for that is no wise (2 Cor. 10-12). Mornings come and evenings go, oh! what will our stewardship be? When I think what the Lord intends us to be, and then what we really are, I fear many will be pronounced unprofitable servants. Dear reader, is your congregation a light unto the world, or is it a heap of smothered coals? When all is quiet, and the evening far spent, I like to reflect on the Scriptures and the church, and plan for the building up of the blood bought institution. I have made many sacrifices to preach the gospel, and am still in the work, and expect to stay there as long as the Lord permits. The sayings of the greatest men are nothing more than seeds, and only can be fruitful when they come forth in deeds. Remember me in your work and prayers.

GEO. M. McFADDEN,
Arkoma, Okla.

The Work in India

14th July 1926.

Dear Brother in Christ:

Thank you much for being interested in the cause of our dear Lord and Saviour. Brother E. S. Jelley told me that you are interested in the work done in India. The Lord is blessing the work. The gospel is carried to many homes. I had a very successful tour in the month of May. Total baptisms during the gospel tour were forty-four, in different villages; one man, a shepherd, though he believes in the Lord, could not be baptized.

Besides the villages where we got fruits, I visited twenty more new villages. We camped at a village on the 21st May. There a certain man ill-treated his wife so much as to cause her to commit suicide. She fell in a well and got drowned. You can know where there is no light of the gospel, there such sad things occur. We had chance there to preach to two hundred people. Kindly pray so that the seed of the gospel may take root, at least, in some souls.

In another village we camped under a tree, it was the hottest day that I ever experienced. The hot wind was blowing and the tree is not a proper shelter from the burning rays of the hot sun. We had nearly two hundred people come to us in the evening to hear the gospel message until midnight. We had many inquirers.

In a certain village, in one of our individual talks, we visited a very old couple, aged about 85 years. I asked them what they liked most after an experience of such a long life. They said that they wanted peace of mind. I asked them whether their family goddess, Mrs. Poshammah, whom they served, give them the desired peace. They said they had spent lots of money in sacrificing goats and fowls to the goddess, but they did not get any good. I asked them whether the goddess is able to give them salvation, what they called meekti or peace. They said that they knew nothing except the coming death.

Then I told them the story of the cross, and showed them how the great God had spared them to hear the gospel message. The life of Christ impressed their minds so much that they desired whether they could see such a great one who gave His life for them, and who is so different from their goddess. I told them that He is ever ready to receive any penitent sinner that comes to Him. Their faces were beamed with delight, and they owned Him as their Saviour, leaving their family goddess. As they were too old to get into a well for baptism we could not baptize them. We hope to baptize them in the coming rainy season when the ponds are full of water. I am glad they found the desired peace in Christ.

In some villages we could not get a chance to preach, as they were quite new to us. We had a general view of them to work in the future.

We appeal to our dear brothers and sisters, of the Church of Christ, for earnest prayers on behalf of the village work.

Now we have three people working for the Lord in the villages. One is at Burkacheola, supported by the Church of Christ at Memphis. One in stationed at Khammameth, for whose support I depend on the Lord. The other helper is at Siskonda, who needs support very badly.

I am trusting on the Lord for the support of His servants.

The servants of the Lord and the Christians are sending their greetings.

With Christian greetings, your brother in His service.

M. VANDANAM.

23rd July 1926.

Dear Brother in Christ:

Whole of this week I could not go out for preaching the gospel on account of the Mohammedan festival, called Moharram. The people seem to be just wanting drink, dance and fight during the twelve days the festival lasts. There is so much of blood shed at Calcutta during this week on account of this festival. It is something like the devil dance. In most of the villages no Christian can be heard of. There is much need of the gospel preaching and seeking out souls to bring them to the Lord. We are doing all that we can to spread the pure gospel in the dark land where there are so many gods and goddesses and castes. In some villages the Lord is blessing the work. We want your prayers and support to back us up.

Brother, kindly enlighten me on the following question. Some Christians converted to Christ—and baptized according to Acts 2:38, by Brother E. J. Jelley, one of our pioneer missionaries to India, were rebaptized by Brother George K. Desha, who was sent out as a missionary by Don Carlos Janes of Louisville, Ky. Is it proper? Please ask the question, Apostolic Way and the Pacific Christian and send me your opinion on it. With greeting in the Lord.

Your brother in Him,

M. VANDANAM.

Cowan-Sommer discussion Sullivan, Ind., November 9. Big crowds expected. The discussion to be taken down and published.

HELP HIM NOW

Douglasville, Ga., Oct. 11, 1926.

Dear Brethren in Christ:

Brother Teurman's sacrifice that he so freely made of his life in this field, and I would dare say, that there is not many of us brethren who could say with a good conscience, "We did what we could," in Brother Teurman's instance.

But I would have you know, brethren, that there is one man in this field who is giving his "body a living sacrifice", he is giving his whole time to preaching the Word, regardless of whether he gets any support or not. In fact, he is going to places where he knows he will not get any support; places where brethren could well support him the year around, and not miss what they give him, especially some brethren, who have been making good crops, clearing $1800 a year.

Moreover, he does not "shun to declare the whole counsel of God", and has no respect of persons, concerning their soul's welfare.

Brethren, you will make no mistake in giving to Brother J. A. Dennis of Union City, Georgia, your whole hearted and unstinted support, both spiritual and material. The only thing that is needed is more faithful men to help him in this great work.

O. T. BEARDEN.

Was She Right?

While holding a meeting in a little East Texas town, a good old sister said she believed the Lord would hold the preachers responsible for the neglect of East Texas. I asked "why". Her reply was:

"Well, all the preachers leave East Texas and go to North Texas and Oklahoma where they can get more money for their preaching."

I did not give it much thought then, but a little later I was called to another place in East Texas for a ten days' meeting, and not wanting the Lord to hold me responsible for the neglect of preaching the gospel in East Texas, I accepted the call. To enable me to do the work I was forced to borrow ten dollars to make the trip. I reached the place in due time to begin the meeting on Wednesday night. And after spending the ten days, the ten dollars, preaching the gospel as hard as ever in life, with good crowds from the beginning, and several said it was the best preaching they ever heard, the meeting came to a close at the water with three baptized and one restored.

Now the good old sister said she believed the Lord would hold the preachers responsible for the neglect of preaching the gospel in East Texas. As I said, I never gave it much thought, but when the brethren paid me for my work, which was seven dollars, and when I thought of the ten dollars I had borrowed, with other expenses and my family at home, it was then that I gave it a thought.

The Lord would hold me responsible for neglect, but not for neglecting to preach to such a bunch, but the neglecting of my family. Hear what Paul said about the matter:

"But if any provide not for his own, and especially for those of his house, he hath denied the faith and is worse than an infidel." (1 Tim. 5:8.) Was I providing for my family? See Cor. 12:14.

Hear Paul again: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). What kind of a living would a man get out of such support?

Hear what the Lord has to say: "The laborer is worthy of his hire" (Luke 10:7). Hear what James says: "Show your faith by your works" (James 2:18). "God loves a cheerful giver" (2 Cor. 9:7).

I submit this to the readers for them to decide whether the sister was right or not.

J. D. TIPTON.

Announcements

Homer L. King, 309 Platinum Ave., Deming, N. M.—Am to begin a meeting at Baton Rouge, La., November 27, to continue over two Lord's days. Brethren in reach are invited to attend.

Geo. J. P. Masser, Abilene, Texas.—Would like to arrange for some meeting for next summer. Any church wishing my services may write me. For reference you may write J. B. Cranfill, Abilene, Texas, and J. H. Stewart, 749 Willow Street, Abilene, Texas.

Reports

D. J. Whitten, Gunter, Texas.—Closed good meeting near Huntsville, Ark., October 10, two baptized and two restored.

C. F. Reese, Somerton, Arizona.—I have conducted successful meetings at the following places: Melrose, New Mexico, left a church of twenty members. Mountain View, Oklahoma, this is where S. A. Elkins and I had a debate on the Sunday school question. Victor Hill, thirteen miles from Shawnee, Okla., baptized three. Golden, Oklahoma, baptized seven, including five Baptists. Blue Grove, Texas, where Brother Cowan and Tant had a debate on the Sunday school question, left a true Church of Christ there of twenty-five or thirty members.

Brother J. N. Cowan has closed Dodson Avenue Church of Christ meeting; three restorations and seven baptisms. The first part of the meeting was disturbed by rain, but the interest grew from the beginning. Brother Cowan opened a question box, and many nights spent half of his time answering questions. One night a Holiness preacher asked a question about duties of a private nature, but this was soon made clear to the audience. This congregation is stronger than it has ever been. The whole congregation admires Brother Cowan for his Christian character, and love him for his work's sake.

The Sunday school people had an opportunity to debate while Brother Cowan was in the city, and finally we offered to borrow their preacher or lend them ours, to talk along the line of differences, but they refused to hold a discussion, and after Brother Cowan was out of the city, we received a letter from them, stating that they were not in a position to accept our offer, which closes the matter so far as we know.

W. C. WILLIAMS,
JOHN STOVER,
Fort Smith, Ark. Elders.

A Set Way

"We are willing to teach the Bible in classes or on the lecture plan, which ever is the best on the occasion, for the Bible has not given any set way to study it as far as the classes and lectures are concerned."—E. M. Borden, in Firm Foundation, June 8, 1926.

If the Bible has not given us any "set way to study" or teach it, why did Paul send Timothy to Corinth that he might remind them of his methods of teaching the faith of Christ Jesus? You had as well say the Bible has not given us any "set way" to baptize; and if the Bible has not given us any set way to teach, or baptize, then the Bible is not a "set way" book.—Is not an exclusive book. Brother Borden should have read 1 Cor. 4:17 in the following translations, before he made that statement:

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." —A. V.

"he will remind you of my methods of teaching the faith of Christ Jesus—methods which I follow everywhere in every church."—20th C. V.

Well, you might say, what was Paul's method of teaching? Let Paul tell us: "I am ready to preach the gospel to you that are at Rome also." Rom. 1:15.

"If therefore the whole church be come together, into one place," 1 Cor. 14:23.

"For ye may all prophesy one by one, that all may learn ,and may be comforted."—V. 31.

As for my part, Bro. Borden, I will not go "beyond that which is written." —I will try to "Keep to that which is written." 1 Cor. 4:6, A. V. Also 20th C. V.

When Bro. Borden divides the assembly into classes, he is not "keeping to what is written," nor is he "keeping to what is written" when he places women teachers over such classes. If he so does, let him come up with the "goods." Show us.

W. H. REYNOLDS,
Kinston, Ala.

Preacher Wanted

Dear Brother Duckworth

Just a few lines to let you know the condition of the church in this part of Alabama. There are about eleven loyal disciples here who live from three to fifteen miles apart, who gather together on the first day of the week to break bread at some brother's home that is convenient for all. This is a great mission field. I wish some preaching brother, who is willing to content himself to preach and practice just what we find written in the New Testament, would locate in this part of Alabama. This is a good farming country, and the few brethren here, though poor in this world's goods, would do their best to support him. I believe the right man could do much good for the cause of Christ here.

I am enclosing money order for ten dollars, which the church here has contributed to your personal support. We realize the great work you are doing, and that much good is being accomplished through The Apostolic Way. Pray for us.

Y. O. MOORE,
Route 3, Tallassee, Ala.

Comment

We appreciate the fellowship of these good brethren in Alabama, and we appreciate even more their expressed desire to do something for the cause of Christ in that field. We have a number of preachers in Texas, who could do a good work in Alabama, if they have a mind to go there, and are willing to preach the gospel of Jesus Christ with one hand, while they labor to supplement their support with the other. I want to say to such preachers, especially young preachers, go East, go East. The greatest opportunity, the most fruitful field in the point of souls, is to be found in the East. Hardships will have to be endured, and sacrifices made, but the harvest is white, reapers are few, and he who goes, and follows the Book will be rewarded with the gathering of much grain. Preachers who are willing to go East, if you will write me, intimating the part of the field to which you would like to go I can put you in touch with some brethren. Again, let me say, young preachers, go East.

R. F. DUCKWORTH.

Isn't It Funny?

How a brother will yell loud and strong how that it is a sin, for a woman to wear that which pertaineth unto a man and cite Deut. 22—and fail to see in the same passage that it is wrong to wear a mixed garment, such as woolen and linen, and the chances are ten to one, that while the brother is writing or preaching, he is wearing a cotton shirt and woolen trousers.

It Sure Is Funny!

Again one says a woman's hair is her glory and if she cuts off her hair she loses her glory. But in the same passage it says the woman is the man's glory; therefore, if a man hasn't a woman he hasn't any glory. Now we may look for all the old maids to come forward and use this with telling effect.

And That Sure Will Be Funny!

Then again they say a woman's hair is given to her as a covering but in the same passage it says it is given to her for a veil and if she doesn't use it as a veil, she might as well be shorn. So next Lord's day we may look for all the long-haired sisters to come into the meeting house with their hair hanging down in front of their faces.

And That Sure Will Be Funny!

And again they have sure fixed the old negro sister. Her hair is kinky and just won't grow long; so she can't pray to God, and she can't go to heaven because her hair is short. I guess that is the reason some say a negro hasn't any soul. She can't pray because her head isn't covered, and she can't be saved because she has short hair.

That Sure Is Funny!

Maybe when the brethren get through nibbling at the question, I may write an article dealing with this matter.

AND THAT SURE WILL BE FUNNY!!

R. O. CONNER.

P. S.—No, Sister Conner hasn't bobbed her hair.—R. O. C.

A Private Letter

Dear Brother Duckworth:

Please accept our sincere thanks for the $10.00 check. Please note in The Apostolic Way, our thanks to the donor (Brother E. C. Clement). I have not been very well. Glad you are better. I would get better if Marie could be with me. I do not eat much for breakfast, and she does not have time to cook dinner. My eating all I can is what will help me. You can see how my recovery is hampered, all because Marie has to be away from home, and me. We have supper, but that late in the day my throat is so sore I can not eat. So you see how things are against me. If we had an income of $50.00 per month Marie could stay with me, and I know it would mean much to my recovery. But no relief in sight. If fifty of the brethren would give $1.00 per month, it would mean much to me. If they only could understand our needs they would respond.

I hope to spend next summer on the plains in Texas. I think I did better there than any other place.

Remember us in love to all the brethren. I would like to hear the Cowan-Sommer debate.

Kindest regards to you and Sister Duckworth.

J. E. McVEY.

A Few Suggestions

A thinker, who thinks his thinker thinks properly, sometimes needs a thinker to examine his thinker and apply what he thinks will fix the thinking of the other thinker's thinker.

A writer has the right to write if he wants to write, if he writes right.

Sometimes hearers decline to hear what they should hear, but insist that others hear what they themselves refuse to hear. In the final day such a hearer will not likely hear what he wants to hear.

A publisher, publishing a publication without funds to publish said publication, often finds himself unable to publish just what the publisher would like to publish. Some writers seem to think that publishers should publish what they want published, in the publication, without trying to help the publisher to raise the funds with which to publish the publication.

A giver who gives to a paper without demanding or requesting that he be given, as the giver of the gift, some special rights, is a giver whose gift is appreciated by all givers who give freely to any given cause. The Lord appreciates a giver who gives freely, and will give a gift the giver is entitled to have given him.

The activity of an actor in an active drama can not compare with the activity of an active Christian, who acts with such activity as to cause others to become more active, and such an actor should have the active commendation of all lovers of active Christian activity.

Men who are not men can not expect men who are men to admire them as men. Men can be men when they make the effort necessary to enable men to become men. Some men are not men because unwilling to do the things that make men of men.

R. F. DUCKWORTH.

Who Are Children?

Dear Brother Duckworth:

I noticed an article in The Apostolic Way of July, in which you asked the readers of the paper to send in names of preachers who are advocating the Sunday school system. I am glad to know there are folks in this land, who are taking the same stand as I. I have been searching the book we call the Holy Bible for something that pertains to a Sunday school, but have failed so far. I find where the women are to keep silence in the churches, they are told to teach privately, but I have not found where they are told to teach publicly. I also find where they are to learn of their husbands at home. I do not find where we are to take the little children to the society they call a Sunday school to teach them.

We have folks who are teaching that the Sunday school is a church ordinance. Will some of the Sunday school bunch show me by "a thus saith the Lord" that it is a church ordinance? I am "sorta" thinking they can not give a Scriptural answer to this question. In most of the places we find in the New Testament where it speaks of children, it means the children who are born into God's family, not children of the flesh, but we have leaders of congregations teaching folks that where the book, we call the Bible, is talking about children it is our fleshly children altogether.

I am sending you the names of persons who are preaching or teaching the Sunday school work.

I think The Apostolic Way a fine paper, wish there were more people in this community, and other places, would get interested and subscribe for this wonderful paper. I believe the folks who publish this paper are out for no other purpose, only to know the truth.

ESTILL LUTTRELL.

Johnson-Heal Debate

This debate was conducted by Alva Johnson, of the Church of Christ, and H. Heal, of the International Bible Student's Association, in Deming, New Mexico. It began October 5, and continued four days, one session each evening. The propositions discussed were the establishment of the kingdom, and nature of man. The debate was a one-sided affair; first because Brother Johnson had the truth on his side, and second because he was far superior to Mr. Heal in Biblical knowledge and in ability otherwise. I need not tell you, who know Brother Johnson, of his power as a debater. He really did not have an opportunity to demonstrate his full power as a debater with Mr. Heal as Mr. Heal could not represent his own doctrine fairly, however his brethren, who knew him, represented him as a strong man, able to defend their cause.

Brother Johnson followed the debate with a meeting, but was forced to close prematurely on account of his wife's poor health. This we regretted very much, as there were some who seemed very much interested. The brethren were well pleased with Brother Johnson's efforts.

HOMER L. KING,
Deming, New Mexico.

Brother Trapp

I am asking for help for old Brother J. C. Trapp. He has been a faithful servant of the Lord, and has been doing mission work without much help, and now he is down and will pass away without an operation, and he hasn't got the price. I will do all I can for him here. All will be acknowledged by Sister Trapp. He needs help and needs it now; he is worthy, has been preaching the pure gospel for thirty-five years. Send all contributions to Sister J. C. Trapp, Livingston, Texas.

F. M. LEWIS.

Brethren acquainted with Brother Trapp should meet his needs. It is hard for a man to spend his life preaching the gospel and then be neglected when he is old, and brethren who are acquainted with a preacher, who has been faithful to the Word of the Lord, and are able to minister to his needs, should not hesitate to do so.—Publisher.

Wanted

Beginning about January 1, 1927, I would like to locate with some good brother for one year, at which time I wish to prepare to preach the gospel of our dear Lord and Saviour. I am very poor in this world's goods, and I will be compelled to work to pay for my board and incidental expenses during that period.

I am a young man, 22 years of age, and am willing to work, would be glad to work four hours per day, at some common labor, for my board and enough money to pay expenses. Would be glad to hear from some brother, who can thus employ me, and aid me in preparing to preach the gospel of Christ. I can furnish reference, regarding my character as a Christian, and as a citizen.

ERNEST KUYKENDALL,
Lindsay, Okla.

Details

Details, "To relate in particular, particularize, to appoint for a particular service, a minute portion; a narrative of minute points, to cut into parcels." Each item or condition in the plan of salvation to the alien, and the "all things" to be observed by Christians is a detail (minute part) of the plan. Teaching the truth about all is to discuss the whole in detail. Each one is true as a part, as all of them combined are true as a whole. It is a little hard to understand just what the modern "detailers" mean by objecting to one "going into details," and contending for the whole truth about every thing. If they have reference to the contingencies that arise under the varied circumstances that obtain at different places where the gospel is preached, they are beating the air.

If they refer to the things that are revealed that must obtain under all circumstances they are fighting the truth, and all lovers of the truth should beware of them. It is certainly hard to understand just what some mean to be and do. They are all the time complaining about some contending for every detail, like we could have the whole without some of the details (minute parts). Shame on the man! that will indulge himself in such, seeking to intimidate the preaching of the whole truth, and prejudice the brethren against a preacher, who will dare to declare the whole counsel of God.

W. G. TUCKER.

Information Wanted

We have had many letters this year from brethren who were preparing to move, or visit in, or pass through certain sections of the country, making inquiry for the location of congregations.

For two or three years we have been trying to get the names and addresses of two or three leaders in each of the congregations of the Church of Christ, who are opposed to the institution commonly called Sunday school, namely, that institution that divides an assembly into classes and have women teach part, or all, of such classes.

Some of the persons writing us for locations of congregations were persons we had asked to give us information concerning the congregation where they worshipped, but they saw no need of our having such information until they wanted some information about the church in some other section of the country.

We want to know the name of the congregation, and county in which it is located, the town in which it is located, if in town, if not, the distance from the nearest railroad station, and it will only take a few minutes for the leaders in each congregation to give us this information. Please attend to it at once. In a few months brethren will begin to move, and want to know about congregations in different parts of the country. We would like to be able to furnish them that information, and who to write to.

Preachers can help in this matter by calling attention to it, or sending in the information themselves.

R. F. DUCKWORTH.

Mistaken, I Trust

A brother who spends most of his time in mission meetings, or rebuilding dead congregations, writes me a long letter, in which he states

"You surely have a tough time of it. They all must be a poverty-stricken set of brethren who are letting on to support The Way and the things for which it stands, or you would have funds a plenty, for all purposes. I know a few of your kind and about all they do is to kick at the ones who are trying to do things. They say: 'Bring up your children in the nurture and admonition of the Lord,' but do not do it themselves, yet kick like mules if others make arrangements to teach them. You need not be surprised if your brethren let you starve to death physically, just as they let others starve to death spiritually. Your kind say, and do not. They are worthless and will let you die from starvation, and will let your paper die, too. If they are honest and have any means, they will support you and the paper. But you will see that very few of them will, by their support, financially, prove their honesty and sincerity in the matter. I venture they spend enough for tobacco, joy riding and other useless things to more than support The Way and you. Pretending to be so loyal and spiritual and then let their paper and publisher starve out! Pshaw! Your brethren will not support you. They are a dead set. That is what most of our opponents think and say about us. A little truth about it, too."

The good things I have heard of this brother and his ability, as well as my correspondence with him, makes me appreciate deeply the sacrifice he makes for Christ. In this letter he says: "That is what most of our opponents think and say about us. A little truth about it, too."

We have some brethren who are standing by us nobly, and I trust that enough of them will continue to do so to enable us to push the work forward with more and more vim.

R. F. DUCKWORTH.

A "Quarrelsome" Paper

Hopkins, Mo., Aug. 17, 1926.
The Apostolic Way,
Dallas, Texas.
Dear Sirs:

A copy of "The Apostolic Way" fell into my hands and I read it with much interest. I believe it is the "quarrelinest" paper that I ever saw, not excepting the "Gospel Advocate" nor "The Apostolic Review." If I had not read my Bible first I would surely have thought that the great commission said: "Take your stand in Texas and fuss at the 'Sunday school hobby riders' and call them cowards and other ugly names, and, lo, you don't need me, for you are abundantly able to maintain your side of the fuss unto the end of the world."

Now really wasn't there a gospel before there was any hobby riders? And aren't there still people who don't know anything about hobbies? If so, I would suggest that you devote at least the front page and the back page of your paper to that gospel for those people. Then they could get your paper, read the outside and not have to open it, while us hobby riders could enjoy the fun of opening it and seeing how the big quarrel came out, and incidentally we would see what loyal bravos you fellows are.

What do you say? Isn't this a good idea? Then the fun of the fuss could go on and a little good be done, too.

Yours in the hope of some gospel for the man who has not as yet got on a hobby and the fun of riding for the rest.

EARL C. SMITH.

Comment

"Yes, we could preach the gospel and let everybody alone," but such a gospel would not reach anybody, help anybody or save anybody.

The devil never did like fussers and fighters, especially when such fussers and fighters were after his bunch. The Lord Jesus Christ began his ministry with a fight, and gave His life, a ransom for the world because He was a fighter, and because He fought His own brethren. He told the apostles they would be hated by the hobby riding lovers of this world, but, Brother Smith, we are going to fight the ungodly, unholy, human institution, the "Sunday school," "Bible school," "Bible study," regardless of what you call it.

We are too much in love with the truth of Jesus Christ to allow a lot of brethren to slobber all over it with their soft words and fair speeches, without trying to rub off the slobbers, and in unmistakable terms condemn the slobberers.

We expect to be abused, misrepresented, falsely accused, sneered at, but we are not expecting to be put to death as was the Lord Jesus Christ and the majority of His apostles. So why should we let up in our condemnation of the ungodly and their ungodly practice?

R. F. DUCKWORTH.

A Personal Letter

Dear Brother Duckworth:

Enclosed find an article written on a line of thought that I believe we ought to think about. Look it over, and if you can use it to an advantage, do so, if not throw it in the waste basket. I will not feel one bit offended if I never see it in The Way, for I know there are many, many better writers than myself, and I am interested in our good paper, and have the utmost confidence in you, and believe you will put just such matter in the paper as you think best. That is just what I want you to do. So if there are better articles than mine, let us have them. Let us have the very best in The Apostolic Way. We have had so far, let us continue.

May God bless you, Brother and Sister Duckworth, in the great work you are doing.

I will continue to get all the subscribers to The Way I can.

Your humble brother in Christ,
SAM L. SHULTZ,
Lexington, Okla.

Brother Shultz had no thought of my publishing the foregoing letter, but some of our writers are not so considerate of the welfare and good work of the paper. They want their articles printed because they have already decided that it is the best article sent to this office, and when we do not print it the writer decides that "the paper has gone Digressive", "surrendering to the opposition", "following the same tactics of the Firm Foundation", and he further advises us that he can no longer take subscriptions for the paper. Why? Because it does not follow exactly his line, and publish exactly what he thinks should be published.

When Brother Teurman was publishing The Apostolic Way he often published articles that I thought would have been better left out; he sometimes left out my articles, and I remember on one occasion he left out an article that above all others I wanted published. What did I do about it? I did like Brother Shultz, I went right on working for the paper, and never felt one bit hurt at Brother Teurman. He knew that I knew that he had an opportunity to see many things I did not have the opportunity to see, and to observe many points of the work in different sections of the country, which was not possible for me to see, not being in the office.

I am glad that a majority of the writers to The Apostolic Way have the same spirit and feeling as manifest by Brother Shultz. We now have much material that I have approved for publication that may never appear for lack of space. We have some splendid articles that have been in the office for months. I have enough copy of my own, and articles upon which I have commented to fill two or three papers, some of it will never be published, not because I have decided it was not good, but for lack of space. I wish we could publish a sixteen page paper twice a month, and we could, if every preacher and leader, believing in the paper would pull off his coat and go after subscriptions and donations for the paper.

I have not, I would not, give preference to articles just because of financial assistance, but it seems to me that every one could see that the more financial assistance I have the more space can I provide for publishing their articles.

As a whole, we have a splendid body of men backing The Apostolic Way, and we want to augment our ranks by getting others to get behind the paper with more vim, for surely it is a thorn in the sides of those who persist in following and defending error.

R. F. DUCKWORTH.

Sounding Out the Word

Dear Brother Duckworth:

Will you consent to let me in a moment, that I may make a suggestion to the noble band of Apostolic Way readers? To the brethren in Christ, who love and appreciate the dear old Apostolic Way, and indorse the fight it is making for primitive Christianity, and to those only, shall my plea be.

Brother Duckworth is worthy of our highest esteem, because of the noble work he is doing (1 Thess. 5:13). Then Paul says to us, of such: "Esteem them very highly in love for the work's sake." Now the love referred to by Paul is: "love in deed", not in word or tongue (1 John 3:18). This is self-evident, for all know that if we say: "Be ye warned and filled; not withstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

Brother Duckworth is not begging I have not seen anything from his pen that indicates such. I am writing this of my own accord, because of our negligence along this line in the past. I have yet to see the first report where the brethren in Christ have taken upon themselves this liberty of sending in of their means as a supply for his needs and for the support of his family. Dear brother, would such a step be Scriptural? If no, then we are safe this far, for we certainly have not practiced such. If yes, then we are found wanting. We read: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea". (Acts 11:29.) Paul indorsed such an act, for the bounty was carried to the elders by Barnabas and Saul. Paul highly commended the Philippians for sending again and again to his necessity, even in Thessalonica; not because Paul desired a gift, but he desired "fruit that may abound to your account (Phil. 4:15, 17). With them it seemed to be voluntary; they had the cause at heart. Paul made mention of the same at Corinth, and seemed to rejoice in the deed (2 Cor. 11:8, 9). Please read Romans 12:13. "distributing," says Paul, "to the necessity of saints". Brother Duckworth is in need of our help in the great work he is doing, in publishing The Apostolic Way, that is giving light to many who are walking in darkness. Read 1 Cor. 9:7-14.

Brother Duckworth was free to act as he wished in the matter (1 Cor. 9:19), and with no selfish view, I am certain, took upon himself the great responsibility of sounding out the truth, through the columns of The Apostolic Way, "rather than enjoy the pleasures of sin for a season" Brethren, shall we awake and go to his rescue? Or shall we sleep on? Here is the suggestion I wish to make to one and all, let each of us determine, yes, determine, within ourselves that we will send, at least, one dollar, and more if we wish, as a support for Brother Duckworth and family, and to be used as he sees fit, not because I, or some other man, suggested it, but simply because such an act meets the approval of God, and we dare not deny it. Let us not doubt each other in this, but with a strong confidence in each other forward our gift in time to reach him by November 15. Paul says: "For our sakes" (which includes Duckworth, as well, no doubt) 1 Cor. 9:9, 10. Read the above Scriptures and view the situation as it is. A man of Brother Duckworth's ability, who volunteered to give his time to the cause we love, with no compulsory obligation from him save that he trust our willingness to share in this our duty, and be a party in the great work of fighting sin in every form. I say, can we neglect this duty, or find an excuse sufficiently strong to clear our guilt and soothe our conscience? He needs our co-operation in the work, it is not right that he bear the burden alone (Gal. 6:2). This small effort on our part would mean much to him, and the cause of Christ, and nobody would be hurt. When you finish reading this copy of The Apostolic Way, will you read this again? Think seriously, act promptly, and without delay send to him as you purpose in your heart. I confidently believe you will, but must wait the answer. May it be yes.

Lovingly,
R. LEE CASE,
Rt. 2, Carpenter, Miss.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

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In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

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Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price $3.00.

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By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price $2.00

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST
This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913
Semi-Monthly $1.50 Year Dallas, Texas, November 15, 1926 Vol. XIII No. 8

OUR TEACHING SERVICE

Having disposed of the negative aspect of the subject under consideration, showing the entire lack of scriptural authority for modern methods that have crept into the church's teaching service and the unreasonable and illogical character of the arguments by which some have endeavored to defend them, I now deem it not only proper, but incumbent upon me to set forth the teaching of God's word along this line.

In the twelfth chapter of the first Corinthian letter, Paul discourses on spiritual gifts (miraculous powers) and begins by saying "Now concerning spiritual gifts, brethren, I would not have you ignorant." This entire chapter is devoted to that subject and was, of course necessary because at that time there were many who had acquired these gifts through the laying on of the apostles' hands. These were necessary for the confirmation of the message delivered and as proof of the divine origin of the gospel. Some, however, were inclined to rate these miraculous powers too highly as the one great thing to be desired and just about all that was needed for acceptable service in the gospel work.

The last verse of that chapter reads thus: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." He then breaks off the continuity of his instructions to give, in the thirteenth chapter, in parenthesis as it were, that beautiful monologue on love. Now, love is not a "way" in any sense of the word; it is a principle; a motivating power; a sustaining influence in travelling a way, but it cannot, by any conceivable method of reasoning be called a way. Love is the power that drives home the precious truths of the gospel; it inspires us to unselfishness and sacrifice in our endeavors to save souls; it sustains us under the stress of trials and persecutions; it "never faileth." Paul, one of the most logical writers of all time, starts out by eulogizing love as the essential principle that must animate those who would walk in the "more excellent way." Therefore, the apostle pauses to dilate upon the wonderful qualities of love, the actuating principle of the "more excellent way" before revealing the way itself.

The careful reader will have noticed that the fourteenth chapter begins with almost an exact repetition of the last verse in the twelfth chapter. The latter reads "But covet earnestly the best gifts: and yet I shew unto you a more excellent way," and the fourteenth chapter begins, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." This shows plainly, even to the illiterate, that Paul is starting again where he left off for his dissertation on love and is starting to unveil the more excellent way. Many false teachers and illogical writers and speakers have asserted that this fourteenth chapter is intended only for the instruction of those having spiritual gifts and therefore does not apply to us of today. The very opposite is the truth of the matter.

"Desire spiritual gifts, but rather that ye may prophesy." Why "rather", beyond all doubt because they should prefer to walk in a more excellent way than in one less excellent, to wit, the exercise of miraculous powers. But does not "prophesy" indicate the use of just such power? It might, if the context did not specifically forbid, because, the revealing of future events is undoubtedly one of the meanings of that word, but by placing the word prophesy in direct contrast with the employment of miraculous powers Paul's language forbids any such interpretation and lest there might remain any doubt concerning this, the apostle himself defines the word in the sense he intended it to be understood, saying in the third verse, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." This settles the matter beyond all controversy. Any one speaking to the church for edification, exhortation or comfort, is a prophet in the sense Paul used the word, and knowing that this can be done and is continually done by those who have no miraculous gifts, we are left without any excuse for misunderstanding why the word prophesy is used as the antithesis of "spiritual gifts." A great many who desire to evade the teaching of the scriptures in order to defend some unscriptural institution have sought as earnestly to eliminate the fourteenth chapter of first Corinthians as Esau sought place for repentance and their efforts have been equally unavailing.

In the very opening of his letter, the apostle anticipates any doubt as to the universality of application of this letter to every church of Christ, not only during the apostolic age, but for all time and in every place on the habitable globe. Note well the emphatic and detailed character of his language. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Christ Jesus our Lord, both theirs and ours." The significance of this language cannot

(Continued on page 2)

PUBLISH TROTT'S REVIEW OF SEWELL TRACT

"I will give $5.00 to have Dr. Trott's review of Sewell's tract put in tract form—the quicker the better."

OSCAR R. RASCO.
Thornton, Texas.

Good, that is the very thing we are wanting to do. Brethren should see to it that, at least, 10,000 of these tracts are distributed among members of the Church of Christ. What do you say, brethren? Shall we publish 10,000 of them? We are expecting Brother Trott to write a few more articles, setting forth the position we are contending for, as the Lord's plan of teaching. These articles will be included in the tract, or book.—Publisher.

Foolish Questions

Dear Trott:

I see you have called my questions "foolish questions." You should know that foolish questions might come from a foolish person. I am rather surprised that an intelligent person would deal with foolish questions coming from a foolish person. "Foolish and unlearned questions avoid, knowing that they gender strife." Paul. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." "In meekness instructing those that oppose themselves, instructor of the foolish, a teacher of babes." "The foolish shall not stand in thy sight."

I flatly deny your answer in general. Paul has never condemned the method of teaching, but he has condemned the thing being taught. Now get busy and act the part of a Christian and show The Way readers where Paul condemned the method of teaching, as long as one teaches the correct things, found in the Bible.

In your second answer I shall say "amen." "If any one obeys the gospel, will he be saved, even if an infidel teaches it, and his teacher would be lost, not because he taught the Bible truth, but because he himself did not regard that truth." This is true of any person, even yourself, or any other person. You have admitted that if the lady teacher teaches the Bible truth that she would not be lost for doing so, but because she did not obey the Bible which she had taught, she would be lost just like the infidel, NOT BECAUSE SHE TAUGHT THE BIBLE TRUTH. Amen.

In your third I shall say "amen." She might be lost not because of teaching the truth, but because she refused to obey the restrictions laid down or upon her by the Bible or Word of God. "Amen" again. You are doing just fine, doctor. She stands under the same restriction as any other person who does not obey the restriction found in the Book, NOT FOR TEACHING THE TRUTH. That is just what I wanted to know, so you have rendered a fine decision under this question, doctor. I believe it as you have given it.

In your fourth, I shall say "amen." "Women are commanded to do all things except those which she is debarred from by special commands given them." Brother Trott, you are trotting along nicely. You have placed her under the restrictions the same that you have upon yourself. You have already said that she would not be condemned for teaching the Bible, or the Word, but because she failed to obey the restrictions placed upon her, or you either, or any other person.

Your fifth answer is rather curious. "No, the New Testament teaches no such things, nor have you attempted to show that it does." Well, doctor, what a funny fellow you are. I was not trying to prove it by asking you a question about it. I wanted you to show that it does not. Neither have you proved your statement that they have not the same equal rights. Get busy and prove it to the readers of The Way, that they have not an equal right with the men, that when Christ, the head of the church, which is composed of both men and women, that when that Head speaks to the church, it speaks to all alike. Now prove that He does not. If the church, which is composed of both men and women, constitute the Lamb's wife, and when Christ, the head of that wife, the church, speaks to His wife, the church, state whether He speaks to His wife (which is composed of men and women) alike, also tells us what part of that wife, church, the women make and what part of that wife, the church, the men make.

Thanking you for your answers to my FOOLISH QUESTIONS. Please finish the rest of my foolish questions for the readers of The Way.

Your brother in the one hope,

J. W. LITTLEJOHN.

Jasonville, Ind.

Reply

Desiring to be absolutely fair to all, my opponents included, I give the above sarcastic letter to our readers in full for what it may be worth and append this very brief reply. In his admonition concerning foolish questions Paul is referring to the asking and not to the answering of them and Brother Littlejohn is the one who needed to observe it. Jesus and His apostles answered many foolish questions. Foolish questions, such as Brother Littlejohn asked need to be answered in order to prevent them from engendering strife, but those who ask them have violated the command of the apostle, and none of them ever taught us not to answer them when asked. Brother Littlejohn says, "I flatly deny your answer," but unfortunately for him a flat denial, without proof is worthless and he fails to give any proof. That wrong methods are as emphatically condemned as wrong teaching is easily provable by both Old and New Testament. The case of Nadab and Abihu (Lev. 10); the failure of the apostles to observe the proper method in casting out devils (Matt. 17:21); Paul's admonition, already quoted, (Phil. 4:9) in which he commands that we do what we have "seen" in him, (and we cannot "see" teaching but can only see methods) all confirm my contention beyond the shadow of a doubt and in 1 Cor. 11:27 the adverb unworthily can denote nothing but the manner in which the Lord's Supper is to be taken. The child who could not recognize the fact that, the church being composed of old men and young, masters and servants, men and women, and different instructions being given to each different class in the letters to the churches as a whole, shows that there are some restrictions placed upon one class that do not apply to the others, would be accounted mentally deficient.

G. A. TROTT.

CHRISTIAN ACTIVITY

Should we attend the other fellow's meetings? If so, for what purpose? I had heard many answers, none appealed to me as conclusive, so I decided to see if I could learn anything about the matter from God's Word.

At the age of twelve, Christ was discussing, in the temple, with doctors of the law, and when asked why he stayed behind, He replied: "I must be about my Father's business" (Luke 2:49) We find him teaching in the synagogue of the Jews, to an unfriendly audience (Matt. 12:9-12). Time and again He went to meetings, not called by or for Him, conducted by people who taught contrary to the truth. In His own country "He taught them in their synagogue", and the people were offended in Him (Matt. 13:54-56). Thus it seems our Lord talked or discoursed publicly, talked or argued in the meeting places of others, going to such places for that purpose.

He went to a feast, preached, some of the people desired to kill Him, because He condemned their religion (John, 7th chapter). We find Christ preaching to crowds that gathered in temples and other places to hear Him.

We are leaving off all but the last example, teaching only those who come to us. Should we not go to the meetings of others and teach them the truth, even if they desire to kill us, as they did our Master?

The apostles followed Christ's example, going to the meetings of others, seeking or making opportunities to teach, for this they were beaten, put in prison, put to death, but their persecution did not deter them. When they were arrested they submitted in meekness, but as soon as released they went right back to preaching the Word in the synagogues and other places, where the people were assembled.

Have we men who have the courage to be arrested, beaten, put in prison, or even to die for Christ? I believe we have. Then why are they not following the apostolic example? There can be but one answer, we have become traditionized by the religious customs of the day. We are satisfied when we have preached to the few who come to our place of meeting, even these we handle with exceptional care, lest they, too, cease to come.

I am persuaded that the simplicity of the gospel of Jesus Christ has as much drawing power as ever, when in its presentation and advocacy, we leave the lanes and worn out paths of religious stupidity and walk out upon the highway of earnest zeal, refusing to be obstructed by the social regulations and prescribed bounds of religious activity made by custom.

R. F. DUCKWORTH.

Our Teaching Service

(Continued from page 1)

escape the careful reader; it differs from the salutation of every other letter from the apostle's pen and emphasizes beyond all cavil that every part of this letter is addressed to the entire family of God, in every place and in every age. He gives added emphasis to this fourteenth chapter in the thirty-seventh verse, seemingly with the thought in view that a time might come when some might seek to show that this chapter was addressed only to the church at Corinth and conveyed instructions for it and for that era alone. Note how he puts the seal of Christ's authority upon the things here recorded. "If any man think himself to be a prophet, let him acknowledge that the things I write unto you are the commandments of the Lord." The commandments of the Lord to whom? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Taking all these things into consideration, we can come to no other conclusion than that whatever commands we find given to the church in the letter we are discussing has the binding force of a direct command from our Lord to every church in existence to-day and in our future articles on the teaching service of the church of Christ we shall bear this constantly and reverently in mind.

G. A. TROTT.

Appreciates The Apostolic Way

Dear Brother Duckworth:

To-day I received the second copy of The Apostolic Way, and will say if I never get another copy. I am well paid for the $1.50 sent you for one year's subscription. The article written by Brother G. A. Trott, on the first page, is well worth the price of the paper alone, besides the other good articles written by God fearing men.

It sure does my soul good to know that there are men away out in Texas still fighting for the true gospel of Christ. Here in West Virginia we are fought on every side, even the so called true Church of Christ has gone digressive. Brother Moore is running an open shop on the Sunday school question, and women teachers, and I was compelled to move my membership to Mallory Chapel, which is very inconvenient for me to attend, but it is better to suffer a little than to go with the crowd.

I have been taking the Christian Leader for some time, but was compelled to tell them that they had gone digressive. May God help us to go forward and fight as did the Apostle Paul (the good fight). May the time soon come when there will be a united people on the Sunday school and women teacher question.

My prayer is for you and the success of the paper. If I can be of any assistance to you, do not neglect writing.

Your brother in the faith,

C. H. WILLIAMS,

Box 330, Charleston, W. Va.

The Work in India

The following came in reply to an inquiry made in August. I sent one of my leaflets on "Sunday School, Why, Why Not?" Also a clipping from Gunter College Catalogue:

Pilcher's Compound,
Secunderabad (Deccan).
16th September, 1926.

Dear Brother in Christ:

Your kind letter and leaflets in hand. Thank you for the same. I read them with much interest as they express the same views we hold. Whatever is not according to the New Testament faith we discard.

We have had no Sunday schools in our work and we do not believe in them. We do not believe in instrumental music in the worship and we have none. Songs of praises to the Lord should come from the heart of hearts and must be sung with spirit. The New Testament is our authority. We do not allow women to take part in public teaching of the church and we never use human literature as a basis of study.

1 Cor. 14:34; 2 Cor. 2:17; 2 Peter 3:16; Rev. 22:18.

We know that more evil than good is done by the so-called missionary societies, Sunday schools, etc., of the other sectarian churches in the big town in India by dividing the Christ and His church with their literature advocating Ecclesiastical titles, orders, garbs and leading people astray from the faith of the New Testament.

The Lord is guarding His own church. Brother, be assured that the Church of Christ is free from all these things in India.

The work here is quite different because our Land is not a Christian Land. We are preaching the gospel in its purity to the heathens. We have other difficulties to meet, such as the opposition of the wealthy Hindus, the evils of caste system and drink, and the hatred of the Mohammedans—these are the bulwarks of Satan against which we are fighting for the cause of the Lord.

As our Lord and Master said in Matthew 11:12 "the violent take it by force," when we gain a new convert for the Lord he has to face much displeasure, sometimes even persecution from heathen relatives. As some of the new converts had little trouble, I had to come to Secunderabad to be with them whenever I could. Last month I informed Brother R. W. Jones of Gunter, Texas, about the same.

By preaching the pure gospel of the Lord many souls are saved and many a tear of repentance is shed. The joy and spiritual blessings that attend us can not be expressed. Brother! rejoice with us.

Our brethren in the faith are just new converts, we are not troubled with Sunday schools, etc., they do not know what they are.

There are four preachers who are true to the Bible. They are the early converts who are trained for the gospel work. They always work along with me and walk from village to village carrying the life-saving gospel of the Lord. They are fully acquainted with the New Testament, strong in faith, full of zeal and love for the Lord.

Three are working in the villages around Khammameth and recently one is working with me in the town and villages around it. It costs on an average of $10.00 a month to support a preacher. It costs $62.00 a month, including my support and the preachers.

We have a rented hall where we meet every Lord's day to worship Him. Generally myself or any brother read a portion from the New Testament and take the message what the Lord gives for us.

We have the Lord's Communion—we use grape juice and the common cup until after giving thanks and it is a cup not a tankard. Other week days we go to the villages seeking out souls to bring them to the feet of the Master.

Brother, kindly pray for the work. We thank the college authorities and the brethren in the faith for the interest you have towards the cause of the Master. May the Lord bless the College for the extension of His kingdom. Next week I shall let you know more about the work in the villages.

With Christian greetings to brethren in the faith,

Your brother in His service,
M. VANDANAM.

How thankful, brethren, we should be for our practical freedom from bodily persecution; but Oh! how sad! for the internal strife among the Lord's people in America. Shame on every one who will urge his opinion to the offence of his brother. How blessed the condition in "We are not troubled with Sunday schools, etc., they do not know what they are." I would that we might be content with the "pure gospel" that Brother Vandanam gives to his people, that we also might escape that trouble.

Brother E. S. Jelly, who spent sixteen years in India and who knows Brother Vandanam, says there are seven or eight more preachers in India, and that they would preach the gospel if only they had a support of $10 each per month. Brethren, what can we do for them?

I shall write more later.

JNO. R. FREEMAN.
Gunter, Texas

TELEGRAM ABOUT DEBATE

1926 Nov. 9, P. M. 7:38.

Sullivan, Ind.
R. F. Duckworth,
708 Second Avenue, Dallas, Texas.

Say to readers: debate starts to-night, six days, two sessions per day, contract signed for publication, funds needed for this debate, of national interest. Brethren act now, competent stenographer on the ground. Ready let's go.

J. N. COWAN.

The foregoing telegram received as we go to press. We desire to call attention to the need of funds for this work.

We have been seeking such an opportunity for years, and now that we have it, brethren, whose hearts are in the work, should strain a point to send as liberal donations as they can, and send at once.

The debate will be coming to a close by the time this reaches our readers. The expense, in excess of receipts on hand, will be temporarily cared for, depending upon brethren interested to send the needed funds at once. Send all donations to me, and I will make report to you of receipts and disbursements.

R. F. DUCKWORTH,
708, Second Ave., Dallas, Texas.

Things to Think About

Are we right in our contention that it is the duty of the parents to bring up their children in the nurture and admonition of the Lord? Most assuredly so. Eph. 6:4 commands us to do so.

Are we right in opposing the Sunday school in connection with the church as a place to bring up our children in the nurture and admonition of the Lord? Surely we are, as the Lord said nothing about such a thing. Again, we have no need for such an organization, as all the teaching the child needs can be given in the home, and at church, the God ordained places to do teaching, but because we are not in favor of having a Sunday school, to bring up our children in the nurture and admonition of the Lord, are we just going to turn them loose, and let them go? Never take them to church, and never try to teach them the Word of God at home? No, a thousand times no. We can not afford to let them go and just do as they please.

But many places where I go in my preaching father and mother will get ready and go to church and leave the children at home. When asked about it, they will say: "Oh, they don't want to go and I don't think it will do them any good to make them go against their will." But next morning little Johnny says he does not want to go to school, "But you must go", and papa and mamma sees to it that he goes. But why make him go? It will not do him any good to make him go against his will, according to the argument used the day before about going to church, but we do not look at everything like we do religion.

It is said that the strongest argument that can be made against instrumental music in the church, is to have good singing in the church, and I believe it is true. So with regard to the Sunday school in the church, the strongest argument I think that can be made against it is for every father and mother to take their children to church (or see that they go) with them, take them in the house and see that they behave themselves and listen to what is said, then teach them the Bible at home; teach them well the plan of salvation and right doing; lecture them well on the general teachings of the Bible.

If every father and mother, who are opposed to the Sunday school, will do that it will not be long until we can convince many of those who are in favor of the Sunday school the error of their way. For in so doing we can show them that children can be brought up right without the Sunday school, which will be a strong argument against it.

Many wait until their children are nearly grown before beginning to do much toward encouraging them to attend church, and teaching them the Bible. By that time they are considerably inclined to follow the ways of the world, and it is rather a job to get them turned right, but if we would begin in time, I do not believe it would be so hard, any way we could do our duty along that line.

Some one has asked the question, "When is the best time to begin to rear a child right?" Our answer is one hundred years before it is born, another is in the cradle. When Pharaoh asked Moses who of them were going the three days' journey to hold the feast unto the Lord Moses said: "We will go with our young, and with our old, with our sons and with our daughters, with our flocks and with our herds, will we go; for we must hold a feast unto the Lord." Ex. 10:8-9.

How many of us to-day are trying to take our young and our old, our sons and our daughters to heaven with us? Let us think seriously of these things. May God bless all the faithful.

SAM L. SHULTZ,
Lexington, Okla.

An Error Corrected

Some time ago there appeared in The Apostolic Way a statement from Brother Millholland and which contained a misleading reference to my having outgrown the Gunter hobby. If the writer meant merely that I am not an extremist or a hobby rider, he is entirely right; but if he meant that I have renounced the distinctive doctrines which were taught me at Gunter, and which are in the main still held at Gunter, he is wide of the truth.

With the passing of the years I have become more and more convinced that the Church is all-sufficient as a religious organization, and that every other organization—Sunday school, Society, or Aid—is positively detrimental.

Let no one class me with those who accept any organization except the Church through which to do religious work.

P. C. KEY.
Box 155, Faculty Exchange,
College Station, Texas.

The Apostolic Way
CHURCH OF CHRIST

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The Powers That Be

Proposition No. 2—"Resolved: That the 'higher powers' of Romans 13:1-7, refer to church officials."

Aff.—R. M. Mickle.
Neg.—D. D. Hartsell.

First Affirmative

This is a New Testament text. It is a proposition that specifically refers to and belongs to the SUBJECTS of Christ's kingdom, here on earth. Therefore, it necessarily and essentially belongs to and comes under the law of the government of Jesus Christ, referred to as "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS". Rom. 8:1-2.

I am in this investigation, as stated in the beginning, for the purpose of ferreting out the truth on this subject. Therefore, I am not willing to confuse this issue by adopting the sectarian method of reverting back to the law of Moses to try and justify a proposition for the SUBJECTS of Christ's kingdom. I want the best evidence obtainable on this subject. I believe that the readers of this discussion will agree with me that the TESTIMONY of the Son of God should be final, and that this proposition should stand or fall under a decision of His law.

Inasmuch as my brother opponent has labored hard, and that in vain, to prove, in three affirmative articles, that the higher officials of our text referred to civil authorities. And notwithstanding the fact that he has searched the scriptures from one end of the Bible to the other and was not able to assimilate as much as one proof text, to substantiate his proposition, it has made it doubly easy for me to prove the truthfulness of my proposition. So, I am much obliged to Brother Hartsell for his efforts and also his failure.

(1) Christ has a kingdom here on earth, Col. 1:13. (2) He has constituted officials over His SUBJECTS, Acts 20:17-31, 1 Pet. 5:1-3. (3) Their qualifications are stated in 1 Tim. 3:1-10 and Titus 1:1-13. (4) They are ORDAINED of God, Rom. 13:1, Titus 1:5, Acts 20:28. (5) These officials are referred to as ELDERS, Acts 20:17, 1 Pet. 5:1, Titus 1:5. (6) As BISHOPS, Titus 1:7, 1 Tim. 3:1-2. (7) As MINISTERS of God, Rom. 13:4-6. (8) Their decrees are the ORDINANCES of God, Rom. 13:2, 1 Pet. 4:11. (9) From their decisions there is no appeal, Matt. 18:15-17, 1 Cor. 6:1. (10) Therefore, they are the "HIGHER POWERS" over the subjects of Christ's kingdom, Rom. 13:1, Acts 20:28, 1 Pet. 5:1-2, Heb. 13:17.

Argument

The above scriptures so abundantly and conclusively corroborated my affirmative that it seems like an imposition on the intelligence of the reader to make further argument on this proposition. The great contrast between the above substantiative proof texts which I have cited in favor of my premise, when compared to the argument and irrelevant scriptures offered by my opponent in behalf of his affirmative, are so overwhelmingly in favor of my position that I am certain that even the most casual observer must detect the same. When I observe the fact that, comparatively speaking, the church has almost universally accepted the erroneous, sectarian, traditional teaching, as is set forth in Brother Hartsell's affirmative, that the "higher powers" of our text refer to the civil authorities and then view the astounding fact, as demonstrated by his three eight hundred word affirmatives, that there cannot be as much as one proof text cited to substantiate the same, I am more than ever impressed with the great danger and seriousness, as is expressed in the Apostle Paul's sad warning in Col. 2:8: "BEWARE! LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITIONS OF MEN, AFTER THE RUDIMENTS OF THE WORLD AND NOT AFTER CHRIST."

The very idea, that is expressed in my opponent's premise, that the officials of a foreign government are the "higher powers" over the SUBJECTS of another man's kingdom, is too weak, void of logic and inconsistent to be accepted by any honest, intelligent person who is not blinded by human traditional teaching. That is not all. To argue that the officials of a foreign government are the "higher powers" over the SUBJECTS of Christ's kingdom, is virtually a repudiation of His power, His government, and therefore dethrones Him as king.

Brother Hartsell has said that the functions described in our text could only apply to state officials, but when I called on him to name a function of our text that could not truthfully apply to CHURCH OFFICIALS, HE CLOSED UP LIKE A CLAM.

He said that we must let the scriptures "locate" the officials of our text. And notwithstanding the fact that he had all access to the above quotations, which abundantly and conclusively identify those officials. And notwithstanding the fact that he had signed an agreement to let the Holy Scriptures be our standard of proof, yet he would not dare cite one of the above texts as a "locating" witness. Why? Because he well knew that these witnesses would destroy his premise and establish my affirmative, as they have done. Therefore, I maintain that he has violated his signed agreement to let the Holy Scriptures be our standard of proof.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

First Negative

Brother Mickle affirms that the higher powers in Romans 13:1-7 refer to church officials.

Brother Mickle is so nearsighted that he fails to see that the entire text is Romans 13:1-7. He challenges me to show one function of these powers that Christians may not do. Officials of the Church of Christ have no authority, in God's Word, to collect tribute; to collect custom; to bear the sword; to be a revenger of the wrath of God; to execute evil doers. Ministers are common to both church and state. All ministers are not ministers of the gospel. Can't you see?

He propounds many questions. Among them we see: What are God's ordinances? What are man's ordinances? What will he (Hartsell) do when these ordinances conflict? Answer: God's laws are His ordinances. The laws of the Government are the ordinances of man. When these laws conflict, I will hearken unto God, but I have not found any place where these laws conflict.

Brother Mickle is the greatest dodger and word twister of the age. He says that I declare: that man's decrees are God's decrees (he does this in his affirmative); that I put man's laws over the kingdom of Christ. I have made no such statement.

God, through Paul, says: "Let every soul be subject unto the higher powers: (it is correct to render higher powers, earthly powers). By the mouth of Peter, God says: "Submit yourselves to every ordinance of man". Brother Mickle confesses and denies not, that the powers named in 1 Peter 2:13, 14, are civil authorities, but says these are named, but the powers of our text are not named. He is so nearsighted that he does not see that many words used by Peter are identical words used by Paul in our text. Many words used by Peter are similar to Paul's, and mean the same thing. Both are instructions to the saints in their duty to the civil government. Their language in both are identical in meaning—both speaking of the same secular powers.

Brother Mickle attributes many things to Caesar that he did not do. Herod beheaded John the Baptist; the Jews rejected Jesus, and had Him crucified; the Jews persecuted the early Christians; the Jews sought to kill the Apostle Paul, Caesar's soldiers prevented them. Paul appealed to Caesar, the supreme secular power of the world; Caesar set Paul at liberty; Caesar and his soldiers were God's ministers to Paul, for good as our text declares.

Brother Mickle depreciates people quoting Old Testament Scriptures for proof of a New Testament text. Oh! vain man, wilt thou not learn that the Old and the New Testament Scriptures are the two living witnesses of God? That the Word of God abideth forever. Christ quoted many; the apostles often referred to them; they declare the Old Scriptures to be examples for us. Have you the temerity to criticise Christ and his apostles?

Brother Mickle, in his first affirmative, gives ample Scriptures that show that Christ has a kingdom (church) on earth; that this kingdom has officials, whose qualifications, duties, and powers, are clearly set forth by these Scriptures, but none of the qualifications, duties and powers set forth in the Scriptures cited by him correspond to the duties and powers of the powers and officials of our text.

The Church of Christ has never had (from Christ till the present time) an official in it to collect tribute; an official in it to collect custom; an official in it to bear the sword; an official in it who is the minister of God, a revenger to execute wrath upon him that doeth evil. The state has all of these officials. Hence, Brother Mickle's premise can not be true. Brother Mickle, in his distress, makes the following irretrievable blunder. He declares that the decrees of these constituted church officials are the ordinances of God. There is no appeal; it is final. The man who is able to swallow this should never object to the elders and other church officials bringing in Sunday school, instrumental music, etc., for their decrees are the ordinances of God. Absurdity carried to the Nth degree.

D. D. HARTSELL,
Rodessa, La.

Varnell-Timmons Debate

On October 18-19, the writer met in public debate Mr. A. F. Varnell, of the Pentecostal Assembly faith, on the following proposition: "Resolved, That the New Testament teaches that people may receive the baptism of the Holy Spirit in the present days as in the days of the apostles." Of course, the writer was in the negative.

This debate was held in the meeting house, owned by the Pentecostal Assembly people, situated just across the street east of the courthouse, and same building that was once the Illinois state house in Vandalia, Illinois. It was estimated that there were seven hundred people present the first night, and on account of heavy rainfall the 19th, our audience was reduced to about three hundred and seventy-five. It was thought that had weather conditions remained favorable the number would have reached the one thousand mark the last night.

Mr. Varnell is supposed to be one of their ablest men, and I think, bears that recommendation among his own people, at least. I will say, however, that I found him to be a very nice man to argue with. Our chairman was a Jew, and he, too, was a nice man, and seemed determined to give justice to all concerned. Several there, and some of them Mr. Varnell's own people, told certain ones that they could see his defeat, even the first night. However, I will leave the decision to the honest hearers to decide for themselves.

I will recite no arguments in this report on account of limited space. I think there were about fifteen preachers present the first night. Brother Walter Black of Cowden, Illinois, assisted the writer as moderator in the fight, and seemed to be proficient in the work. He is a sound preacher, and brethren would do well to call him out these days when such men seem to be few.

In hope of the gospel of Christ,
O. A. TIMMONS.
Ramsey, Illinois.

Where Are We?

In every age zeal for a cause has produced fanaticism, and fanaticism in turn has made people either cruel persecutors, or martyrs. It was zeal for what he believed that led Paul to assist in the killing of Stephen; and the same kind of zeal for the cause he had opposed, finally led Paul to a martyr's death. At one time he was the persecutor of Christ, at the other the martyr for Christ. This exemplifies human nature in such a case. It shows that mere zeal for either side of any issue proves nothing as to the correctness of anybody's view. Had men always been willing for other people to think for themselves, there would never have been any martyrs. It follows that zeal tempered with moderation is the thing most to be desired.

The principle just stated extends to many little things among us. One man gets an idea concerning some passage of Scripture or some practice of the church. He meditates, turns over the matter many times in his mind, looks for other proofs of his idea, and finally becomes overwhelmed with the notion that his pet idea is the most important thing possible. He becomes so obsessed with the notion that he can scarcely talk of any thing else. If he is a preacher he makes a hobby of his new theory and insists upon pressing it upon the brethren wherever he goes. Like a dog with hydrophobia, he feels that he must bite and inoculate every person he meets. This, you say, is the spirit of Christianity. Yes, and it is also the spirit of every fanatic in the cause of error the world ever saw. We must not confuse zeal with truth. Too often people are ready to accept a false theory simply because its advocate is apparently sincere and pushes his theory with great zeal.

What to do with these overzealous folks is a difficult problem. Conscience in their case is involved, and we are taught to regard a brother's conscience. But if you turn over the direction of church affairs to such a man, he is almost sure to lead the body into one pet practice or another till he destroys it. Most people will not stand for such leadership long. They may follow for awhile, but gradually they will desert the leader and either quit the church altogether or go elsewhere. It is a pitiful sight to see good, intelligent, zealous people in a Church of Christ unwillingly and half-heartedly following the directions in matters that involve only human opinion of a man who is so carried away with his own notions that he mistakes them for the Word of God. I know of no rule that will cover all such cases. Each must be studied by itself. If the practice in question involves nothing that will drive away members or that hinders the work of the church to any marked degree, it is better to put up with it than to divide over it. But we should remember that one soul is as precious to the Lord as another. So if it appears that following a fanatical leader is driving the church to ruin, it is better to rise and depose such leader or quietly withdraw from him and those who stand with him. This is the last resort, the final remedy to save the body. Such a step should never be taken as long as there is hope of compromise.

Some preachers among us are too prone to advise divisions. For anything that happens to appeal to these preachers as an error in the church, they advise brethren who will listen to them to withdraw and set up another congregation. I have even known brethren to quit meeting with a church because some person considered unworthy held membership there. Of course, a church should exercise proper discipline in the case of unworthy members; but its failure to do so can never justify me in quitting the church. I should stay in the body and do all in my power to bring the offending party to repentance or get rid of him. The principle involved in withdrawing myself from the disorderly can easily be overdone. It may lead one to shun people of the world for fear of contamination with evil, and, assuming a pharisaical attitude, live to himself. This is not Christianity.

Another thing I fear: A preacher may become too anxious to start new churches. Newspaper reports sometimes suggest (between the lines) that the preacher thinks he has done a great work if he can separate a few people from other churches and start a new congregation. It is certainly cause for rejoicing when a gospel preacher can go into a mission field, baptize a number of people, and start a new congregation. But simply to divide an existing church and claim any credit for making two out of one body of Christ can at best be but a cause of sorrow. Of course, such divisions sometimes (but rarely) are necessary, but never till every other possible remedy has been tried.

I have finished what I wish to say on this subject for the present. I have written three articles under the same heading to get my readers to think. To know what the Lord would have us do under all circumstances, to leave self and selfish interests entirely out of consideration, and thus to be just the people God will own, should be our supreme desire and effort.

N. L. CLARK.

It seems advisable at this time to miss publishing December 1 issue.—Publisher.

Sounding Out the Word

Being conscious of the fact that the gospel of Christ is not being "sounded out" as it should be, has prompted me to call attention of the congregations of the Church of Christ throughout the United States to the above subject; and if by my feeble efforts, I should succeed in arousing a greater interest in the preaching of the gospel in destitute fields, I shall have accomplished my purpose.

Paul commends the church at Thessalonica for their zeal in sounding out the word of the Lord. Hear him:

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God's word is spread abroad; so that we need not to speak any thing". (1 Thes. 1:8.)

How about it, brethren, could it be said of you that you have sounded out the word of the Lord in regions beyond you, or have you followed the custom of having one meeting each year at your home, while thousands in adjoining communities are perishing for the bread of life? Brethren, can't we better this awful condition? Certainly we can. Let me offer a suggestion that will be an improvement.

Let every congregation in the brotherhood arrange to have at least two meetings next year, one or both of these meetings to be in destitute places where there is no congregation. In many instances a great deal more good could be accomplished by having both meetings in communities where the gospel has not been preached. Many congregations are more than able to support a man all the time in building up the cause in destitute fields, but there are only a few congregations that are doing it. Most of them are content to have one meeting a year, and that always at the place of worship. Ah, my brethren, some one will have to give an account at the judgment seat of Christ for this persistent neglect! Will it be you?

I want to give an example of what can be done to spread the gospel of Christ in destitute places. The church at Deming called me approximately nineteen months ago to engage in that kind of work, and except for about two months that I was away, holding meetings in Texas, they have supported me and my family. But some one is ready to say that the Deming church is a larger congregation, or that the members are more able financially. I doubt this very much. There are only about forty-five members, and all that are able physically are wage earners. The difference is, you see, they are willing to make a sacrifice. I will venture the assertion that two-thirds of the congregations are more able to support a work of this kind than the Deming church.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give the light". (Eph. 5:14.) Surely we have been asleep along this line. But again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". (Heb. 2:3.) Is it not a fact that we have been neglecting our duty in the promulgation of this great salvation? How then, shall we escape, if we persist in this negligence?

Brethren, it is fine to oppose all innovations, but don't get the idea that opposition will take us home to glory. We must not only oppose every thing that is not in harmony with the law of God, but we must do some constructive work as well. Many of the condemned in the great day will have been condemned because they failed to do any thing worth while. May God help us to realize the responsibility that is resting upon us in carrying the gospel to the lost.

Yours for the Old Paths,
HOMER L. KING,
Deming, New Mex.

"Signs of the Times"

I will drop a few lines on the "Signs of the Times," religiously speaking.

I would love to see you and take a retrospective and prospective view of things. To tell the truth about the matter they have me "bumfuzzled" to some extent. It makes me sad to say it, but our sound (?) brethren are now about as unsound as the unsound. They are all digressing; they are drifting and drifting fast. We are today needing some good leader to start a restitution of the old primitive gospel like the apostles, or like we used to hear a few years ago. We do not need to reform, but to restore the old-time gospel. But ah, now it is, be sure to be on hand next Sunday morning at 10 a. m. We will all gather together around the golden calf; we will first call our "queerteat" (quartette) then we will have OUR "ditty" and sing it in the tune of "Shake It, Shake It My Dear Honey," at the same time our calfan-ist (organist) will be twisting the golden calf's tail to make it bawl to add to our music.

Next: Our Sunday School, be sure to get OUR unscriptural literature for OUR church and our choir. Both saint (if there be any saints there) and sinner gathered together in one conglomerated mess, cut the "shindig" just as quick as you can. Gobble down the bread and wine by using our individual cups. Then OUR pastor, with his university degree, will deliver his twenty-minute sermonette. His subject is "out at sea, without chart or compass."

Sermon over: Rush to your dinner—dinner over. Now to the baseball game—just a short spell—then to the picture show we will go. Hurry, next at 8:00 p.m. off to the swimming pool, off with your clothes, brothers and sisters, "Nakid" I should smile, all except a little almost invisible strip around the center of circumference.

But—Mamma loves Papa;
Papa loves "wimmin";
But Mamma caught Papa in swimmin'
With a bunch of "wimmin." See?

Dark? I should smile. Darker than the dark ages. So dark you can hear the horn owl hoot at mid-day. Have I overdrawn it? I hear you say, No! No! Never no never before was the first day of the week more openly, and brazenly violated by our Saviour's supposed followers, yet it was set apart by our Lord as a day for remembering Him, and it has also been converted into a day for conducting political "pow-wows" of all sorts.

Yet our kind Heavenly Father is the same yesterday, today and forever. But the main question is, where, oh where, do we aim to spend eternity? "TEXAS JACK."

Whitten-Black Discussion

"Will I ever get to meet them again?" This question asked by Brother Bynum Black, and published in October 15, issue of The Way, was answered at Wesley, Arkansas, October 18-20, when Brother D. J. Whitten ably refuted him. The writer moderated. This was the first debate on the Sunday school question ever conducted in north Arkansas. Brethren from seven different congregations of the Church of Christ were present. Many were convinced that the Sunday school practice is unscriptural.

Brother Black asserted that he stood where he had for forty years. He sought to make the brethren believe that he held no new position, but his own writings betrayed him. Brother Whitten quoted from Brother Black's book: "Fifty reasons why I am not a Baptist". Reason No. 19 as follows: "Some of the women shout at times like they had gone beside themselves. The apostle says: 'Let your women keep silence in the churches', 1 Cor. 14:34. Finding Baptist teaching and practice, on such a vital point, to be so far from the truth and so anti-scriptural how could I be a Baptist and an honest man?" Since Brother Black repudiates 1 Cor. 14:34 now and says Paul was correcting an error into which the Corinthians had fallen in that they would not permit their women to teach, it is evident that he has changed and no wonder that they call him "New Digressive." His old position is contradictory to his "new" one.

On the second chapter of Acts, Brother Black was beaten again, had he been willing to have acknowledged it. It was shown that if the second chapter of Acts be cited as authority for the Sunday school practice then the brethren were forced to follow the procedure in teaching employed by those who spoke in tongues. If this, then they must speak one by one, for Paul said: "If any man speak in a tongue let it be by two, or at the most three, and that in turn and let one interpret." (1 Cor. 14:27.) If not this, then the second chapter of Acts is no authority for the practice.

Brother Black had searched Matthew, Mark, Luke and John for examples of teaching. He said that in seventy-one instances Jesus taught a part of the multitude to itself, and in twenty-one instances he taught the entire assembly or multitude. Brother Whitten claimed all the passages and asked him time and again to show one instance where Jesus taught a part of the multitude and the remainder was divided into classes, and was taught by different teachers, all teaching at the same time. It is needless to say that Brother Black failed.

It was evident throughout the discussion that the chief reliance on the Sunday school is in perverting the Scriptures.

We were both thankful for the opportunity to expose the weakness of the Sunday school defense. The weakness is more evident when we meet the so-called strongest men among them.

LELAND H. KNIGHT,
Fort Smith, Ark.

"By Their Fruits You Shall Know Them"

(An Open Epistle)

Dear Brother J. N. Armstrong:

I have just been reading your letter in the Firm Foundation, in which you point out some of the dangers of "the bigger universities" to the students of those schools. That you are right about that, there is no question in my mind, and moreover you complain that Christian parents do not patronize Christian Colleges instead of the universities. Now, judging by the class of preachers the Bible Colleges educate and send out, and the kind of work those preachers are doing, I am not at all surprised that brethren hesitate and often refuse to send their sons and daughters to Bible Colleges.

I am fully convinced that the boys who imbibe infidel ideas in the universities are not doing as much ruinous work among the churches of Christ, as is done by the Bible College preachers. While I am uncompromisingly opposed to evolution in all its forms, I am also unalterably opposed to innovations, and other sectarian practices, of every kind, in the church. The least compromising work in the house of God is abominable and inexcusable, and would not be tolerated were they not introduced into churches of Christ wherever those preachers are at work. Who introduced and encouraged the corruption of the Lord's Supper? There is but one answer—The Bible school preachers. Who invites sectarian preachers and leaders to participate in the service of the Lord's house? Answer—The Bible College preachers. What class of preachers show themselves to be utterly void of humbleness and exercise no deference whatever towards older preachers who may be present in their meetings? I have seen that arrogant and self conceited spirit manifest, even to the point of contempt, towards old gray headed preachers of the gospel, who knew more Bible than a half dozen college bred preachers. Where do they imbibe that arrogant spirit, if not in the so-called Christian Colleges? They play the part of "big I and little you". Brother Armstrong, there are, I admit, a few exceptions, but the shoe will fit a great majority of them. Such things are ruinous to young preachers, and bring about discord and often divisions among the brethren all over the country. These things are causing more destructive work among congregations of Christ, than all the infidel ideas taught by the "bigger universities."

There is no one thing that is disturbing the peace in Zion to-day as much as the introduction of the individual cups. The college bred preachers—usually the young ones—are guilty of introducing them. They were invented by sectarians and borrowed by the brethren who use them. Just as well borrow any other innovation, for instance sprinkling or pouring for baptism. One is as far from the truth as the other. The man, or the woman, who is afraid of being cursed by getting some deadly germs, after the blessing of God has been invoked, is utterly void of faith in the Word of God, in this respect.

The faithful and peace-loving element in the Church of Christ realizes that the seeds of heresy, imbibed by young preachers in Bible Colleges, have caused strife, division, and destruction in the Church of Christ everywhere, far more than the evil teaching of the "bigger universities", hence they are choosing the lesser evil of the two and patronizing the universities. Now change your modus operandi of teaching in your Bible schools (take example from Christian Colleges of fifty years ago), teaching young men to be loyal, faithful, zealous, humble Christians, and the brethren will rally to your support once more.

Your brother for the things that make for peace and loyalty to God's Word.

DR. W. W. STONE,
Palacios, Texas.

Freshening Your Eyes

By Dr. Glenn Frank, President of University of Wisconsin and former Editor of Century Magazine.

Some of the most illuminating hours of my life have been hours spent with singularly unlettered men. I think I know what Unamuno, the Spanish philosopher, means when, in one of his soliloquies, he says:

"Whenever I can I escape into the country and there I talk with some old shepherd who has brooded long hours beneath the sky upon eternal themes. And this man who reads no newspapers, who does not know where Serbia is and has never heard of Dreyfus or Anatole France or the Kaiser, who knows nothing about the latest sociological theory or the latest fashion in morning coats, this man speaks to me the ancient words of the wisdom of Ecclesiastes. And as he has never read Ecclesiastes, but has derived his wisdom from the same fount, the ancient words come to me new, eternally new."

In my memory I put alongside the hours spent with the lettered wisdom of universities these hours spent with the unlettered wisdom of men who have never seen the inside of university halls.

I could not choose between them for value.

I find, too, now and then, a richness and piquancy and suggestiveness of phrase in the speech of these unlettered friends that is a delight.

The other day I was being driven over a three-hundred-mile journey by a chauffeur who could barely write his name. But his speech was rich with phrases that betrayed a singularly subtle insight, and, now and then, phrases with a richness that suggested the poet.

He was explaining the great utility of an adjustable searchlight that had just been attached to the car.

"And, then," he said, "when you're drivin' on a wet night and the cement road is a shiny black and you look at it so long that you just can't see nothin' you can turn this light on to the side of the road and, after you've looked at a few flyin' trees and fence posts and telephone poles, it freshens up your eyes."

This phrase—it freshens up your eyes—has been sticking in my mind for days.

The effective man knows how to freshen his eyes, how to freshen his mind, and how to freshen his spirit by just this sort of momentary asides.

Our American intensity makes for inefficiency.

We need to learn the art of relaxing our concentrations, of diversifying our interests, of resting our eyes and minds and spirits from the main job. Otherwise, even the matter of fact business man, by virtue of his concentration on his one task, takes on something of the unloveliness of the fanatic.—(Cpr., 1926.)—Atlanta Journal, Atlanta, Ga., November 3, 1926.

Just Like a Baptist

"A Baptist affirmed to me that the church would not save any one. I would like to have your comment."—Orin McIntyre, Chesapeake, Ohio.

It is just like a Baptist to affirm a negative. In fact, the whole construction of Baptist theology is negative, except when they find something they want to do that God never authorized, then they will affirm that if they are wrong you are, too.

If a man can be saved without being a Baptist, without belonging to the Baptist Church, then the Baptist Church is a non-essential, a useless piece of machinery. Machinery that is of no value should be ditched, then why not ditch the Baptist Church.

There is but one church recognized or accepted in heaven—that is the church the Lord built, His church, not the Baptist Church. No man has the promise of salvation prior to having complied with the things that put him into the Church of Christ. No man can be saved out of Christ. The act that puts a man into Christ puts him into the church. "I am the door" (Jno. 10:9). We are baptized into Christ—the door (Gal. 3:27). "All the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). Salvation from sin is a blessing, therefore, we can not get salvation from sin till we get into Christ. The things that put us into Christ, put us into the church, hence, no man can be saved outside of the Church of Christ. Men can be saved out of the Baptist Church, the Baptist says so, therefore, the Baptist Church is not the Church of Christ.

R. F. DUCKWORTH.

Announcements

Elbert E. Jenkins, Route 2, Rusk, Texas.—I wish to announce that I am ready to do my best in trying to preach Christ to a lost world. Would be glad to go anywhere I can do good. I am thirty-one years old; only a boy in the gospel. I give as reference my home church, Church of Christ, Gallatin, Texas; Jno. R. Freeman, Gunter, Texas; R. F. Duckworth, Dallas, Texas and N. L. Clark, 2540 Rogers St., Fort Worth, Texas.

J. S. Wells, Grapeland, Texas.—This part of the state is destitute of loyal preachers. If we could get the right kind of a preacher here, I think he could do good, and if he could get the confidence of the church I think he would be supported. A preacher with a small family, one who is satisfied with the Bible, without adding to or taking from it, one who can be indorsed as being loyal to the cause of our Lord and Master, is the kind wanted. I have a house with six rooms I could let him have, without renting him land or I could let him have land. I would like to get in touch with a preacher who can come up to these requirements.

Reports

D. J. Whitten, Gunter, Texas.—I am now (Nov. 2) in a meeting at Mangham, La. Thinks look blue, it is raining and people are in a hard condition. I suppose we will get by some way. Pray for our success. Crowds are small on account of bad weather. I have time open for meetings the last of December, January and February. I would like to keep busy.

S. A. Bryant, Route 5, Box 329, Phoenix, Arizona.—We have one congregation in Phoenix worshiping as the Lord directs. I preached Sunday, Oct. 17; one lady obeyed the gospel, and two took membership with us. Our place of meeting is East 18th and Adams Street, in the Longfellow school building, one block south of the main highway. All loyal brethren passing this way are invited to stop and worship with us.

From the Cow-Camp To the Pulpit

This book will be ready for the public by October 25, 1926. It is a history of the life of Sidney W. Smith, as a minister for twenty-five years, contains some of his best discourses, and the biographies of others who live in the ranch country of West Texas, who became Christians under his preaching.

Many have offered to subscribe for this book in advance, all orders can be filled on or before October 25. All who wish to help in getting this book out by subscribing in advance may send $1.50, and the book will be delivered just as soon as it comes off the press.

Address all orders to Sidney W. Smith, Abilene, Texas.

Parentage and Child Health

Dr. H. O. Sappington, state health officer, is trying to impress upon Texas parents the importance of having their children frequently examined for physical defects.

The doctor reiterates the truthful statement that a child with weak eyes, adenoids, diseased tonsils, or other troubles, is seriously handicapped in school.

In short Dr. Sappington is urging parents to do their duty by their children. He thinks the youngsters should be made fit for study before they are sent to school. He is correct. A parent who is not able to detect physical weakness in a child, and yet who fails to have it examined for health is defaulting in his duty.

The state or the municipality might step in and establish health departments in the public schools to assume a portion of the parental responsibility, but when parents begin to shift such responsibility the tendency is bad for the public welfare. It is a tendency toward decadence.

Parents who think that a school health department will step in and do their duty toward their children for them are mistaken. Many of the diseases that permanently injure children have done their work before the child enters school. Thousands of children have adenoids before they are old enough to go to school. If parents wait for the school teachers or their school doctors to discover the trouble they wait too long.

The country needs intelligent parentage now much more than it needs institutions to take the place of parents. Students of sociology are learning more definitely every day that a large percentage of our social ills result from ignorant and careless parentage.

The foregoing, from The Dallas Times Herald, September 15, 1926, is worth passing on to our readers.

The leading thinkers, editorial writers of our daily papers, and magazine writers, are realizing that human institutions can not successfully take the place of the divine institution, the home—the family.

The parents are expected, in this divine institution, to care for their children's educational, physical and spiritual development. If they need assistance in either, this assistance should be applied under their supervision, and by their instigation, and not at the instigation, or under the supervision of some human institution.

Parents are not supposed to be assisted by any institution in the direction, training, or caring for their children. Agencies for assisting parents often become hindrances instead of helpers.

Religiously, God gave a church as an institution in which, and through which, parents can find all the assistance needed for the spiritual guidance of their children, but when a church attempts to take the children, and thus misplace the relation of parent and child, the church goes beyond its divinely purposed functioning, and becomes a hindrance to the spiritual welfare of the child. Schools have been established to assist the parents in educating the children, but the power and influence of these schools have too often supplanted the parents' responsibility, and destroyed the high purpose of real education, supplying a system of cramming, grade passing, and graduation, that fills the child's mind with many things that should not be there, and leaves it, too often, void of the fundamental principles that make real men and women.

Health—We fear that the ambition of unbalanced enthusiasts, to put forward schemes for physical health, through good health departments, will eventually undermine the physical well being of the race. The local doctors, the family physician, the trained nurse, the available hospital, can be appealed to by honest, earnest parents, who give the physical welfare of their child that part of their brain to which said child is entitled.

The animal that attempts to live upon artificially masticated, and artificially digested food, will not be able to assimilate a sufficient amount of strength from such artificially masticated and digested food to properly develop, or maintain a normal strength, and the assimilation of food, mental, spiritual, or physical, can not be dispensed with, or substituted, without a serious lack of development, or degeneration of any child or adult.

R. F. DUCKWORTH.

Passed On

Mary Griffith was born August 28, 1845 in Louisiana, was married James K. Polk Brazzeal in 1868. To this union were born four children, three of these survive her. She obeyed the gospel in October 1916, and departed this life October 26, 1926. The writer spoke words of comfort to the relatives and friends.

GEO. W. McFADDEN,
Arkoma, Okla.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price $1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price $1.25.

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"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price $1.50.

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"A Study," by Archibald McLean. Price $0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price $1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also ,on the "Character of Spiritual Influance in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price $3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price $1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price $1.75.

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Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price $3.00.

POPULAR LECTURES AND ADDRESSES

Alexander Campbell. Price $3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price $2.00

DUTIES OF CHRISTIAN WOMEN

Dear Brother Duckworth:

I will make you this proposition, I will pay for six new subscribers, if you will assure me that they will have twenty-four good, well written, articles on the "duties of Christian women." My reason for this is I believe those who are opposing the Sunday School are consuming all the space with negative matter, and not presenting their duties from a positive point of view, as they should, hence, some of our women are being falsely impressed. What say you? These articles are to appear after I send in my subscriptions. Success to you.

ENOCH CASE, Norfield, Miss.

Comment

Fine, Brother Case, and all that keeps us from making the promise is that we have so much to say, so many things to write about, that we would rather have others furnish these articles, at least, the major portion of them.

So now, brethren, come on with your articles on this subject. Notice Brother Case says "well written." He is not talking about penmanship, neither is he concerned so much about the grammatical expressions, but we are persuaded that he would balk at articles hastily dashed off, prepared without serious meditation. So get busy, study your subject carefully, write cautiously, and send the articles to this office. We certainly want the six new subscriptions from Brother Case, and possibly one hundred other brethren will agree to the same proposition. Yes sir, we want the articles; we believe in Christian women working. There is plenty for them to do, without organizing any societies, or otherwise violating the Word of the Lord. Drop me a card, and let me know how many of these articles you are going to send.

NOW IS THE TIME to get new subscribers. When people are down hearted they are more ready to hear Jehovah.

EVERY MEMBER OF THE CHURCH OF CHRIST should be urged to a closer walk with God. The Apostolic Way is devoted to such agitation, hence, every family should be getting the paper, and we want one, or more, in each community to work for one of the premiums here offered.

PREMIUM NUMBER ONE: NEW TESTAMENT, neat, well bound, good clear print, pocket size; just the book you have wanted all your life. Every boy and girl would appreciate one of these books —Six new yearly subscriptions brings you one, with your name stamped in gold on side.

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THE APOSTOLIC WAY

708 Second Avenue Dallas, Texas

The Apostolic Way
"Things learned, received, heard and seen in me do" Paul to
CHURCH OF CHRIST
This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913
Semi-Monthly $1.50 Year Dallas, Texas, December 15, 1926 Vol. XIII No. 9

OUR TEACHING SERVICE

Pardon me, dear readers, for calling your attention again, briefly, to the previous article and the proof therein that the more excellent way Paul promised in the twelfth chapter is contained in the fourteenth chapter. I wish, once more, to call to your attention the fact that Paul settles this fact by beginning the fourteenth chapter with a repetition of the language used in the last verse of the twelfth. His language immediately following makes the proof still more conclusive, as he contracts the use of spiritual gifts with the prophesying, showing that the prophesying he spoke of was not any miraculous manifestation and was to be desired "rather" than they. Spiritual gifts were excellent, but the prophesying he spoke of was "more excellent." Furthermore, that there might be no possibility of any misunderstanding, he defines clearly just what he meant by "prophesy" saying that it is speaking for the edification, comfort and exhortation of the church. But you may say that Paul goes on to speak of the gift of tongues and is not that a spiritual gift? Sometimes it is and sometimes it isn't, but here at least, we must admit that Paul is referring to a spiritual gift, for he contrasts it with prophesying, in the very same way he did in speaking of spiritual gifts in general, showing that prophesying (speaking for the edification exhortation and comfort of the church) is more excellent. The apostle goes on to show why this is so in the 14th and 15th verses, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding (the understanding of my hearers) is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding (the understanding of my hearers) also."

But I may be asked by what right I say that the understanding spoken of is the understanding of the hearers? I do so because Paul's language will admit of no other construction. He makes it perfectly plain that this is his meaning when he goes on to say "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Furthermore, Paul goes on to say "I thank God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding (the understanding of my hearers) that by my voice I might teach others also, than ten thousand words in an unknown tongue." Then surely we know that the apostle considered speaking in a manner to be understood is "more excellent" that a display of miraculous power by speaking in an unknown tongue. Miraculous gifts were valuable in convincing unbelievers, but are of no benefit when addressing the church and that is what Paul is speaking of. He says "in the church," for in this chapter he is giving instructions for what is to be done in the church—the assembly. He gives the reason why he so teaches, for Paul leaves nothing to our imagination, so in the 22nd verse he tells us why it is more excellent to speak in the church, for its edification and comfort, in words that can be understood. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: But prophesying serveth not for them that believe not, but for them which believe."

Paul then sets all doubt aside as to where these rules apply when he says "If therefore the whole church be come together." It is for what is to be done in the assembly of the church that the apostle is giving directions, and these rules cannot be applied elsewhere without incurring the guilt of rejecting his counsel. When the apostle spoke of the whole church being come together he adds no qualifying clause and whosoever modifies this expression in the slightest degree convicts himself of adding to or taking from the word of God and brings upon himself the awful penalties of such a course. According to Paul's express declaration, the rule he gives applies to the church assembly whenever, wherever and for what ever cause the church may assemble. He never said a word about coming together for worship or for any other purpose, but simply tells what is to be done, and how done, when the church comes together. Let us then take it just as it reads, without any addition or subtraction supplied by imagination.

The church is a God-created unit and must be taught as such, and we may no more divide it into units of our own devising than we might dismember the literal body of Christ, if such a thing were possible, for we are told that the church is His body. It follows, then, beyond any possible doubt, that whatever teaching is done when the church comes together must be done in the "one body" and not in divided sections of that body.

It is true that unbelievers may and nearly always do come into the assembly and may be benefitted by what they hear taught there and Paul gives that as an additional reason why it is more excellent to speak in a language that all can understand, but he does not intimate that we may incorporate such unbelievers as a part of the assembly or from separate units for their benefit; whatever they learn from the teachers in the assembly, they must learn by listening to the admonitions addressed to the church. The earnest talks, exhortations, singing and prayers of the saints undoubtedly impress the unbelieving hearers, as Paul clearly teaches; and not the least impressive thing to them is the manifest determination on the part of all to be governed in all things by the instructions of the Holy Spirit and not in a way to suit their own ideas of what may be most in accordance with the dictates of uninspired reason or experience. If we believe that "we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise" (2 Cor. 10:12) we know that we cannot forsake divine instructions to follow human devices in teaching without incurring God's wrath and the only safe course to pursue is to follow the apostolic directions as closely as possible, every speaker seeking to edify, exhort and comfort the church, all come together in one place, in one undivided audience. Although Paul does not positively forbid any one speaking in a tongue with which the audience is not conversant, he does put a limit upon it to the extent of requiring that they keep silent unless there is some one present who can interpret it to the hearers, otherwise, his object in teaching would be frustrated and no one benefitted.

I cannot agree with those who would insert the word "sentences" in this passage, notwithstanding some translators have done so and have found many adherents. The lexicographers define the greek "ana meros" as meaning "thorugh each share or turn, i. e. by course, by turns, alternately," and give this passage as an example. I am sure the learned lexicographers know more about Greek and its idioms than you or I and am convinced that the correct rendering of this text is just what it appears to be at the first glance, viz., one after another. This seems to imply that those who speak in a language that needs to be interpreted to the audience should follow one another making it a separate part of the teaching service and not intermingling it with the other teaching. For instance, I understand that one was not to teach in an unknown tongue, having his speech interpreted, then one in language that all understand then another interpreted speech, etc. This would be to have a more or less confused service, but the two or three who might speak in unknown tongues were to do their speaking one after another all being included in the same part of the teaching service.

It seems apparent to me that this commends itself as being a more orderly mode of procedure.

G. A. TROTT.

S. H. Hall and H. E. Garrett

Last June the Oak Grove congregation, twenty-five miles out of Savannah, Georgia, made arrangements with me to hold a tent meeting in Savannah, Georgia. On October 10, I began preaching about twelve blocks from the Sunday school church; many of them attending my meeting. I was asked if I would meet S. H. Hall in debate. I stated that I would. He was wired or written to about what I had offered to do. Brother Hall wired H. E. Garett at Columbus, Georgia, to go to Savannah at once. Garrett did not want to go, so he called Brother Hall over long distance, and tried to get him to send some one else, but Garrett had to go. After his talk with Brother Hall, Garrett fell and broke three ribs (but three broken ribs amount to nothing when Brother S. H. says go), any way he came to Savannah, and began preaching for the Sunday school brethren, and preached every night but one. Garrett's physical condition kept him from meeting me in debate, so he sent for Brother Hall. Brother Hall arrived and made about as big a blow as Garrett had made, but his unscriptural condition caused him to back out—to twist—to misrepresent—and to go back on his word, as well as to disappoint two congregations that had taken him at his word the night before (The report from Oak Grove Church of Christ shows the outcome).

Every one who has heard Brother S. H. preach, know his ability as a debater and preacher, and I know that he is a lion (but in the language of Brother Hall, "The Word of God makes babes out of lions.")

Not only did Brother Hall agree to meet me in Savannah, but said he would repeat it in Atlanta. I am ready to carry out my agreement any time, with Hall or Garrett. Brother Garrett also said that me and him had been wanting to get in debate for thirteen yers (it is too bad that you can not do as you want to).

On Saturday night before we were to begin on Sunday, Brother Grover Dasher, a Sunday school preacher from Valdosta, arrived in Savannah, I was at his father's house and we slept together, and had a nice talk about the situation. He told me that he "came to stop the debate." I told him about Brother Hall's agreement and he said: "I am sorry that he has agreed to meet you." Sunday afternoon, just before we were to begin, he was asked to lead the prayer, and in his prayer he said: "I pray that something will happen to stop this debate." So Brother Hall caused the prayer to be answered by refusing to sign the proposition—which he agreed to sign.

For thirteen years Brother Hall has been misrepresenting me, and others, but I am glad to say that truth is coming to light and he and his handy man (Friday) are being manifest as unfair, untruthful and hypocritical, and some of the Sunday school brethren in Atlanta, Nashville, Savannah, and other places, have said so.

J. A. DENNIS,
Union City, Georgia.

On October 10, 1926, J. A. Dennis of Union City, Georgia, began a tent meeting in Savannah, Georgia, and began preaching each night. During the first week Dennis was asked the following question, by a member of the First Church of Christ of Savannah: "Dear brother, I am a member of the Church of Christ, I believe in Sunday school. Do you? If not, why not?"

Dennis devoted a whole sermon to his answer to this question, and offered to deny the following proposition: I—do affirm that the "Bible school" (Sunday school), with uninspired literature, classes, women teachers and a superintendent is Scriptural, and should be practiced by the Church of Christ.

The Savannah church stated that this was their practice, and sent for S. H. Hall to defend it. Hall sent Hugh E. Garrett to take charge of the situation and he arrived in Savannah in bad physical condition, due to his having sustained a fracture of some ribs just before starting for Savannah. Immediately upon Garret's arrival in Savannah, he began a meeting for the Savannah church, seemingly, to hinder Dennis' meeting. It had this effect any way, as the attendance at the tent fell off very much.

The Church of Christ at Oak Grove, twenty-five miles out of Savannah, which was supporting Dennis in this meeting, and oppose innovations in the church, immediately after Garrett's arrival in Savannah, arranged a conference with the Savannah church.

At this conference it was agreed that the city auditorium would be rented for the debate, and the two churches each bear one half of the expense. No date was set to begin the debate, as it was agreed to advertise the debate, and also to await the outcome of Garrett's injury.

The above arrangement was set forth by the Savannah congregation, and agreed to by the Oak Grove congregation. The proposition was still not signed, as Garrett stated he wished to change the wording a little. He said he might, however, affirm it just like it was. The conference between the churches was held on Sunday night, October 17, 1926, and Garrett stated he would consult a physician on Monday the 18th and give us his answer that evening. He did not answer according to promise, and never did answer definitely.

On the following Thursday he stated to Hugh Dasher over the telephone, that he wanted the congregations to meet again on the next Saturday night, and make final arrangements for the debate, and that the debate would begin on Sunday, p. m., October 24, and that he would do the debating. We agreed to this, provided he would sign the proposition at once. He refused, stating that all this would be attended to on Saturday night.

The congregations met on Saturday night at the Savannah church. S. H. Hall was present and stated he was there to defend the practice of the Savannah church. Dennis stated he was ready to deny it, as soon as ararngements could be made, as previously outlined, for holding the debate. Hall says the debate will begin to-morrow, p. m. right here in this church, or not at all. Hall had examined Dennis' proposition, and said he would not affirm it exactly as written, but would make his own proposition. Dennis replied and said: "This is your practice, now defend it." Dennis says if you will affirm the proposition exactly as written, I will meet you at your place, and your time. Hall says all right where is it, and the proposition could not be found. Dennis says will you sign it Sunday, p. m. when we come back here? Hall answers "yes", and said now remember according to Hedges rules, I must define my affirmative. Dennis answers "yes, of course, that will be your duty when we get in debate."

At this meeting Hall and Garett attacked Dennis' standing in the church, stating he was a trouble maker, and introduced correspondence between an Atlantic church, and the Union City church to sustain the argument. It could be plainly seen that their purpose was to put Dennis in a bad light with the audience, as they only produced the letters favorable to their side, and did not give the entire correspondence in the matter. When called on for the entire corerspondence, Hall stated he did not have it with him, but could get it as it was at the house where he was stopping in the city. Why didn't he play fair and produce it on the spot?

The Oak Grove church produced a letter from the church at Union City, which gave the truth of the matter, and plainly showed that Dennis had been persecuted by Hall, and the Atlanta church, because he had earnestly contended for the truth.

The two churches asesmbled on the next afternoon at 3:00 o'clock at the First Church of Christ in Savannah, ready for the debate. The proposition was presented to Hall, and he would not sign—absolutely refused to sign as agreed.

Hall offered a substitute proposition of the same wording with each term defined, and said he would affirm that. Of course, we the Oak Grove congregation, could not deny a substitute, but were willing and anxious to deny the proposition exactly as written. We yielded every point all along, except a change in the proposition, and Hall backed out.

We stand ready any time, with J. A. Dennis, to deny the original proposition which is: I——— do affirm that the "Bible school," (Sunday school) with uninspired literature, classes, women teachers and a superintendent is Scriptupral and should be practiced by the Church of Christ, and challenge S. H. Hall or Hugh E. Garrett to affirm. We are willing to stick to our agreement with the Savannah church, and bear one half of the expense of the debate.

We, the undersigned, members of the Oak Grove church, verify the truth of the foregoing statement, and agree to the terms and conditions as above outlined.

Signed,

H. J. HINELY,
W. B. DASHER,
J. N. McLEOD,
W. A. RAHN,
I. W. RAHN,
F. P. RAHN,
H. L. KESSLER,
S. A. RAHN,
H. D. DASHER.

Comment

We publish the foregoing gladly, and we rejoice that something has broke loose in Georgia. The Sunday school folks in Georgia, under the guiding hand of S. H. Hall, have earnestly, persistently, determinedly, opposed investigations of the Sunday school question; like some Methodist and other religionists, they do not believe in debates, unless they see a chance to "run it over somebody," or unless they believe they have the truth on the question to be discussed. Brother Hall will debate with the sectarians, and the organite brethren, but no sir, when it comes to the Sunday school question he can find as many holes as any one to crawl through,

crawl into or dodge around a real fair, open investigation.

Brother Dennis has only been preaching the gospel a few years. S. H. Hall is a seasoned, experienced, educated preacher and debater, one of the ablest speakers I ever heard in the pulpit. He knows that Brother Dennis does not even pretend to be in his class as a public speaker, yet Brother Hall quails before Dennis. Why? because Brother Dennis has the truth, and S. H. Hall has, at least, a subconsciousness of that fact. Yes, Brother Dennis is able and, I believe, willing to meet S. H. Hall, or any other living man who champions the cause of the Sunday school advocates.

If Hall is afraid to meet Dennis, he has a man in his own state, in the great state of Tennessee, anxiously wishing for an opportunity to join hands with S. H. Hall in a written discussion, and if Hall and the Gospel Advocate are fair they will agree to publish such a discussion in the Gospel Advocate, but if the Advocate will not do that, we will furnish the space for six articles each, of one thousand words to the articles, and I believe the brethren of Tennesese and Georgia will furnish the money to pay for an advertisement to appear in the Gospel Advocate, announcing the discussion in The Apostolic Way, and furnish the money to pay for a copy of each issue of the paper to go to every member of the Church of Christ in Georgia and Tennessee, who will send a postal card to this office requesting that they be furnished with the copies carrying such a discussion. Now listen for the answer. What will it be?

R. F. DUCKWORTH.

A Private Letter—Resignations

Ramsey, Ill., November 5, 1926

Esteemed brother in Christ:

I wrote you while in Indiana, and I think it was that very day I found a copy of The Apostolic Way, then I thought of writing you again in regard to that issue of the paper. I felt so sad when I read its entire contents, finding nothing save the discussion between Brothers Clark and Harper, and that on the line they were discussing. I ask that you allow me as a preacher in Christ, in Illinois, Indiana and Missouri, and in as many as six other states, to tell you that I hear our readers talk lots, and have talked considerable with them where I have been preaching, here and there, and they nearly all seem to dislike that kind of discussion (relative to the number of cups to be used in the Lord's Supper on Lord's day).

I often think what a pity our good brethren ever devoted any of our valuable space to the discussion of such matters, just at this critical time.

I am always willing, however, to hear honest investigation on any subject, but for me I consider that question not advisable, just at the present time especially, and that there are many other matters that to-day merit our closest study, and that are far more vital, when we stop to consider the fact that we are now suffering a great division among our own people, over things that are really innovations. I only mention this, Brother Duckworth, as my humble decision on the question.

I will add that I know the greater majority of the congregations in the North and East now opposing the class heresy, etc., etc., use two cups in the distribution of the wine among the disciples.

It might be, that later on we would be able to reach the place where the readers would look upon the investigation of said question with more forbearance, but I am sure that we have not attained that place yet.

It seems as if certain brethren, while meaning well, often allow themselves to become over-zealous along certain lines, that they have made considerable study of. I only mention the cup question since it struck me with such force, and as I find in my observations among brethren, that it struck several of them in about the same way. I would not think of handing out samples, to procure new readers, of that issue. I am better pleased with the issue of October 1.

I am sure you have plenty to worry you without me and others writing you what we think of this, issue or that one. I am inclined to think, however, that we might do as well, or better, should we have several good strong articles on the line of our teaching and practice, in forms other than debates. I find a goodly number of disciples who find fault with any paper for being too full of debates, and more especially the ones filled up with ridicule, and personality.

I have just received your samples and will try to put them to work at once. I have a few friends among the Sommer ranks who visit me occasionally, while they do not call me to preach for them any more, and I have placed the paper in the hands of several of them, and a few of them have signified that they would like to take it, at least, six months. I believe you allow new subscriptions on the six months basis.

I can send you the $5.00 I promised you towards the support of the Sommer-Cowan debate as good now as any time, and you can place it in position to do the most possible good, and perhaps I can sell several of the books containing the debate. I want to attend it without fail, as I preach for the church in Sullivan when I am not in protracted work, and as I am acquainted with Sommer.

Brother Duckworth, I ask that you receive these suggestions in the spirit in which I have tried to offer them, and if they are not worthy of enactment please dispose of them in a private manner, and no harm will be done. I will try to assist occassionally in the work of The Apostolic Way.

I used to send to the Apostolic Review now in the Sommer's family, and it kept digressing until I ordered my paper discontinued in 1920, and he has never manifested any brotherly love from that date to the present time. He used to recommend me in different states where he chanced to travel, but now Timmons is no longer loyal.

I did say that I had about lost my taste for religious literature, since I have been so badly misrepresented by certain of my so-called brethren, and that in papers that claim to be with, and for, the Church of Christ. But I now see the great need for the paper that seems to stand about alone in its position against the present day innovations, since it is about the best and quickest route to spread the pure gospel in these days of religious confusion all over the known world, so far as I am able to learn.

Maybe I had better tell you that I will give The Apostolic Way the same chance I have given such papers as the Apostolic Review, Firm Foundation, C. P., Christian Leader, G. A., and a number of other papers that I have read in the days that are past and gone, and I no longer pay money to any of them. I say I am willing to give The Apostolic Way a similar trial.

I urged on the members in Knightville, Indiana, where I just closed a meeting, last Lord's day night, to become readers of The Apostolic Way, and here would be the general answer: "I have quit all religious journals, since I have been so badly disappointed in reading some of them." I then would plead with them that they seemed willing to give Sommer, Rowe, Showalter, McQuiddy, et al., an advantage over our paper, viz, The Apostolic Way, since they would try them all out and then refuse to give you and contributors of The Way a trial subscription. I tell you, Brother Duckworth, I was really glad that I had not sent any of their subscriptions in, when I read the issue containing the one cup debate, since they are in the position they are at that place. The brother, whose paper I borrowed to read, told me he did not admire the discussion of the question, and did not think the spirit was altogether right, as shown by the disputants, and be it known, that he is in favor of the one cup. I hope that you will appreciate the fact that in most places in Indiana and Illinois, especially, that the Churches of Christ have never had that question come up for consideration among them, and especially in a public way. I am of the belief that the paper would greatly injure its present work by allowing such matters to be extensively discussed in its columns. I mention this only because I am in a position, in this field, to know whereof I speak.

I would be glad if I could get in a financial condition to give the paper greater support, but I wrote you in a previous let-

A Get Together Meeting of Representative Men

Who is that? Represent what?

The church is one body; Christ is the head over all things to the church (Eph. 1:20-23). This looks to me like the church has all the representative it needs.

Next, a get together. The church is one body—many members, but one body in Christ (Romans 12:3-5). Paul said our hearts are knit together in love (Col. 2:2). Paul said: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." (Eph. 4:15, 16). I can not see how representative men could beat this for getting together; men can not get together unless they speak the truth—men can not be separated, or divided if they speak the truth. This is what I understand is the Scriptural way to get together.

BOB MUSGRAVE,
Elk City, Okla.

ter that I had suffered the loss of the very best part of my present crop, which is in the river bottom. Our best corn was on the low land as we had a dry season until the latter part of August, and, of course, the low land is where the overflow waters choose to go.

I could have almost gotten out of debt this year had we saved our crop, but now I will be kept from that, but the Lord is just all the same, and His judgments are righteous altogether, and I love Him as dearly as I ever did, and, in fact, more. "I will never leave thee nor forsake thee" (Heb. 13:5). And again, "I have been young, but now I am old, yet I have never seen the rightous forsaken, nor his seed begging bread" (Psa. 37:25). "The Lord is my shepherd, I shall not want" (Psa. 23:1). There are now four preachers in the state of Illinois, so far as I am able to learn opposing the Sunday school in all its forms, and two of them are on the retired list. I believe I recall another as I stir my sluggish muse, and he too old to be active. I am forty-five years old, have preached twenty-three years, and the wife and I have seven children, with three at home with us, for me to support yet.

I am set for a full defense of the gospel of Christ, as long as I am able to be active. I am astonished at several congregations, in that they claim to be opposed to the Sunday school, and still they support men whom they know advocate it all the time, and let me find support the best way I can, I fail to understand them as yet. Please write me at your convenience, for I need the encouragement you can give me. In the fight of faith, and in hope, I remain,

O. A. TIMMONS.

Comment

The foregoing letter was not written for publication, and Brother Timmons may be embarrassed just a little by my giving it publication, but his criticism is so kind, so unpretentious, so full of love, so free from bitterness, venom, and personal feeling, we are persuaded to give it.

We are trying to publish a paper which will benefit the brethren in their fight against innovations in all parts of the country. We can not publish more than half the articles that come to our office, for lack of space. A preacher can not discuss every question in one sermon; if he could, he would simply confuse his audience. A paper, life ours, can not deal with every question in every issue, to attempt to do so would only bring confusion. Some questions must wait.

"Let This Suffice"

"We have, in the last two years, published several articles in favor of one cup (container) and one favoring more than one cup.

"Brother Trott, Conner and I have agreed to publish this discussion, agreeing that this must end the matter at present so far as the paper is concerned."

"This question is new to most of our readers and preachers, and should be carefully, prayerfully and extensively studied privately before being discussed further, publicly." The Apostolic Way, September 15, 1926.

Up to the time of dictating this statement, every letter, except two, we have received, in which the Harper-Clark discussion was mentioned, and that has been many, the persons writing gave us to understand they were of the same conviction as before, and expressed a regret that we should have given space to such a discussion, and some so expressing themselves, were willing to use two or more cups (containers) and some favored the use of only one, but insist that the question should be studied privately, and not be made a public issue, at least, until the brotherhood was better informed, as a result of private study.

I regret that Brother Harper became offended at me when I decilned to publish some matter he wanted published. I honestly thought I was right; thought I was doing the best for the cause of Christ, when declining to publish, at that time, a discussion of the one or two cup, container proposition. I later thought it advisable to publish it. I conferred with the staff, and a whole issue was given to such a discussion. When it seems advisable, we will publish other material dealing with the cup question.

I hold no animosity in my heart toward any living man. I shall gladly render Brother Hraper any personal service, and no restrictions are placed about Brother Harper's writings to the paper that would not be equally used against mine or that of any other writer's. I am open to suggestions and advice from any who may think they can give a profitable suggestion, but so long as I remain publisher of the paper, after carefully considering all suggestions, I shall, in humility, endeavor to do what I think best for the cause of Christ. When men are commended or condemned, by me, it will be because I believe that such commendation, or condemnation, is good for the cause of Christ. I shall, at all times, endeavor to keep my personal feelings out of every criticism, favorable or unfavorable.

The Staff Resigned

In view of the fact that the paper has no commercial assets, and that it is a continual liability, and in as much as every member of the staff was personally responsible for its debts, there being no organization or corporation, membership on such a staff was certainly not one to be desired. However, this point was not raised, and so far as I know, not thought of by members of the staff, in deciding to resign. Two points were the only ones discussed, and the ones responsible for the resignation:

1. The staff was so scattered, geographically, that conference were difficult to arrange. This had brought misunderstandings, as to policy, from its beginning in 1913, because of misunderstandings and disagreements, Brother Harper resigned. The balance of the staff agreed in the policy of the paper; a majority of us were agreed on all points of doctrine, so far as I know. While Brother Harper's resignation was under consideration, the second cause arose. A number of the writers to, and workers for, the paper, became convinced that it was not best, and a number of them thought it unscriptural, to have a staff, or plurality of editors. I think I am right when I say that the members of the staff were united in their conviction that such a staff was in no way in violation of the Scriptures, but since some others thought it was, and it being the conviction of Brothers Trott, Clark, Conner and King (Brother Harper having already resigned) that the paper, or the cause of Christ would not be injured by their resignation, they resigned, not knowing what else to do, I reluctantly submitted.

When I learned it was the mind of the staff to put the paper in one man's hands, not wanting to be that one man, I made an effort to have the paper turned over to some one else, but I met with flat opposition at every attempt I made in this regard. I had much rather be in the field preaching than in the office, but the paper must go, and my preference shall not stand in its way. The confidence the four members of the staff expressed in their signed resignation, I appreciate. I will not be as free to speak on every question, nor as ready to take sides, as I would have been, had I been relieved of the position of publisher. I shall always try to be fair with those, with whom I agree, and with whom I do not agree, as they write for our columns. I ask the readers not to consider that I have commended or condemned any article that appears in these columns, unless I have elected to say so. I shall always have a reason for the course I pursue, though I may not see fit to express that reason. Serving the cause of Christ and not any man's person, shall always be my guiding star.

R. F. DUCKWORTH.

SELFISHNESS

Selfishness is a great sin, and one which is almost universal. It has been in all ages bringing heart aches, ruin and domination in its path and to-day is present as never before, under the cloak of Christian civilization. It has invaded the home, and brought the blood purchased church of the Lord Jesus Christ down equal with the world. The spirit of the age is, "Get yours like I got mine." Christ did not leave His home in heaven, and come to this world of sin to seek His own interest, but that of lost men. His last words on the cross were: "O, Father, forgive them." He gave His life for the salvation of mankind; He lived humble and in poverty, that we through Him might be rich (2 Cor. 8:9).

He told us to not seek things of this world, but seek the things above, "provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupeth (Luke 23:33). Peter said, "We have forsaken all and followed thee." Then we should deny ourselves and follow Him. This was too much for the rich man, he went away sorowful (Matt. 19:16,27).

When the church was established at Jerusalem, they had so much love for one another, there was no selfishness manifest only with two. They were all of one heart except Ananias and Caphia, the interest of one was the interest of all.

The spirit of selfishness is: preach long and loud on the thing we like, spend your talent, your life, go hungry, ragged and cold, I have nothing for you. "But whosoever hath this world's goods and seeth his brother hath need and shueeth up his bowels of companssion from him, how dwelleth the love of God in him?" (1 Jno. 3:17). If you do not have the spirit of love, you are not of God. Do not be selfish, have the spirit of Christ, seek that home not made with hands.

JNO. J. SMITH.

The Powers That Be

Proposition No. 2—"The higher powers of Romans 13:1-7 refer to church officials."

Second Affirmative

This discussion is becoming very interesting to me. It seems that I have, at last, succeeded in "smoking" Brother Hartsell out. In his first negative he makes some very valuable concessions to my position. In fact, he has virtually surrendered his premise, though, apparently, he is unconscious of this fact. He is like the Irishman's turtle with his head cut off—"dead and don't know it." He, at last, answers a few of my "silly" questions. He says: "God's laws are His ORDINANCES." "The laws of our government are the ORDINANCES OF MAN." "When these laws conflict I will hearken unto God."

This is just what I have been trying to get Brother Hartsell to admit all the while. Now, let us see what we have. (1) The civil authorities are the MINISTERS and EXECUTIVES of the ORDINANCES OF MAN. (2) The decrees of the officials of our text are the ORDINANCES OF GOD. Now, who are the MINISTERS and EXECUTIVES of the ORDINANCES OF GOD, Brother Hartsell? Answer just this one more "silly" question, correctly, and this discussion should close. He has admitted that the laws of God are higher than the laws of, what he is pleased to call, OUR Government. Then he is bound to admit that the MINISTERS and EXECUTIVES of God's laws are the "higher powers" referred to in our text. Tell us who they are, Brother Hartsell. The ORDINANCES OF MAN belong to civil authorities. Then the ORDINANCES OF GOD belong to other officials. Who are they, Brother Hartsell? Your admission that the ORDINANCES OF MAN belong to civil authorities forever destroyed your premise; now if you admit that church officials are the MINISTERS AND EXECUTIVES of the ORDINANCES OF GOD my premise has been accepted and the discussion should close. If you deny it, then I insist that you must tell us who they are.

Our text teaches that those "higher powers" are (1) MINISTERS OF GOD. (2) That they are ORDAINED (appointed) of God. (3) That their DECREES (laws) are ORDINANCES OF GOD. In my first affirmative I produced corroborative proof texts that show that elders are (a) ORDAINED of God; (b) their decrees are the ORDINANCES OF GOD; (c) their qualifications are specified; (d) they are to have the "oversight" (higher power) and "rule" over the subjects of Christ's kingdom. Therefore, they are the "HIGHER POWERS" over the same, as our text teaches.

I asked Brother Hartsell to name a function of our text that could not be applied to church officials. After much delay, he has named all but one. He says: "Church officials have no AUTHORITY IN GOD'S WORD (1) to collect tribute." To this I refer him to 1 Cor. 16:1-2. This is called a collection. If the elders have not the authority to do this collecting, let Brother Hartsell tell us who has. (2) "To bear the sword." I am very glad to hear him make this statement, because he evidently refers to the CARNAL WEAPON. In Eph. 6 this same Apostle Paul instructs all Christians to put on the "whole armor of God," INCLUDING "THE SWORD OF THE SPIRIT." (This is evidently the sword that he refers to in our text.) If they have on authority to "BEAR" this sword, why are they commanded to put it on? (3) "To punish EVIL DOERS." "Rebuke them sharply that they might be strong in the faith." (Titus 1:13, 2:15; 1 Thess. 3:6.) He asks: "Can't you see that all MINISTERS are not ministers of the GOSPEL? Yes, I can see that all who are not MINISTERS of THE GOSPEL are not MINISTERS of GOD, but of the devil. Can't you see? He says: "Brother Mickle is the greatest dodger and word twister of the age." In this I think that Brother Hartsell has paid himself an undeserved compliment. He insinuates that he has produced some arguments that required an expert "dodger" to get by, when, in fact, he has done nothing but "beat the air."

I now call attention to his closing statements, in which he points out what he calls Brother Mickle's "irretrevable blunder." This shows that he makes no distinction as between the God-appointed (qualified) elders, that I pointed out, who have the rule over the church, and the modern "dummies" who only pose as elders and bring in Sunday school, and the music box. I call his attention to the fact that, not only would such elders not bring in those things, but they would also see that no one else did. I offered ample evidence to show that the church, through its constituted officials, was the highest tribunal to the Christian, and from its decision there could be no appeal. Brother Hartsell knows this, but he also knows that his proposition is lost and he cannot conceal his confusion.

R. M. MICKLE.

Second Negative

Answer to R. M. Mickle's second affirmative, in which he affirms that the higher powers referred to in Romans 13:1-7 are church officials. D. D. Hartsell denies.

In second affirmative Brother Mickle says: "I have succeeded in smoking Brother Hartsell out," that "in his first negative he makes some very valuable concessions," that "he virtually surrenders his premise," etc.

I conceed that the Scriptures cited by Brother Mickle clearly and definitely define all the qualifications, duties and powers of all church officials, but I emphatically deny that these qualifications, duties and powers can be successfully applied to meet the duties and powers set forth in our text (Romans 13:1-7).

In my first negative I pointed the duties and powers of the officials of our text; that no officials of the church are authorized, by the Word of God, to perform.

Brother Mickle dodges again, and for authority for a church official tributer collector he cites 1 Cor. 16:1, 2, which reads as follows: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by Him in store, as God hath prospered him, that there be no gatherings when I come." This is an individual matter. There is as much authority in 1 Cor. 16:1, 2 for a Sunday school as there is for a church official tribute collector.

For authority for a church official sword bearer, Brother Mickle cites Eph. 6. This is figurative language. Paul compares our spiritual weapon, for our spiritual warfare, with the carnal weapon, for carnal warfare, of the Roman soldier of that time. This cannot successfully be applied as the sword of the sword bearer of our text, for it is evident from the language that our text's sword bearer is carnal, and that he acts in this present life.

Brother Mickle, in this discussion, displays the lack of knowledge of the fact that man is dual in his make-up. He consists of the carnal man and of the spiritual man. The spiritual man is in subjection to the laws of God. He violates no state laws. He has no fear of the higher powers of our text; for they are ministers of God to him for good. They not only protect his life, but keep others from obstructing him in spreading the good tidings of salvation.

All saints are equal; church officials' powers are very limited. They are not authorized to pass decrees, neither are their decrees the ordinances of God, as Brother Mickle asserts. They cannot lord it over God's heritage. Their duties are more like the duties of a servant than that of a lord. They are not God's executors here to enforce God's laws; Jehovah is the giver and executor of His laws. He leaves it optional to all. We, in this life, may obey or disobey Him. But we will have to appear before Him at His judgment bar for sentence. If we obey Him in this life we will be rewarded with eternal life with Him. If we disobey Him, He will drive us from His presence.

Oh, my dear Brother Mickle, how I

A TELEGRAM

Covington, Ind., Dec. 8, 1926.

R. F. DUCKWORTH,
708 Second Avenue.

Stenographer has transcript for debate about complete; will let contract for publication soon; this debate will go like hot cakes; watch for the price in next issue. The first edition will soon be exhausted; early orders will get a copy.

J. N. COWAN.

I wish to state to The Apostolic Way and others that the statement is false which was made by Sommer, at the Cowan-Sommer debate, held at Sullivan, Indiana, concerning the Lamar, Colorado people he mentioned. No such statement was ever made as he said my wife made, and I am still a member of the Church of Christ at Berryville, Illinois, stronger in the faith than ever.

So I have not withdrawn from the true "Church of Christ," but have quit attending the man-made "Church of Christ" in Lamar of my own free will.

I quit attending the Church of Christ here in Lamar, because I saw that it was wrong, according to the Scriptures, and that it was wrong to help support a church of that kind.

I want it clearly understood that I did this of my own free will and that I expect to always stand firm for the "New Testament."

A. E. RIDGLEY.

shudder for you! You have drifted far out into ecclesiastical waters. Do come back to the bishopric of your soul.

I am ready at all times to give a reason (either publicly or privately), with fear and meekness, to all inquirers, for the hope that in me abounds.

Brother Mickle compares me to a turtle with his head cut off, etc. Whether my head is off or not, I am pleased to inform my good brother that he (unwillingly) frankly admitted my position in this discussion when he stated, in his rebuttal, in his answer to my affirmative in The Way, October 15, 1926, page seven, column four, that all Christians must obey the officials of the state.

I will here put in juxtaposition what Paul, Peter and Mickle say, in order that all may see whose head is off.

"Let every soul be subject to the higher powers (Paul). "Submit yourselves to every ordinance," etc. (Peter). "All Christians must obey the officials of the state (Mickle).

The words "subject," "submit" and "obey" convey the same thing—that Christians are subject to the higher powers of the state, as our text instructs. In this admission Brother Mickle admits my premise—the very thing that brought on the discussion.

I will not indulge in carnal anecdotes in a sacred religious discussion. Witticisms prove nothing; they only display a lack of reverence to God and for His holy Word.

D. D. HARTSELL.

"My Dad"

We give the following, clipped from the Apostolic Review, November 16, 1926, with Brother Cowan's comment. We are anxious for our readers to see both sides of this question. You may watch for more.—Publisher.

"The old story of 'Daniel in the lion's den' has come to pass again. The old original Daniel was thrown to the lions and was saved by the hand of the Lord. A modern Daniel we know packed his grips one day and bought a ticket to a certain 'Bible college' den, and bearded the lion right where he did business. This same Daniel is debating the 'champion' of the hobbyists at Sullivan, Indiana, this very night as I write. May the God of the ancient Daniel be with him tonight as he was last night, the first night of the debate.

"It was suggested, even urged, that Daniel was too old to engage in debate with his younger opponent; but, folks, since that first night, I'd never think of exchanging Daniel's seventy-seven years for Cowan's youth when it comes to debate. Daniel has had but few debates, and, if I remember rightly, his last one was twenty years ago, while Cowan acknowledges to having held eighteen. One reason for his having held so many is, I'm sure, that he's not met many Daniels.

"Do you know what Cowan does in debating the war question: whether Christians can serve their country in time of war? He says the man that acts as executioner commits murder! Now he'll say he didn't say that; but every time he quoted: 'Thou shalt not kill,' he made it apply to the soldier and executioner as well as the murder. It was absolutely the worst handling of scriptures I ever heard either by sects or 'champions' of hobbyists.

"Of course I was only there the first night. I took Daniel down in a Ford. We had a detour of seven miles over what he pronounced the roughest road he ever rode over, and he even suggested that we might cut across the fields and do better. I told him that after a few days with Cowan he might consider this seven-mile stretch as smooth compared with the road Cowan led him over. But he didn't seem to be worrying a bit about that road. But we stuck to the road. I said I was only there the first night, and if the debate continues as it went that night with Daniel in the affirmative, I really don't see any reason to fear for Daniel and his seventy-seven years. Some officers were complaining to Lincoln against Grant. 'He get's drunk' they said. Lincoln stepped up close and asked in a whisper, 'What kind of whiskey does he drink? I'd like to recommend it to some of the other generals.' The cry went up: 'Daniel's too old!' Well, if he's too old, Lord, I pray thee give me age when I have a debate. But I only heard the first session."

" C. W. SOMMER."

After hearing the first night of the debate at Sullivan, Indiana, C. W. Sommer (Chester) goes back to the Review office, and reports what he saw and heard (Apostolic Review, November 16, 1926, under "Office Notes"). Chester, like all other boys, thinks his dad can do wonders, although he calls him "Daniel," which does not look so well in a boy talking about his father. He represents him as being in a den of lions at Sullivan. I was sure we looked bad to Chester, but did not think we appeared so ferocious as lions. But he wanted people to know that his dad could kill a lion. He represents "young Cowan" as having had eightene debates, when if he had said one hundred, he would have come nearer the truth. I have held eighteen with the class advocates, and this was the nineteenth. It is well that Chester has his say now, for when the book is published, and people see that first night's work in print, his remarks will not be well taken. I did not take his "Office Notes" very seriously, for I knew he aimed the most of it at his own crowd. He wanted W. G. Roberts, J. C. Roady, and others who had said his dad was too old to debate, and who worked against his doing so to know that ::my Dad" had more courage than they did. We wondered why some of the younger set did not take Daniel's place. The truth is Roberts got his dose when he met W. H. Purlee at Unionville, Indiana, and they realized that "Daniel" would get his at Sullivan. Will the Christian Leader, or Gospel Advocate put up a man to represent them? If they will, we are ready to take their respective champions to the same dressing that we gave Sommer. The fight is on in the North, and we expect to make it hot for the Sunday school advocates, or make them seek shelter behind "It is wrong to debate."

I, with Chester, admire the courage of "Daniel," but I doubt his judgment, and so do the class advocates. At any time they think best to put up a more active and younger man, whom they think can patch up the work that "Daniel" did in the Sullivan debate, we will accommodate them.

J. N. COWAN.

Questions and Conclusions

Following are a few questions I would like for the readers of The Apostolic Way to answer:

1. Is there a way mentioned in the law of the Spirit as to how the congregations of baptized believers should carry out their worship on the Lord's day?

2. If so, where can it be found in that law; chapter and verse?

3. If Scripture is cited, do you or I have to interpret it in order to teach it to others?

4. Or did the Spirit itself make the law as clear as you or I could make it?

5. Can I teach it as I find it written in that law without comment or interpretation, and be correct, and all who hear it be taught correctly?

6. If there is no law or rule of action laid down by the Spirit in so many words, then why object to the worship of any congregation that is satisfied with their interpretation of the law?

7. If I insist on a comment, view, or interpretation, of any of the Scriptures, have they not the same right to do so?

Conclusion: Every one among us knows that the above questions, not being settled, have been the cause of divisions among us. So I would suggest to all who want union to find the law of God on this matter, and all who preach, to teach it to others and not be ashamed or afraid to preach it with just as much force and power as we do the law of pardon to the world.

We all preach the law of pardon and make believers, and they are not easily turned from the teaching after it is pointed out to them. If the preachers want New Testament congregations, they will have to find the law on it and preach it everywhere they go, and make believers in this creed. Until this is done, we are not going to get anywhere. We are commanded to do this.

All speak the same thing, and be of the same mind and judgment (1 Cor. 1:10).

Let all preachers, who want union, in the worship, speak that which is written in the law and quit teaching our several views in regard to the law. What the law says, it says to all, and there can be no difference in our converts and congregations. But our personal views are causing our trouble.

So let us seek out the law and take the affirmative, and build Scriptural congregations, if we have to start from the ground. Teach what the Book says: no more, no less. All who will not endure sound doctrine let them go, 2 Tim. 4:3, with their views and "thinksos."

After the first and second admonition reject as a heretic (or sect, G. P. Tr.). Titus 3:10. Go on and teach others who are willing to do what is commanded by God and be satisfied with their hope of heaven. What the Lord has said in His Word, and the way in which He said it, is good and plain enough for me, and I so teach.

Your brother in the faith as once delivered,

JAS. T. WHITE,
Lometa, Texas.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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CHRISTIAN ACTIVITY

Thursday, November 25, just as Sister Conner was announcing dinner, in walked Brother Van Bonneau—nothing strange about that—Brother Van can be expected to arrive in time, if he's coming at all.

But listen, "Brother Duckworth, we have a truck load of farm produce for you." The next thing I remember was Brother Conner saying: "Let's go out and bring the others in to dinner." I was lost in deep meditation.

The grandeur, the lovely simplicity of the whole thing overwhelmed me. I was in Grayson County the Sunday before, changed cars in Sherman, where Brother Van is going to school, but never heard a breath of such plans; and Van told us about it just as if he had been down in my corn field and hauled up a load of pumpkins and wanted to know where I would have him unload them. In fact, he began making apologies, saying, "I wanted more, but failed to get any fresh cured hams," etc., talked as if he was anxious to keep me in a good humor with him, he being ashamed that he had not done more. I finally aroused myself and said: "After dinner we will go over to my house and unload." Then I thought of a brother at Denison, Texas, who has known me since I was a boy preacher, in fact, before I began preaching, who sent us, several months ago, a coop of chickens, fryers; then I thought of a sister here in Dallas sending us a half dozen pure Rhode Island Red pullets, and I said to myself: "How blessed it is to live and work for such people." Having the confidence of men and women who have known me for years, most all of my life is sweeter to me than commercial gain.

What did we find in the truck? First, that thirty-nine families in Grayson and Collin Counties, some of them havink known me for thirty years, had taken us into their homes, sent us of the best they had. Yes, we appreciate the good things to eat, yet more, much more, the purpose behind it all.

Something over $200.00 worth of provisions, and mostly such as we could not buy in the markets here, hence, the intrinsic value greatly surpasses the sum mentioned above, but the big thing, the outstanding value, the thing that caused Mrs. Duckworth and I to look at each other, with a smile on our face, and tears in our eyes, was the fellowship; the realization that we had been taken into the hearts and homes of thirty-nine families, that every jar, package, sack and can represented a heart throb of love.

One hundred and thirty-nine jars, and forty-nine cans of fruit, preserves, jelly and vegetables; ten bushels of sweet and Irish potatoes; three hundred pounds of flour, three buckets of lard; two of honey, three of syrup, and miscellaneous items: Onions, peanuts, popcorn, dried peas, dried peaches, sugar, rolled oats, Mexican potato, kershaw, pumpkins, dried apples, dried beans, turnips, pecans, butter, sausage, chickens, and $27.50 in cash.

Before I knew what was in that truck, I began thinking of several preachers who spend their time preaching, while their families have scarcely enough to eat or to wear, and I thought: ah, if there were only a Van Bonneau in each community where poor gospel preachers are known, many a sad heart; would have been made happy that day. I wonder now how many will adopt the Bonneau plan for helping faithful gospel preachers preach the gospel, many I trust. Many a preacher's wife does not have the opportunity to provide a full pantry, sometimes because she spends her time helping him, sometimes because she hasn't the money to buy the fruit, or to buy the jars, or to buy the sugar, and a little from each of a few families, who have some to spare, would be appreciated by many.

We certainly thank each of the donors to the truck load that was donated to us Thanksgiving Day; which I could tell them so in person, but having no other way to show our appreciation, Mrs. Duckworth and I said: "We will have to work a little harder, try to do a little more for the cause of Christ."

R. F. DUCKWORTH.

I have known men, living on the farm, who spent half their time fishing, hunting or sitting around talking to other folks, while other men on the same size farm could find more work than they could get to. And such is the case in the church, some can not find work to keep them busy, while others can find more than they can do.

Once a sister said to me: "Brother Duckworth, the sisters want to work. We want to be doing something for the Lord, and we do not know what to do." This sister needed to read her Bible; she needed to know more about God's Word. She there could have found out what to do.

We received a letter concerning the work at Blue Grove, Texas, urging us to visit them, which we will do the first time we can. In that letter we are told:

"The house that we met in at Henrietta was sold last spring, so we worshiped in the courthouse until the last Lord's day in August, and as part of our members moved away, and most of the others said they could come to Blue Grove, we decided it might be best to re-establish the true church at Blue Grove. We secured Brother Chas. F. Reese to hold a meeting, which embraced the first two Lord's days in September. The opposition was very strong, but we had a fairly good meeting, anyway. There were nine members who had been meeting with the Sunday school folks who quit them and have been meeting with us every since. Our congregation is growing and creating interest in the community. We are meeting in the Odd Fellows' Hall."

We are glad to learn the work is doing well at Blue Grove. These brethren have been shamefully mistreated, but the Lord will reward those who are faithful to Him.

Sound Doctrine

By the use of sound doctrine, the gainsayer's mouth should be shut. "All Scripture is profitable for doctrine, reproof, correction and instruction in righteousness." Here are four things I consider very important in the use of sound doctrine. The people to be taught, the conditions and circumstances under which the teaching is to be done, and the purpose to be effected, the Scriptures to be employed, and the manner of presentation, and application, and our qualification to meet and comply with all the above successfully.

Among the things that have come up for discussion, by the brethren, the Sunday school is one of the greatest, and seemingly hardest to deal with. I wish that every preacher for or opposed to Sunday school, in the Church of Christ, would consider the situation, leaving self in the background, trying to determine why all do not come to a knowledge of the truth.

I offer the following which is either logically right or wrong, and I will be glad to hear from any not agreeing. I am not seeking debates, but am anxious to reason with those who advocate Sunday school in the Church of Christ:

Paul said, "Be not conformed to this world." Romans 12:2. Sunday school is a worldly institution, wholly of man, and not of God, therefore, to employ it as a means of teaching God's Word will be conforming to the world and going contrary to sound doctrine.

"Follow peace with all men, without which no man shall see the Lord." Heb. 12:14. The introduction of the Sunday school into the Church of Christ destroys peace, causing disturbance, offense, and division. Therefore, to advocate and contend for Sunday school is not following peace with all men, and not being devoted to sound doctrine.

"Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. "Romans 14:13. Sunday school is a stumbling block over which many have fallen, and are hissing at those trying to remove the obstackle with sound doctrine. Therefore, the church should judge, or see to it, that no man impose the Sunday school upon it, and let the Lord judge the imposer.

Dear reader, I appreciate the fact that you have read this, and any credit you have given it.

GEO. M. McFADDEN,
Arkoma, Okla.

"That Cowan-Sommer Debate"

"It was at Sullivan, Indiana, starting on November 9 and closing on the 14th. Those who failed to attend missed a rare treat. The right of Christians to engage in war, the rebaptism question, right to divide into classes for teaching before the hour of worship and right of women to teach under Elders' authority were discussed. Crowds were well-behaved and attentive. Several preachers were present. Cowan was shown as a reckless perverter of the Bible as well as several human documents he introduced. He said war never settled anything right and was the trade of barbarians, but could not be forced to mention our own Revolutionary War to try to prove his point. We have a faint imagination of what would have occured in Sullivan had he dared belittle the Revolutionary War or cited Geo. Washington and Thomas Jefferson as barbarions! (But this is an idea of his reckless assertions). He offered $10 for each point of difference Sommer could find between the organized Sunday school and the Bible classes in vogue among churches of Christ. Sommer named four distinct points (superintendent, treasurer, secretary and lesson-leaves) and claimed $40—but Cowan dodged and squirmed, and I don't know that the $40 has been yet handed over. But if ever a man dodged an honest debt Cowan did there! (But to be fair to him, I think he was terirby rattled here. Down South he has run against the lesson-leaf Bible classes of our Southern brethren and thought the Northern churches had also lost confidence in the Bible as a text-book. So when he fought here he was greatly handicapped by this lack of knowledge. But he now is surely a wiser, sadder man—and at least $40 to the good, though he broke his word). From then on Sommer branded him as unreliable in money matters, unreliable in handling Scripture and other documents, so totally unfit as a leader in the Church. These with many other 'bright spots' kept the debate from being a tame affair. And to see Cowan's twistings only further enmesh him in many inextricable positions was at once pitiable and amusing. His stock 'argument' was a grin. And this passed for 'argument' with him any times when words failed. But it will not show in the printed report, and those who read the book should be grateful, for Cowan is far from being pretty. And another of his 'arguments' was an old stock phrase such as 'From such a conclusion my opponent cannot escape,' and other such that are only honored because of their age and not because of their value in reasonable controversy. When the book shows what Sommer really did to such 'arguments' their foolishness will be plainly evident. It was like one drawing a picture of a horse and writing underneath—'This is a horse.' Cowan seemed to think his audience couldn't catch his 'argument' unless he named it; and in truth it was necessary at times. His misrepresentations and miserable failures to establish the scripturalness of his divisive notions will face him in cold black and white in that book, and the schoolboy from now on can take it and show a crooked Cowan. I must read that report! Having heard all but the first session it will be very real to me. I will be able to see the debaters again as they make their points, the expectancy of the crowds, the watchful moderators. I'll see it all but Cowan's grin. (By the way, that became a ghastly affair toward the close, when Sommer's arraignments fell on Cowan's defenseless head. Gone was the arogancy, gone was the springhtliness, gone was the grin!) And if you don't get that published report you'll miss 'the conclusion of the whole matter.' the conclusion of Cowan's hobbies, unless the man doesn't know when he's beaten. Some one said he was 'a finished debater.' I think that was irony. With this coming report staring him in the face his course as a debater is surely 'finished.' I would like to be present when Cowan tries to explain to his brother hobby-riders how he allowed himself to be caught in so many crooked predicaments. And I wonder if he's learned the meaning of the word 'balderdash.' O yes, I must surely read that printed report!—One of the Crowd."—Apostolic Review, November 23, 1926.

Comment

We give the foregoing in full from the Apostolic Review, because we want our readers to see what a bunch of empty utterances can occupy a prominent place in the Apostolic Review.

No, we were not there, neither have we seen any one from there, neither will we quote from somebody ashamed or afraid to sign their name to the statement made. Brother Sommer has been before the public long enough to know how unfair such a course, but listen to the following statement from an able gospel preacher who was not afraid to sign his name, in a letter written to me for my personal information while the Cowan-Sommer debate was in progress. It is too good not to give here. No "imported preacher" jealousy here; a big heart full of love for the truth, expressing appreciation for the great work Brother Cowan is doing. I know Brother O'Neal, and I am sure that no one rejoiced more at Brother Cowan's success than did Brother O'Neal, and now he wants everybody to read the debate:

"Dear Brother Duckworth:

"The debate is on. 1. War Question; 2. Rebaptism; 3. Class and women teacher question.

"The debate is proving a great victory over falsehood. The chief of many errors and many erring brethren is going down in great defeat. It is a losing fight for the class system, and all false systems introduced by Daniel Sommer. He has met his waterloo; the finish of the great Goliath and Sommerism will be read with interest by many truth loving, truth seeking people, many years hence.

"J. A. O'Neal."

It would seem that the Apostolic Review is doing its best to prepare the minds of its readers for what is coming, and we hope they will keep up the agitation sufficiently to cause every reader of their paper to read the printed debate. We have been trying, for years, to get both sides of this question before the readers of the Apostolic Review. We also hope that every reader of The Apostolic Way will read both sides of this question. The brethren who have heard Cowan in numbers of debates are not anticipating any disappointment on their part, when the discussion with Sommer is in print. We hope, by next issue, to be able to announce the price, and when the price is announced we would like to sell a thousand volumes between that and the publishing of the next issue. Such a response would show the brethren's confidence in Cowan's ability, as well as to show their willingness to read both sides of the question.

"One of the Crowd" was greatly disturbed about Cowan's smile. Of course, Cowan had something to smile about, and all who know him, and have seen him in debates, realize that when this "one of the Crowd" thought Cowan's smile was gone, he just had his own eyes so filled with tears from grief for his own cause that he could not see the grin on Cowan's face, or perhaps he was so down cast he just could not look Cowan in the face. A fellow who is so blue, so disappointed, so put out, that he couldn't, wouldn't, or didn't sign his name to such a "befuddlement" as the foregoing, doubtless would be unable to see a smile on a face several times the size of that of Cowan's, but the publisher of the The Apostolic Way is thoroughly convinced that the smile was there nevertheless. For more than three years editors of The Apostolic Way and others have been trying to get a debate out of Daniel Sommer, oral or written. Some of the preachers in Indiana, or nearby states, would have met Daniel years ago, if they could have crowded him into a scrap, but he could not get away from Cowan's Abraham Lincoln persistency.

When the editors of the Apostolic Review want to write something they are ashamed to sign, they can just sign it "One of the Crowd." Such a course just magnifies the blush behind the rosebud.

R. F. DUCKWORTH.

The above debate was held in Sullivan, Indiana, beginning the evening of November 9, and continued until the afternoon of the 14th. The war question, rebaptism question, and the class question were discussed. This debate was the result of two years' effort in trying to get Daniel Sommer to debate the question with Brother Cowan. Many predicted that Sommer would never meet Cowan, and his own people did everything in their power to prevent the debate, but Sommer had more nerve than any of the other class advocates in the North, and debated these questions over the protest of his own people. We give him credit for his effort to defend what he practices, although his colleagues would not do so. Some of them said he was too old to engage in such work, and that a representative man should not take the advantage, and debate with a man of his age. We wonder why they did not put up a younger man, such as G. W. Roberts, or A. E. Harper? We believe Sommer as strong as any one of them, and as he is considered the father of the class system in the North, we were glad of the opportunity to hit the system in the head and deal it a death blow, which we believe was done in this debate.

Sommer manifested an ugly spirit from the first of the debate, and said many unbecoming things about Cowan, saying he was not worthy to be trusted in anything, that according to the position Cowan occupied, that he would be afraid to meet him alone, that he was a vile perverter, and many such expressions, all of which failed to jar Cowan from his steady course in exposing his opponent at every turn. Cowan would apologize to the audience for Sommer's conduct, telling them that he was confused and was not to be censured for such conduct, and asked the Lord not

to lay this sin to his charge. All of Sommer's ranting and charging upon Cowan did not prevent Cowan from always coming back with a smile, and continuing his exposure of his opponent's position, and setting for the teaching of the Scriptures on the question in hand. Cowan came up to our greatest expectation as a debater, and was never at a loss to know how to handle every emergency that arose. The debate was well attended, and we are sure great good has been accomplished, and we rejoice in the fact that we could furnish the place and contribute to the interest of the cause of Christ in this part of the country, and also, to the brethren at large, on account of the fact that debate is to be published in book form, and read by thousands of brethren and sisters.

We wish to say to the brethren everywhere, that we believe the reporter who took this debate as good as could be had, and that a complete report has been made. Also, we believe, when the debate is read, you will decide with us that the class advocates have received the worst defeat they ever had. We will not give the arguments here, as you will get a complete report in the published debate. We pray that the debate will be ordered and read extensively, and that much good will be done by it. We are sure of the fact, that the debate has done great good in this state, in the way of teaching the brethren the truth, and stirring us all up to greater activity, and arousing a greater cooperation among us in the fight against all innovations. We unhesitatingly recommend Brother Cowan for his ability to meet and defeat error, and for his Christian character, and ability as a gospel preacher.

Signed:
T. E. WARD,
W. T. WHITMAN,
J. B. HAWKINS, Elders.

The Individual Cup Question

One of the questions The Apostolic Way desires light on its the use of individual cups in the communion service, and to that end this article is being written. While I am aware there may be some who want to use them on account of price in that they simply do not want to drink from a cup used by others, yet I am sure the greatest number, who favor the individual cup, is on account of sanitation. In the first place pride of this kind is sinful, and that should end it. Regarding sanitation or fear of contracting diseases from the common cup, I find most Christians are honest in their belief, but lack faith and information concerning the germ theory. Christians should have faith enough to know that Christ would not give us anything to do to remember His suffering on the cruel cross that would, in any way, bring us harm. This is why I say that He used the unfermented juice of the grape and why no one hase ever contracted any disease from the use of the common cup in the communion.

Some years ago some scientist discovered what is known as the germ theory. They, doctors, took up the theory and soon concluded they had learned all there was to known about it, and have had laws passed concerning the same, but now we know that they did not know what they thought they knew, and that there is much yet to learn concerning germs. It is being proved every day that many germ theories are false. An engineer of one of our great trans-continental railway systems, had, about the same time each year, what is termed "hay-fever." The doctors say it is caused by pollen or germs from certain weeds or flowers in the field along the road sides. But when he learned how and what to eat and care for the body, as nature intended, he had no more "hay-fever." But the flowers and weeds are still casting their germs about (?) There are thousands of similar cases, but I only say enough at this time to show that much of the germ theories fallacious, especially in many diseases. There are, of course, germs, but by right living people can become immune to them. The theory now being advanced is that there are two kinds of bacteria, or germs in ones system, that are antagonistic to each other, good and bad, and that it depends on how and what one eats and otherwise cares for the body, which one has the ascendency, whether we have health or are diseased. This is especially true of civilizational diseases, such as rheumatism, tuberculous, cancer and many others.

I can not say as to all liquids, but it is now determined by all dieticians and chemists that harmful germs can not live in fruit juices, so that if you still think that Christ did not know what he was doing in giving us the communion, as he did, we still have the evidence, of those who are supposed to know, that diseases can not be contracted through drinking the wine from the same cup as others.

Then, too, those who contend for the individual cup are not consistent in that if there could be any disease germs in either they are just as apt to be on the bread handled as it is by many fingers. Why not have individual pieces of the bread?

Then, again the individual cup is not convenient, taking up much time in preparing, especially so when many members are present.

I also find fault of the individual cup in that it is not original with the Church of Christ—not that I think it should have been—but that the system is being copied from the denominational churches, being an innovation, and a departure from the peculiarities that should still be contended for.

J. E. REAGAN,
2615 Jackson, Ave., Kansas City, Mo.

Musgrave-Mansfield Debate

This debate was held at Alex, Oklahoma, between Brother Bob Musgrave and Lee P. Mansfield. It began Monday night, November 29 and continued four nights. I was requested by a number of the brethren to write an account of the debate for the A. W. Propositions:

1. Those Churches of Christ that maintain a regular meeting on Lord's day for the purpose of teaching all who attend, in which meetings those to be taught are divided into classes with men and women for teachers, all teaching at the same time and place, is an Apostolic practice of the church and is in harmony with the scriptures.

Mansfield affirms,
Musgrave denies.

2. The method of teaching the word of God to an assembly as practiced by the Church of Christ, the whole assembly being taught by one man teaching at a time is the Apostolic practice of teaching the assembly.

Musgrave affirms,
Mansfield denies.

The usual arguments were made on this subject. It is useless for me to say to those who know Brother Musgrave that he is a strong man in the scriptures and he did his part well. Mansfield did make the statement that the only way to labor in the Lord was to preach the gospel. Brother Musbgrave brought up New Testament examples of labor and showed plainly that there were other ways of laboring in the Lord than to preach the gospel.

Brother Mansfield was in the affirmative the first two nights and Brother Musgrave in the affirmative the last two nights. On the third night of the debate just after Brother Musgrave finished his second affirmative Brother Mansfield's moderator, Brother Vaughn, took the floor and refused to let the discussion continue unless the elders of the church ordered him to do so. He contended that Brother Musgrave was not staying with the proposition as it was stated. The elders decided unanimously that Brother Musgrave was staying with the issue. The matter was dropped and they agreed to let it go on. On the fourth and last night of the debate while Brother Musgrave was on his last speech, Brother Mansfield rose to a point of order and contended that Brother Musgrave was misrepresenting him. Brother Vaughn sustained the point but Brother Musgrave's moderator would not agree. Their point of contention was that the proposition did not include but did exclude preaching. This was the same question that was settled the night before. Robert Alexander, the pastor of a Sunday school church at Chickasha, suggested to Brother Vaughn a man who lived at Chickasha and worshipped with them, to act as a chairman moderator. This man was a graduate of Abilene Christian College, and also a preacher. He desided in favor of Brother Mansfield and Brother Musgrave refused to go any further with the discussion since they would not allow him the privilege of defining his own proposition. Brother Musgrave had used nineteen minutes of his time, and Brother Mansfield demanded the same time and was granted it.

After the discussion was over I asked permission to say a few words, and was granted the permission. I challenged the chairman moderator and all the other preachers there to meet me on the point of contention. I offered to affirm that according to the laws of grammar the proposition which Brother Musgrave affirmed did include and did not exclude preaching. They accepted my challenged by being absolutely silent on it. Not one of them would even offer to discuss it with me.

Even though Brother Musgrave was given an unfair deal, it was a great victory for the Truth. His scriptural quotations remained unanswered throughout the discussion.

W. S. SMITH,
Purcell, Oklahoma.

An Open Letter and Challenge to The Apostolic Way

Brethren:

In your issue of April 15, last, replying to certain questions asked you by Brother R. C. Maddox, you asserted, in substance, as follows:

(1) It is wrong to break bread with the "Sunday school" brethren.

(2) They can not set the Lord's table.

(3) They are not the true churches of Christ.

(4) Christians should withdraw from them.

(5) Having done so, they should worship elsewhere.

This very well harmonizes with your replies to "A Brother in Christ' 'in your issue of December 1, 1924, in which the additional claim was made that Christions should not worship with a church which makes use of the "individual communion set."

In response to such teaching on your part, we find brethren in various communities going out from the churches with which they formerly worshipped, and forming themselves into separate congregations. You, of course, believe that Christians should do this, else you would not so teach them. In other words you teach what you believe, and those who accept your teaching are putting it into practice. We have, therefore, in many communities, two congregations where once there was and should be one.

On the other hand, The Way of Truth does not believe your teaching on these matters is true, and it is willing to fairly and candidly examine such proof of it as you may be able to present in its support. We have then, an issue fairly made out, which may be stated in the following order:

(1) When a Church of Christ forms groups or classes for the purpose of studying and teaching the Bible, the Scriptures teach that Christians should refuse to worship with it for so doing, and worship elsewhere.

(2) When a Church of Christ makes use of what is commonly designated "literature" in studying and teaching the Bible, the Scriptures teach that Christians should refuse to worship with it for so doing and worship elsewhere.

(3) When a Church of Christ permits a woman to teach a group, or a class of children, the Scriptures teach that Christians should refuse to worship with it for so doing and worship elsewhere.

Here are three logical propositions each of which concisely states your proposition on the item mentioned therein. You believe each of them and persistently teach them. The Way of Truth believes neither of them, and as above said, is willing to fairly and candidly examine all the proof that you may be able to bring in their maintenance.

In order that the readers of the two papers may have the very best efforts we are able to put forth in arriving at the truth concerning these matters, The Way of Truth respectfully challenges the Apostolic Way to affirm, in debate, the three propositions named above, the debate to be published by both papers in their columns, and conducted by such persons as each may choose.

It is hoped that The Apostolic Way will feel inclined to publish this challenge in its next issue, together with its acceptance.—The Way of Truth.

Reply

November 30, 1926.

Dear Brother Huff:

I very much appreciate your kindly challenge. It is always a privilege to the child of God to be shown his error, if he is in error, and I understand such to be the object in discussing such issues as may arise, though a large majority of debates seem to be staged to show how smart the opponents are and how deftly they can handle the Word of God to sustain their positions, regardless of what the scriptures teach.

Although not phrased exactly as I would like them, I accept your propositions just as you yourself have written them, for I believe you intended them to be fair, with this proviso; that you affirm on your part:

1. The scriptures teach that the church, when assembled may divide into a number of classes, including with the members' children and unbaptized persons, for the teaching service.

2. The scriptures teach that what is commonly designated "literature" may be used as a basis for teaching.

3. The scriptures teach that a woman may teach a class when the church is assembled.

I am sure you make a mistake in regard to the withdrawing that has been done heretofore. In a majority of the cases that I know of the Sunday school brethren did the withdrawing because the others refused to sanction their unscriptural practices. It was an ultimatum of "agree to the Sunday school or get out."

Yours in the one faith,
G. A. TROTT.

I would be glad to have Brother Trott and Brother Huff discuss the "individual cup" question, so I am hoping that they will include that proposition in their arrangements for a written discussion in the columns of The Apostolic Way and The Way of Truth.—Publisher.

Correction

In the November 1, issue of The Apostolic Way Brother McGary is quoted as saying that the Gospel Guide has opened its columns to a full discussion of the Sunday school question. If Brother McGary has information to that effect, and if such information is true, the Guide has recently adopted that course.

A few weeks ago I wrote a pro-article adopting a different line of argument from that usually adopted by writers on the subject and was anxious to know how it would be met, so I sent it to the Guide and asked Warlick if he would publish it, and a reply from Brother Hayhurst or some one else, if Brother Hayhurst was objection able. He wrote me that he would not agree to publish anything from Hayhurst or any of that crowd, but would publish it and answer some parts he did not agree with. I wrote Warlick I thought it exceedingly unfair and unjust to attack a position publicly, and not allow its friends a hearing through the same medium, and that I would not be a party to such a course, and to return the article, which he did.

That Warlick published the McGary-Martin debate is true, but does not indicate a willingness to open the columns of the Guide for a full discussion of the Sunday school question. I am fully convinced that the reason he published that debate was because he felt sure that I was outmatched to such extent that Brother McGary would have no trouble in registering a great victory. I also think that Brother McGary believed that, although he has never hinted it to me. But I do not think either of them believe that now. But knowing that he could not read from the Scriptures, matter not contained therein, I was not afraid of him.

Why the Firm Foundation closes its columns against a fair and upright investigation of the Sunday school matter is, I confess, a mystery to me. It would be a reflection on Brother Showalter's intelligence to say he does not know that the church is divided over the Sunday school. I cannot understand how an honest man can refuse to tell the world why he will not defend a practice he believes in, when it is being condemned by some of the best Bible students in the country. I am not willing to accuse him of dishonesty, but am strongly inclined to the opinion that he lacks the moral courage to defend his position; and for some reason will not allow the members of his congregation and the Firm Foundation subscribers to see both sides of the question discussed in his paper. Whatever else may be said on either side of the question, I do not suppose that any one will deny that the division is over the Sunday school, and few, if any, will claim that it is a requirement of the Bible, and that if it was eliminated there would be peace, harmony and union. Does it, or does it not, logically follow that those who adhere to a matter based on opinion, without one word of authority in God's Book, prefer a divided church with a Sunday school to a united one without it. It really has that appearance. It may be possible that these brethren do not fully understand the seriousness and enormity of the crime they are committing. It may be that the lure of popularity and desire for worldly praise and endorsement has seared their consciences to such extent that they feel no remorse in doing violence to the body of Christ.

To the elders of the churches who require good men and women to violate their consciences in meeting with congregations that are practicing something not required by the Lord, or in lieu of that go elsewhere to worship,—to such elders I say, brethren, I am afraid for you. Jesus said: 'Inas much as you did it not to one of the least of these, ye did it not to me (Matt. 25:41-46). Brethren, you are not looking after the spiritual welfare of your members, when you cause them to leave you. I believe it would cause some to think very seriously if you could realize that your eternal welfare depends on how you use your influence.

To those who blindly follow those who are not willing to yield their opinions for the sake of unity of God's people, let me say in all seriousness and brothely love, that as certain as God rules the universe, just that certain you will have to stand before the judgment seat of Christ and give account for the part you took in bringing disgrace to the name of the One who died for you. Are you ready with your answer? Did you ever ask yourself this question: "Why am I supporting an institution unknown to the Bible when I know it is wounding the consciences of thousands and driving them from the

Church?" Can you think of an answer that you would be willing to offer for such wilful disobedience to the command to "endeavor to keep the unity of the spirit in the bonds of peace?" Old Brother Ben Franklin used to say that the only infallibly safe course to pursue is to believe in Jesus as God's Son, and **obey His commands.** You **think** you see good results from the Sunday school. You know you see a divided church over it. Can it be both good and bad in the eyes of the Lord? Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. Gal. 6:7.

J. T. MARTIN.

What Must I Do to Be Saved?

This is a question that every person living should be interested in. The sinner should know in order to become a Christian. A Christian should know, in order to stay in a saved condition, and that he may be able to tell sinners what to do.

All persons who have not become Christians are alien sinners. When Christians sin they are sinners, but not alien sinners. Hence, the term 'alien sinner" is used to show which is meant. Since we have learned that it is needful for us to know the answer to this question, how we are to know, or where we are to find out? Can we go to the depths of our own heart and learn? Most assuredly NO! Because "It is not in man to direct his ways." Jer. 10:23. May we depend on some person telling us? "Let every man be a liar and my word truth." Rom. 3:4. So it will not do to depend on any or all men telling us. During the first century after Christ there were men who were inspired. These could tell men what to do to be saved; but, since they have all died, we cannot ask them directly. Will God speak to us directly from heaven as he did in ancient times? Will Christ tell us? He didn't tell Saul. Then how will we find out? God has revealed the good news from heaven, by sending Christ, His Son, into the world. Christ brought the answer to this question, the good news, or the word of God and made it known unto the apostles, and commanded them to make it known to the world. He also gave them the Holy Spirit to bring all things to their remembrance and confirm by miracles the things or words they taught.

We have or may have a copy of their teaching which is the New Testament. From it we may learn the answer to our question, **"What must I do to be saved?"** This is the reliable and only reliable source from which we may glean the answer. The word has been confirmed by God, Christ, the Holy Spirit, the apostles, prophets, evangelists, pastors and teachers, and is the same as if we could meet them all assembled here on earth together and we should ask them the question and they should answer, as they have answered once in the Holy Writ for all.

Now since we have learned where we may find the answer we will look for it. We will hear Christ give the apostles the great commission, and find the peoples' part, what they were to do: Mark 16:16. "He that **believeth** and is **baptized** shall be saved." Here we just have belief or faith and baptism expressed. Now let's see how Peter understood this: Acts 2:38 "**repent and be baptized** everyone of you in the **name of Jesus Christ** for the remission of sins." Now we will hear Ananias tell Paul what to do: Acts 22:16. "Arise and be **baptized** and wash away thy sins." Now let's hear Paul telling the jailor what to do: Acts 16:31. "**Believe** on the Lord Jesus Christ, and thou shalt be saved and thy house."

Now, we have found four answers to the same question, it seems. It seems to be confusing; but it need not be so; if we will understand that each of these answers were given to people in different conditions. In the first scripture cited the gospel was to be preached to every creature, and those that heard who believed and were baptized would be saved. From this Scripture we learn that faith was to come by hearing the Gospel preached. Hence Paul said: Rom. 10:17. "Faith cometh by hearing and by the word of God."

Now let's see if there is anything for us to do after we believe, before we are baptized. Acts 3:19. "**Repent** and be converted that your sins may be blotted out." Matt. 3:15. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Acts 2:38. **Repent** and be baptized everyone of you in the name of Jesus Christ for the remission of sins." From these Scriptures we learn that we must repent before being baptized, because repentance looks forward to the remission of sins, and baptism comes between, for it is a fulfilment of all righteousness. Then repentance is a part of the process and comes before baptism. Let's see if Peter understood it that way: Acts 2:38 "**Repent** and be **Baptized**, etc." Here, then we have repentance and baptism, nothing said about faith.

Now, let's hear Ananias answer the question. Paul asked Christ: Acts 22:16 "Arise and be baptized and wash away thy sins." Here we only have baptism, nothing said about faith or repentance. Now we will hear Paul tell the jailor what he must do: Acts 16:31 "**Believe** on the Lord Jesus Christ and thou shalt be saved and thy house."

Peter was talking to the murderers of Christ, but when they heard him preach the Gospel, they believed, therefore it was not necessary for him to tell them to believe, but he began with the advice they needed: "Repent and be baptized." Ananias did not tell Paul to believe, repent, or confess Christ, because he had done these already; but gave the advice he needed: "Arise and be baptized," etc. Now Paul in talking to the jailor needed to tell him to believe because he had never heard the Gospel preached until Paul preached it to him, therefore, he told him to believe. The account tells us he was also baptized.

In Acts 8:37 we find an example of how confession is made: the eunuch said: "I believe that Jesus Christ is the Son of God." And another example is Peter's answer to Christ's question: "Thou art the Christ the Son of God;" also Martha's answere Jno. 11:27. "I believe that thou art the Christ the Son of God." These tell what it is necessary to believe.

Now, taking all the above Scriptures in consideration and making a full and complete answer to an 'alien sinner" who asks the question, **what must I do to be saved?** we would say, first, hear the gospel; second, believe it; third, repent of your sins; fourth confess Christ as your Saviour and fifth be baptized into Christ. This makes a Christian of a sinner.

John tells us if a Christian sins, he has an advocate with the Father. Peter told Simon the sorcerer, who had been a Christian but got wrong to: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

So we see that there is a law of pardon for the "alien sinner" and a different law of pardon for the erring Christian.

Oh! that we who lack wisdom may ask in the faith, Rom. 10:8 which was once and only once delivered to the saints, Jude 3, which is the word of God given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness and is able to thoroughly furnish the man of God unto all good works. 2 Tim. 3:16-17.

GROVER WHITE,
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How About the Past?

After quoting my words accepting his own proposed proposition, Brother Srygley says:

"That is a rather fair promise for the future, but how about the past?" Thus Brother Srygley would make the impression on the minds of his readers that I had acted unfair in "the past" in this correspondence.

To show that my part in this matter has been as "fair" in "the past" as that "promise" appears to be "for the futre" I will here give a quotation from my reply to Brother Srygley's first letter to me and then one from my reply to his last letter.

"If you can show by sound, logical and Scriptural argument that my arguments (in my article of November 4, 1925) are untrue, and my **speech unsound,** I kindly ask that you do so in the spirit of a Christian brother, and let all your readers see the fallacy and unsoundness of my reasoning (if such it be), and I will be content 'without further controversy,' not asking a reply, except space enough to acknowledge my wrong with refernce to the question, and ask forgiveness, and to humbly thank you for your 'brotherly kindness' and faithfulness in correcting me and helping me out of error. This is a fair proposition. Shall the article be published? or do you still decline?" My letter of December 23, 1925).

Several letters passed, but no assurance of its publication. Under date of March 5, 1926, the brother states, and repeats with emphasis, **"I will not print literature for you to oppose literature."** Then says: "This is my decision and I am counting on living up to it."

In my reply to his last letter, I said: "Why do you refuse to try to convert us from the error of our way, indeed, if we are wrong and you are right?

"It is most significant that you stoutly refuse to let your practice be openly tested by the Bible in open fair discussion. Though I stand with but "few" compared with the many on your side of this question, yet, like Elijah, when he stood **alone** as the only prophet of the Lord against the four hundred and fifty prophets of Baal, and feared not to put a test to the claims of each part, I am ready to make the test by the Bible; and, while we are "but few" and you are "many," I am sure that, if you would be as willing to put a test to this question as Baal's prophets were to test their claim, and let the Bible be the standard, all agreeing to abide by that, I feel,

as sure that God would stand by me and bring me through safely as Elijah was confident that the test he offered Baal's prophets would prove that he was right and they were wrong. Why not then settle this question by the Bible, test it and see who is on the Lord's side? Let all agree to abide by what the Bible says. If it teaches the class system, then we will unite with you; but if it does not teach it, then let all drop the system and all stand with the Bible on the Lord's side. I will be willing for you to bring all the great men on your side of this question, including the whole staff of the Gospel Advocate; yes, you may bring your four hndred and fifty of the wisest, and I will come with the Bible and test the matter in the presence of the whole people. And I repeat, if the Bible shows your practice to be of God, I will go with you, but if the Bible does not sustain your class system, then you should all agree to unite with us that we all may be one in Christ. What will you say now? Is not this as fair a proposition as the one Elijah made to the four hundred and fifty false prophets of Baal? And is it not as safe to abide by as was the one Elijah offered them? If not, why not? Or is there any other standard than the Bible by which to make the test?"

The above is a sample as to "how about" my part of "the past." But how about Brother Srygley's part, both for the past and future? That will come later.

If I be riding a "hobby," it is not my "hobby," for, as I told Brother Srygley before. I have no such animal of my own to ride. But if it be my "hobby," then why should the brother complain at my riding my own stock? But Brother Srygley is very much opposed to our riding his man-made "class hobby," and seems to be trying his best to get me "off of" his "class hobby" that he may go on in his unscriptural course unmolested, so it appears to me.

Brother Srygley complains of us as howling, comparing us to "coyotes" or "wolves over the country," which are animals of the dog family. Such language against Christians is unapostolic, and unbecoming in the writings of Christian men, and I shall not notice it here further than to say:

1. That if we be a "pack" of "coyotes" or "wolves" to which Brother Srygley compares us, then we are after that cunning fox, and we have him completely treed, driven back into his "hole," so that he can not escape without losing his fur.

2. That I am contending for the Word of God alone on the order of teaching in assemblies of public capacity. If this contention causes "fuss" to be raised among the brethren (and sometimes it does), that "fuss" comes from those who oppose the Word of God on the subject, claimoring for their own unscriptural way, and I am not responsible for it.

With reference to the brother's "replies" to my article of November 4, 1925, will say that:

1. If Brother Srygley made "an innocent reply," or any other kind of reply to "one point" in that letter before I sent it to Brother Duckworth, he must have kept it back, or else it was lost on the way, for such is not in any letter I had received from him.

2. If he replied to my "questions raised" in that letter, such "replies" had not come before me prior to its publication in The Apostolic Way (June 1, 1926). Neither have such replies come into my possession since, Brother Srygley's statement to the contrary.

In my article of November 4, 1925, I put seven formulated questions to Brother Srygley, but, though that letter was in his possession for about six months, yet he did not attempt to answer so much as one of them until after it appeared in The Apostolic Way. Then he quoted in the Advocate of July 1, only one of those questions, and did not answer it. That question was:

"1. Do you regard the Sunday school class system of arrangement, of separating an assembly into different classes with a plurality of teachers, often including women, all to teach at the same time, as being essential in the remedial system?"

He neither answered "direct,' nor indirect, neither 'did he answer equivocally. For he turned away from the question entirely and poured out his words of reply upon an entirely different subject, and thus by artifice he wholly evaded answering my question. Here is his pretended answer:

"I regard the teaching of the Bible 'as being essential in the remedial system;' and I also regard it as my duty to keep Brother Watson from making laws for the government of God's people, where God has made none, as far as I am able to do so."

That does not answer my question. When Brother Case got after him for his failure to answer direct by "yes" or "no", he said he did not answer with a 'yes" or "no" because he thought he "could do it better without it." Therefore, he considered it 'better" to evade than to answer. Yet he said he was 'trying to answer the question." But his very words show that he was trying to evade, or slip away from it. If my question can not be answered by "yes" or "no", let the brother show why. If it can be so answered, then let him show why it "should not be answered that way." He must either regard the class system as being essential or not essential.

1. If he regards it as essential, then a "yes" would have been the true and direct answer. But,

2. If he does not so regard it, then a straightforward "no" would have been the true and direct answer.

3. If he had answered "yes", doubtless he feared that I would press upon him the impossible task of proving its essentiality. But,

4. Had to answer "no", then he feared that I would press upon him the awful consequence of dividing brethren and churches asunder over his unscriptural nonessential practice. Therefore, to avoid having to meet these insurmountable difficulties, he, by artifice, escapes without answering at all, either by "yes" or "no", or any other way. But he dextrously turns off to things entirely different, it seems, to divert the minds of his readers from the question, that they may think he was answering when he was not even touching it at any point. And, though he did not equivocate, yet, yet he did evade and in his evasion the brother skillfully practiced deception upon his readers, trying to make him think he answered the question when he did not, which is fully as bad as if he had equivocated.

J. P. WATSON,
Route 9, Cookeville, Tenn.

My Views on Acts Two

"And when the day of Pentecost was fully come, they were all with one accord in one place." Verse 1.

The first chapter deals with the twelve apostles, (mention, however, is made of one hundred and eight others) therefore, the all of 2:1 could not be less than the twelve.

Verse 3: "And there appeared unto them . and it sat upon each of them.

Verse 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Verse 5: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Verse 6: "Now when this was noised abroad, the multitude came together, (who? the devout Jews of verse 5, at least) and were counfounded, because that every man heard them speak in his own language."

Verse 7: "And they were all amazed and marvelled, saying . are not all these which speak Galileans?" Verses 8, 9, 10 omitted. Verse 11: ". We do hear them speak in our own tongues the wonderful works of God."

If this Scripture says Peter did all the talking, well, you will have to show me.

But now comes another party on the scene, verse 13: "Others," not the multitudes referred to above, we know not whether many or few, nor from whence they came, but from all else we read of the Jews of Jerusalem, I would guess they were from that region (verse 14 nearly proves this).

Now, verse 14: "Peter standing up with eleven." Why is mention made of "the eleven?" It would be as sane a guess, to my mind, to say that he (Peter) had not been doing any of the talking before, as that he had done all of it, for he is now trying to show those "others" that the eleven were not drunk, as though he himself was not of the accused party. Down to the end of verse 21 Peter, it would seem, was defending the eleven.

Beginning with verse 22, we have another complete change of subject, and from here on we have the first gospel sermon, not as is taught by nearly every one, that the whole of chapter two is the sermon.

As in many instances in God's Word, the whole story is told in a very few words, then repeated, and explained, so here it may be the multitudes of the first of the chapter may have heard just what is rehearsed in the last, if not, why did they say to "Peter and the rest of the apostles, Men and brethren what shall we do?" Now, verses 28-40 say emphatically that Peter alone did the talking, using the "keys" that had been delivered to him.

E. C. CLEMENT,
Greenfield, California.

Sayings—Comments

We have inquiries for tracts and leaflets on first principles, for distribution among our religious neighbors, and others of the world.

We regret that we are not in a position to print such tracts and leaflets, for lack of funds to publish them in sufficient quantities to be able to furnish them at a price that would appeal to the brethren.

There are brethren who would gladly prepare the material for the tracts gratis, but it would require funds to pay printers, and it is taking all the funds that come to use to maintain the fight for primitive Christianity among the brethren. If brethren were sufficiently interested to authorize our doing so we could occasionally get out an issue on "first principles." To make that profitable, we would have to have a general demand for it. If the preachers, and others will talk this up among the brethren we will be glad to meet their demands by publishing several issues each year on "first principles."

In a private letter to me, under date of November 19, 1926, Brother J. A. Dennis, Union City, Georgia, after telling about a congregation offering to build him a house to live in and furnish him with vegetables and other eatables from their farms, says:

"I would move there at once, but the little congregation here, that has and is, standing by me to their best ability, wants me to remain here. However, they do not require me to preach for them—they are sending me out.

"I was $500.00 in debt when I started out in the spring. I am now $750.00 in debt, however, by paying $35.00 interest, I can carry over the $500.00. Brother J. W. Lampp and one other, has helped me each month from $10.00 to $33.00. I still owe $10.00 on tent.

"I am expecting to leave again Lord's day, for Mt. Carmel, Taylor, Cross Roads and LaGrange, will be gone about two weeks."

Were you ever trying to cut through lumber, and find a hard place. Well, I believe there are more hard places in the publishing business than any other. Two good brethren writing me about the same matter, both conscientious and, no doubt, think they are right in the policy I should pursue. One says: "If you don't stop publishing so much about ——— we are going to quite the paper." The other writes about the same subject, mind you, and says: "We will quit the paper if you do not publish more on———." Now if that is not a hard place, where would you find one, and the trouble about it is some leading brethren are guilty; they seem to think that they ought to be allowed to say what should be published on the question in which they are interested, and if I decline they think I am "bossy;" think I am a "dictator." Well, what am I to do? They can not agree; one of them condemns me if I do, the other condemns me if I do not.

We are glad that only a few belong to this class. The great majority who write for publication say, publish if you think best, or throw in the waste basket.

We have, in the office now, copy enough, that has been approved, to fill several issues.

We wish the writers to this paper, and preachers, who work with us, could all understand that the man in the office has to consider many things the man in the field may know nothing about. We are not interested about the personal ambitions of any man, but we are interested in the cause of Christ, often the fellow who growls makes the impression upon those who hear him that he has a personal interest to serve. It seems to me that the only thing I can do is to carefully consider the suggestions made by brethren everywhere, then publish what seems advisable.

We try to be careful about getting names and addresses on the list corectly. However, sometimes, we find a mistake.

Once in awhile some one sends in a remittance without giving the postoffice, initials or name. Occassionally some one sends in a check and the check is deposited before the letter has been checked up by the bookkeeper, who finds the leter was not signed.

Some postmasters hand out two papers to one person; sometimes in putting up the mail postmasters put a paper in the wrong box.

If you fail to get your paper regularly, there is a mistake somewhere, and you can help us check up by simply notifying us you are not getting your paper. When your name is put on the list and turned over to the mailer, we have no way of knowing that you fail to get your paper unless you write us. When some one writes they are not getting their paper regularly we first check up in the office, if we have the record correct and can not find the mistake with the mailer, we then take up the matter with the postal authorities, doing whatever is necessary. We want all who pay for The Apostolic Way to get every issue, and they shall have it, if only they will help us check up.

Preachers desiring to visit the church at 3601 South Fitzhugh Avenue, Dallas, Texas, should write or phone C. A. Stark, 1923 Phillips Street, Dallas, Texas—telephone 3-5626. He is seldom out of the city, and can answer promptly. Brother Conner and I are out a great deal, and can not always give such inquiries prompt attention.

A Tennesseean saw fit to come to the assistance of Brother Srygley, in his controversy with Brother Watson, but who saw fit not to sign his name to his rantings, I am almost tempted to publish, but desist, not knowing who the ranter is, and then it is not worth the space it would occupy. His wild assertions and statements are not fair to the positions taken by many who advocate the Sunday school.

We mention this to show that the Tennesseeans are feeling the pressure of Brother Watson's activity. Keep it up Brother Watson, maybe some of the Sunday school advocates will get up courage enough "after while" to enter into a written discussion with you, or if not a written discussion, perhaps an oral one. The fight is on and will be continued.

KANSAS CITY, Mo., Aug. 29.—(AP)—The Bible should be taken no more literally than Aesop's Fables, Rev. Earl A. Blackman, assistant pastor of the Linwood Boulevard Christian church and former national chaplain of the American Legion, declared Sunday in his sermon, "Is it God's Word?"

"The talking snake in the Garden of Eden and Balaam's talking ass are no more true than Aesop's stories," he said, adding that from the standpoint of human progress, the Bible was written in the childhood of the race.

Comment

The foregoing was sent me by a reader, and we give it, as it shows to what end people will go when once they leave the Word of God.

The people designated as the "Christian Church," at one time, would not have tolerated such blasphemy, from one of their preachers, even though uttered in private, but now it is different. They begin by saying, things the Lord has not forbidden may be practiced, or as one of their leaders once said to me: "Where the Bible speaks we should be silent, where it is silent, we may speak." The generation that thus started away have been superseded, and then that set of leaders superseded again, and the third generation, or class of leaders, are now willing to deny the plain statement of holy writ whenever and wherever their fancies dictate. The narrative concerning the "talking snake in the Garden of Eden" and the talking of Balaam's ass, is no more difficult to reason out, from a human standpoint, than the resurrection of Jesus Christ from the dead, and if He is not raised from the dead, then we are all without hope. The man who gets the consent of his mind, that the Biblical narrative concerning the happenings in the garden of Eden, is only a fable, can easily deny the miraculous birth, resurrection and ascension of Jesus Christ.

"The Ladies of the T. B. C. met at the Church of Christ for their regular Bible study Tuesday afternoon with twenty-one ladies present, all responding to roll call with Bible quotations. This being our banner meeting in attendance.

"Mrs. A. B. Weakley had charge of the lesson hour and proved herself a most capable teacher, many interesting facts were brought relative to God's dealings with man and the Anti Deluvian Age.

"Mrs. M. D. Carley, our president, favored us with a beautiful Mother's Day reading, entitled, 'Keep Me Awake, Mother, Keep Me Awake.' Little Miss Dell Brown read 'Bob's Opinion of Her Sister's Beau.' She responded to an encore with a clever little monologue entitled, 'Satan Pushed Him.'

"The meeting adjourned to meet again next week with Mrs. Stull as leader.

"We are now well organized and we are looking forward for greater results. There are yet several ladies who should be regular attendants at these meetings and we especially invite you to come and take a part.—Reporter."—The Comanche Reflex, May 6, 1926.

Comment

No one will accuse this being the Church of Christ that is fighting the Sunday school. Such congregations are so far from indulging in the unscriptural, ungodly practice as a religious work that it is not necessary to deny this being one of them. But Brother Huff may find it necessary to explain that this is not a Sunday school church. For our part, we are not informed whether this is the congregation of the Church of Christ favoring the Sunday school or a congregation of the Christian Church. It is hard to keep from confusing individual identity where the practices of churches are so much alike that the average man can not see any difference.

R. F. DUCKWORTH.

The Pioneer—A monthly journal published by teachers and students of Gunter College makes its entry into the periodical family, with credit to the institution it is expected to inform its readers concerning.

The readers of The Apostolic Way, not receiving a copy, should write Jno. R. Freeman, Gunter, Texas, for a copy. Boys and girls expecting to leave home to attend school should investigate the claims of Gunter College; the reading of a few copies of their paper will give an insight to their work as it proceeds.

R. F. D.

Every Man a Builder

In closing the Sermon on the Mount, Jesus draws a picture of human effort for all this life. This picture portrays man in his life-work as a builder. Omitting such classes as infants, idiots, and possibly others not morally accountable, every person is building a house. This house is individual character. Let us consider some of the things that enter into this work.

1. The universality of the effort is shown in several ways. Each person possesses certain individual traits. These are in part natural, in part acquired. The effort put forth to direct or to train one's powers or inclinations is the act of building. Next, each of us builds but one character in life. We have all of our years to devote to this building, yet many of us build very sorry houses. In the next place, the house each builds here is to be his own abiding-place forever.

2. The materials that one uses in his building are the habits of thought and action formed. These we derive for the most part from the influences that surround us from infancy. Here enters the work of parents, teachers, and other associates. These place at out hands, to be used or refused by us, good or bad words, examples, influences. But this is all a parent or teacher or enemy can do. They cannot force upon us truth or error. They cannot compel us to accept or reject their counsel. It follows that a man's character contains those elements, or materials, that he had by nature plus those principles of conduct that he has chosen to adopt from the influences surrounding him.

In view of what has just been said, the environment of children and young people is a matter of the highest importance and the responsibility of parents and others is very great. On the other hand, the supreme responsibility for one's own character rests upon himself. Hence, the Bible teaches that before God every man must give account for himself. This account cannot hold the individual responsible for his surroundings, except in so far as they are of his own choosing; but it does charge him with the responsibility of making wise use of his opportunities.

At this point many people fall into serious error by assuming that others are exclusively responsible for the character of the individual. I am sometimes asked whether Solomon's rule is universal when he says: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). As a general rule, this is true; but it will not work every time. If it would, no room would be left for the child to choose, and we should conclude that either the doctrine of human responsibility is false or that human nature is infallible.

3. From the Savior's point of view, the most important consideration in this building operation is the foundation. Much effort has been bestowed upon buildings that would not stand the test of rain or storm because not built upon a solid foundation. Whole cities have been destroyed, even in recent times, because those who built them did not choose the proper location or foundation. Since spiritual things alone are destined to last for eternity, it is a matter of greatest importance that a man build upon the everlasting Rock of Ages, Jesus the Christ. The only way to do this is to hear and do what Jesus says. This is logical, for Jesus reveals his character and ideals in His words. To hear and understand these words is to know what Jesus is and desires, then to do what He says puts into practice those things that become in us habits of thought and conduct, thus, enabling us to build character that will stand the test of God's judgment.

But alas! many people build their spiritual houses on human traditions or speculations. This is to reject Jesus and build for eternity on the sand. How much fine material has been wasted by carpenters because not put upon the proper foundation! Thousands of fine characters could easily be found, men and women of good morals, kind dispositions, upright ladies and gentlemen, who are paying no attention to Jesus in the biulding of their character. Bye and bye when the storms of sickness, sorrow, and death overtake them, they find no support for the houses they have built. And when the Judgment comes, the fury of the storm that will overtake them will shatter their frail structures with all their hopes for eternity.

Much, on the other hand, might be said about the practice of building poor material on a good foundation. This can also be done in our spiritual building. Paul (1 Cor. 3) talked about building on Christ "wood, hay, stubble"—materials that will not stand fire. In such case, the house may be destroyed, but the foundation will stand.

Finally, each of us should be so much interested in his own house that he will do his best to make the workmanship perfect. Good materials well built upon the only safe and sure foundation man has known will make a house that all the temptests of time and eternity can never shake.

N. L. CLARK.

Eternal Life

I am a constant reader of The Way, and have been for quite a number of years, and think The Way the soundest teacher that we have far or near. This being true, I am going to ask some questions.

Jesus promised eternal life to those who obey Him. Question: When do we come into possession of the promise? Is it when we have obeyed from the heart the form of doctrine that we have eternal life, or is it when we have fought the good fight and kept the faith to the end of the life we now live that we have eternal life? Note, we have a quotation from John that reads like this: "Verily I say unto you, he that believeth on me hath eternal life." In Romans 6:22 we have this quotation: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." And again read Luke 18:28-30, with other quotations that seem to hold out the idea that we come in possession of eternal life in the end.

If you like, answer through The Apostolic Way.

J. W. MOORE, SR.

Reply

Paul said to Timothy, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). And again in the 19th verse, in his charge to Timothy, he commands him to tell others how they may lay hold on eternal life. In John 5:26, 27, Jesus says: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also." God then has given to Jesus the right to say who may receive eternal life as a personal possession of which He can never be deprived. In this life we have eternal life in the sense of having it in our grasp, and if we hold on to it faithfully to the end we receive it in full possession. I have seen a picture which very aptly illustrates this. It is a woman in the midst of a raging sea clinging to a rock. She had laid hold on life and as long as she held the rock her life was secure; she had life in her grasp. Christ is our life and as long as we hold to Him we have hold of life, and in that sense have eternal life in that life; if we continue to hold to him He rewards us by bestowing upon that same eternal life which is His and we can never more loose it.

G. A. TROTT.

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Announcements and Reports

Announcements

L. G. Lindell, Waukomis, Oklahoma—A tract on the Sunday school, or Bible classes; four pages, nearly four thousand words—five cents a copy.

L. N. Graham, Levelland, Texas—Brother J. N. Cowan is to conduct a meeting for us the first part of May, 1927. We look forward to a grand meeting. The church meets here for worship each Lord's day at 11:00 a. m.

L. I. Gibbs, 1108 S. Clela Ave., Sta. L, Los Angeles, Cal.—We meet to worship at 3535 Siskiyou Street, and are contending earnestly for the faith. To reach the meeting-house take R car on Seventh Street, get off at Spence Street, walk one block South to Siskiyou, then half block east to church. Nearly every Lord's day we see new faces; interest seems to be on the increase.

W .L. DeVore, O'Donnell, Texas—In traveling through the South Plains, if you will stop at O'Donnell, hunt up Brother J. E. Hanes, you will find him at Cicero-Smith lumber yard, he will take care of you, and bring you out to Pride school house where you will find about nineteen members meeting at 11:00 a. m. as the Father commands.

Homer L. King, 309 S. Platinum Ave., Deming, New Mexico—In November 1, issue of The Way it was announced that I would begin a meeting at Baton Route, La., on the night of November 27, but the meeting has been indefinitely postponed.

J. B. Daniel, Hatch, New Mexico—Would be glad to hear from brethren wishing to change locations. We have a fine climate and good rich soil. We need help from the faithful to build the cause in these parts.

A. C. Abraham, Ottumwa, Iowa—I wish you would urge the brethren to print the name "Church of Christ" on the front of their chapel where they worship, throughout the country, so persons traveling through the country may know who worships there. My wife and I made a trip to Florence, Alabama, last summer, and passed many chapels, but saw not one that had the name "Church of Christ" upon any of the buildings.

Glen A. Shelton, Camp Normoyle, San Antonio, Texas—A few faithful brethren have united in establishing a loyal congregation of the Church of Christ at this city. We met October 24, 1926, for the first time at the home of Brother Pollard, 1014 North Palmetto Avenue. For the benefit of any who may be visiting or otherwise in this city, now and in the future, services will be conducted each Lord's day, 3:00 p. m. at the same address (1014 N. Palmetto Avenue). Take "Burnett" street car at Houston Street, get off at Palmetto, and you will be within a few blocks of 1014 Palmetto. "Come over into" San Antonio, "and help us." Brethren visiting in the city may get in touch with me by calling Telephone number "Kelley 500 or 535."

M. Sellers, Loco, Oklahoma—The brethren of the Church of Christ at Loco, Oklahoma have secured the services of Brother Leland H. Knight of Fort Smith, Arkansas to conduct their meeting next year, beginning the first day of August at the community shed in Loco, Oklahoma.

Reports

H. E. Robertson, Route 1, Phillipsburg, Mo.—Brother J. N. Cowan closed very successful meeting, Sunday night, October 24, at Union church house, near Phillipsburg, Mo. Twenty-five were baptized into the one body and four restored. Much interest was aroused throughout the community. We are located out in the country, seven miles northwest of Phillipsburg, Mo. At present about seventy members strong. For any information write C. C. King, Route 1, Phillipsburg, Mo., H. E. Robertson, Route 1, Phillipsburg, Mo.

We are glad to learn that Brother J. C. Trapp, Livingston, Texas, is improving; not able to work, but up. They wish to thank the brethren for the fellowship received by them: "Brethren here gave $11.35, one sister a bucket of lard. Brother McGinnis, Cleveland, Texas, Montague church, $5.00; Mike Miller, Knightsville, Ind., $1.00; Brother J. E. Allen's son, Austin, $1.00. Total amount received $18.35."

David F. Watson, Box 242, Midland, Texas—I have met with the brethren at Stanton, Texas, the last two Lord's days, and preached there Sunday morning, November 14, and again Sunday afternoon. I find them to be loyal and up and doing the Father's business as commanded.

Sam L. Shultz, Box 55, Lexington, Okla.—Closed meeting at Aspermont, Texas, November 1. Had very good meeting, everything considered. District court, big tent show and busy time all hindered. I am ready to go any where and preach the pure gospel. I would love to be kept busy all the time.

Bob Musgrave, Elk City, Okla.—Preached at Floydada, Texas, Saturday night, Sunday and Sunday night, November 13 and 14. I preached at 3:00 p. m. at Lockney, November 14, and was delighted to find them walking in the truth. The blessed Son of God called that the "narrow way," the way of truth, following the good shepherd. Jno. called that walking in the light; Paul called that walking by faith; James called that continuing in the perfect law; Peter called that committing their souls in well-doing, unto a faithful Creator, and my message was to press on.

Dear Brother Duckworth:

Please find enclosed two dollars, use it as you wish. Hope that many of the brethren will put forth some effort just now to push The Apostolic Way into new homes. While our gifts may be small, yet united as we should be as fellow helpers it would cause the world to wonder. Love to you and all the faithful.

Your brother in Christ,
R. LEE CASE,
Route 2, Carpenter, Miss.

Among the Churches

We will be, if not providentially hindered, making visits to some congregations before this issue reaches our readers; visiting Chillicothe, Texas, December 12; Carey, Texas, December 13; Dodsonville, Texas, December 14; Martin, Oklahoma, December 15, and Elk City, Oklahoma, December 17-19, returning home about December 22.

We have visited a number of congregations lately, near Dallas, and we expect to visit brethren at different points in Texas, and other states, as we can arrange to do so. Places making special requests for us to visit them will have our first consideration. However, it will be necessary for us to arrange dates to visit the different places so as to save extra transportation expense. We do not have all the congregations listed. Recently I made a trip, some congregations ,on the way, complained because I did not stop with them, I could have, had I known just where they were located.

We did not publish a December 1, issue for several reasons, one of them being my desire to spend more time in the field. However, we are giving, this issue, sixteen pages. Occassionally we will miss an issue, and then give a sixteen page issue. This will help me to get in the field more and cost some less than getting out two eight page issues.

It is our custom to miss January 1, issue, so the next issue following this one will be January 15.—Publisher.

Tracts and Books vs. War

1. "Should Christians Fight?" Price ten cents. Mennonite Publishing House, Scottdale, Pa. Brethren, order this tract by the dozen. It makes me ashamed of our record against war when I read this tract, and another of their, "Mennonites In History," how for three hundred years they have fought war and were tossed about by different national governments.

2. "The New Testament Teaching On War." Price fifteen cents. Brother H. Leo Boles, David Lipscomb College, Nashville, Tennessee. The price of one gallon of gasoline (25c) would do infinitely more good invested in these two tracts to train men to hate war and work for peace.

3. "The Gateway to Good Will," is a small book that serves God. "Friends Publishing House, 304 Arch St., Philadelphia, Pa." Every congregation ought to have a dozen copies.

4. "For His Name's Sake," $1.00 postpaid, Brother J. R. Luck, 22 Draper Street, Leicester, England. I would not be without a copy of it. These English brethren fight war.

5. "Christianity vs. War." Price $1.50, "The Brethren (Dunkard) Publishing Co.", Ashland, Ohio, 348 pages. This is a fine book, I think.

6. "Civil Government," by David Lipscomb, about seventy-five cents. Address the Gospel Advocate, Nashville, Tennesese. I unhesitatingly recommend this to the world to show it is wrong to take part in politics. I certainly indorse it.

7. My book, "Christianity vs. War," is not yet ready for the press. I would like to have help to finance the publishing of it, as soon as I complete it. Brethren, the Church of Christ, in America, ought to wake up on war.

L. W. HAINLINE,
Fulton, Kentucky.

The Bible Plan

The Bible records the deeds of Christ and the apostles that we may have correct examples to follow. It seems to me that the only Scriptural plan is the Bible plan. We must do what the Book says.

We have only two examples of the Lord's Supper, only two actual instances of its observance, and in both cases certain conditions prevail. If we mean to be Scriptural we must follow the example.

In the first instance Jesus established the Supper and observed it with His disciples, there are two important items involved; (1) the Supper was observed at night; (2) it was conducted in an "upper room." These facts are significant. "Night" has always symbolized "death." The Lord's Supper means to show the "Lord's death" till He comes again. In case we change the Lord's plan and observe the Supper in day time, we destroy the symbal and render the institution meaningless. In baptism, immersion symbolizes the Lord's burial. If we substitute sprinkling for immersion, we destroy the symbol of the burial. Just so if we change "night" for day, we destroy the symbol for death. In the second and only instance of the Lord's Supper, Paul was present and conducted the Supper at "night." Jesus supervised one service, Saint Paul the other. Both had divine sanction and both were held at night. What right have we to exchange night for day? Why substitute one time for another? Why not follow apostolic example?

In both instances the Supper was not only observed at night, but was conducted in an "upper room." The lower room symbolizes the material world, and the "upper room" symbolizes the spiritual world. There is not a single example where the disciples ever observed the Lord's Supper in the lower story of any house. Here again we must follow apostolic example if we would be Scriptural. When we substitute the lower room for the "upper room" we substitute the material for the spiritual, and change the Lord's Supper from a spiritual to a common meal. We, in this case, destroy its spiritual significance. It is clear that if the Lord's Supper represents the Lord's death, it must be observed at night, and if it is to represent the spiritual world it must be conducted in an "upper room." In the only two apostolic examples recorded it was observed at night and in an upper room. We have no example for any other procedure. No other procedure. No other plan is Scriptural, since to be Scriptural a thing must have apostolic example.

If we assume that all that the apostoles and Jesus did was meant for our example and that we are denied the right to do things in any way different, how can we escape the conclusions here reached? Can you give me a plain statement that shows that the Lord or His apostles ever observed the Lord's Supper in day time, or on the lower floor of any building?

E. C. McKENZIE,
Box 621, Iowa Park, Texas.

That Report Again

Brother Duckworth:

I see that you published my correction of the clipping concerning the Sunday school convention at Apache, Oklahoma, and I am surprised that you are determined to slander the cause of Christ at Apache and elsewhere. It was not the practice of the Church of Christ, nor their likeness to the Digressives that caused that report to appear in the secular paper under the name "Church of Christ," but it was simply the fact that the whole thing was done under the assumed name of Church of Christ, when it should have been under the legal name **Christian Church.** You do the cause of Christ a great injustice in publishing such clippings from the paper and charging the Church of Christ with such things when you know it is done by the Digressives.

It may be that some of the Churches of Christ have regularly organized Sunday schools but I am sure they are very few and far between. When they do I condemn them as strong as you can, but to say that they have a Sunday school just because they meet together, on Sunday, in the morning, before the hour for breaking bread and study the scriptures without any organization is very unfair and false. Your trouble is you wear magnifying glasses. If you will take them off, I am sure you would not see such things as you said in replying to my correction.

Your brother in Christ,
A. C. HUFF.

Yes, Brother Huff, I admit that I wear magnifying glasses when I look at any religious practice, and these glasses were furnished me by Jehovah. "There is a way that seemeth right unto a man," but when he looks through the magnifying glasses, God's Word, he can see the mistakes and errors. Your trouble, Brother Huff, is that you are looking through the weak, blurred, dimmed, glasses manufactured by men, and your way seems right unto you. The Sunday school which you and your brethren have is the kind of a Sunday school we are condemning, and your only escape is to produce the Scripture that authorizes your practice, or give up the thing.

Perhaps you remember poor old dog Tray, not a bad dog himself, but he was in bad company. The Church of Christ calls their institution a Sunday School, uses lesson texts selected by the International Sunday School Board, and make reports to the Sunday school association, and those who do not have life enough, or energy enough to so report will make such reports when some fellow comes along and pumps enough humanism in them to put them in full operation.

Yes, Brother Huff, the Sunday school folks with whom you "run" are so much like the "Christian Church" that if the organ and other musical instruments happen to be absent the other performances, maneuvers, and proceedings make both institutions look alike, and when I said so I was just telling the truth, Brother Huff, and your getting red in the face and accusing me of slandering does not change the truth of the proposition at all. I admonish you to turn from your error, come back to the old paths and walk in the ways of the Lord with humility, doing the will of the Lord.

R. F. DUCKWORTH.

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