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

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OUR TEACHING SERVICE

Whether the speaking in an unknown tongue be regarded as miraculous or not, Paul says: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (Verse 28.) Why? Because words not understood by the hearers could not edify them, and in the 26th verse the Apostle said: "Let all things be done unto edifying." We next observe that the number of teachers is restricted to two or three, and and the reason for this seems quite apparent. We know that if one eats too much it cannot be properly digested and the physical body is harmed rather than nourished: this equally true of spiritual food. If there are too many speakers at any one service, more is given to the average mind than can be mentally digested and in the multiplicity of talks the minds of a majority of the audience will be confused rather than edified. Moreover, it is essential that the teachers should have carefully considered their subjects and searched the Scriptures to make sure that they are teaching only what the Scripures set forth, lest they lead their hearers into error. The admonition of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (2 Tim. 2:15) is applicable to every teacher of the truth as much so as to Timothy.

Rightly dividing the word has two very distinct applications. The one most generally understood; that the different portions of the Scriptures be regarded, noticing carefully the line of demarcation between the old and new dispensations; the prophetical and mandatory divisions, etc., is correct, but there is another side to this which is mostly overlooked and which is equally true. I mean the apportioning our teaching properly to the different capacity of our hearers. In every church we will find some who are old in the Christian life and others who are yet babes; some who need exhortation, others edifying, and still others seeking comfort. He who would rightly apportion his teaching, so as to give the needed assistance to the greater number is the more effective teacher.

A question now arises as to whether the teaching in the assembly is to be done by men only or whether women may take an active part therein. This is definitely settled by the imperative command in the thirty-fourth verse: "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." It is a recognized rule by all commentators that the proper way to get an understanding of any Scripture is to take careful note of three things: 1. Who is speaking? 2. To whom are his remarks addressed? 3. What is the subject under consideration? With the language of the Apostle before us all these questions may be answered with positive assurance of making no mistake. 1. The Apostle Paul is the speaker. 2. The church, when assembled, the audience addressed. 3. Teaching for edification, exhortation and comfort, the theme.

It being impossible to refute these basic facts, it is not only easy to see, but as irrefutable as that the North and South Poles are at opposite ends of the earth, that the silence of the women is commanded in reference to the teaching service of the church when assembled and that for her to violate this command is to be regarded as a shame. I have before me a leaflet on "Women Speaking in the Churches," from which I wish to quote the following extracts: "As they had to take off their veils to speak, forbidding them to do so, was also forbidding them to speak; and Paul closes this point by saying the Apostles nor the Churches of Christ had the custom of allowing women to uncover their heads or speak. He commanded the women not so much as to ask a question, and said it was a shame for a woman to speak.

After giving the Corinthians a stinging rebuke for trying to introduce the new custom of women's speaking he ends with the awful words, "If a man does not know this, God does not know him." The Holy Spirit knew men would arise in later days who would try to lead the women to disobey Him on the pretext that the command only applied to those days. And in His great love for the women, to guard them from this danger, He gives His reason, because Eve was first in the transgression. Therefore it applies to all Eve's daughters to end of time. The scholarship of the world from Chrysostom down is a unit in declaring these commands mean what they say, that women must keep silence. You cannot offer God a greater insult than to disobey a command because you think you can do good by disobedience. Since God has forbidden women speaking in the churches, the man who urges them to speak brings upon himself the terrible words of the Lord to those who cause one of these little ones to offend."

No, beloved, the leaflet from which I have been quoting was not written by an "anti-Sunday school man," but was issued by the Baptist Book Concern, of Louisville, Ky. It would truly be shameful if we, who have always proclaimed loudly to the world our unfaltering allegiance to the New Testament Scriptures and our fixed determination to adhere to the precepts and examples there given us, should allow the Baptists whom we have, with equal vehemence, charged with many departures from the guidance of divine wisdom to show

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The Apostolic Way
CHURCH OF CHRIST

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The Powers That Be

Proposition No. 2—"The higher powers of Romans 13:1-7 refer to church officials."

Third Affirmative

This is my last affirmative. Brother Hartsell is completely cornered. He cannot make another move. He has admitted that the ordinance of man belongs to civil authorities. This confession forever killed his premise. Then to avoid admitting my premise, he has denied that elders are the executors of the ordinances of God over the subjects of Christ's kingdom. He says: "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 are not God's executors here to enforce His laws. Jehovah is the giver and executor of His laws.**"

The above is real amusing to me. I can see in this statement a glaring example of how a person, laboring under and blinded by human traditional teaching, will repudiate the plain and unmistakable teachings of the New Testament scriptures in order to try to defend and uphold the same. The very idea expressed in the above that elders, church officials, ordained of God, commanded to take the oversight and to rule, and Christians must obey them, and they can pass no decrees, and their decrees are not the ordinances of God. Neither are they God's executors here to enforce His laws. Yet these church officials must "watch for our souls as they that must give an account." Great responsibility, Brother Hartsell, with no power to protect the same. But how can they rule without law and how can we obey them if they have no decrees, Brother Hartsell? Christ has a kingdom, subjects, a law (government) and officials with no power (?) to enforce its laws. Be at ease, idolaters. Drink your booze, drunkards. Take your father's wife, fornicators. Paul says for the church to put you wicked persons (evil doers) from among them, but the elders have no authority (?) to execute this decree. Who said so, Paul? No, D. D. Hartsell, eh huh. How come him to say that? Had too, to avoid admitting the truth of R. M. Mickle's premise, eh, huh. I wonder if you go about teaching such doctrine to the churches and then turn around and condemn them for their lack of discipline. Or have you just recently acquired this idea in self defense?

I cited Acts 20, 28, to show that God had made elders overseers, over the subjects of Christ's kingdom and they must feed (direct) them. Does Brother Harstell know of an official capacity higher than that of an overseer between the Lord and His subjects? I cited Heb. 13, 17 to show that Christians must obey the elders and that the elders were to rule over them. If they have not the decrees of God, how are they to rule? I cited 1 Pet. 4, 11, to show that elders must "feed" and "rule" with the oracles (decrees, laws) of God. Yet, Brother Hartsell, in the face of these proof texts, asserts that elders are not the executors of God's laws. In 2 Thess. 3, 6, the church is commanded to withdraw from every brother that walks disorderly (evil doers). Here is a decree of God's with a penalty attached. Is it the function of the elders to execute this law, Brother Hartsell? If not whose duty is it? In 1 Cor. 5, 1-13, the church is commanded to put those wicked persons (evil doers) from among them. Is it the function of the elders to enforce this decree Brother Hartsell? If not whose duty is it? But he says that God is the executor of His laws. But he has also said that the executives of our text were earthly powers. Therefore, they are not God. But he has also said that they were civil authorities. But when he admitted that civil authorities were the executors of the ordinances of man he destroyed that idea.

There are only two classes of officials on earth that Christians are commanded to obey. These are church officials and state officials, Heb. 13, 17, and 1 Pet. 2, 13, 14, respectively. One set of these officials are the "higher powers" of our text and the other the lower powers, inferred. The civil authorities are the executors of the ordinances of man. Church officials are the executors of the ordinances of God, and are therefore, the "higher powers" referred to in our text. Brother Hartsell is cornered and can never tell, by the word of God, who the executors of God's laws are, over the subjects of Christ's kingdom, without designating church officials.

I have enjoyed this discussion very much and feel that many will be led to the truth by the same. I want to thank Brother Duckworth for his space and Brother Hartsell for the good brotherly spirit which he has manifested throughout this discussion. Some think that these discussions do no good. Let us test them. I suggest that every one whose views have been changed, either way, by this discussion just drop Brother Duckworth a card with a line to that effect.

R. M. MICKLE.

We appreciate the way brethren are ordering the Cowan-Sommer debate. One Brother in New Mexico orders ten copies, one in Indiana orders twenty copies, and we have booked many one, two, and three copy orders. Remember we are anxious to sell all of the first edition at once, and it looks now from the interest manifest that we will sell our part of the first edition by the time the books reach us. Send us your order for several copies at once, you know brethren who will give you a dollar for a copy to read and a dollar for a copy to give some friend of theirs. Address all orders to The Apostolic Way, 708 Second Ave., Dallas, Texas.

Third Negative

I have repeatedly demonstrated, in my affirmative and negatives, that the powers and duties of the officials of our text could not be performed by the officials of the church, as the law of God gives them no authority to perform these duties. But the state's laws, which our text, Paul, Peter and Mickle say Christians must obey, do make provision for all of these officials.

Brother Mickle, in his distress, cites a great array of Scriptures; many of these Scriptures do not refer to the duties and powers of church officials, and those that do, do not support his premises. The elders' duties and powers are set forth in Acts 20:17-31; 1 Peter 5:1-3. Their duty is to watch over and feed the church of God; their duty is the duty of a shepherd. No shepherd is authorized to collect tribute from, to bear the sword against, or to execute his flock. This would destroy it. But this is the unscriptural position of Brother Mickle. Matt. 18: 15-17; 1 Cor. 6:1; 1 Cor. 16:1, 2; Eph. 6:13-17, do not refer to church officials, but Brother Mickle cites them to sustain his church officials' power to pass decrees and to collect tribute. These Scriptures set forth power and duty of any Christian, and of the congregation of saints (church).

Brother Mickle makes a bold attempt to transfer the Scriptural duties of the church to church officials, in order to establish his untenable position. The ungodly characters and he enumerates and tells them to be at ease, are to be dealt with by the church, not by the elders, as my brother asserts. Christ tells us how to deal with such members. After we have performed our duty, we are commanded by Christ, to take it to the church, not to the elders, Brother Mickle.

The state's laws and officials—the higher powers of our text, are for man's protection and development, and to restrain his excessive desires. The civil government was ordained by Jehovah for these purposes. God's laws were given to govern the spiritual man. Romans 13:1-7; 1 Peter 2:13, 14 and Titus 3:1 are laws of God which put all of us under the civil government, so far as our civil rights are concerned. The inspired writer of our text declares this to be for our good (welfare).

The powers that be, of our text, are plural. This includes all powers existing that God ordained.

Brother Mickle ignores these facts. He attributes exaggerated powers to church officials—powers that the Word of God does not sustain. He persistently affirms that church officials' decrees are the ordinances (laws) of God. The Pope of Rome claims no more. No ecclesiastical Synod ever claimed greater powers than Brother Mickle attributes to church officials. This is dangerous teaching—teaching that the Word of God does not support.

Brother Mickle, in this discussion, ignores that when God created man, He created two men in one—the natural man and the spiritual man. This capacitates man to live two lives; the present life on this earth; the future life in another sphere. For the good of this double natured man, God ordained two governments. The civil government for the natural man; and the sacred government for the spiritual man. If the natural man predominates, the future life will be a kingdom much lower than earth. If the spiritual man predominates, the future life will be in a king-

dom far above the earth. Romans 8:13-16.

There can be no doubt that God ordained (created) civil government. Col. 1:16; Col. 2:10; Deut. 16:18; Deut. 17:14, 15; Romans 13:1. That the officials of civil government are God's ministers to us for good Romans 13:4. That God rules in the Kingdom of men, Dan. 2:20-22; Dan. 4:17-25; 4:35; 5:25-28.

In Brother Mickle's third negative, in rebuttal he puts himself out of court. But in his affirmatives, he tries hard to plaster with his argument, by woefully misapplying the Scriptures in order to make them fit his church officials' exaggerated powers.

Brother Mickle, in citing Scriptures, still persists in his dodging and word twisting. I claim no compliments, I am just showing my dear brother's dexterous use of the sword of the spirit. Why preachers will so grossly misapply the Word of God is incomprehensible to me. Is it possible that they are willing to subvert the truth in order to confirm their erroneous doctrines?

At the beginning of this discussion, Brother Mickle confidently sallied forth in his little human craft constructed out of exaggerated powers of church officials inviting bombardment, but his craft has been sufficiently torpedoed by the Word of the living God, and it is now floundering in the vortex of ecclesiastical waters, where he has unwittingly drifted, to sink, to rise no more.

This closes this discussion. I trust that my good brother, and all others, may see the wisdom and goodness of God in ordaining both the civil and the sacred governments for the good of our double nature. May God ever bless His people.

D. D. HARTSELL.

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Miscellaneous Paragraphs

In the Sermon on the Mount Jesus touches many sides of human life. Among these He gives His recipe for happiness. Greek philosophers had leavened the thinking of Eastern peoples with their ideas on the subject. The Stoic had taught that happiness is the possession of those only who turn away from the things that minister to fleshly desires, that a man's happiness is commensurate with his disregard for objects or affections that bind him to the world. The Epicurean, on the other hand, had taught that real happiness is attainable only through the possession of things that minister to our fleshly desires, and that one is happy only with gratifying such appetites. The Stoic saw evil in everything that man's nature craves, the Epicurean saw man's chief good in these things. Jesus taught, in effect, that both these views are wrong. Every passion that man possesses and that which gratifies it are good if made to conform to the laws of God. But to be intemperate in any matter is an evil.

Happiness is the universal desire of the human family. Men have sought it in wealth, in power, in pleasure, in knowledge, etc. None of these contain the prize that all seek, for after obtaining these, the vast majority have always sighed: "All is vanity and vexation of spirit." Jesus' recipe for happiness may be stated in outline thus: 1. Labor with your hands in temperate way at some honest and honorable occupation; 2. Use your earnings to provide the necessaries of life and to assist others in need; 3. Do not lust for the vain things of this world, but be contented with what you have; 4. Do not borrow trouble from tomorrow, but let every day provide its own worries; 5. Trust in God to provide as He provides for the birds. These doctrines are easily seen in the Sermon on the Mount and other passages of the New Testament.

Most people worry about things unavoidable. Many worry and even chide God about the weather, knowing at the time that they cannot control it. I have known farmers to work hard all day and stay awake at night worrying about too much or too little rain. People likewise mourn for months and even years over the death of a loved one. All such conduct is wrong and extremely foolish, for it is vain, injurious to mind and body, and may easily become a form of resentment against the government of God. A large share of our sorrows consists of covetousness for things we do not really need and worry over things we cannot control. Most of us have enough business that we can control to occupy our attention all the time.

I have seen a family of several members living in a tent or a hovel, possessing very scant furniture, and subsisting upon very spare provisions of food and raiment, yet they appeared contented and happy. On the other hand, I have observed those who were apparently rolling in wealth, possessing every joy that money could buy, yet discontented and really wretched. I have wondered how these things could be. The only answer to my inquiry is that happiness does not consist of external possessions, but is a condition of the soul. Jesus said: "A man's life consisteth not in the abundance of the things which he possesseth" (Lu. 12:15).

Happiness may be defined as contentment with positive satisfaction of one's desires. The term is used in several senses, varying according to its connection. In its truest and best sense, it is attainable only by the soul's appreciation of its relationship to God and His kingdom. For this reason, it is impossible for the world to give true happiness. Man's foresight continually warns him of the approaching end of earthly ties. The grave opens across his pathway, and human wisdom sees no way around it. Hence the thoughtful mind sees in the dearest ties only a temporary possession. This realization blights his happiness and saddens his heart. The only antidote for this condition is faith in the promises of God, confidence that beyond the grave is a life of unending bliss. The mind loves to dwell upon the thought of a life free from care, sorrow, sickness, and death, a life unending in duration.

One of the most suggestive and beautiful expressions in the language of Jesus is found in Matt. 6:28, 29: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Jesus here teaches a wonderful lesson on the futility of worry over something we cannot control. "Which of you by taking thought can add one cubit (hair's breadth according to some authorities) to his stature?" Of course, no one can do so. But there is a way to increase or decrease one's stature. This is to do as the lily does, put one's self into harmony with God and let God do the growing. This principle applies to every relationship of our being for time and eternity. Lack of harmony with God is the only thing that ails the vilest sinner on earth or even Satan himself. And the whole gospel plan of salvation is designed to bring man into harmony with the will of the Creator. N. L. CLARK.

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C. R. Nichol at Knob Creek

He held a meeting there this year. He is that great logician who would not debate with me, the ignoramus, for I might put him to shame. He received $110 for a ten days' meeting there in 1921, and grumbled at such a little price. This year they paid him $200, and such wonderful preaching he did! On 1 Cor. he said concerning, "Let your women keep silence in the churches," "It says let the men keep silence, too, but they don't quote that. Didn't you know it said for the men to keep silent, also? Let me read it. No, I read that wrong (his face turned red). It says let 'him' keep silent. Verse 28. Now, brethren wasn't that rich! The great logician, C. R. Nichol. I sent these twelve questions to Nichol, he asked if I were there, but did not even speak of them in public:

1. Was Elam right when he said: "Leave the quarterly behind, taking only the Bible to the class when it causes division?"

2. Was David Lipscomb right when he said: "The teaching in the Sunday school is very greatly a farce."?

3. Was James A. Harding right in saying the way the Sunday school is conducted is a poor, shiftless, trifling way of doing so important a matter?

4. Was A. Campbell right when he said: "In their church capacity alone they moved" and "they had no Sunday school" in the days of the apostles?

5. Was E. C. Fugua right in saying: "There is no Scripture for the Sunday school and none against it."?

6. Who is responsible for the division caused by the Sunday school, the one who introduces it, or the one who protests against the Sunday school?

7. Is it right to force people to worship with the Sunday school or get out?

8. Was Jno. T. Hines right in saying: "Anything introduced into the worship that is not authorized is sinful."?

9. Were Chism, Tant and others right in affirming that the Sunday school is authorized by the Bible?

10. Is the Sunday school authorized by the Bible?

11. Will you debate with Dr. Trott, H. C. Harper, or J. N. Cowan, affirming the Sunday school is authorized by the Bible?

12. Since the apostles spoke "one by one" (1 Cor. 14:31; Acts 15:12, 13) and commanded Christians to do the same—in public worship—where is your authority for changing it?

Therefore, C. R. Nichol is fighting his lost cause in private, and afraid to debate on the Sunday school in public.

L. W. HAINLINE.

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Announcements and Reports

R. L. Ludlam Jr., 3113 Cliff Ave., Richmond, Va.—This finds me back in Richmond. I wish to give all my time in meetings next year, expect to return to Mississippi and would like meetings on the way, will answer any call.

E. Gillespie, 309 No. Chestnut, McKinney, Tex.—Please mention to the readers of The Way that we need help, and need it bad to get through the winter. I am in poor health and wife is almost past going. We are very blue on account of circumstances. I realize that times are close with all, but we always get some more assistance when the brethren at large know about our needs. It is very unpleasant for me to call on the brethren for help, but what are we to do. The world loves its own. I hope we can get by without further calls.

W. P. Jones, Rt. 1, Wetumka, Okla.—I am still preaching the Ancient Gospel and earnestly contending for the New Testament order of things. Ready to answer calls for meetings and debates.

Homer L. King, Phillipsburg, Mo.—Just closed a meeting with the loyal brethren in Houston, Texas, December 19, 1926. Bad weather hindered much. Am to return next year for another meeting.

D. J. Whitten, Gunter, Texas, Dec. 20, 1926—I have been home a few days. Conducted two meetings in Louisiana and one in Robstown, Texas. Six were baptized and one restored at Fort Necessity, La. The other meeting was good but none baptized. I certainly enjoyed working with the brethren at Robstown, Texas. I preached to the church through the meeting. Much good was done, and the brethren supported me well for my work. The Sisters made up a nice box of dry goods for my wife and children. I wish that the brethren everywhere could remember that a preacher who has a family can use many things besides money. Had it not been for these good brethren and sisters I would have had to come home almost broke. I had preached two months and received very little support. In the early part of the summer I conducted a few meetings that supported pretty well, but most of my meetings have been either mission meetings or with weak congregations.

The brethren at Robstown are planning on supporting me in a mission meeting near there, I am, also to conduct a meeting at Odem, which is not far from Robstown, to begin about January 8, Lord willing that I live.

I like the last two issues of the paper better than ever, they were fine.

Daniel A. MacCallum, 195 West Monterey St., Pomona, Cal.—Wanted, one copy of William Hurt's Commentary on the New Testament.

H. V. Coats, Chillicothe, Texas, Dec. 28, 1926—On Sunday, December 12, Brother Duckworth was with us and assisted us in the conducting of the worship at the morning services and spoke on "The Christian Conflict" at night; weather was cold but a very good size crowd was present and all were greatly edified and strengthened by this meeting.

On Tuesday, December 21, Brother J. W. Kelly dropped in and preached each night from Wednesday until Sunday night inclusive. The weather was very cold, the roads very bad, but a few gathered each night and we had a very interesting and beneficial series of meetings. Brother Kelly stressed the point that though it was considered out of season by most of us to have a meeting at this time, Paul taught the minister of the Gospel to preach the Word "in season and out of season." We trust Brother Kelly may live long to proclaim the Word to dying men.

J. Douglas Phillips, Henderson, Ark.—I am now in Indiana preaching the Gospel, have several places to visit in Indiana and Illinois. Any congregation in either state wishing me to visit them write me at Henderson, Ark.

J. Douglas Phillips, Henderson, Ark.—Closed meetings last fall at the following places: Henderson, Ark. (Mission meeting) no additions. Maynord Bend, 1 mile north of Henderson, Ark., five baptized, one restored. Near Mountain Home, Ark., three baptized, one restored. Buford, Ark., two baptized. Short meeting at Ramsey, Ill., no additions. 1229 West 110th St., Chicago, Ill., no additions. Reelsville, Ind., no additions. Valparaiso, Ind., no additions. Am now (Dec. 18) at Montezuma, Ind., ready to start a meeting.

Burley F. Black, Ottumwa, Iowa, Dec. 23, 1926—Brother O. A. Timmons of Ramsey, Ills., closed a meeting here which ran over three Lord's days. No visible results except one restored, the church edified and preacher's work well done.

J. W. Kelly, 762 Pecan St., Abilene, Texas, Dec. 8, 1926—My wife is in Hamlin, Ark., and I expect to spend two or three months in Arkansas after February 1st. Can preach any where desired, write me at home until February.

J. W. Kelly, Abilene, Texas, Jan. 5, 1927—Will go to Whitesboro, Texas, Saturday, January 8; Gunter, Texas, Tuesday, January 11; Celina, Texas, Friday, January 14. Will be in office of The Apostolic Way Monday, January 17. Expect to go to Edgewood Sunday, January 23; Alba, Texas, Sunday, January 30. Then to Judsonia, Arkansas, Sunday, February 5.

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Christian Activity

The following surely comes under the head of Christian Activity. I know all parties herein mentioned and appreciate their activity more than words can express —Publisher.

Dec. 14, 1926.

Mr. John Yates, Atlanta, Ga.,

Dear John: Last year Sister Teurman got me to pay her Union City and State and County tax out of the rent on her building here. I wrote her some time ago and asked her if she wanted me to do the same thing this year. She answered back that she did not see how she could possibly get along without the rent and couldn't imagine how she was to get the tax paid this time unless I would loan her the money, and risk getting it back out of the rent about six months from now.

I thought the matter over and came to this conclusion: if it is taking all the rent money now, for her to live (and no doubt it is) it will also be doing the same thing six months hence. So I thought of this plan: all of us chip in and pay the tax and forget the matter and not let her have to worry any further about it.

Her Union City tax was $25.20. Of this amount I paid $10.20, Geneva $7.50 and Mrs. Mary Wages $7.50.

Now her State and County tax is due. This tax is $50.63. Of this amount I am willing to pay $10.00, Geneva says she is willing to pay $10.00, Mrs. Mary Wages, I feel sure will give $10.00, Mrs. Cowart has already sent $5.00 and says she will pay more. Now, if Mrs. Wages will pay $10.00 and Mrs. Cowart $5.00 more, this will make $40.00 of the amount. Could you help us out with this balance or at least a part of it?

Sister Teurman, as you know, has had a rather hard road to travel since the death of Brother Teurman. She has four children to feed, clothe and educate, with but only a meager income.

I will appreciate, John, any assistance you can and will do in this matter and would be glad to hear from you soon.

Very truly yours,

J. H. DODSON.

"Lamps"

A lonely couple in south Georgia by the name of Lampp have been, and are, letting their lights shine, not only in their little home town but in all parts of Georgia and Alabama and on even into Texas and other fields.

For a long time they sent me ten dollars a month, then seeing the need of it, increased it to twenty dollars a month, this comes as regular as the first and fifteenth of each month. In addition to this they donated $64.50 on the tent to be used in this field, also have helped others in a substantial way. Recently we thought we were going to have a debate with our Sunday school brethren and I received a card from them saying, "If you need any assistance send for them and we will pay the expenses." These Lampps are giving light—Somebody will think perhaps that they are rich. No, they are hard working people, living in a plain simple way, devoting their life, talent and money to the Glory of God. In addition to these sacrifices they meet in their home for worship each and every Lord's day.

Now Brethren, what could be done, if every one that could, would do as they are doing, "Engaging in every good work." Now, as the new year starts may we start doing our best, time is short, the judgment is sure. Read Mat. 25: 1-13, and especially notice the last verse which reads "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

J. A. DENNIS.

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Will Arceneaux Stand

Here is a chance to test the metal of one of the best known and one of the best qualified debaters in the Sunday school ranks. The following letter was sent to the Firm Foundation—Publisher.

Turkey, Tex., Nov. 29, 1926.

Dear Brother Showalter: I have just read Brother Arceneaux's remarks concerning me in the Firm Foundation. I think justice would allow me a few words in reply. You will notice Brother Arceneaux left the word "Publicly" out of his proposition. Now, we all know there is no difference between us on the question of women teaching privately. I will affirm —A woman may teach—any day of the week and teach any class of gospel subjects—but her teaching must be private and not public. Will Brother Arceneaux affirm she may teach them publicly? Neither am I opposed to lesson helps or literature if it is used in the right way—(As Brother Jno. T. Hinds has described in the Firm Foundation)—but I am opposed to using it as a Text book as is being done all over the country.

I proposed to affirm with Brother Arceneaux at Floydada—"The Church, for whom I preach, as a body, is scriptural in all its work and worship" and deny, "The congregation there calling him, to defend them, was scriptural in all its work and worship." Why didn't you accept them Brother Arceneaux? Now, if you believe it is right for women to engage in public teaching, put it in the proposition, I am ready to deny.

Yours for the Truth,
A. JOHNSON.

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Brother Homer L. King Changes Location

I have moved from Deming, New Mexico, to my old home community near Lebanon, Mo. Those desiring to communicate with me should make a note of this. Mail addressed to me at Phillipsburg, Mo., will reach me at the present.

Brethren will wonder why I moved from Deming. It was just this: we hoped to find better conditions for our children, and thought that I would be able to accomplish more in the "vineyard" or my Master.

I was not looking for better brethren; brethren that would make a greater sacrifice for me and my family, for the brethren and sisters were certainly good and kind to us. We shall never forget their kindness. We have nothing but words of love and praise for the Church at Deming.

As stated in a recent issue of The Way, the Church supported me in an effort to "sound out the word in regions beyond them," and not as a "pastor."

I give below a copy of a statement from the brethren at Deming:

Deming, New Mex.,
Nov. 29, 1926.

The Church of Christ elsewhere,
Greeting:

We commend unto you Brother Homer L. King as an able Gospel preacher and as an examplar of right living. He is a safe man to have in your home. We cannot speak too highly of Sister King. She is a model preacher's wife; always ready to deny herself for the cause of Christ. They were with us for nearly two years, and we found no fault in them. We love them unto the end.

S. W. Ruebush — S. R. Ruebush
L. D. McDonald — D. C. Ruebush
B. N. Ruebush — A. L. Hodges
Wilson Parmer — A. C. Hall
J. B. Williams

Send us a new subscription with your renewal.

The Whitten-Black Debate

The Whitten-Black debate, held at Wesley, Arkansas. Until this debate I was undecided about the Sunday school from a scriptural standpoint; therefore I attended the debate for no other purpose than to learn the truth, as to whether the scriptures authorized teaching the word of God in classes. After listening to each side of the question, and giving all the evidence brought to bear on the subject, due consideration, without prejudice towards either of the brethren or their positions; I am thoroughly convinced that the scriptures do not authorize the dividing of an assembly into classes, and each class being taught at the same time by both men and women teachers.

I am sorry that the report published in the Firm Foundation misrepresents the facts concerning the debate. I am sure, that those who attended, for the purpose of learning the truth, were able to see the unscripturalness of the class method of teaching.

Now brethren, since the scriptures thoroughly furnish us with all things that pertain unto life and godliness, why not walk in the "old paths" and be content therewith. I hope that all may yet see the Truth and come to the Unity of the Faith.

J. W. DUDGEON,
Japton, Ark.

Send us a new subscription with your renewal.

Tent Fund Complete

To the donors of the tent to be used in Alabama and Georgia, we wish to state that the tent is paid for in full, and has already been of untold good, and we wish to thank every one who has assisted, and promise to take good care of it, also promise to keep it going all we can.

Signed:
J. A. DENNIS,
J. W. LAMPP.

The above is a statement I am glad to submit for publication through The Apostolic Way. The tent is bought and paid for, and Brother Dennis is the very man for such work. I sincerely hope that the brethren will continue to contribute to his support, so he can continue working destitute places. I can assure any one donating to this work that it will be appreciated.

J. W. LAMPP,
Scott, Georgia.

Singing

"Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom. Let your singing be of psalms and hymns and spiritual songs, sung in thanksgiving, with your heart, unto God." (Col. 3:16).

"Be not drunk with wine, like those who live riotously, but be filled with the indwelling of the Spirit, when you speak one to another. Let your singing be of psalms and spiritual songs; and make melody with the music of your hearts to the Lord." (Eph. 5:18, 19).

I give the above as an exact copy of the rendering of this Scripture by Conybeare, and Howson, who were the authors of the **"Life and Epistles of Saint Paul."** They were among the leading scholars of nearly one hundred years ago. They had no pet theories to maintain, so their translation and arrangement of the text is worthy of our consideration. It is exactly in harmony with most every statement about singing in the whole Bible. Our singing is to God and not to one another.

I hope that some young preachers, as well as others, will get the thought.

R. H. HOWARD,
Holdenville, Okla.

I see in The Apostolic Way that C. M. Stubblefield and others are complaining that the issue has never been fairly stated on the Sunday school question. It is their practice that is causing division, and when a proposition is so worded that it covers their practice, there hangs the issue, and here is their practice, dividing a congregation into classes, with men and women teachers, teaching uninspired literature, all teaching at the same time, is unscriptural. Go, if you please, to their place of worship and see for yourself that this is their practice. If they deny this being their practice I will affirm that it is. If they will not deny the above proposition, let them affirm that it is Scriptural, I will deny. This will catch them any way they jump.

R. M. DAWSON,
Judsonia, Ark.

Send us a new subscription with your renewal.

I see that Brother Bynum Black has been doing some boasting through the Firm Foundation. I noticed he said at Edgewood he had been wanting to meet Brother Cowan for some time. I wish to give a reason why he did not meet Brother Cowan at Ashland, Okla.

He made some assertions about the Sunday school hobby. I immediately challenged him for a discussion with Brother Cowan. He had already referred to us as an ignorant class of people, and said to get Clark, that Clark was educated, but Cowan was not, but would meet Cowan if the brethren wanted it. I wrote Brother Cowan at once; he replied saying for me to write Brother Black and they would arrange propositions and time. I put it up to the brethren who favor the Sunday school, but they would not indorse him for a discussion of that kind, notwithstanding he is highly esteemed at this place as a debater. Maybe since he has guaranteed satisfaction that some of them will put him up.

I feel indebted to Brother Cowan for not letting him know sooner the reason we did not have the discussion.

I heard Brothers Clark and Whiteside's discussion at Holdenville, which I consider a great victory for the truth.

J. F. FAIRLESS,
Motor Route A, McAlester, Okla.

Sect Baptism

I noticed an article in June 1, 1926, issue of The Apostolic Way, by Brother Jno. J. Smith, telling of Brother Phillips taking people in the church on sect baptism. I have seen the same thing done near here by Brother Wm. Ketcherside. Brother Ketcherside stated if they had obeyed the gosped and found it had put them somewhere else besides in the body of Christ, and they wished to become one of us, we would welcome them. When I asked him for Bible authority he said we had as much Scripture for that as we did for revival meetings.

I believe if Baptist baptism is valid their doctrine also is valid. Brethren, we can not furnish our homes with Babylonish furniture and expect the Lord to accept our worship. Matt. 15:9; Mark 7:7.

GEO. ABBOT,
Lewis, Kansas.

Is Depravity Inherited?

"Behold, I was shapen in inquity; and in sin did my mother conceive me." Psa. 51:5.

It is thought by many that the above Scripture teaches total depravity, i.e. that David was born into the world a sinner, and hence, all men are sinners at the time they are born into the world.

People who believe and teach this surely do not understand what sin is. John tells us (1 John 3:4) that "Sin is the transgression of the law." Now if sin is the transgression of the law, as John says it is, how could David have sinned when an innocent and almost unconscious babe? Surely David was without sin when an infant. Since God is no respecter of persons (Acts 10:34-35) all people are born in sin if the theory be true. But the theory is not true. Jesus said (Matt. 18:3). "Verily, I say unto you except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Here Jesus teaches us that all little children are pure. He said, "Except ye become as little children." Now if the doctrine of total depravity be true, a man would have to become totally depraved, opposite to all good, and unholy inclined to evil, to enter the kingdom.

Then what did David mean? Did he mean that he had sinned? No, he said "In sin did my mother conceive me." Surely he laid the sin to his mother's charge. Suppose we hear a school boy say, "In wrath, my teacher whipped me." Would we understand the boy to mean that himself or the teacher was in wrath? Why, the teacher of course. Then David meant that his mother had sinned.

One may ask, "What kind of sin was his mother committing?" Most likely the following. Deut. 23:2. "A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord." In the study of the O. T. Scriptures, we learn that Jesse, the father of David, was ninth in line of genealogy from an illegitimate birth, viz Pharez of Thamar by Judah (Gen. 38). Being united with his wife and living in the congregation of the Lord both were in sin and hence David "Was shapen in iniquity; and conceived in sin" by his mother.

The doctrine of "total depravity" is a man made doctrine, and is very dangerous. No one should teach such a doctrine. (Col. 2:21-22).

May we ever press onward, and upward to the mark of the prize of the high calling of God in Christ, looking unto Jesus, the author and finisher of our faith, and shun not to declare the whole counsel of God.

DOUGLAS PHILLIPS.

OUR TEACHING SERVICE

(Continued From Page One)

a clearer apprehension and more reverent acceptance of the declarations of God's word than we have.

There is absolutely no chance to dodge the restriction that the Apostle has placed upon the women in this respect, and he who is rash enough to undertake it will only succeed in stultifying himself and bringing down the vengeance of Almighty God for his presumption.

It is in the hope and with a prayer that such a dire calamity may be averted in the case of many thoughtless souls who may have been deceived by the smooth sophistry of wolves in sheep's clothing that these articles have been written.

In conclusion, let me commend you all "to God and to the world of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." (Acts 20:32).

Send us a new subscription with your renewal.

"They Are Dying Hard"

We take the above caption from a paper that has a writer signing himself "One of the crowd," and it is being whispered about that the said "One of the crowd" is none other than one of the publishers of said paper.

Well, we are not so sure about "dying hard" but one thing is sure when we do die we expect to die fighting, and this "we" include thousands of faithful sacrificing Christians that are fighting for pure apostolic christianity.

We have just been advised (Jan. 5, 1927) that the sound brethren at Sherman, Texas, and Ardmore, Okla., have arranged to meet in each place Sunday, Jan. 9, 1927, for the purpose of establishing Apostolic Worship. Brethren of congregations near these places should lend them assistance and encouragement, see or write, Geo. W. Phillips in business at Ardmore, Okla., Van Bonneau in school at Sherman, Texas.

We know a number of other places in different states where such a step is being contemplated. "Dying" maybe so.

County Sites are usually the center of population for the county. Where this is so, the churches in the county would do well to see that such place has a congregation.

If you are interested in such work write us, we can possibly render some assistance. "Two or three" in the name of Christ can worship scripturally. The time is ripe to push the work and establish new congregations. A hundred congregations established in Count ySites this year where no sound congregations are now would be a good work.

Send us a new subscription with your renewal.

Heresies

"Heresies, that which is chosen; a chosen course of thought and action; hence, one's chosen opinion, tenet; according to the context, an opinion varying from the true exposition of the Christian faith." (Thayer) Paul said, they are "works of the flesh." Peter said they are "damnable." Three prominent heresies now abide in the so-called churches of Christ:

1. Officials without divine appointment.
2. Sunday school methods for teaching.
3. Unfermented grape-juice for "the cup," the drink element of the Lord's supper.

These three, but the worst of these is grape-juice.

W. G. TUCKER.
2923 Quenton St., Shreveport, La.

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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, February 1, 1927 Vol. XIII No. 13

THE HOLY SPIRIT

Through all the grand and glorious work of God,
From Earth's creation to its final doom;
Since first inhabitants of heaven trod,
In nature's morn, the paths of twilight gloom,
Till in that day when stands revealed, the wrath,
And love unbounded, of divinity,
When we, with angels, tread the viewless path,
Of God's eternal home—infinity;
Within and through it all we see revealed,
Omnipotent, yet gracious as the flower,
Whose perfumes incense to the morning yield,
Supreme, sublime, the Holy Spirit's power.
'Twas brooding on the waste of waters wild
When Chaos slumbered on the breast of night;
Before the wily serpent had beguiled,
Or ere God's voice said "Let there be light."
'Twill present be, when time no more shall sway,
With sun-tipped scepter, changing day and night;
When darkness shall have shrunk and fled away,
Forever lost in God's eternal light.
That Spirit's voice has never lost its power,
But through the gospel calleth yet to man
To seek salvation ere the dreaded hour,
When death shall ring the knell of life's brief span.
This very day is the accepted time:
Oh, why not heed the call he sends to you?
At Calvary's cross lay all your burdens down,
And by obedience your soul renew.

—G. A. TROTT.

CLIPPINGS AND COMMENTS

Young People's Meeting, Church of Christ, Oct. 24

Subject: "Life and Works of Peter."
Song Leader—Clarance Bowley.
1. Scripture Reading: Luke 16:16-18, by Preston Childers.
2. Prayer—Clayton Wren.
Song.
3. Life of Peter—Mrs. Fred Warren.
4. Peter Denies Christ—Katybell Ledbetter.
Quartette.
5. Bible Questions—Miss Eula Crawford.
6. Memory Verses.
1. 2 Peter 3-17—Jeraldine Burnison.
2. Hebrews 3:13-14—Martha Nell Carrol.
3. Hebrews 3:6—Chalmer Hobert.
4. James 4:9—Drucella Wren.
Song.
Benediction—Lee Burnison.

Christian Endeavor Program Sunday 24th

Topic: Living Up to Christ's Standards in My Play and Amusements.
Leader—Nellie McGraw.
Song Service.
Scripture Reading: Phil. 4:8—Barbara Eiland.
Leader's Talk.
Prayer.
Christ's Principles and Amusement—Helen Francis Eiland.
For Answer in the Meeting—Bessie McGraw.
Bible Drill.
Sentence Prayer.
Song.

The above clippings are both from the same issue of the Munday Times, one being an announcement by the Methodist Church and one from the so-called Church of Christ, which started out with the Sunday school and continues to progress in its digression, as they all do. It is only by the headings that anyone could discern any difference in the two excerpts, and, even then, it may be perceived that neither of them has any advantage over the other, since the names of both organizations are equally unscriptural.

Christian (?) Wildcats

Abilene Christians Victors, 43 to 38

ABILENE, Texas, Jan. 16 (Sp).—Captain Theodore Powell emerged from the slump that characterized his play Saturday night and in a brilliant demonstration of passing, dribbling and shooting led his Abilene Christian College Wildcats to their second successive victory over the Oklahoma Christians, 43 to 38.

I am sure "Wildcats" is a very appropriate name for a football team, but am equally certain that no luster is added to the name of Christ or to the church which He purchased with His own blood by such activities in self-styled Christian colleges. These college athletics are being frowned upon and protested against even by worldlings and sectarians at this time, and readers of the Dallas News cannot have failed to notice the scathing criticisms by Dr. J. B. Cranfill and others in its columns. Football might be considered a fit training for a free-for-all fight or a rioting mob, but surely cannot be much of a factor in building up a Christian character. The modern idea of religion, however, seems to be that it is for amusement and entertainment rather than for the cultivation of spirituality. Truly one departure from the precepts and examples of the Gospel does "increase unto more ungodliness."

—G. A. TROTT.

Cowan-Sommer Debate, $1.00 per copy. The only discussion of its kind in print. Every member, regardless of conviction on the questions discussed, should read this book.

Twenty-five Years Ago

By noticing the date you will see that Brother Cook's letter to Brother Rockwell was written in August 1902, nearly twenty-five years ago. We believe it will be read with interest and appreciated by the readers of The Apostolic Way.—Pub.

Montezuma, Ind., Aug. 27th, 1902.

Dear Brother Rockwell:

I have just been reading and studying Matt. 17, and in reading verse 14 you and the Bible class at Cloverdale appeared vividly before my mind.

In offering prayer it is the custom among the oldest disciples to assume a kneeling posture before addressing the throne of grace. I notice among the younger disciples that there has a reaction taken place and many of them do not kneel, some bow the head and a few gawk around over the audience.

I have wondered, could the example set by the "leaders of my people" (Isa. 9:16) be the cause of this reaction?

According to Prov. 22:6, the training of a child moulds its future character.

Really does the position of the body have any bearing in the sight of heaven while praying? If not why do we ever kneel?

Brother Rockwell I have been seriously considering the question of Bible classes since I was present in the Bible class in Cloverdale. 1. Some object to the modern Sunday school as an organization of man, being unauthorized by holy writ, hence sinful. Others who oppose the Sunday school method of teaching the scripture to children favor the Bible class method of teaching them.

As the Sunday school is opposed as being unscriptural it would naturally follow then that the "Bible class" method is scriptural (?) and can be found in the pattern, the first church, hence acceptable to God, being conducted according to his will (?) revealed through his son.

2. Some object to the modern Sunday school because, if we raise our children up and teach them to meet in the Sunday school, an organization separate and apart from the church, an hour before the church meets for worship they will become tired of their confinement and pay but little heed to the teaching and admonishing when the church meets for worship. This is all set aside and scripturally (?) met by the Bible class method.

3. It is urged that should we raise our children up to have one organization not mentioned in the New Testament when they come in the church they will clamor for other organizations. This is supposed to be scripturally met by doing the work of the Sunday school by the "Bible class method."

4. It is urged by some that the modern Sunday school manipulators allow certain persons to teach in the Sunday school who are members of sectarian bodies and even some are so sinful as to allow some to teach in their Sunday school who are not members of any religious organization. This is said to be met scripturally (?) by the elders taking the oversight and appointing teachers who are members of the one body.

Some of those teachers, I dare say, do not know their A. B. C.'s as to teaching the plan of salvation. I once attended a Bible class (this was in Cloverdale C. T. C.) and saw the children's class presided over by a young man who is an avowed and strong advocate of the digressive movement, which has made twain, rent asunder the "one body." But I suppose he being under the oversight of the elders and being honored by being called upon to teach our tender youths in the Bible class he will start them in the way (?) they should go, so when they unite with the church they will oppose him in all his modern ways of worshiping the great I Am. Could I be made to see that a stream will rise higher than its fountain, I could see how a Bible class method of handling a young "digressive" and his class and make them faithful followers of Christ. It certainly is scriptural (?) or the elders would not tolerate such. Paul wrote the church at Rome to mark and avoid such but in a Bible class and under the watch care of the elders it will not be necessary to heed the warning of Paul.

5. It is argued against the Sunday school that the manipulators use it as a kind of a catch penny arrangement to get money to help meet the expenses of the church. This is wrong, unscriptural says some, while others seem to think it really sinful. The expenses must be met, and it is the scriptural way (?) to get the children to bring their chewing gum pennies and cast them in the Lord's treasury in the Bible class. They will count up after a while and save the fathers in Israel several dollars of their prosperity; besides it is training the children in the grace of giving and if they ever become members of the "one body" there will be one grace they will not have to grow into, and having some of the Christian growth before they become Christians, it will not take them so long to become full grown in Christ, hence, in our age beardless boys have become elders, "pastors" in Israel.

There are so many objections to the unscripturalness of the Sunday school which are met by the adoption of the Bible class method that I was really surprised at a congregation of our brethren fussing over the Sunday school and Bible class introduced into their congregation in our country.

Brother Rockwell don't you think those mischievous, corrupting, division working Sunday school brethren had the audacity, after they had gone to a school house and organized a Sunday school, when asked by the brethren (who met at the chapel in Bible class) for the authority for the Sunday school answered by saying, where is the authority for your Bible class Brother Sommer had you to adopt when he held your protracted meeting. Well, those naughty Sunday school workers bought a new lock and you can guess at the rest.

There was a new house built and the Bible class was lost in the confusion and the brethren met in the new house "upon the first day of the week to break bread."

I am really made to wonder whether we are on the road back to Jerusalem, Gloucester, England, or Indianapolis. I am young in years and some of those difficult problems will probably become clear to me if I continue to "grow in grace and knowledge of our Lord Jesus Christ."

My observations while visiting among the churches with brother Hancock was beneficial to me.

Fraternally,
CHAS. T. COOK.

Explanation

In the early part of the year 1902 I received a letter from Brother G. B. Hancock, one of the old and able contributors of the, then so called, "Octographic Review" requesting me to get him some appointments in our state for the summer. I did and one was made for him with the congregation in Cloverdale, Indiana.

I secured five appointments for meetings for him and I conveyed him to all his appointments.

The letter:

I went out to the Bible class on Lord's day morning to see and hear. Prayer—The old white haired elder had charge and when he offered prayer in the introduction of the services he had the congregation assembled to stand and this brought out what was written him about prayer.

The arguments against the Sunday school used in the letter I had learned from Daniel Sommer through three ways.

1. I went through the Bible with him and his class in 1895.

2. I had been a close reader after Sommer's pen from the first number of the Review he published after he bought it from Edwin Alden, about 1886.

3. Wife and I sat on the first seat in the worship when Sommer gave his objections to the Sunday school, a part of the brethren were having 20 rods east at 10 o'clock and would dismiss in time to gather with the brethren who opposed their Sunday school at 11 o'clock for worship. After presenting his usual arguments against the Sunday school he then said, "Brethren why not drop your Sunday school and all meet together here in the meeting house at 10 a. m. and let the elders take charge and divide your congregation into classes according to age and ability and let the elders select the teachers and assign them to the classes. Thus you would not have your objectionable organization you now have at the school house." Sommer's substitute was compromised upon for the time being until the Sunday school bunch finally got their fill of the substitute and the result appears in the letter.

Objectionable Teachers

4. The young man that taught the young women, with his fiery red hair and winning ways, attracted my attention and after the classes were recessed a few minutes before the worship was to start I had a conversation with Elder Rockwell about this young man and their collection.

He said, "This young brother is a nephew of mine and his parents live at Stylesville and all belong to the Christian church there." I asked, "Doesn't your nephew belong here?" He said, "No, his membership is at Stylesville." So much as to what I wrote about teachers.

Their Collection

5. I said to Brother Rockwell, "I see you take up a collection in your Bible classes." "Yes, we have taught those young folks to save their pennies and nickles they were in the habit of spending for chewing gum and candy and bring it to the Bible class and make a contribution here. The church has received a bunch of new song books, since you and Brother

Hancock came, that cost $15.00, bought with the money out of the Bible class treasury and we have several dollars left in the treasury yet. You see, Brother Cook, we are training the children to save to have something to give, and they bring it here and we take it up at the conclusion of the Bible class exercise." He stated further, "You see it is quite a saving and goes toward defraying the expense of the church."

This is the item over which so much is said about the Cloverdale Bible class in the Sommer-Cowan debate at Sulivan and as to whether Brother Cowan got the point about the contribution of the Bible class mixed and said literature will come out in the printed discussion.

The facts are: at one time Sommers substituted for the Sunday school at Cloverdale, took up a collection. I saw it done. This was in the days of Brothers McCoy and Rockwell, elders, Sommer's warm friends and supporters.

CHAS. T. COOK.

Opposition to the Apostolic Way

It is a matter of fact, that man can profess nothing in our time which will call down on his head the same united and unmitigated persecution from all surrounding religious parties, as the profession to be a Christian, simply a Christian, no more, no less. It has become unpopular to be, simply, a follower of Christ. The day a man declares himself a Christian—nothing more—nothing less, declares that he receives the truth, the whole truth, and nothing but the truth as it is in Christ Jesus, as revealed through the word of truth, the Bible; he is a subject of hostility for every partisan in the land. The day a man declares himself a member of the Church of Christ, and nothing else, he is a subject for the gauntlet. This is the position of the supporters of "The Apostolic Way." (1) They claim that there is but one divinely authorized religion on earth, and that, the religion of Christ as set forth in the New Testament, by the inspiration of the Holy Spirit; and that all other religions in the world are false. (2) They maintain that there is but one Saviour, and that he has but one Gospel, and has anathematized any man or angel who shall preach any other, or even a perversion of this one. (3) They maintain that there is but one Church of Christ, and that all others are spurious, having no divine authority. (4) They maintain that the one Church of Christ should be designated in the same way now, or by the same terms, as in the days of the Apostles, that all unscriptural names for the church or the people of God should be discarded. (5) They maintain that the law of Christ is the supreme authority in the church, the absolute authority, and all other laws for the church spurious usurpations, and sinful. (6) They maintain that the conditions on which a person is to be received into the church, are simply those set forth by the apostles and first evangelists in their practice, in proselyting, founding churches and taking care of them. (7) They maintain that all the people of God should belong to the same body, and be united in it. (8) They maintain that the Holy Spirit has revealed through the apostles the system, in which the Gospel should be taught to the world, by evangelists who should be men. (9) They maintain that the church should be taught and trained by the bishops or elders, and not by an hireling pastor.

Our mission is a plain one, and one in which there can be no compromise. We come to restore Jesus, as our Lord and King, to the hearts of the people of this generation, and to induce them to unite in Him as their only head and leader, under His name and law, in His body the church, to be His and to be governed by Him. His authority we recognize and adore. His law we delight to honor. His church we delight to build up. His name we admire and extol above every other name. Every other leader we repudiate. Every other head is a usurper. Every other law proposed for the people of God is an imposition. Every other name proposed for the people of God is a deception. Every other organization than the one on the foundation laid by Him, with another name, another law, an independent set of officers, and operating separately, is treason in the government of God. Our mission is to call the people back to the one foundation, the one Gospel, to the one body, the one faith, the one hope, one Spirit, that the unity of the body might prevail in peace and harmony.

The motto of The Apostolic Way is like that of King David of old. "Lord I am thy servant; give me understanding that I may know thy testimonies. It is time for thee, Lord, to work; for they have made void thy law. Therefore, I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way" Psalms 119: 125-128.

For this cause war has been declared on The Apostolic Way and its friends. We hear the battle cry, the cannons roar, shot and shell are falling all around us. Men's hearts are failing them; and some (not many) like Demas, 2 Tim. 4:10, have turned back, having loved this present world, the way that seemeth right unto man.

Brethren, The Apostolic Way is having a hard fight, and is needing financial help. The church in Gainesville, Texas, decided some time ago, that they would send Brother Duckworth one Lord's day contribution each month. This has been practiced now for several months. If each congregation, that is in sympathy with Brother Duckworth's work and that love the cause of the Lord and Master, will do the same thing it will be a great help. I desire to ask one of the elders from all the congregations that resolve to do this, to write me a card, it will not cost you but one cent, and it will be a great satisfaction to me to know just how many has read this article. I suggest that you resolve to send Brother Duckworth the first Lord's day contribution in each month.

H. C. PEARSON,
Gainesville, Texas.

Surprising Information

Brother Duckworth informs me there are several families, members of the Church of Christ, standing four-square with us on the fight of the Apostolic Way is making for a pure worship and a clean life among the brotherhood. Yet these families are not reading the paper. This is something I cannot understand. They say they are not opposed to the paper nor its policies; it can't be because of the price for it only costs approximately 3c a week. I hate to think it, but sometimes I am made to wonder if it is because they are giving all their mind to reading secular papers, magazines, etc. Personally, I am not opposed to reading such literature. As a matter of fact, I think it is good for a Christian to keep himself posted as to what is going on around him. I think the better informed he is as to temporal things the better qualified and prepared he is to take hold of spiritual things and to combat spiritual evil. Jesus and the Apostles could converse freely and intelligently with men about temporal affairs. These are things that belong to the outer man and he should not be denied them.

But the spiritual man needs food too, and sometimes when the inner man cries and longs for food, the outer man says, "you keep still." "You can do without that and besides I need so and so. And furthermore, I haven't time to feed you right now." So when the outer man is permitted to run roughshod over the inner man and not give him his meat in due season, he (the spiritual man) soon becomes sluggish and sleepy and sometimes dies, as to spiritual things. Therefore, let us not sleep as do others, but let us watch and be sober.

Brother, sister, won't you who are taking the paper call the attention of those who are not reading it, to the importance of our receiving all the spiritual information that is possible for us to secure. Or better still, won't you hand this issue to some brother that is not a subscriber? Mark this statement; and call his special attention to it. This isn't asking much of you and yet if you will do it, it will double the circulation of the paper in thirty days, and help the cause of Christ on to Victory.

Brotherly,
R. O. CONNER.

Will You Help?

Brother F. N. Coleman of San Marcos, Texas, has been a faithful preacher of the pure gospel for thirty-one years, having gone to all parts of the state and in fact anywhere there was work needed to be done and has never set a price on his labors, having always been content with anything that was given him. He is at present confined to his home from a stroke of paralysis and the doctors say he can expect to die at any moment. He has never in his life made an appeal for help, but now is the time when the brotherhood MUST rally to his support as he is in need of funds. He is about sixty-eight years old and at the very most can only hope to be here a very short time. Let every one who reads this article send him something and he will be greatly relieved. Let's not fail to attend to this duty. Address all letters to F. N. Coleman, San Marcos, Texas.

T. H. NORMAN,
AMOS ALLEN.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

The Dodgers Caught

We received a clipping from Blackwell, Oklahoma, advertising the church at that place. It reads:

Church of Christ
Rev. F. H. Stringham, minister.
Sunday school at 10 a. m.
Preaching services at 11 a. m.
7 p. m. a quiz meeting.
Preaching at 7:30 p. m.

The apologists and defenders of the unscriptural practice of dividing an assembly into classes for the purpose of teaching the Bible are continuing to hollow long and loud that the Church of Christ does not believe in the Sunday school. We have received a number of clippings in which the thing is called a Sunday school and the same thing they call a Sunday school, some of our brethren call a Bible class, some of them call it Bible study. The unscriptural practice is the thing that is wrong and giving the wrong practice a scriptural name will not make the practice scriptural. It is right to use scriptural names, but a scriptural name tacked on an unscriptural practice has deceived thousands.

I am writing you to tell you that we are both up and as well as usual. Your father's folks were well as common yesterday evening.

But above all, I want to tell you that we made an extra effort to pay our church house out of debt, and we paid it out with a dime to spare, and we did not go outside to do it either. The last payment was $53.10. We, the ones who know of it, are very proud that it is all paid. If I could see you, I would tell you more than I can write.

Hope this finds you all well, and doing well. I remain, your brother in Christ, as ever

W. M. HUTCHESON.

I appreciate this letter from Brother Hutcheson. I have known him since I was a boy, and his fatherly interest in me and my work is more than appreciated by me.

He was largely responsible for my coming to Denison for my first meeting in Texas, after I had given up my commercial work in Georgia. The church was then meeting in an Advent house. Some three or four years later they bought a house and have just finished paying it out. The house was bought just before the great railroad strike, which scattered the congregation at that place, leaving only a few, mostly old, brethren and sisters to carry the burden and finish paying for the house, and I am indeed glad for them that they are now relieved and can now turn their mind and finances to other work. It is in this house that my father and mother and other relatives worship. Many brethren who once lived in Denison will rejoice to learn the property has been paid for.

I am sending you two new subscriptions to The Apostolic Way. You will find $3.00 enclosed for the same. I believe if all the brethren would give a part of their time in trying to get subscriptions to The Apostolic Way we could bring more to the light of the scripture.

A brother in Christ,
R. A. WOOD.

Comment

Thanks Brother Wood. We cannot help but believe that if every reader would every week ask some one to subscribe for the paper, we would be able to more than double our subscription list this year. There are a number of congregations opposed to the dividing of an assembly into classes with women teachers for the purpose of teaching the Bible, opposed to individual communion cups, opposed to the pastor system, opposed to Christians engaging in carnal war, opposed to the practice of sectarian baptism, where not more than half their members are readers of The Apostolic Way. Even two hundred new subscriptions a month, twenty-four hundred new subscriptions this year would give us nearly ten thousand new readers, and every family opposed to any one of the above mentioned innovations can not afford to do without The Apostolic Way. It is the only paper in the world, making a fight against all innovations. Every family favoring one or more of the above mentioned innovations cannot afford to do without The Apostolic Way, especially, if they want to keep informed concerning the live religious issues.

If at least one thousand of our readers would get us one new subscriber within one week from the date of the publication of this issue our present financial cramp would be relieved, past due bills could be paid and the publisher would have an opportunity to get a good "sound night's sleep."

Diminishing Vision

The following quotation we find in one of our exchanges. We are not sure we understand all the brother intended to convey by it.

"I don't see as much to work for as I did once, as far as the organization known as the Church of Christ is concerned."

One thing seems clear, the brother seems discouraged or his zeal is not as strong as it use to be or else he has lost confidence in the organization.

I know that there are many discouraging things, but I have never had to endure what Paul had to endure, I have never been beaten with stripes or put in prison.

The rebuffs, persecutions, slanderous reports, criticisms of brethren within or the world without did not cause Paul to lose confidence in the organization, the Church, It meant as much to him apparently at the last as it did at the first. As stated, we have not endured many things that Paul did, but we have as much confidence in the Church as an organization as we ever had. Our enthusiasm for it grows stronger with the years. It seems to me that the closer a man gets to the Church as an organization the more he will think of it, but when he begins to allow other organizations to come between him and the church, his enthusiasm for the church and his confidence in the organization will wane and just here is to be found one of the reasons why we are so strenuously opposed to the class system organization.

Some Questions

Are the Elders of the Church of Christ true when they will not let classes and women teachers and literature be used in the worship and at the same time get a true preacher with them, ask him to preach for them and withhold the contribution from him, and will open the doors of the church to every Sunday school preacher who comes along and they will preach, then after the worship the Elders will give them the contribution and say, "We sure did enjoy your preaching?" What must the true preacher and the true member do in a case like that? Answer please.

W. S. LYONS.

Comment

If I understand, this brother is asking concerning elders who oppose the Sunday school or class method of teaching yet they fail to support preachers who oppose these things while giving the church contribution to preachers favoring them. The inconsistency of such practice is sufficient to condemn it. I remember, some thirty years ago, hearing similar complaints about congregations opposing instrumental music and Missionary societies neglecting sound preachers, but when a preacher came along who advocated these innovations and preached on some theme pleasing to the congregation he was liberally supported. Then, as now, the majority of the better educated old preachers went off with the innovations, most of them by fair speeches were able to deceive the hearts of the simple. The less efficent and young preachers had to carry most of the burden of building weak congregations and establishing new ones, while stronger churches not favoring innovations continued to use preachers who had departed from the doctrine of Christ. It seems to us that any church or individual should understand the consequence of such practice and refrain from it, support the men who are fighting innovations even though the natural or acquired ability of some is not equal to that of some of the innovators.

R. F. DUCKWORTH.

If you were running the paper and did not publish what I wanted published I might not like it. So I am not expecting you to always think my selection of articles to be the best, especially when your article fails to appear, but we urge that you do not get "red headed" about it, I am doing my best, trying to consider every angle of the work.

Some men are so constituted they can not help having the toothache, the grouch or something, and if you are so afflicted it is better to be fussing at me than at your family.

A Friendly Investigation

Brother J. W. Littlejohn, of Jasonville, Indiana, sent me the following proposition for a written discussion. To my mind the wording of his proposition is somewhat faulty, but I have accepted his offer and here is his first affirmative article. Then follows my first negative article:

Do the men and women have equal rights in the church?

Do the Scriptures clearly teach that the man and woman have an equal right in all of the devotional worship in the church, in the singing, in praying, in reading, in teaching, in exhorting, in thanks giving, in supplicating, in intercession, in prophesying, in giving, in communing, or in any other devotional work not herein mentioned? and when Christ, the head of the church speaks, He speaks to both men and women alike.

In order to lay the foundation of this question, I shall go back to the time when the man and woman were placed into the Edenic home, and show that in this home, which to my mind was a type of the church of Christ, they had the same liberty, and neither one had dominion over the other, while they were living in this Edenic home. We notice that both entered this home in a sinless condition, and both were placed under the same law, and both were given the same penalty for disobedience to this law. Their penalty for disobeying this law was death, the severest penalty that could be meted out to any person. It was hardly likely that these two people really understood the real meaning of that word death, being at the very threshold of their entrance into this world.

The woman became the first transgressor of this law, and fell from her destination, a sinless one, into a different condition altogether. She became a sinner, thereby separating herself from her husband and from God, there being no provisions made for her return to her former condition by becoming sinless again, she persuaded her husband to forsake God and join her and he accepted the change, and they were united again but under different conditions altogether. Both had forsaken their God and become sinners; by doing as she did she lost her equal dominion and became subject to him, in her relation to her husband. In Gen. 3:16 God said this to her, "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and thy desires shall be to thy husband, and he shall have dominion over thee." This was never said to her in the Edenic home. Paul recognizes this fact when he says this to the wife, "But as the church is subject to Christ, so let the wives also be to their husbands in every thing." Eph. 5:24. I notice another fact that is this, the wife is not subject to no one else but her own husband, and she is subject to him in every thing.

This once happy couple were driven from their Edenic home, never to return again. They were without a home, without God, without hope in the world. I shall not mention the many things in the Edenic home that had a similarity to the new Edenic home. "The Church of Christ," the home of the soul. They entered the Edenic home sinless and pure, those who enter the Church of Christ must be sinless and pure; they both had the same liberty and had an equal right to all that was in the Edenic home, both have an equal right to all the devotional worship, and to all that is in the Church of Christ. Man had no dominion over the woman in the devotional worship, in the new Edenic home, "church." Both were under the same law in the home of Eden. Both are under the same law in the Church of Christ, and the statement found in 1 Tim. 2:11, "Let a woman learn in quietness, with all subjection, but I permit not a woman to teach, nor have dominion over man, but to be in quietness," was not said of her in the Church of Christ, but in the home. I find that this same writer gave orders to the woman to be in subjection to her own husband in all things, in the home and not in the church. Paul has a similar statement found in the 11th chapter of First Corinthians. "The head of the woman is the man," verse 3. "The woman was created for the man," verse 9.

In the expression, "Let a woman learn in quietness," must be modified and take it in a modified form, from the fact no one can learn any other way, who can tell when a person is learning anything, let it be a man or woman. Both must learn in silence or quietness. It is an impossibility for any one to learn any other way, and the second statement must be modified, to my mind, to the home entirely, for there is the only place where the man has dominion over his wife or woman, and there is the only place where the woman must be in subjection to the man or husband, while in the church the man is not her head, but Christ is her head. In the church the man has no dominion over her, Christ, the head of the church, of which the man and wife are members, and when the head speaks, He speaks to both alike, as He is their religious head, the man is subject to Him in the same way with the woman.

J. W. LITTLEJOHN.

Brother Littlejohn starts this investigation by going back to what he calls "the Edenic home," and says, "To my mind it was a type of the Church of Christ."

I suppose he has reference to the garden of Eden. Any how he says several real nice things about that "Edenic home." About the only objection to the entire article is that it is made up largely of assumptions, which the brother can not, and did not, attempt to prove. I wonder what sort of sins David had in mind when he said, "Keep back thy servant also from presumptuous sins, let them not have dominion over me." (Psa. 19:13). In Deut. 18: 20-22 we learn just what the "sin of presumption" is. Webster says presume is to "suppose; to venture without leave." Presumptuous, "rashly, bold, unduly confident."

From what I have given from Moses, David and Webster, we can see how any man or woman can commit a "presumptuous sin." In fact, every man made method of serving the Lord, is man made religion and, therefore, comes under the name and head of "presumptuous sins."

Now I will name and number some of Brother Littlejohn's presumptions in his first affirmative article. He says the "Edenic home to my mind was a type of the Church of Christ." Assumption number one. If the brother will show one statement in the Bible where the garden of Eden is said to be "the type of the Church of Christ," then it is a matter of fact, and not a matter of assumption. Next he says, "They had the same liberty and neither one had dominion over the other." But the proof, where is it brother? None to give. Assumption number two.

Next he says, "The woman fell into a different condition altogether, separating herself from her husband." Was the woman mortal or immortal before the fall? Was her nature so "changed" by the fall that the very laws of nature had to be changed to accommodate her "changed" condition? If the brother can tell us the facts in the case, then he will not have to assume so many things that happened back there. Be mighty careful, brother, "presuming" or guessing at divine things is mighty dangerous business. This "presuming" or guessing at divine things is what has thrown the people in to religious confusion all over the world. Brother, how long was the woman driven out of Eden and thus separated from her husband before the man was driven out? Were their natures so changed that the very laws of nature had to be changed to suit the "changed" condition? Do not press at it, nor give us any more assumptions, just tell us the straight of it. How long were they in the garden? How long was the woman out before the man went out? Maybe she was out a long time by herself and that accounts for why she took up with the "serpent who was more subtle than beast of the field." Or did they both go out of the garden together. You seem to hold out the idea that the woman went out a long time before the man went out. Where did you get that? Then after they went out you say, "They were under different conditions altogether." Please tell us the "conditions" before the fall and the "conditions" after the fall, or else we will call this assumption number three.

Next the brother says, "By doing as she did she lost her equal dominion with her husband and became subject to him." Assumption number four. Well, if by her fall she "lost her equal dominion with her husband and became subject to him," when in the course of time was she restored to her "equal dominion" so that she is not now "subject to him." But you say, as your proposition reads, the "man and woman have equal rights in the church." Seems like your "lines must be crossed" at this point, for you say, "she lost her equal dominion" by the fall, but now she has "equal rights" with the man. Please straighten out this contradiction in your next affirmative. Then you say, "She is subject to him (her husband) in every thing." How can she be "subject to him in every thing," and yet have "equal rights in the church." To my mind this is a clear "contradiction of terms." Next you say, "Both had equal liberty and equal rights to all that was in the Edenic home." Assumption number five. Then you say, "Both have equal rights to all of the devotional worship and to all that is in the Church of Christ." Assumption number six. Next you make this sweeping assertion, "Man had no dominion over the woman in the Edenic home, neither does the man have any dominion over the woman in the devotional worship of the church. Assumption number seven. Then how about this, "Both were under the same law in the home of Eden, both are under the same law in the Church of Christ." Assumption number eight. Then after quoting 1 Tim. 2:11, the brother says, "This was not said to her in the Church

of Christ, but in the home." Assumption number nine. Finally we have what "caps the climax," "In the church man is not her head, but Christ is her head." Assumption number ten. This contradicts 1 Cor. 11:3, where Paul says, "The head of the woman is the man." Then brother, why should you say, "Man is not her head?" Was this a slip of the tongue? And why did you say, "In the church man has no dominion over her, Christ speaks to both alike, man is subject to Him same as with the woman?"

Thus I have pointed out a few of the brother's assumptions in his first affirmative article. And my dear brother, I do not want you to be sent to "the bad place" on account of your "presumptuous sins." So I am trying to "convert my brother from the error of his way and save a soul from death and hide a multitude of sins." If all the foregoing ten statements were Bible facts, then there would be no assumptions about them, but not being Bible facts, they are mere opinions, mere assumptions, mere guesses at what God said, but did not say. But now if all these ten assumptions were Bible facts, then what? Sure enough. What has all this to do with us under the gospel of Christ? Whatever was said and done to Adam and Eve in the garden of Eden has absolutely nothing to do with us. I wonder if mother Eve being the first lady of the land could have been an "up-to-date lady." She seems to have been a leader, anyway she led her husband and all her posterity into sin and the consequences have been awful, fearful, terrible and eternal. Better not take her for an example. She set a bad example and was a bad leader. She lived under the first or Patriarchal age, we live under the last or gospel age of the world. Pentecost is the dividing point, no matter what was said or done before Pentecost, unless the thing was reproduced after Pentecost, it is not binding on us.

We hope our readers and Brother Littlejohn will read the foregoing in the same kind spirit in which it is written. This friendly investigation is not for a "rag chewing," but to discover the truth.

JOSEPH M. WALTON.

Duties of Christian Women

Since we, as Christians and writers of The Apostolic Way, in our fight against the innovation commonly called the "Sunday school," sometimes called "Bible school," "Bible study" and "Bible classes," have to proclaim that some women who profess to be Christians—members of the Church of Christ,—are doing some things in the name of religion which are not Christian women's duties, we believe that it is our duty to deal some with the things that are Christian women's duties; lest we be said to be tearing down others houses and offering nothing better in their stead. By tearing down others houses we mean tearing down that doctrine of those who teach and sanction it to be the duties of women and girls to do public teaching in the assembled congregation; such as teaching a class in Sunday school, Bible study or Bible class. We do this wrecking work by using for a wrecking-bar, the sword of the Spirit. We do this by making such sword swipes as the following: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:11-12) and "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." (1 Cor. 14: 34-35). Some folks like to apply this language to the wives of spiritually gifted men only. We admit that it is applicable to them, but that it is also applicable to all Christian men's wives. There is not a command, example, or an inference of a woman preacher, teacher, or public speaker in the assembled congregation of the saints in the New Testament. We have some examples of women being inspired to prophesy, but this was done privately, as they were forbidden to do it in the assembly. By offering them better houses in their stead, we mean to offer herein the true duties of Christian women as set forth in the word of God.

We believe that both men and women are required to obey the Gospel in order to become Christians, and are required to "walk by faith" and "continue the faith" to the end, in order to be saved; yet we believe that in their worship and duties as Christians there is a distinction made. Men are required to do the public teaching; while women are forbidden. Women are required to help do the private teaching, and especially, they are required to instruct the younger women. Hear Paul in Titus 2:1-5. He said to Titus, "But speak thou the things which become sound doctrine." Among the things that become sound doctrine is: "that they (aged women) may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

It is the duty of Christian women to do other private teaching such as instructing erring professors of religion, the way of the Lord more perfectly. For example, see Acts. 18:26. Here Priscilla by the help of her husband instructed a preacher (Apollus) the way of God more perfectly. They, by the assistance of their husbands, are required to bring up their children in the nurture and admonition of the Lord. Read Eph. 6:4 and Prov. 22:6.

(To be continued)

GROVER T. WHITE,
Long Bottom, Ohio.

Cowan-Sommer debate, $1.00 per copy.

Born of God

I notice an article in The Apostolic Way of October 15, 1926, written by Brother Bonneau, headed "Meditations." I cannot agree with the brother, but that would not prove it wrong. But one thing sure, if he is right, I am wrong. I want some more teaching on Jno. 3:9. I notice he says, "If we will only grasp John's meaning of the expression 'born of God,' there will be nothing difficult about the passage." I notice what he has to say about 1 Jno. 5:1; 4:7; 2:29. With these scriptures he fixes a definition for John. He says, "John's definition of the expression 'born of God' is to believe, love, and to do righteousness." If that definition be correct, I want some light on these passages of scripture. James 2:19, says the devils believed and trembled. Were the devils "born of God?" Acts 26:27, Paul said to King Agrippa, "Believest thou the prophets?" He says, "I know that thou believest." Was King Agrippa born of God? Paul, in Rom. 4:3, "Abraham believed God, and it was accounted unto him for righteousness." Was Abraham born of God? Read James 2:23. John does not say that man cannot sin while believing and keeping all of God's commands, but he does say, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 Jno. 5:18. "We know that whosoever is born of God sinneth not." Many of our preachers explain 1 Jno. 3:9 by saying that as long as the seed remain in him he cannot sin. John gives a different reason. John's reason is because he is born of God. My brother refer to 1 Jno. 5:1. "Whosoever believeth that Jesus is the Christ, is born of God." John plainly teaches me that a man born of God cannot sin.

Written in love, and to learn more about 1 Jno. 3:9.

W. H. PURLEE.

In my previous article, referred to above, I was not discussing the Alien's birth into the kingdom, but was simply trying to show that John uses the expression "born of God" in a peculiar sense in this epistle. It was not my intention to fix any definition of terms for the Apostle, but I sought to let him define his own expression, and cited 1 Jno. 2:29; 4:7; 5:1, to support the idea.

The above scriptures sustain the idea that "born of God" means to believe, love, and do righteousness. These terms denoting the meaning of the expression "born of God" as used in this epistle, we can readily see that the person exercising these principles cannot sin, 1 Jno. 3:9.

I shall number the three outstanding ideas in the good brother's letter, and answer them accordingly.

1. The devils though believing that there is one God never exercise sufficient faith in Christ to promote love or righteousness.

2. King Agrippa believed the prophets, to be sure, but there is no indication that he ever expressed an active faith in Christ.

3. Abraham, while not a citizen of Christ's kingdom during his temporal life, was, however, born of (in relation with) God in the sense that he believed and did righteously.

Fraternally,
VAN BONNEAU.

Johnson-Beavers Debate

The Beavers debate was great. Brother Cowan was unable to get there so I represented our Brethren. Beavers tried to line me up with the Christian church, or the Firm Foundation faction as he called it. I told him I was related to neither. Several of the Baptists were heard to say they were through with them.

I stayed with Brother and Sister Homer Gay at Eden, though the debate was at Liveoak, ten miles out. I think Brother and Sister Gay number one. Brother Homer was my moderator and also for Mr. Beavers part of the time, and a true yokefellow too. Every one seemed to enjoy the discussion. Beavers is a nice fellow. We feel sure much good was done.

ALVA JOHNSON.

Cowan-Sommer debate, $1.00 per copy.

Information Requested and Given

The following letters will show what we are trying to do. If circumstances should call you into a field with which you are not acquainted, we would be glad to tell you where to find a sound congregation. If some member, going to your section, should write us for the location of a congregation opposed to the dividing of an assembly into classes for the purpose of teaching the Bible, we would be glad to give the information.

Read the following letters, then, if you have not acted, do so promptly—Publisher.

Dallas, Texas, Dec. 6, 1926.

J. W. Foster, San Juan, Texas. Dear Brother Foster: We do not have a record of a sound Church of Christ in Hidalgo county. We mean, churches that oppose the "Sunday school" "Class system," "Women teachers," etc. so we wish to ask you to send us what information you can as to the churches, locations, etc., situated in this county.

Write and tell us the location of the congregation where you worship, also all the other congregations in the county that you know of, give name and address of one or more leaders at each place to whom we could write. If any location is off the railroad give the distance and direction from the nearest railroad point.

Every few days we get a letter from some Brother asking if there is a church at such and such a place. Nine times out of ten we can not tell him, so it is important that we locate the churches so we can answer such letters and furnish the information asked for. We will appreciate any information you can give us.

THE APOSTOLIC WAY.

San Juan, Texas, Dec. 9, 1926.

Dear Brother Duckworth: Will try to answer your letter received yesterday. We are new comers here, have not been here a year, but have hunted and looked for a congregation to meet with and couldn't find one; finally we located Brother Tommie Williams of Alamo. We drifted along until this summer when Brother Norman began to hold meetings from place to place here in the valley, so when he came to McAllen we went to hear him preach; on the start it sure sounded good, but a little along by degrees he kept adding a little of this and advocating a little of that until he just wound up with a pack of rot; so we then began to look around in earnest to see if there were any faithful ones left. We found two more families and we began meeting from house to house; now there are seven families meeting each Lord's day, but still do not have any place to meet only at each other's homes.

If there are any other loyal congregations in the county we have not been able to locate them. Any loyal brother who wishes to stop with us, can find me 1¼ miles north of San Juan, would be glad to have some one come and preach for us. Sound Gospel preaching is needed in this valley.

J. W. FOSTER.

McAllen, Texas, Jan. 15, 1927.

Dear Brother Duckworth: I don't know how long I will be working here at McAllen, whether a few weeks or a few months; but I would like to know if there is a loyal congregation near McAllen or any where in the Rio Grande valley.

R. G. HATTER.

Dallas, Texas, Jan. 20, 1927.

R. G. Hatter, McAllen, Texas, Dear Brother Hatter: Just received your letter of the 15th. Inst., asking us if there is a loyal congregation near McAllen.

We rejoice to be able to tell you that there is a congregation of seven families in and around San Juan meeting for worship in their homes. See J. W. Foster, San Juan, Texas. He lives 1¼ miles north of San Juan.

Hope you will get acquainted and meet with these brethren while you stay in McAllen.

THE APOSTOLIC WAY.

Dallas, Texas, Jan. 20, 1927.

J. W. Foster, San Juan, Texas, Dear Brother Foster: We have just received a letter from Brother R. G. Hatter, at McAllen, Texas, wanting to know if there is a loyal congregation near McAllen.

We enclose herewith carbon copy of our reply to his letter. Please do not lose any time in getting in touch with him so he can meet for worship with you brethren.

Brother Hatter is an excellent man, a real Christian, his home is Waco, Texas, he is at McAllen in search of employment. Please assist him in any way that you can in the way of information that might be of benefit to him.

Now, Brother Foster, can you see what a benefit it is for us to have the information as to the location of the churches over the country. It has been only a few days since you wrote us and gave us the information about the congregation there. Here comes Brother Hatter's letter of inquiry and we are able to give him the desired information. You have no idea what a relief, what a rejoicing it is to us to be able to turn to our files and get the information for these inquiries.

Oh, how we wish that leaders of congregations all over the United States would write to us and tell us the location and meeting places of their congregations.

THE APOSTOLIC WAY.

Thanks Brethren

Chillicothe, Texas, Jan. 15, 1927.

Dear Brother Duckworth: Enclosed find money order for $3.00; $1.50 for my subscription and $1.50 for that brother in Christ who has been as neglectful in paying his subscription as I have been, Ha! Use it as you see it is needed.

EARL TROUT.

Brother Earl: I would to God that every one that claims to be a lover of Truth would show their appreciation as you have done; PAY FOR THEIR NEGLECT. My heart is made to bleed when I hear a brother say "I think my subscription is out but I have neglected sending in the money." My brother if you were the only one that did this it would not amount to much, but when five hundred or a thousand do that way, who is going to carry the load? Brother Duckworth has no bank deposit to carry the $500.00 or $1000.00.

I go into the home of this same brother and find he is paying for from one to three secular papers. Oh, he MUST keep up with the wicked conditions of the world; but NEGLECTS to send money to fight sin with. My brother, where is your heart?

J. W. KELLY.

Cowan-Sommer debate, $1.00 per copy.

The majority of our readers and writers are loyally supporting the paper, if we published all the letters of commendation we would not have room for much else. We appreciate the letters of encouragement and we appreciate the adverse criticism.

If you should think you have a real criticism do not imagine I will be offended. No Sir, not me. I have been preaching for more than thirty years.

You can usually tell when a writer has just heard one side or a part of the facts and jumped to conclusions.

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"If"

If we were a bit kinder to others and blinder to their faults, we would be doing a great work.

* * *

If we will let the Lord speak and us obey, all will be well.

* * *

If fathers and mothers will live pure, clean lives, their children will be better men and women.

* * *

If we want to be happy, let us make others happy.

* * *

If we love to live among good people, let us be what we want them to be.

* * *

If we want a good Captain, (Christ), let us be good soldiers, (Christians).

* * *

If we want the Lord to bless us as He has promised, we must obey His commands.

SIDNEY W. SMITH.

Cowan-Sanders Debate

I am just home from the Cowan-Sanders debate at Petersburg. Everyone seemed to enjoy it. Brother Cowan did fine work as usual. Brother Sanders put up the best fight (excepting Stubblefield) I think I have ever heard for the class system. Brother Crews of Plainview moderated for Sanders and I for Cowan. Other preachers present as I remember were J. J. Day, C. W. Watkins, Charlie Graves, Hardin, Nall, Cavin, D. N. Barnett, Earlie Arceneaux and Mike M. Young. Perhaps others I do not recall just now. Had some bad weather which hindered some, but pretty good attendance throughout. Four days of four hours each were given to the discussion. Classes and women teachers were the subjects. Jno. M. Rice had formerly been there and told several big jokes about running Cowan and me over the Plains for two or three years trying to get a debate. We told the people his famous propositions published in the Firm Foundation was signed. I offered to let three men draw up the propositions and we debate them, but he refused. Finally I sent him propositions, offering to affirm he was a religious coward and dishonest. He turned them down, but kept on blowing. A Brother Hill sent me his propositions and told me how he blowed and challenged at Meadow. So I signed them and returned them; haven't heard from there since, but am ready for him at Meadow at any time.

Brother Lee Sanders and I are to discuss classes, literature and women teachers at Dodsonville, Texas, beginning at 10 a. m., March 28, Monday. Let every one in that section of the country who are interested in these subjects be there.

Brother Cowan is ready to meet any one who opposes the truth. He is too well known to the brotherhood to need any boosting from me.

Yours in the Faith,
ALVA JOHNSON.

Please find enclosed $10.00. Use it where needed the worst for the advancement of the Kingdom, if it be for your personal need. Wish I was able to support both you and The Apostolic Way so that either would not lack aught along that line.

Would have answered your letter sooner but we buried our father, J. W. Massey, on New Years day. His age was 77, was well known throughout the Brotherhood; a grand old soldier of the cross in every respect.

Now, as to sound churches in this county, if there is a church anywhere in this section following the Bible I do not know of it; perhaps I do not know the Bible, but I have been studying it all my life and try to teach it to my children. May God bless you in your work is my prayer.

W. E. MASSEY,
Tyler, Texas.

Every member, regardless of convictions, should read Cowan-Sommer debate.

Christian Activity

Every business, worth while, will meet with competition, or opposition, often both, and the more valuable the business the greater will be its competition and opposition.

The business of being a Christian pays the greatest dividend of any activity in which men can spend their time. The accuracy of the law of action, is so constructed that it is impossible for one man to ruin the business. He may destroy his own income, profit or reward, but if others comply with the rules of the business, they will be rewarded.

The great competitor advises that he has a system of religious activity that eliminates every objectionable feature of the business of being a Christian. He has created, or directed, the creation of some seven hundred religious organizations, called churches; these he has divided and sub-divided to meet the whims and peculiar activities suited to man's preference.

The few who are convinced that there is but one church are advised that they can belong to it, and still have societies, like the other churches, and many believe it.

The difference in compensation of the business of religious activity and Christian activity is the difference between hell and heaven, yet many, who admit this, hold to religious activity, and spurn and ridicule Christian activity as "old fogy," "stupid," "out of date;" its followers as "ignorant," "moss-backs," "cranks," "back-numbers."

In the face of all this it is no wonder that Peter said add "courage." It takes "courage" and lots of it. And when the masses have been persuaded to accept innovations, and the few sifted out, then comes other tests. Some conditions, not specified by the perfect law, are demanded, as things to be or not to be done; individual liberties are denied, or urged as the practice of the church, until we get a deeper meaning of Paul's admonition, "Preach the Word."

Surely in "the Word" we can find the prescribed bounds, and limitations of Christian activity, then let us go there, live in its truth, practice its examples, and trust the activities it prescribes. When we teach, urge only the Book, and not try to press our opinions upon the brethren.

R. F. DUCKWORTH.

HOW MUCH ARE YOU INTERESTED?

Every member of the Church of Christ should be interested in primitive Christianity. The Apostolic Way is given to an agitation of that question, set for the defense of the truth, and fighting every religious practice not authorized by the Scriptures, as space permits.

Every family of the Church of Christ should be getting The Apostolic Way. If you are really interested, we would like to give you one, or more, of the following books:

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In sending in the subscriptions be sure to tell by number the premium you are working for.

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, February 15, 1927 Vol. XIII No.14

THE POT AND THE KETTLE

The "Firm Foundation" makes a New Year resolution.

"We propose to urge our fullness and completeness in Christ, the body of Christ, the church, the divine institution. No other religious society, no other church, no sect, party, faction, denomination is needed. All sectarian bodies too small to contain all Christians are too small to measure up to the fullness that is in Christ and hence in the very nature of the case are factious and divisive.

"Hence, societyism in the church we will oppose as we have always opposed it. Mission work, charity work and all other work of the Lord that ought to be done, can be done in, through and by the church. It was done through the church in the days of the apostles, it has been done, is being done, and can be effectively done by the church through its divinely constituted local assemblies with their elders or bishops and deacons."

Ah, George, what a task you've set for yourself' But what a clear and clean conscience you'll have if you hold this resolve through the New Year. Then it won't seem so difficult in after time. But the educational societies (so-called "Bible colleges") established to do the work of the church—teach the scriptures—don't you know they'll all be down on you, George? It'll be a tough break, but we're praying that you've the backbone and reverence for God's word to stick it through. But when you say you've "always opposed" this extra Societyism, George, we are made to gasp a little—seeing as how you've advertised and boosted these education societies (to teach the Bible) for lo, these many years. But any way, this is a fine way to start the New Year, George. And here's our hand—we fervently hope you'll see 'er through!—Apostolic Review.

Brother Sommer's advice to "George" is most excellent and cannot be too highly commended, but unless he intends to take some of that advice to himself it will but serve as an apt illustration of the old saying about the pot calling the kettle black. It would certainly be refreshing if Brother Sommer could only see how similar the sooty grime that clings to himself is to the black coating that he is trying to get Brother Showalter to remove. If he will just perceive that his innovations in the teaching service of the church are as unscriptural, divisive and sectarian as the institutions he is condemning and join us in the fight against all innovations and societies, for which we have no scriptural authority, "what a clear and clean conscience" he will have. The educational societies advocated by Brother Showalter and the ones upheld by Brother Sommer are as like to one another as twins and the same process that will do away with the one will annihilate the other. Wouldn't it be great if Brother Sommer and Showalter would join with us in our endeavor to "urge our fullness and completeness in Christ, the body of Christ, the church, the divine institution. No other religious society, no other church, no sect, faction, denomination is needed. All sectarian bodies too small to contain all Christians are too small to measure up to the fullness that is in Christ and hence in the very nature of the case are factions and divisive?"

G. A. TROTT.

A SUNDAY SCHOOL PRODUCT

Y. M. C. A., Dallas, Texas, February 2, 1927.

Mr. G. A. Trott.

Dear Sir:

Please note the enclosed clipping which, in all evidence, comes from your pen.

Please accept my thanks for your slander of our only decent Christian College. Speaking for myself and all the young college and ex-students of any and all the colleges of the great "Lone Star State" with all the contempt and disgust that is possible, THANK YOU.

You will please note that you inadvertantly refer to this game as a football game, where as the very face of it shows it to be a basket ball game.

I am a member of the "real" Church of Christ, an EX-STUDENT of the University of Texas, a teacher of SUNDAY SCHOOL CLASS NO. 9 (a class composed of high school students who receive one-half unit of credit on their high school diploma for the work done in my class and I am very proud of it) of the Oak Cliff Church of Christ. Furthermore, we are doing the work of the Lord. Neither I nor none of the class nor none of their relatives are "DODGERS" or "COWARDS" as the paper from which this clipping of yours was taken asserts them to be. I wish you to understand that the reason that these students come to Sunday School is because they are not "YELLOW" nor ungrateful enough to stay at home.

Furthermore, I wish you to understand that I am an enthusiastic supporter of the "TEXAS LONGHORNS" and the "ABILENE CHRISTIAN COLLEGE WILDCATS."

Positively,
C. E. NEVE.

I freely give the above letter in full to our readers, that they may be able to judge for themselves the spirit which the Sunday school develops, and which is presumably fostered in the so-called Christian colleges, if Brother Neve is a fair sample, as his letter seems to proclaim. Whether so authorized or not, he assumes to be the spokesman for all of his congeners. It does not arouse in me "all the contempt and disgust that is possible," but, on the contrary, a feeling of commiseration and pity that the facts are such that no better defense can be made for the Sunday school and the so-called Christian colleges than the employment of vitriolic billingsgate. It will be noted that no attempt is made to show the scripturalness of either of those institutions. It is a little distressing to learn that one who has been a student in our State university would use such expressions as "nor none," which we observe twice in this letter. It might be well for Brother Neve to take a little time off from his vaunted Sunday school class and learn to write good English. At least, his letter has caused me to fully "understand" that Brother Neve is an "enthusiastic supporter of the TEXAS LONGHORNS and the ABILENE CHRISTIAN COLLEGE WILDCATS;" however, I cannot help thinking that it would be a more fitting subject for boasting if he were an "enthusiastic supporter" of the precepts and examples of the New Testament. When I call the proponents of the Sunday school cowards I never intend the term to be taken in a vituperative sense, but merely as a plain statement of an undeniable fact. It is truly pitiable that they are so far wrong and so consciously wrong as to make them cowards, but if Brother Neve doubts the factuality of it, just let him undertake to get some of the editors of their papers to engage in a written discussion of the Sunday school and I believe he will see a great light. I am glad Brother Neve makes clear the motivating impulse that gets his Sunday school students to attend. If he means what he says, it is not from any desire to learn the way of the Lord more perfectly, but "because they are not "YELLOW" nor ungrateful enough to stay at home."

Compassionately,
G. A. TROTT.



J. E. McVEY

Brother J. E. McVey "passed on" January 3, 1927, after a lingering illness at his home in Ontario, California, being a former resident of West Virginia. He and his devoted wife came to the Pacific Coast seeking relief for him, but found none. He was a young man, only thirty-six years old, September 30, 1926. Began preaching the gospel in 1916, and continued until two years ago, his physical condition compelled him to stop evangelizing. Brother McVey obeyed the gospel under the preaching of Brother C. D. Moore. He leaves a brother and wife here on the Pacific Coast besides many friends in the field where he labored as a gospel preacher. His good wife was his constant attendant up to the moment of his departure. Samuel E. Witty conducted the funeral service after which his remains were laid to rest to await the resurrection morn. Interment in Ontario, California.

A brother in Christ,
P. S. HALL.

We have never known a man who fought hearder to get well than did J. E. McVey. He sacrificed everything except the truth in an effort to regain his health, having at all times a burning desire to live that he might preach the gospel of Jesus Christ, condemn error and every false way.

Sister McVey gave herself completely in an effort to restore Brother McVey's health and as she dispaired of that she redoubled her efforts to relieve his suffering. She now feels very, very lonely. Sisters acquainted, and brethren as well, should write her a letter of encouragement. A few kind words will be greatly appreciated by her just now. Address, Mrs. J. E. McVey, 958 E. D. Street, Ontario, California.—R. F. D.

Duties of Christian Women

In a former article we gave our purpose in writing these articles. We spoke of some duties of Christian men and women that are the same, while in this article we wish to mention some more of the duties of Christian women that are different from the duties of Christian men.

Another requirement or religious duty of women who are married, that is different from the duties of men is to "bear children and guide her house." See 1 Tim. 5:10, "if she have brought up children," and in the fourteenth verse Paul says: "I will therefore that the younger women marry, bear children, guide the house," also see 1 Tim. 2:15. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Read Gen. 3:16 and 9:1.

They are required to be obedient to their own husbands in everything. Eph. 5:22-24; 1 Pet. 3:1, "Ye wives, be in subjection to your own husbands;" Paul says in Col. 3:18, "Wives submit yourselves unto your own husbands as is fit in the Lord." If we turn to Psalms 18:44, 81:15, and also 66:3, we find that submit means "yield, feigned (willing) obedience." In 1 Cor. 14:34, Paul says: "But they (women) are commanded to be under obedience, as also saith the law." If we will turn to Gen. 3:16 we will see where the law says this. Let's also examine Gen. 9:1.

There are certain restrictions on modest women's, and, especially, in Christian Women's way of dressing. It seemed to be necessary in Paul's day that he as an apostle should advise that subsequent preachers should instruct Christian women in regard to their manner of dressing, so as to be modest, and it is very much more necessary now, for many women have forgotten the necessity of being modest, and want to look as mannish as they can. It would be good for us to read Deut. 22:5, "The 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 abomination unto the Lord thy God." Then read Rom. 15:4.

In 2 Tim. 2:9, Paul demanded of Timothy to have the "women adorn (dress) themselves (modestly) in modest apparel, with shamefacedness (modesty) and sobriety; not with broidered (braided or plated) hair, or gold (ornaments for the hair), or pearls, or costly array (raiment or clothes)." Also see 1 Pet. 3:3.

In order to be pleasing to God, women should wear their long hair, while the men are to have short hair. For proof see 1 Cor. 11:3-16, and Rev. 9:8.

"With malice toward none, and love to all," I am

A brother in Christ,
GROVER WHITE.

A Distributed Editor

The publishers of the Apostolic Review are greatly disturbed. They say, "Duckworth tamed down after he had read the manuscript of the Cowan-Sommers discussion." Strange how folks will jump to conclusions. We do not have to build up a prejudice against Brother Sommer in order to get our folks to buy and read the Cowan-Sommer discussion. But it seems that the purpose of the editors of the Apostolic Review is to create a prejudice in the minds of the readers, stir them up, make them think some terrible things have happened in order to get them to buy their half of the first edition.

The Apostolic Review has about three times as many subscribers as The Apostolic Way, we have ordered an additional thousand copies, our readers are buying the debate, and our ordering these extra copies show how much we have tamed down. But go ahead boys, make your readers feel like your "Dad" has been woefully mistreated and maybe you can stir them up until you can dispose of most of your copies of the first edition.

R. F. D.

What of the Churches

Are they doing the work they should? When they assemble on Lord's day do they just hurry through with the worship in a ritualistic manner and dismiss? Or do they inquire about the absent, the sick and the needy? Do they have some one make it his business to see about the sick and delinquents and report? Do they send good cheer to the sick, a substantial fellowship to the poor and needy? Are they not one family and should we not all be concerned one about another?

Many church members become disheartened because they are neglected by the church when they carelessly fail to be present at services or when they or their families are sick and in need. They need, most of all, encouragement; when given they will grow stronger; when neglected they may fall away entirely. The old grow lonely sand sad, they need the association, fellowship and prayers of the church to help them bear their heavy load of declining days. The preacher feels keenly, but demurely, every neglect and slight. A church sometimes sends its fellowship to distant preachers, while the home preacher, who bears the brunt of labor, is overlooked; and not even so much as an appreciative word or moral sign of fellowship is given. He must surely think that his own people believe him to be incompetent or unworthy, bearing all in silence. Some one will have to answer at the last day. Brother: when you come to the alter of the Lord to worship, do you ever think there is possibly some who has ought against you, and that, rightfully? Do you know that Christ said "leave there thy gift and go and be reconciled to thy brother and then come andn offer thy gift." Do you think God will accept thy gift when you are unreconciled to your offended brother? Are we just playing or is there a reality in our efforts of service, as there are in the teaching of Christ? What is our resolve for this good year of 1927? It is a golden opportunity —Shall we let it pass without fruit, and will there be only leaves? Many of us are growing old; our years of usefulness will soon be gone. If we expect to do anything that will bear fruit for Christ we had better be at it Now, NOW!, NOW! Love and prayer for all the faithful.

W. L. SHELNUTT.

Every member, regardless of convictions, should read Cowan-Sommer debate.

Improving Last Report

"Van Bonneau, who graduated from Gunter College last year, and who has been attending Austin College at Sherman this year, underwent an operation for appendicitis at the Sherman Hospital last Monday morning, January 31, 1927, and seems to be doing as well as could be expected. Since the operation, it has developed, to the surprise of many of his close friends here, that he and Miss Irma Jamison, who also graduated from the College last year, and who is teaching in the Cove school near Houston this year, were secretly married the 28th of last December, and she came to his bedside soon after his operation, and is now with him. The many friends of the happy couple, though greatly surprised, are congratulating them and wishing them much happiness and success."—Gunter Star.

The Cowan-Sommer Debate

I have read that part of this discussion in which Brother Sommer was on the affirmative side. I have held, heard, or read at least a hundred debates on religious issues. The following statements express my opinion of this discussion, in so far as I have read it:

1. There are many errors on points of grammar, rhetoric, punctuation, etc., that should be corrected before the book is published.

2. Brother Sommer did not use time enough to develop his argument, if he had any on the War and Baptism questions. I consider his efforts on these subjects surprisingly and extremely weak. Brother Cowan completely routed him from every corner of the field on these questions.

3. On the Sunday school issue, Brother Sommer took more time and made a better showing. However, some of his proofs would apply almost as well to any other subject. Were his speeches on this question published without reply from any one, an honest and intelligent reader would say he had failed to prove his proposition.

4. Brother Cowan's arguments on the negative side of all the issues are clear, appropriate, logical, and convincing. In reading his speeches one feels that he was at all times thoroughly self-possessed, cool, and well prepared. Brother Sommer on the other hand, was clearly in a strain much of the time, besides showing much nervousness and a very ugly temper quite frequently.

If the other half of the debate is like that which I read, Brother Sommer's friends will not read it much.

N. L. CLARK.

The debate was a great victory for us. We already have eight additions to the church, five of whom are heads of families; all came from churches that have Sunday school. The prospects are good for more. This is some of the benefits we are reaping from the debate. After learing this, then when you have read the debate, you will say no wonder those Sullivan brethren are claiming a victory (The Truth will win).

Oh! My! aren't those Somnierites taking it hard? I don't blame the Sommer boys for taking it so hard, as it is human nature for boys to get sore when their Dad gets a "Flogging." No wonder they dont' like Cowan. We are truly glad the debate is published and hope it will be read by thousands of people.

"One of the Crowd,"
T. E. WARD.

Find enclosed money order for $2.00 for two of those books on the Cowan-Sommer debate. I missed two of their discussions and I want to read all of them. A Presbyterian man was there to hear them, he said that Sommer ought to be put out of the house. that such talk ought not to be allowed in a church house.

J. B. HAWKINS.

I am sending for Cowan-Sommer debate. I am anxious to read it. I have heard both of them preach. Brother Cowan sure is a fine preacher. Brother Sommer is an able man, but he is on the wrong side of the fence, so I am anxious to see how he did squirm and twist to try to dodge the Bible.

H. A. SIFFORD, Alton, Mo.

Preach the Gospel

A new year is here, marking another volume in the history of the existance of mankind. A splendid time to form new resolutions, but new resolutions are worthless, if never lived up to. My father use to tell us to set our stakes and drive to them. The way and the only way to use resolutions to any profit, is to let them be our stakes that we are determined to drive to. I have heard it said, the way to destruction was paved with good resolutions, that is those good resolutions that are made and never lived up to, hence ,they are worse than worthless to the one making them. When on the other hand, if the good resolutions had been lived up to they might have been the pavement on the road to life everlasting.

I have made new resolutions often in my life, some I have lived up to and some I have not. For several years I have set a resolution to do more preaching than I did the year before, and I have made those resolutions materialize into realities. But I am not satisfied, I want to do more preaching this year than I have ever done in any one year of my past life. In order to do that I must put in more time, and in order to do that I must begin now to arrange my work for the future. The work is too great, the need is too great, souls are too great, eternity is too long, heaven is to grand, and hell is too dreadful for us to be idle.

So brethren, let us wake up and get out of the custom of confining our protracted meeting work to July and August. Souls are being born every day and hour in the year and men and women are dying as fast, and as long as such conditions last just that long the responsibility rests upon us to put every effort into the work of "RESCUING THE PERISHING." There is no greater work than preaching the Gospel, as it is God's power to SAVE. I am ready to make dates with those who want the gospel as it is revealed, without any addition or subtraction.

I am set for the defense of the gospel in that spirit of meekness that become the servant of the Lord. I would be glad to fill all untaken time that I may not idle be.

E. J. SMITH,
Crowell, Texas.

Please explain the following Scripture, which is found in the epistle of John:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us * * *. If we say that we have not sinner, we make Him a liar, and His word is not in us."

Again, "Whosoever is born of God doth not commit sin; * * *." The Scripture also teach that we must be born of God to be saved.

W. L. CATLETT,
Rt. 1, Blue Mountain, Ark.

The above questions are turned over to me to answer.

The word fellowship is explanatory of the entier epistle. If we say that we have fellowship with Him and walk in darkness (that is, serve sin) we lie and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Christ, His Son, cleanseth us from all sin: 1 Jno. 1:6, 7. Whosoever abideth in Him sinneth not (that is, abideth in fellowship). Whosoever sinneth hath not sen Him, neither knnow Him. 1 Jno. 3:6. Verse 8, "He that committeth sin is of the devil." (That is, he is in fellowship with the devil in the act of sinning, for God does not fellowship sin in any one). Jno. 3:9. "Whosoever is born of God doth not commit sin." (Jno. 2:29, "everyone that doeth righteousness is born of God") for His seed (the word of God) remaineth in him, and he cannot sin because he is born of God. (That is, he is doing God's commandments) 10th verse, "In this the children of God are manifest and the children of the devil." They that have the law of Christ in their hearts and ruled by it are born again, (Gal. 3:19; Eph. 3:16) and are in fellowship with God. All that sin and do not comply with the law of pardon, both in Christ and out, are in fellowship with the devil, because of sin that is in their life. Jno. 8:28-47.

J. W. KELLY.

Criticism

This is a subject of paramount importance among brethren; and in doctrinal discussions as well as in personal troubles, will cause much misunderstanding and offense, if it is not carefully handled. I am personally acquainted with Christians whose intimate friendship has been completely severed on account of some one's negligence of carefulness in speaking of another's fault.

In reality criticism means a careful examination of both bad and good properties, but we are often guilty of criticising another with the view of finding fault. Censuring is not a commendable trait in any person and it should never be practiced. But a confidential interview with one in order to point out, and help him overcome, his defects usually results in much good. Chastisement in the form of criticism is seldom ever pleasing, but it later "yieldeth the peaceable fruit of righteousness unto them that are exercisd thereby." We should never reach the point to where we can not endure criticism. This slightly tends to characterize a person as an egoist who feels that his own conduct and judgment should never be questioned. "He that heareth reproof geteth understanding * * * (but) he that refuseth correction despiseth his own soul"—Solomon.

The spirit in which criticism is given is frequently wrong. I have often read discussions from brethren that were so rigid in spirit that I was ashamed to show them to an Alien. Brethren, can't we really manifest better dispositions in our discussions? We reprove and rebuke with all our might, but we forget that this should be done with all longsuffering and doctrine. Let us endeavor to improve the spirit of our criticism. Some critics seemingly drift into thinking that they are always right in their views, and those who oppose them are wrong. In the course of time they become contentious, spending most of their time on discouraging topics and trying to "club down" opposition by ridicule and evil speaking. Our tongues are often our worst enemies and we should guard against them. To speak evil of a person is one thing and to speak of a person's evil is another. It is easy to pick out flaws and show the defects in the work of others, but be sure when you are removing the mote from a brother's eye that the beam is not in your own.

VAN BONNEAU,
Sherman, Texas.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

PUBLISHERS
W. J. RICE.....1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

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Are You Fighting?

Well, sir, you know a fellow, (maybe we should have said a brother) who believed in the Sunday school and some other innovation had the courage (?) to say that if The Apostolic Way was not such a fighter, he would not mind subscribing for it.

Just think, we are asked to quit fighting. We are said to do too much fighting.

A good brother, a preacher, said he could get more subscriptions for The Apostolic Way if it did not fight so much. Well, if we were not Christians, if the publisher did not care for Christ or His principles, did not care for the apostles. If he did not think he should be a follower of Paul, as Paul was of Christ, he could put on the soft pedal and gum-shoe around with as much German diplomacy as any Frenchman attending officially an Italian court.

Now listen, gentle reader, if you should happen to hear any one say The Apostolic Way is a fighter, you tell them they are sure right one time. We are fighting. The fight is on and the fight is getting hotter and we expect to be in the midst of a fight as long as we continue to exist in this tabernacle and we had rather die fighting innovations, misconceptions, erroneous views and opinions than to bask in the delightful and pleasant assurance of being permitted to continue to exist through a soft-soaping, gum-shoeing process.

The Lord does not need a Christian who is not a fighter. Every member of the church, men and women, are born and developed in the Kingdom of Christ for fighters. There is nothing that delights the devil more than to find a member of the church counseling: "We should not fight, we should show the spirit of Christ." Why, the devil knows that Jesus Christ was a fighter; He began His ministry fighting; He was put to death because He would not quit fighting. The apostles followed His example, and many of them were put to death because they would not quit fighting. They fought the religious foes about them until they were beaten, put into prison and put to death.

Please tell everybody that The Apostolic Way is a fighter, a fair fighter, but a fighter. We are not stimulated to fight by enmity, hate or malice, however, some who are fighting us may have such stimulant behind their actions.

Not Yet Received

As we go to press, we have not received the Cowan-Sommer debate from the printers. However, we are expecting the books to reach Dallas from Cincinnati any day. We have labels addressed for all orders received and the books will be sent out promptly upon reaching the office.

One brother writes: "Several weeks ago I ordered a copy of the Cowan-Sommer debate by return mail. I have not received it yet." If this brother had noticed what has been said about the debate in The Apostolic Way, he would have known that we were taking orders for the books before they came from the printers.

We appreciate the interest manifest in the debate. The book should be in every home. Order one for others to read, get several families to read the same book, and thus do a lot of good preaching by the expenditure of only one dollar.

The Georgia Work

We are giving considerable space in this issue to a writeup dealing with the Sunday school question in Georgia. Brethren not acquainted with the work there naturally would feel that we were giving too much space, but brethren who are acquainted and have some idea of what the church has had to contend with in that field will appreciate the writeup we are publishing. The Oak Grove congregation is one of the oldest in the state. And the real trouble between Brothers Dennis and S. H. Hall came as a direct consequence of Brother Dennis distributing copies of "Pro and Con." When this charge failed to justify, in the minds of brethren, the church's withdrawing from Brother Dennis, he was then charged with insubordination because he failed to attend a meeting of the elders at their request. These two charges were received by me, prsonally, from the oldest Elder of the congregation.

Maynard, Ark., January 24, 1927.

I have received The Apostolic Way for some time, suppose some brother had the paper sent to me. I am thankful to the one that has been sending it to me.

I find many good lessons taught in your paper, but I do not agree with the Apostolic Way on some points. I do not believe that it is a sin to teach a class of children a lesson in the WORD of the LORD, on the first day of the week, in the church house, before the church has the communion service. I do not believe that God's children will be consigned to a devil's hell for teaching a class, the PURE WORD of GOD, in the church house, on the first day of the week, before the church has the regular first day worship. DO YOU believe, that Christians, who teach a class of children the word of God, in the church house, on the first day of the week, before the church has the communion, will be cast into that lake of fire that we read about in the Bible, and be tormented forever and ever with liars, murderers and fornicators? Surely, you do not believe such doctrine. The Apostolic Way teaches that Christians who engage in such teaching as mentioned above should be withdrawn from; thus, making such teachers sinners, and if so, they are in company with liars, and on the road to hell because they are teaching a class of children the PURE WORD of GOD, on the first day of the week, in the Lord's house, before the church has the communion service. Now, you may believe such doctrine, but will you please excuse me. Would it be a sin to teach a class of children a lesson in the word of the Lord, in the church house, on the first day of the week, AFTER the church has the regular first day worship?

You may publish this letter with such criticism as you think it deserves. If you do, please send me a copy of the paper that contains the criticism.

Yours for the Truth,
W. A. GOODWIN.

Dear Brother Goodwin: Do you believe that a good woman, the mother of several children, who governs her temper, always speaks kindly, never uses an impure word or commits an impure act, who reads the Bible to her children every day, who prays with them and sings with them, who visits the sick, feeds the hungry, clothes the naked, who believes that Jesus Christ is the Son of God, who is very active in her church work, believes with all her heart she is serving God, I say, do you believe such a woman will be lost, just because she refuses or neglects to obey God in the action of baptism?

It is obedience to God that The Apostolic Way is clamoring for, a submission to His will. In your zeal, you have brought something between you and the Word of God. You are demanding that God save you upon your plan of religious activity, instead of submitting to His. You are refusing or neglecting the Word of God. "Receive with meekness the engrated word, which is able to save your souls" (James 1:21). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

Dear Brother Goodwin; when you have decided to submit to the Lord's way in all matters religious, you will then be able to understand, that if the Lord had wanted us to use the class method of teaching, He would have told us so, instead of telling us, by command and example, to teach the whole assembly by one speaking at a time. —R. F. Duckworth.

"When"

When death's chilly hands are laid on us, shall it frighten us to look back on an ill spent life, facing the future with the words, "depart from me ye workers of iniquity, I never knew you," be cast into outer darkness where there shall be weeping and gnashing of teeth.

When we see Christians absent themselves from the assembly of the Lord's day, our hearts are made to grieve, not only ours but the heavely host's. Wake, arouse ye that sleepeth!

When Elders of the church teach sect baptism there is not any wonder that many are content to go their way without baptism for remission of sins, believing in man, ignorant of the truth.

When life is slowly flowing away, the physician requests you to make your last will and testimony before the spirit makes its flight, can you say with Paul of old, "I have fought a good fight, I have kept the faith, therefore, a crown of righteousness is laid up in heaven for me?"

When the overseers of a congregation backbite, speak evil of each other, warring, are ye not carnal? how dwelleth the love of the truth in thee?

T. F. STEWART.

Send us that new subscription.

Announcements and Reports

J. S. Todd, Crab Orchard, Ky.—The following is a summary of my revival work last year: Commenced a meeting in Rockcastle county, Kentucky, the latter part of July, preached one week and was compelled to close the meeting on account of sickness in our home; was hindered about two months. Held my next meeting near Gilpin, Kentucky, preached ten days and baptized seventeen in all. Five restored. One man, aged past ninety years and one eighty-four years old were among the ones making the Confession. There were three that came from the Baptist, ages forty-five and up, made the Bible confession and were baptized.

This was the least years work for many years, hope to be able to do more this year. Any church needing meetings may write me, specially would like to hear from points in Indiana and Illinois.

Van Bonneau, Sherman, Texas, January 18, 1927—The loyal brethern are now meeting for worship in the Carpenter's Hall, on the southwest corner of the square. Last Lord's day there were about twenty members present and the worship was rendered in harmony with the scriptures. There has been no special church division here, as our members are largely of those that have not been affiliated with any local congregation. We oppose all innovations, and extend a hearty welcome to any faithful Christian to visit us.

J. S. Hall, Hamilton, Texas, January 5, 1927—We began a meeting at Woodson Sunday night, December 26, continued to Sunday, January 2. Brethren and Sisters in that community are satisfied with what the Lord hath spoken. I believe that any loyal preacher that calls their way will love them for their loyalty and love for the Truth. I believe the highest regard we can show for God, Christ or the human family is to respect the Will of God through Christ; do the Lord's will in the Lord's way.

Woodson is the place where the Sunday school folks had their own way for a long time, but it is not so now, all praise to God.

W. P. Jones, Lamark, Okla.—Since last report have visited and preached for the following congregations: Two weeks meeting in December at Stidham, Oklahoma, their fellowship was $21.50; Okark school house third Lord's day, $2.90; missed fourth Lord's day on account of sickness; then to Friendship, $11.50; then to Spaulding Oklahoma, where I spoke twice, contribution $5.00; the brethren at Cedar street church, Holdenville, Oklahoma, donated $10.00 while I was at Stidham, making a total received for the two months, $50.90. Would be pleased to hear from congregations in need of a preacher.

J. L. Pritchard, Dodsonville, Texas—The church here is doing fine. Our meeting begins the first of April. Brother Alva Johnson will do the preaching.

Lloyd A. Perry, Sherman, Texas, January 17, 1927—The church here began meeting for worship January 9, 1927. Yesterday was our second meeting. Making a good start. Have ordered song books. We have among us splendid singers and good talent in the way of Bible students. We extend an invitation to any and all sound congregations that are in reach of us to visit us when they can; also any of our preaching brethren are welcome any time they can come our way.

I closed a debate December 19, 1927, at Melrose, New Mexico, with a Sunday school advocate by the name of Moore, and also one by the name of Love.

Love lasted one speech and Moore lasted one day and had to surrender. The way Moore answered the woman question on teaching in the church was that the fourteenth chapter of first Corinthians was done away with. That is an easy way to answer questions. I showed him up to be an infidel, and that is what the Sunday school doctrine is—infidelity.

I will affirm that the Sunday school doctrine is a system of infidelity. He said he would get John Dodd to defend that proposition. If they cannot get Dodd, maybe they can get Bynum Black, and if they cannot get Bynum Black, maybe they can get Warlick.

I have decided they are infidels for they deny the Bible just alike.

Will the Sunday school preachers deny their doctrine being a system of infidelity? If so, let them come across, we are ready for them.

The work of the church here is doing fine.

Please change my address from Somerton to Yuma, Arizona, Route 1, Box 111.

CHAS. F. REESE.

I sought and at last obtained the opportunity of preaching for another congregation in which Sommer's literature had been the reading matter for many years, and I find they are willing to listen to me explain to them the difference between the Sunday school practice and the true way of teaching to edify on the Lord's day. I will preach some for them this year and hope to be able by that time to get them to doing more and much better work for the Master.

I took a tour into Iowa in December and from there to Chicago a few nights and was with our colored brethren and thence to Sullivan, Indiana, where I finished my work for the present. On Lord's day night five precious souls placed their membership in the church there, where the debate was held in November, coming from a Sunday school congregation.

I was to have opened a meeting in western Illionis last Saturday night, January 17, but the train was too late for me to get there so will go later on I suppose.

O. A. TIMMONS.

I have been very busy preaching the Gospel since the first part of June, 1926, had several good meetings, baptized quite a number of people and the church was strengthened by the pure Gospel.

I closed the year's work conducting a Holiday meeting for the church at Abilene, Texas, 7th and Locust street, with one baptism. This church is growing stronger in number and in the Lord.

I hope to make this the best year of all my work in the preaching field.

SIDNEY W. SMITH.

The foregoing announcements and reports were prepared for February 1, issue; but printers allowed them to go with the overflow.—Publisher.

Danna L. Smith, Newburg, Ark., January 24, 1927—Always glad to get The Apostolic Way, as it never fails to have something good and interesting. Wish I was able to help you by sending $50.00 or $75.00 but I cannot. It seems that when a person would help the cause he is not able, when, on the other hand, most of those who could help and never miss it, neglect to support the paper.

A. P. Ledbetter, Dustin, Okla.—I must say that I think The Way is the soundest paper published in the brotherhood.

Isaac Smith, Setinel, Oklna.—Am sending in our renewals for The Way, I think it one of the best papers of its kind I have ever had the opportunity of reading.

Noah M. Hastings, Mattooon, Ills.—The paper is a good religious journal, could hardly get along without it.

L. B. Ray, Kandorado, Kan.—The only fault I find to The Apostolic Way—There is not enough of it—It is a fine paper.

J. M. Anderson, Hatch, N. Mex., January 29, 1927—Will be located here this year. Preached here last Lord's day. Brother Daniels has done a good work here. I am ready to book meetings for the summer.

J. J. Waldrop, Roanoke, Ala., January 27, 1927—Am enclosing $1.50 for my renewal. Brother J. A. Dennis of Union City, Ga., comes over and preaches for us occasionally, and we appreciate his good sound preaching. The church at Cross Roads has decided to send Brother Dennis $10.00 a month this year to help keep him in the field preaching the Gospel.

Dear Brother Duckworth:

In keeping with your request, I offer the following points of information:

1. State schools are supported from tuitions, donations, and taxes. Many of the private schools receive, in addition to tuitions, hundreds of thousands of dollars from friends. Money received by Gunter College is almost entirely from tuitions; and our tuitions are much lower than those of other colleges.

2. It is generally estimated that a student's tuition pays less than 40 per cent of what it costs a school to instruct him.

3. I am persuaded that Gunter College is less in debt than practically any other of the private colleges in this section of the country.

4. We need $20,000 with which to settle our debts, further equip our present plant, erect some plain, comfortable structures for housing our students, and prepare for offering other practical courses; such as, Manual Training and Domestic Science. With this amount, we could also better equip the Art Department, now under Sister Teurman's management and instruction.

Now we believe there are men who are able and willing to furnish the money that we need, if only we can find them and show them what Gunter College is doing. What do you think about it?

Sincerely and fraternally,

JNO. R. FREEMAN,

President.

Cowan-Sommer debate $1.00 per copy.

"A True Report of What Took Place in Savannah, Ga."

By Hugh E. Garrett

Under the above heading a lengthy statement was published in the Gospel Advocate January 13, 1927, and signed by several brethren, also a short statement from Brother Hugh E. Garrett (my brother-in-law) concerning a confession supposed to have been made by me. I deny making such a confession as Brother Garretts states that I made on January 2, 1927, or at any other time, I have no intention of ever making such a confession as he states that I made. Brother Garrett was not at the West End congregation on the night of January 2, 1927, (and I doubt him being in Atlanta at the time) but he doesn't mind signing hearsays and he doesn't mind getting others to do likewise. If this part of his report is false you can judge for yourself about the balance of the report after reading it with the answer which is given by the church at Oak Grove (without a preacher to dictate what should be said).

I am attaching statements from brethren of Union City, the church on Kennedy street, Atlanta. These members were at West End Avenue the night that Brother Garrett says that I made the following confession; "but did things that led the church to withdraw fellowship from him, and he was there to confess all his sins that led up to the withdrawal."

J. A. DENNIS.

I have carefully read what Brother Garrett has to say about the confession that Brother Dennis made January 2, 1927. I also was at the West End congregation on January 2, 1927, and state that no such confession was made.

Church of Christ,
Atlanta, Georgia,
O. I. Sawyer,
J. L. Hunton,
S. F. Hill,
J. S. Henson,
Jno. W. Yates.
Union City, Georgia,
J. H. Dodson.

Last night (January 30) I went to the Union meeting of the three Sunday school churches in Atlanta, and after services I talked to Brother B. C. Goodpacture (The preacher at West End) about the statement in the Gospel Advocate made by Brother Garrett, and he assured me that he would write Brother Garrett and have him correct the statement made.

The members of the Oak Grove church are Godly men, most of them have families, and have been members of the church many years; some over fifty years. The members of the Savannah church are novices, and many of them are young boys. Again, the original letter from them contains eighteen names but the letter when published in the Gospel Advocate contained only ten names. I wonder if eight of them repented. I hope so.

J. A. DENNIS.

To the Savannah Church

To the Savannah Church:

We have had your reply to our report before us for some weeks now and will endeavor to reply. Your reply was read to the church here and has been in the homes of some that they may study it. The entire letter was read to the church and every Scripture reference you gave was also read to the church. Not only have we read these scriptures but we have studied them.

There are several things in your letter which we do not see how Christians could sign, but, of course, you who signed it shall answer for that.

In your scripture reference Micah 6:8 you say you plant your feet to live and die. "Do justly." This would not allow us to misrepresent anything, not even enemies of the truth. Stick to this and you couldn't make a report of hearsays or think sos as you have done. It is a pitty you didn't keep this passage in mind all the way in your letter. It surely would have been different to what you have signed.

You have much to say about your hospitality—the nice way you treated us and Brother Dennis. We don't think your hospitality has been questioned by any one here, hence, no necessity of your mentioning that.

You take the position that you have been instructed by able men naming Hall, Claus, Copeland, and others and you believe they taught you according to the Bible. Isn't it possible that they could teach error? Why don't you name Brother Paul instead of some man of this day?

This question you say was not taught the Savannah church. Why wasn't it taught? Isn't it a Bible question? You knew the churches were not working together because of the Sunday school, etc. Why was not the light turned on and see whether the Oak Grove church was in error? Brethren, if our worship is scriptural yours cannot be. In your letter you are trying to make grading and classification the issue but this is far from it. You had never heard a sermon on this question you say. Well, you can't say that now, even if you do call it a rambling effort which you say strengthened your faith in your position. Candidly now did you read and study every passage of Scripture that Dennis quoted in that sermon? If you did not you certainly did wrong when you wrote about it. You ask us to correct the report before it was published. If anything was untrue we would have been glad to correct it—in fact we never would have signed a false statement. We had ample time to stop publication after receiving your letter, but we had no desire to play false to please you or any other human. You ask when the whole church there became one member. If we were answering this question we would say when Garrett got there (Savannah).

In reference to what Brother Smith said on Sunday night, October 23, 1926, when we met you brethren at the Savannah church for a conference we would like to ask you who Smith meant when he said WE have decided to have the debate? Who was the WE? We would also like to ask who Garrett had reference to in the same meeting when he said don't get impatient now. WE are going to give you a debate.

Who was the WE Garrett was talking for?

Will you answer these questions like men? Or will you again try to quibble out?

You refer us to 1 Tim. 6:3-5. We are glad you used this Scripture and hope each of you read and study it. Who is the doubter? Is it the one who teaches the words of our Lord Jesus Christ? Or is it the one who is teaching man's way? Read Col. 2:21-22 and see how we are warned, "Touch not, taste not, handle not which all are to perish with the using after the commandments and doctrins of men." Also Col. 2:8. In this connection read Rom. 2:1 and 2 Tim. 4:3-5; Mark 7:7; Col. 2:8.

Your reference to Acts. 18:24-26 might mislead some people but let's study it. This passage refers to a man who knew only the baptism of John and was preaching boldly in the synagogue—Aquilla and Priscilla heard him. What did they do? You fellows and Hall would like to make us think they brought him into Sunday school and converted him, but the Scriptures don't bear you out. They took him unto them and expounded unto him the way of God more perfectly. You also use this in your argument against a public discussion and accused Dennis of saying, "let's get the auditorium. Let's wire Atlanta, Valdosta, etc., and get a big crowd." Now, you all know that W. O. Smith first mentioned that the size of the crowd would be too large for either your building or Dennis' tent and proposed the auditorium and Garrett was the first man to mention the need of a little time to advertise to enable people from Valdosta and Ludowici to attend. Of course, we agreed to this and Dennis said the people in Alabama and Atlanta should also be given a chance to attend. We merely mention this to refresh your memory and show you who proposed this publicity. Of course this was all very satisfactory to us as we did not have anything to keep from the public then and we have nothing yet to shield from the fullest publicity. You say we did not need a proposition. We say we did need a proposition and one that clearly set forth the practice of both churches. The fight was on. Why not decide it on its merits? The proposition we were willing and are still willing to deny clearly stated your practice, but we are sorry to say you haven't been able to get a man who will affirm it. You say Dennis boasted that he had been trying for 12 years to find a man to meet him on this question. As you doubtless know he has been preaching only a few years, but we are glad to know he is honest enough to defend what he preaches and practices. We won't say for a fact that Dennis has been challenging for 12 years, but we do say for a fact that a challenge has been before S. H. Hall on this same question for 12 years and he has not met it. A copy of said challenge is attached.

If you will study Brother Hall's history for the last several years we think you will find that he has been anxious and ready for public discussions when he had the truth on his side, but has always found some way to side step fair discussion on the Sunday chool question.

In your reply you devote a page or more to propositions and ask us what is wrong with Hall's propositions; also you ask us several questions about his definition, etc. In reply we will state the facts as they exist. The proposition was settled on Saturday night so far as we were concerned when Hall said he would sign the one Dennis handed him during that meeting. Please answer this: what proposition would Hall have signed if the Dennis proposition could have been found that night? We won't say there is anything wrong with Hall's definitions only they are used in the wrong place. We thought Hall was a man who would stick to his word or we would have drawn another proposition at once.

and let him signed it. We knew and you should know that the "stuff" Hall had outlined Sunday p. m. was cunningly drawn up with the intention of dodging the issue. In your letter to us you do not state Hall's outline verbatim, but you skip eleven lines and begin on the twelfth line when the whole page is written under the word proposition. We want you all to understand that we are not being mislead by smooth speeches and cunning devices of S. H. Hall, H. E. Garrett or any other man. Read Rom. 16:17, 18, 19. It is a pity that men of their ability will not drop these human innovations and preach and practice only what is commanded. "The Scriptures thoroughly furnish us;" read 2 Tim. 3:16, 17. Let's be satisfied with what is written.

You beg us to quit following false teachers. We will say right here when Dennis or any other man is proven false by the Word of God that unless he repents we will certainly "drop" him. Do you know this is a serious charge? Will you prove it? You should either prove your charges or withdraw them. You charge us of falling short of our duty in not letting our women use their talents. The women in the Oak Grove church are kept busy carrying out what is commanded and we thank God that they are not hunting outside work, and especially that they are not doing things which are forbidden in God's word. Please read Titus 2:3, 45 and Prov. 31; 1 Tim. 5:14. Yes women are commanded to teach, but not in the church. Will you contend that the way for a woman to labor in the Gospel is for her to teach in the church? We are ready to go on trial as to our practice in our worship. Let God's Holy Law be the standard—let Jesus Christ and the Father be the judges. Do you know what we practice? Are you willing to have it tested? If we can't prove our works then it is false and not until then. You say you have love for us and pray that we will get right. Show us now where we are wrong. When people do what is written without addition are they riding a hobby? You say you are satisfied. If you were satisfied why did you recently make some changes in your practice? What does the Scriptures direct us to do in the work and worship that we are not doing?

Your personal remarks against Brother Dennis are many and are really uncalled for. Don't you know this criticism will not hide your faults and justify your works? Read Matt. 5:11, 12; 1 Pet. 3:13, 14. You have persecuted Brother Dennis, but thanks to God he may get consolation from these passages.

If you all contend Dennis is disorderly we are thankful that we have preachers besides him who believe the Bible as it is written and we gladly endorse them, and will furnish one of them to meet either S. H. Hall or H. E. Garrett.

In public debate on this same proposition; viz, 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.

We will furnish a man to deny this proposition and bear one-half of the expense of the debate according to our previous agreement. Will you furnish a man to affirm it? We don't mean any child's play in this matter and we are not putting this affair behind us as you state you have. Instead we want this thing thrashed out and let you see who is in error. With an earnest desire to do what is right we close with love,

(Signed)

F. P. Rahn
C. L. Rhan
S. A. Rahan
H. J. Hinsly
E. A. Dasher
A. C. Kessler
W. R. Dasher
I. W. Rahn
J. N. McLeed
H. L. Kessler
W A. Rahn

Guilty of the Same Thing

I have been requested to give the following quotation from the Gospel Advocate with some comment to the readers of the Apostolic Way.

In the Gospel Advocate of January 27, 1927, reporting the Freed-Bogard debate recently held in Nashville, Brother Srygley states, as he sees it, the reason why the Baptists "do not believe in debates." He says it is because "they do not want their members disturbed with the truth." Brother Srygley continues, "Of course, I do not expect these Baptist pastors to admit this, because that would thwart their purpose. If they were to come out openly and command their members to stay away from all these discussions where they might learn the truth, their members would rebel and go away; but when they claim that they are too good to go themselves and they want their members to be too good, it serves their purpose better."

But why should Brother Srygley bear down so heavily on the Baptists, judging and condemning them so severly in this one thing, seeing that he is riding in the same boat with them?

The Baptists believe in debates when they are in defense of Bible doctrine, but when challenged to defend their unscriptural doctrins and practices they do not believe in debates, because "They do not want their members disturbed with the truth." Thus the brother judges the Baptists.

Precisely so it is with Brother Srygley and a host of others with him. When they are in defense of Bible doctrine they believe in debates, but when challenged to defend their unscriptural doctrine and practic of the Sunday school class system of teaching (either oral or written) to be published in their paper, the Advocate, they do not believe in debates. And the reason (paraphrasing Brother Srygley's statement of it) is that "They do not want their readers disturbed with the truth." Of course, I do not expect (suspect) these Advocate editors to admit this, for that would thwart their purpose. If they were to come out openl and command their readers not to read the other side of these discussions where they might learn the truth, their readers would rebel and go away from them and give up the unscriptural practice; but when their editors tell them that we, who challenge their practice, are disturbers of the peace "church-dividers," not well informed, and unworthy of the confidence and "support" of the brotherhood, charging that we actually "oppose the teaching of the Bible," making out that we are too bad to be noticed, it serves their purpose better."

Thus by refusing discussion of this question, and by poisoning the minds of his readers against us Brother Srygley succeeds in keeping his readers in the dark on this unscriptural question. And the Scripture is again fulfilled that says, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1).

Thus by passing judgment on the Baptists Brother Srygley has condemned himself, being guilty of the same thing—not wanting his readers "disturbed with the truth;" for what is true of the Baptists at this point is true of all others who do not want their unscriptural doctrines and practices exposed under gospel light.

J. P. WATSON,
Cookeville, Tenn., R. 9.

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Comment

The publisher of this periodical is not in any way connected with the Gunter College beyond being a well wisher and lending an encouraging hand when and where he can.

We first became interested in the school through Brother Clarence Teurman. He was anxious to see it throw off the Bible school handicap (this it has done). He said to me more than once: "The sound brethren feel they must send their children to college and if they can have a school not following evils, to be found in most schools, they will send to and support such a school."

The men and women responsible for the freedom of Gunter College from detestable and social evils, of some other schools, deserve the support and encouragement of all who believe in educating up instead of down.

Other private schools run by our brethren are, so far as I know, dominated by the "Bible College" digressive spirit.

"A student's tuition pays less than 40 per cent of what it costs a school to instruct him." From whence comes the remainder? From taxes or donations. Public schools get taxes, worldly minded schools get donations from worldly minded people. Gunter College is not a public school. Its teachers and trustees have determinedly set their faces against it becoming a worldly minded school. The tuition will not meet all the expense. Please read this paragraph again, then read it to your wife and children, then read it to some neighbor interested in clean, pure literary education.

If some individual would build twelve one thousand cottages on the school campus, the impetus thus given would bring funds and students enough to put the school in a position to go forward with the work it is so well fitted to conduct.

Funds properly spent in the right kind of literary and religious education will bring happiness here and hereafter. The individual who spends liberally in this way will be doubling, thribling, quadrupling the inheritance of their loved ones when such donators pass off the scene of action.—R. F. D.

S. H. Hall Challenged

I have found it necessary to expose the perfidy of Brother S. H. Hall.

For this purpose, I went to Haywood, Alabama, the fifth Lord's day night in November, where I have been preaching for several months, and, where Brother Hall had gone in an apparent effort to destroy my work and continue his persecution of me, as he has done elsewhere.

Brother Hall knows why he dislikes me and why he is seeking to destroy my influence as a gospel preacher, and drive me from this field of labor—and I know why. One reason is, because I refuse to be dictated to by him; another reason is, because I disagree with him on two vital points—Namely: The validity of immersion as practiced by the denominational churches; and, because I do not believe that the Sunday school is a Scirptural institution, and, that it is necessary to the growth of Primitive Christianity.

Brother Hall has been asked to meet Brother N. L. Clark of Fort Worth, Texas, at South Pryor church, Atlanta, Georgia, (where the Sunday school has been made a test of fellowship) on the issues involved. But apparently he (Hall) does not want the light "turned on"

Does Brother Hall prefer that the members of the church at South Pryor, and other places, hear only his view of the question? Well, we shall wait to see.

I want you to hear both sides of the issues involved, and I challenge Brother Hall to meet Brother Clark.

N. L. Clark is capable, clean and godly. He is considered a representative man by the Brotherhood everywhere, and Brother Hall will not refuse to meet him unless he is afraid of the issue.

Yours for the Truth,
CLARENCE TEURMAN,
Box 8, Union City, Georgia.
December 3, 1914.

Heresies and Heretics

What is an heresy? "An opinion varying from the true exposition of the **Christian faith**" (Thayer). Who is an heretic? The person that insists on teaching such opinion as an article of faith. But how do we acquire faith? By hearing the Word of God (Rom. 10:17). Fine!

Proposition No. 1: "Eat meat." Is beef **meat?** Yes. Then beef does not "vary" from our **proposition** and is, therefore, of faith. Is pork **meat?** Certainly is. Then pork does not "vary" from our **proposition**, and is, therefore, of faith. Then who is an heretic? **The person that reduces our proposition to imply only one of them.**

Proposition No. 2: **"Drink the fruit of the vine."** Is grape juice "fruit of the vine?" Yes. Then grape juice does not "vary" from the proposition, and is, therefore, of faith. Is wine "fruit of the vine?" Certainly is. Then wine does not "vary" from the proposition and is therefore, of faith. Then who is the heretic? **The person who reduces our proposition to imply nly one of them.** 'A man that is an heretic reject, after the first and second admonition." (Titus 2:10). This is No. 1.

R. M. MICKLE.

Passed On

Brother John W. Binkley, age 67, departed this life December 30, 1926, after an illness of four or five years. On account of bad health he was not able to do what he wanted to for the cause of Christ. His wife and eight children survive him all of whom are Christians. Funeral services conducted by Brother H. W. Holdeman and myself.

J. L. PRITCHARD, Dodsonville, Texas.

Sister Chas. Rowland, Harrison, Ark., in a letter states:

"My dear old mother, age nearly 82, passed away December 9, 1926. Had been a devoted Christian 58 years. May we live so as to meet her where parting is no more. I have a family of four boys of whom the two oldest are members of the church."

Brother James (Jim) McMullin of the Arnottville, Texas, community died December 31, 1926, being sick less than an hour, is survived by his wife and five children. We count the loss great in losing him from our midst. All who knew him count his life a success both as a Christian and in a business way, his reward with the faithful certain. He regarded the commandments of God rather than men. Labored many years with the church at Arnottville being one of the public leaders, was always ready to help the faithful at that place keep house for the Lord as it ought to be kept.

WARREN W. DUGGER.

Brother Harvey was born May 9, 1868, married to Sarah B. Wood, January 19, 1892. He obeyed the gospel about twenty-four years ago under the preaching of my father-in-law, T. J. Dunn of Lufkin, Texas, who also died one year ago. Brother Harvey was not satisfied with anything unscriptural, but was loyal. He left a wife and six children. He preached several years at nearby points until his condition of health would not permit. He thanked the Lord for all blessings. One time I well remember while we were fishing, for each catch he exclaimed, "Thank the Lord." He believed that the Lord answers the prayers of his children, as we all should. He believed women should keep silent in the church assembly and that we should use only the Bible as a text book in our worship. He thought Paul knew what he was talking about.

His old friend and brother,
J. M. PORTER.

Let Everyone Read It

I have read the manuscript of the Cowan-Sommer debate in which they discuss the following questions:

Christians duty and relationship to carnal war.

Rebaptism question and the class system with women teachers, etc.

I do not know how I can better express my appreciation of Brother Cowan's work in this debate than to suggest that every member of the Church of Christ, regardless of his position concerning these questions, secure a copy and read it. I was delighted to learn that this book, containing all three of these questions could be sold for $1.00. That places the book within the reach of all.

R. O. CONNER.

Cowan-Sommer debate $1.00 per copy.

Send in your order at once for a copy of the Cowan-Sommer Debate; $1.00 per copy.

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, March 15, 1927 | Vol. XIII No. 16

Glorified

Dear Brother Allen: Having studied the question of bobbed hair and discussed it so much with others, I am writing you to learn something more about it.

First, if her hair is not the covering Paul speaks of, what does he mean when he says, "Every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven?" Please explain from this through the sixteenth verse of the eleventh chapter of First Corinthians, especially what Paul means when he speaks of men seeming to be contentious; also what he means when he uses the words "veil."

Please give me all the information you can on women going to church bareheaded. When Paul said "praying or prophesying" with her head "unveiled," would not this mean anywhere she would pray? Sincerely yours,

NANCY SMITH.

It plainly says if a woman has her hair cut, when praying or prophesying, she must cover her head with something else. I cannot improve on these verses. "It is a shame to a woman to be shorn or shaven." (Verse 6.) Her hair is a "sign of authority on her head, because of the angels." (Verse 10.) "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." (Verse 15.) If women are determined to cut off their hair, why seek to twist the Scriptures to justify it? Just throw away the Bible and do like you please.

Paul wrote: "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith." (II. Thess. 3:1, 2.)

Some argue that because the negro cannot, by reason of nature, wear long hair those who have long hair may ignore the word of God and cut off their God-given glory imitating the negro rather than glorifying the word of God. At least we must give the negro the credit of not having shorn her hair; she simply lets her hair remain as God bestowed it. God gave to other races a glory that He withheld from the negro and some make that an excuse for refusing to glorify the Word of the Lord concerning the length of a woman's hair. I have no wish to be Pharisaical, but I thank the Lord that I never had any desire to model myself upon the form of fashion. On account of stiff knees, there are some who cannot bow their knees to God in prayer but I never could see that as a reason why others should not do so.

There is no more cogent writer than Brother James A. Allen and I love to read his unflinching denunciations of things taught and practiced in which the Word of God is not glorified. Take this, for instance, in which he comments on a participation in a so-called union meeting by alleged Christian preachers. "The organ and the United Society are not the trouble with those of our brethren who have transgressed or gone 'beyond the things that are written.' These things are only manifestations of the trouble, not the seat of the trouble or the trouble itself.

The trouble lies in their attitude toward God as the only rightful Lawgiver and Ruler. "What thing soever I command you, that shall ye observe to do: Thou shalt not add thereto, nor diminish from it." (Deut. 12:32.). Disregarding God, they wilfully and presumptuously do things that they themselves admit God has not commanded them to do. Those who so do are frightfully close to sin for which there is no forgiveness, "neither in this world nor in that which is to come." (Matt. 12:32.) A plain truth, succinctly stated, to which we feel justified in adding that not only in the things mentioned do they fail to glorify the Word of God, but some will accept as baptism an immersion which the Lord never commanded and also a manner of teaching which in no way conforms to the precepts and examples of God's Word and in this fail to glorify the Word of God. How I would rejoice if Brother Allen will only use his virile pen in condemning these and all other things that are not commanded.

G. A. TROTT.

A Statement

I think the time demands a statement from me to the readers of The Apostolic Way, in order to clear the minds of the brethren of some misapprehensions that may have arisen. First, I wish to state that my resignation from the editorial staff of the paper was not from any dissatisfaction with its policy or management, but purely for the purpose of rendering the management more pliable. With too large a staff and it widely scattered, it was my opinion that the best service could not be obtained. I have always thought and still think that no paper ever had a more efficient managing editor than Brother Duckworth and I trust that he may live long to serve the cause of Christ in that capacity. There being no tangible assets belonging to the paper, I understood that in resigning I relinquished any authority I might have in determining the manner in which it should be handled, though I shall still write for its columns just the same as heretofore. Under our existing contract, signed by us when any of the signers resigned, the remaining ones were to replace such vacancies and as all resigned with the exception of Brother Duckworth, that duty devolves upon him. I believe he will choose wisely and trust that he may have the full confidence and cooperation of all.

It is his heart's desire and mine also that the word of the Lord may have free course and be glorified in all things and that this may be the ruling thought with all.

G. A. TROTT.

More Clippings

UNION THANKSGIVING SERVICES

The union Thanksgiving services held in the Woodsfield M. E. Church last Thursday morning at 10:00 o'clock were well attended and a pleasing success. The sermon was delivered by Rev. A. Hoerbe, pastor of St. Paul's Evangelical Church, and was very appropriate and helpful. Rev. Hoerbe was assisted in the services by Rev. H. H. Adamson, of the Church of Christ, Rev. William Bullock, pastor of the Presbyterian Church, Rev. J. Fleming Cash, pastor of the M. E. Church, and a male quartet with Mrs. Clyde Goddard at the pipe organ. Representatives from about all the other churches in town were present, and all seemed well pleased.

We thank Brother H. J. Keller for the above clipping from a county paper in Ohio. Truly, those who make loud claims of loyalty to the Lord do not always live up to them. Instead of berating and ridiculing those prophets of Baal, the old prophet of the Lord perhaps should have assisted them in holding a union Thanksgiving service. If he had done this all the people might have been as well pleased as were the denominations above mentioned. We understand that this congregation is in full fellowship with the Christian Leader and they seem to have imbibed some of the same sort of sophistry which that paper dispenses. They contend that it is unscriptural to baptize those who claim that their sins have already been pardoned, but will accept them as members of the body of Christ when some sectarian preacher has baptized them; likewise they contend that to have instrumental accompaniment with their songs is unscriptural, but will join in with sectarians who indulge in that practice and it is then all right.

Brother Glen A. Shelton sends the following from the San Antonio Express:

CORNERSTONE LAYING OF NEW CHURCH SUNDAY

Cornerstone laying and dedication exercises for the new Beacon Hill Church of Christ, located at Grant and Magnolia Avenues, will be carried out next Sunday afternoon. Rev. T. W. Phillips, a resident of Oklahoma and for four years pastor of the church, will make the dedication address. T. J. Etheridge, Jr., will talk on "This Stone and Its Significance." Others who will give addresses include the pastors of the local Church of Christ congregations. Several numbers will be given by the Grove Avenue Church of Christ quartette.

The new church will be used for services for the first time Sunday. It is a rock structure and represents an outlay of $40,000. Rev. Roy H. Lanier is the pastor. The congregation was established in 1922.

Construction of the new church was started in October. There are three Sunday school class rooms on the main floor, in addition to the auditorium, while in the basement there are six Sunday school class rooms, a pastor's study, and a nursery.

The above plainly shows, not only (as Brother Tant says) that the church is drifting, but reveals just towards what it is drifting. Nay, not just drifting for it seems to have already arrived. How refreshing it would be to have Pastor Rev. T. W. Phillips or the Rev. Roy H. Lanier give us an outline of the scriptural proceedure in laying a cornerstone and dedicating a church. And while at it we would be glad to know by what New Testament precept or example we may discern the difference between the scripturalness of a quartette and a choir, if any, and why not by th same process of reasoning justify the use of instrumental music, quit your stiff-necked oppo-

sition to a few innovations and practicing fully as many more either of your own invention or copied from others?

G. A. TROTT.

A Welcome Critic

February 4th, 1927.

The Apostolic Way,
Dallas, Texas.
Brethren:

Your front page for February 1 compares a program of "Christian Endeavor" at the "Methodist Church" and one headed "Young People's Meeting" at the "Church of Christ." The writer says "neither of them has any advantage over the other, since the names of both organizations are equally unscriptural." I think Brother Trott is drawing upon his imagination in an effort to find something to which he might object. Does he not know as well as any one else that this heading is only proper form in announcing young people are meeting to sing, pray, read and study the Bible, and talk together about the things read? I see too many signs of trouble-making in the paper. It seems to me you have a brood of factionists, schismatists, and such like that are taking too much of your space. Most of them seem unable to write correctly enough English sentences to make an ordinary article. I am not condemning people simply for being ignorant, especially if they are not to blame for it; but I do think such folk ought not to be allowed to dominate the paper with their retrogressive policies and destructive criticism. The rest of us try to be Christian.

Brotherly,
W. W. FREEMAN.

Brother Freeman's criticism is welcome for two reasons; firstly, because it gives me an opportunity to develop more fully the comparison made in the article referred to, and secondly, because criticism is more helpful than adulation to the recipient. It would have been more informative if Brother Freeman had given some proof that "Brother Trott is drawing on his imagination" instead of merely asserting it. I note that he failed to show any difference between the two societies, or two meetings, criticised and compared by me. I fail to see that the writers for the A. W. show any less ability to correctly express themselves than the contributors to other religious periodicals. At least those who disagree with them seem to find it easier to berate them for their ignorance than to meet their arguments. Any way, ignorance is no crime, but to be too wise in our own conceit is. Solomon said "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." (Prov. 26:12). Paul wrote, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." I gather from this that Paul cared but little how unlearned a man might be, just so he was willing to be guided by the wisdom of God and not be conceited enough to think he was capable of improving upon it. This is exactly what those do, who institute Christian Endeavor Societies, Young Peoples' Meetings, Sunday Schools, Missionary societies, etc. In the haste of writing, even the best informed may make slips as Brother Freeman's article gives evidence: for instance, "brood" is a collective noun, singular number, yet Brother Freeman makes it the subject of the verb "are," which is plural. Under the old dispensation men, women, children and infants all met together for instruction in the word of God and we see no change from this order in the New Testament. If this was good enough for the Lord, the prophets, apostles and for Christ Himself it seems that it should be good enough for those who "try to be Christians," and he who thinks he has devised a better method is presumptuous and entirely too wise in his own conceit.

The Lord as frequently chose the ignorant as the educated for carrying out His purposes and instead of denouncing ignorance He declared the wisdom of this world to be foolishness in His sight. Besides, what does such a charge prove? If it has any evidential value at all it proves that the man who makes it has no scriptural defense for his course and seeks to belittle his opponent in order to conceal his own inability. This is an unworthy course for those who "try to be Christian," and I propose, as a better method that Brother Freeman get some of the papers that agree with him to leave off invectives and join with the Apostolic Way in an investigation of God's Word to decide who is standing upon Scriptural ground.

Brotherly,
G. A. TROTT.

Benefactors to Educational Progress

By R. W. JONES, President Board, Gunter College.

Every institution of learning, not supported by the state or nation, is dependent to a certain degree upon the people who, as advocates of its principles, have become its benefactors. Any institution of the above named class will testify to the correctness of this statement. All of the leading colleges and universities of our country have been endowed with large sums of money by those who were friendly to their principles and desirous of their success.

Vanderbilt University, Nashville, Tenn., "Owes its foundation to the munificence of Cornelius Vanderbilt of New York, who on the 27th of March, 1873, made a donation of $500,000.00. This was subsequently increased until the entire donation amounted to $1,000,000.00." Other donations made to it at various times amount to millions of dollars.

While Gunter College is quite small compared to Vanderbilt, yet its existence is due to those who love and desire to further the principles to which it holds. This love caused them to give of their means that it might be built, and has caused many others to give "till it hurt" that Gunter College might continue to help deserving young men and women to a higher educational standing and nobler ideals of life.

To Simmons of Abilene was bequeathed the residue of the estate of Dr. Simmons, valued at about $80,000. His wife was a liberal contributor until her death and their son also has been a liberal donor. A few years ago a new dormitory was named in honor of a West Texas ranchman, whose children made the largest contribution to its erection. Many other liberal donations have been made to Simmons: one, a Fine Arts Hall, erected and equipped at a cost of more than $105,000; another, a similar hall, erected by a man and his sons as a "Memorial to wife and mother" at a cost of $175,000.

Like gifts, though far smaller, would be of untold value to Gunter College, and would stand as memorials to the donors; while the money, if left to heirs, may possibly be spent foolishly—worse than lost.

In the bulletin of McMurry College appears the following: "Mr. and Mrs. D. S. Laverett of Abilene have equipped the Domestic Science department." And again, "Dr. J. W. Young of Roscoe gave equipment for the Physics Laboratory, amounting to $1,000 .....Mr. S. M. Jay of Abilene has aided in beautifying the campus by the donation of 500 trees." The endowment fund of this college is said to have been begun with an anonymous gift of $20,000.

Such a gift would take care of the immediate needs of Gunter College and equip Art, Domestic Science, and Manual Training departments (and they are needed) and make possible other improvements.

In the bulletin of Austin College, Sherman, Texas, we read, "A liberal contributor to the college during the early period of its history was Rev. Benjamin Chase, of Mississippi, who gave 10,000 acres of land to the endowment fund." Who will give a section, or 100 acres, to Gunter College? He will be a friend indeed.

Think of the good you might do with that idle land or extra money you have. It has only been loaned to you, or placed in your hands, for you to use while you are in this world; and it may be taken from you at any time.

Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. Luke 16:9.—The Pioneer.

"Christian Leader"

A sample copy of the above paper, dated December 7, 1926, received and carefully read. It has some good reading, but as a whole it is an enemy of truth.

On page seven under the heading "You Are Invited," we find these words, "It will be noticed also that there is nothing in our columns that indicate any divisions among our own brethren. Such articles are not encouraged and seldom published." Now turn to page one under the heading "Consideration" and there we read a column about some of our differences and even a misrepresentation of the matter. It would have been better to have said, "We only give one side of our differences," or "We are keeping you in the dark about them."

Then in the second column the Firm Foundation is given a little jacking up about selling a sectarian book called "Best Sermons." I agree with you here but let us not keep things hid from the Brotherhood again, many of us remember that slanderous issue against all who differ with you.

On page seven again you state "It will be noticed also that we carry no medical advertisements." Then on page thirteen, column one, we read:

"Dear Reader: I have a harmless remedy that stops all craving for tobacco. It has cured hundreds of people of chewing, smoking and using snuff all over the U. S. and Canada, who have used tobacco all their lives. I want every reader who uses tobacco to try my remedy. If it dosen't cure you I will return your money. Send for my free circular telling all about it and of people it has cured. Your brother in Christ, Loomis O. Hinton, Spencer, Ind."

This reads like the general run of medical ads. It may be a good remedy and if it is I hope that every Brother who uses the nasty stuff will order enough to stop him and his family and then buy enough for his neighbors.

Again, I would like to ask, did Christ or any of the apostles try to hide or cover up any of the differences that was among the congregation? If not, why does the Christian Leader take such a stand.

Give us an open forum, tell us what is going on, help us to grow to perfection.

J. A. DENNIS.

A Yiddish tract in the form of a booklet entitled "Israel's Messiah" for free distribution among Jews can be obtained by writing to me. It was written by Paul Hays and translated by me. It bears testimony of careful research and profound scholarship. In it is vividly portrayed and infused the richfulness of the indissoluble that is connected with the Messiah, and it sets forth the sublimest of all revelations of divinity to groping man kind. Send for as many as you can use wisely.

STEPHEN D. ECKSTEIN,
Hebrew Mission, 111 So. Harwood St.,
Dallas, Texas.

Building the Church

People like to build, and should delight in building the church of the Lord Jesus Christ, the one He loves and died for.

People like to build. They spend their lives in building homes, schools, cities, empires. They like to build things that endure and that benefit others.

The Church of Christ is an institution that may be built, and one that brings blessings unnumbered to self and to others. Hence people should be interested in building the church. And he who spends his life in building up churches of Christ will have joy of heart at the sunset of life, and will be prepared to cross over the river of death.

What Is the Church of Christ?

1. The church of Christ is the House of God. "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the House of God."

2. The church is the support that holds up the truth of salvation: "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.)

3. The church is God's family on earth. "Of whom the whole family in heaven and earth is named." (Eph. 3:15.) All the members of this family have been born anew, and as children of one father, must love one another. "See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4. The Church is a kingdom. To the Christians at Colosse Paul said, "Who hath translated us out of the kindgdom of darkness, and hath translated us into the kingdom of His dear son." (Col. 1:13.) Jesus is the King, His Gospel is the law, the world is the territory, and those who lovingly obey Him are the citizens of His kingdom.

5. The church is a collection of saved people who have felt the need and power of a Redeemer, and have come to Him for "wisdom, and righteousness, and sanctification, and redemption." Such people Jesus accepts, washes, sanctifies, justifies. He saves them and adds them to the Church—His Church. (Eph. 5:23; Acts 2:47.)

What It Means to Build Up a Church of Christ

1. It means that men will be taught and enlightened: "The entrance of Thy Word giveth light"—David. "They shall all be taught of God." (Jno. 6:45.)

2. Men will come to love their Redeemer. "We love Him because He first loved us."

3. Through faith and love they will forsake sin, right their wrongs, as far as possible, and will live in righteousness, virtue, truth and holiness—they will come to God.

4. Through obedience to the Gospel, they will wash their robes and make them white in the blood of the Lamb.

5. People will be redeemed from the vain things of earth, from sin, and from the grave, and in the end will, with the angels and as the angels, enjoy the bliss of the eternal city.

Are these things worth while? If not, pray tell me what is. The enlightenment that comes from God, the reformation that only the Gospel can produce, the redemption purchased by the death of our Redeemer—these things are pre-eminently worth while.

Are they possible?

Is It Possible to Build Up Churches of Christ

In the light of past history and experience, and with the assurance of heaven, we believe that we can establish churches and see them "watered with the dews of heaven."

After Jesus ascended to heaven and sent the Spirit to guide His disciples, churches began to spring up from the very first sermon. If we read Acts 2, we learn of how 3,000 souls were convicted "of sin of righteousness, and of judgment to come," and were added to the disciples. And the last verse says, "The Lord added to the church daily such as should be saved. Thus was a church established and increased daily.

If people today have as much intelligence as they had then, and if the Gospel has as much power as it had then, and if this Gospel is preached as it was then, the same results will follow: churches will be built, will continue steadfastly in the apostles' doctrine, and will rejoice in the same salvation.

Again, in Acts 16 it is stated that in the midst of persecutions, Paul and Silas made converts to Christ and baptized them, thus establishing a church at Philippi. Later, Paul wrote the Book of Philippians, a letter of Christian love and comfort, to them.

The Gospel went to the wicked city of Corinth, and people who were adulterers, fornicators, "abusers of themselves with mankind," thieves, drunkards, revilers and extortioners (1 Cor. 6:9, 10) (our people are no worse) "Hearing, believed, and were baptized." And in this way they were washed sanctified . . . justified in the name of the Lord Jesus, and by the Spirit of our God." And what should we expect but a letter from Paul "Unto the church of God which is at Corinth."

Jesus expected just such results, when He said: "Go teach all nations"; and as long as the pure Gospel is preached and practiced Christians and churches of Christ will result, "For the Gospel is the power of God unto salvation." (Rom. 1:16.)

How to Build Up a Church

1. Yes, churches of Christ may be built, but it is not done by: Harsh and unkind words, not by an ugly spirit of dictation, not by ignorance, not by neglect, not by fussing or quarreling, not by arguing things that the Scriptures have to be twisted in order to prove, nor yet by following the styles, fads, and vanities of this world.

2. Churches are founded and fostered by faith, hope, and charity, by advocating in teaching and in practice the truth that makes free. If Christians would read the Bible every day and call on God in prayer, and thus live close to God, they would be lights in the midst of the darkness of this world. But while they neglect these matters, they will have the repelling appearance of those who know not the joy of salvation, nor appreciate the beauty of holiness.

Show me a dozen persons who believe on Jesus and love His ways, who are willing to exchange their all for the pearl of great price, and I will show you a group that will build up a New Testament Church. They will have the Gospel preached in love and long suffering. They will meet on Lord's day for worship (Acts 20:7), and when the time comes to begin they will be prepared to edify one another. They will be kind, gentle, and lovable between Sundays. They will dress in modest apparel, and their children will be modest, gentle, and lovable, too. Such people will read the Bible, not for argument, but for food. Their hungering souls will be filled, and others will see that they are men and women of piety: a thing that is too often an unknown quantity.

And will such people build a church? God will supply their every need, and Jesus will be with them always even to the end. The Holy Spirit will dwell in them, and God will be a Father to them, and they shall be His sons and daughters. Like pilgrims, they will spend their sojourn here in fear, and in the end will shine as the sun in the Kingdom of their Father.

May God help us to study His counsel more and pray more unto Him, that we my build for Him a habitation not made with hands.

L. W. HAYHURST.

Evil Influences of Attending Places of Worldly Amusements

It is a demonstrated fact that Christians cannot do their duty to God and please Him in attending places of worldly amusements; as, theaters, modern movies, dance halls, ball games, skating rinks, public bathing pools, and such like.

All such amusements are of the world and contrary to the spirit of Christianity; and they tend to lead the minds of Christians who attend them away from God and the way of righteousness. No one was ever made better by attending any of those worldly amusements, but many thousands who have been led away from the church and made victims to the lowest vices of sin and folly by going after such amusements.

The Word of God studied, believed, and obeyed will keep Christians away from all such places of worldly amusements. They "set their affection on things above, not on things on the earth," and "seek the things which are above where Christ" is. And we all know that there are no such amusements up there in that holiest of all places. And if we would be heirs to that happy home of perfect peace and eternal pleasure of the purest of the pure, we must sacrifice the worldly amusements and sinful pleasures of this life, following in the footsteps of Jesus who sacrificed all he had and His own life for us. And if we are not willing to sacrifice the passing pleasures of this sinful world for that home of eternal pleasures, we can never go to heaven, but will be cast off at the left hand with all the wicked of this world. All such amusements come under the general head of "idolatry." "The people sat down to eat and drink, and rose up to play"; and this playing was idolatry, and the players Paul called "idolaters." (See I. Cor. 10:7), and no idolater can inherit

the Kingdom of God. (See Ephe. 5:5; I. Cor. 6:10.)

I quote some of the many Scriptures that show most clearly that Christians cannot afford to go after such pleasures. It is the "lust of the eyes" that leads people to attend such places; for it is the eye that looks on, and the more one sees of such, the more he wants to see. Thus by attending the dancing hall the "lust of the eye" is cultivated, and this leads on to the "lust of the flesh." Hence, step by step one is being led away from the path of righteousness. They lose interest in the Lord's day services, and become tardy on assembling for worship, at times arriving after the service of the Lord's supper is over. But, my dear young brethren and sisters in the Lord, let me admonish you to read the Word of the Lord daily, and "pray without ceasing," and refrain your feet from going where our dear Lord would not go. Study carefully the following Scripture admonitions, and you will see that God is not pleased with His children's going after such worldly pleasures.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:1-2.)

Dancing revelry and other worldly amusements are not found in "that good, and acceptable, and perfect will of God." And those who attend such are not renewing their spiritual mind, not transforming themselves into the image of Christ, but are **conforming to the world.**

In order to "overcome the wicked one" who is at the head of all such worldly amusements, we are commanded to

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I. Jno. 2:15-17.)

"Prove all things; hold fast that which is good. Abstain from all appearance of evil." (I. Thes. 5:21-22.)

It has been proven time and again that those worldly amusements, such as **dancing** and other **revelry** are **not good** for the building up of Christian character, but always tend to **pull down** and **destroy** spirituality in those who attend such. There is an "appearance" of evil in those things, and we must "abstain from" such by refraining our feet from going after such pleasures of sin. But some are "lovers of pleasure more than lovers of God." (See II. Tim. 3:4.)

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection (mind) on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.)

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:16-17.)

"Abhor that which is evil; cleave to that which is good." (Rom. 12:9).

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14). The Spirit of God never leads his children to the **dancing-hall, theaters, movies, ball-games, skating-rinks, public bathing pools,** and such like **revelries.** It is the evil spirit that leads people after such pleasure of worldliness. Let us sacrifice all these worldly pleasures that we may gain the real pleasures of an endless life in heaven with God.

J. P. WATSON.

Persecutions

Paul, after referring to some of his persecutions, said. "Yea and all that live Godly in Christ Jesus shall suffer persecutions (2 Tim. 3:12). Persecutions have ever characterized the lives of those that would live Godly. This was true with those who lived in former dispensations. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5:11-12). "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskin and goatskins: being destitute, afflicted, tormented; Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. 11:36-38). By these scriptures we learn that God's people were persecuted even before Jesus came to this old sin cursed earth. "He was a man of sorrow and acquainted with grief." (Isa. 53:3). Suffered many persecutions and at last was put to death. Read Matt. 27. He suffered for us 1 Pet. 3:18, leaving us an example that we should follow in his steps 1 Pet. 2:19-25. Are we willing to suffer for him? The apostles, after having been imprisoned and whipped with 39 stripes on their backs, rejoiced and thanked God they were counted worthy to suffer shame for His name (Acts. 5:17-42). Why are some being persecuted today and many, many others receiving none? All, that live Godly, shall suffer persecution. "If ye were of the world the world would love his own, but because ye are not of the world; but I have chosen you out of the world; therefore the world hateth you." (St. John 15:19).

I greatly fear so many of us are of the world or like the world the world cannot persecute us without persecuting its own. See 1 John 2:14-17 and James 4:4. I have known some preachers whose wives threatened them with a separation if they continued to preach the Gospel. To my mind this would be the severest of persecutions. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39).

C. R. GRAVES.

Are We Heretics?

In The Apostolic Way of January fifteenth, Brother W. G. Tucker has an article entitled "Heresies" wherein he makes the following statement: "Three prominent heresies now abide in the so-called churches of Christ: 1. Officials without divine appointment. 2. Sunday school methods for teaching. 3. Unfermented grape-juice for "the cup" the drink element of the Lord's supper. These three, but the worst of these is grape-juice.

My article will concern only the third statement. Brother Tucker, I worship with a congregation that use unfermented grape-juice in the communion services, and I would certainly like to know if it can be shown by Holy Writ that we are heretics.

On the night of the last passover when Christ instituted the way for His disciples to show His death until He comes again He said, "But I say unto you I will not drink henceforth of this fruit of the vine until that day I drink it new with you in my fathers kingdom." By "fruit of the vine" did He mean fermented grape-juice? The word "wine" occurs many times in the New Testament but why is the element Christ mentioned on the night of the passover not called wine? Paul in rebuking the Corinthians for their disorderly conduct in the communion does not say to them that the cup contains wine. Where in any page of the New Testament is the element to be used as an emblem of Christ's blood mentioned as wine? Christ, symbolized by the vine, sets an example for us to drink of the "fruit of the vine," the communion of His blood. Now are we going to call each other heretics just because there is a difference in alcoholic percentage in the cup we drink? If we may, where does Christ authorize it? Christ gave us the element but he nowhere says in what state that element must be before using. Christ also gave us an element in which to be baptized but he does not condition that element. Did he say the water in which we must be immersed should be clear, muddy, stagnant or running water? No. If then when we come forth from the water we show a likeness of Christ's resurrection regardless of the condition of the water in which we were baptized, can we not, when we commune show his death regardless of the condition of the "fruit of the vine?" There can be but one rational conclusion to this matter and that is that fruit of the vine leaves a latitude so wide that the condition of it cannot be scripturally questioned.

Yours for the Truth,
C. H. BONNEAU,
Little Rock, Ark.

The Ambassage

"Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luk. 14:31-32.

I will present a few thoughts from the above passage. If the king decides that he cannot meet his enemy because of the great odds against him, he will send an ambassage to negotiate terms of peace. Will seek some kind of compromise. Just so, if Christians decide that the odds are against them; that the denominations are in the lead, and that they cannot overcome them, will seek terms of peace. If the king reasoned from the standpoint of human strength, he would decide that ten thousand would not be enough to meet twenty thousand. If Christians reason from the same standpoint, of course they will decide that they are not able to meet their unnumbered foes. Such reasoning and decisions have led many Christians to seek a compromise with the foe, and hence the sectarianism in the Church of Christ. Some have decided as did ten of the twelve spies sent to spy out the land of Canaan, that the enemy is too great for them and we cannot possess the land. They reasoned from the human strength viewpoint. Joshua and Caleb reasoned from the divine viewpoint, that God was with them, and with his help they were fully able to go over and possess the land. "If God be for us, who can be against us" must have been their motto. The following prophecy has often encouraged me in the great fight against evil. "How shall one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Deut. 32:30. "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you." Jos. 23:10. If the king with ten thousand had figured upon this ratio, he would never had to send an ambassage to seek terms of peace. If one who is on the Lord's side can chase 1000, and two 10,000, how many can we chase with a congregation of 50 or 100 members? From this viewpoint, do you think we need to ask an armistice with the devil? I am persuaded that the chief reason for our failure to live the Christian life, or to successfully advance the cause of Christ is, that we do not solicit the Lord's aid. If, when we make a mistake, we would ask the Lord to forgive us, and determine to do better, there would be no failure. In the present fight on innovations in the church, we must depend on the Lord's help. The enemy cannot be overcome with human strength alone. I am not afraid to meet the innovators as long as I have all the good help of loyal brethren and sisters, and the help of God. "I shall not fear what man shall do unto me."

The necessary qualification that will enable us to overcome, is set forth in our Lord's application of the parable. "So likewise, whosoever of you that forsaketh not all that he hath cannot be my disciple." When we become Christians, we should put all that we have into the work. Serve the Lord with all our heart, soul, mind and strength.

We should "honor the Lord with our substance." If we engage in our business, farming, wage earning, or what ever pursuit we follow, for the purpose of being able to advance the cause of Christ; if we put our entire being into the work, we will never have to send an ambassage to our enemies to seek terms of peace. Think of Elijah opposed by 450 prophets of Baal. Think of Paul before a Roman court with no one to stand with him at his first answer. Remember Peter and John preaching in the Temple after being charged by the rulers to speak no more in the name of Christ. Time and space would fail me to tell of all those who have come off more than conquerors through the help of him that loved them.

Our greatest handicap at present is, brethren who claim to be loyal who will not put their all into the work. Christ gave His life for us, and we should be willing to lay down our lives for Him and for the brethren. We thank God for the noble few who are sacrificing their time and money for the salvation of precious souls. Brother, are you one of the few? The time is far spent, our end will soon come, the fight will not be long; and then the glorious crown, the pension of eternal life. Let us keep our face toward Zion, and pray toward his holy Temple day and night until our change comes.

J. N. COWAN.

The Old Gag

Pasadena, California, Nov. 11, 1926.
Mr. R. F. Duckworth,
Dallas, Texas.
Dear Brother Duckworth:—

Accidentally I ran across the following words in the Way of December 15, 1925, through a sample copy that was sent me to-day; viz.:

"We, the Church of Christ, worshipping at Montebello, California, are ready to put up J. N. Cowan to meet E. C. Fuqua in debate on the class method of teaching the Bible, as per the proposition discussed here between them, at every place in Southern California where there is a congregation of the Church of Christ using the class system, or where it is not used.

"We challenge the scripturalness of the practice, and are anxious to expose it at every place where we are afforded the opportunity. In case supporters of Fuqua decline to put him up as their representative, we are ready to meet any man they select to represent them, it does not matter from whence he hails. (Signed)

"P. S. Hall
"E. V. Hollifield."

That "challenge" was issued nearly one year ago, but this is the first time I had knowledge of it.

Replying, I will say, I am ready to meet Brother Cowan again at Montebello, on the same proposition "discussed" there a year ago, provided Brother Cowan signs a satisfactory agreement that he will discuss the proposition, and not something else. He never debated the proposition with me at Montebello. He talked entirely on another "proposition" and my chief work was to try to call him to the proposition; but I failed to do this. I aver that you do not have a man in your ranks that will discuss the proposition that was agreed upon at Montebello—Cowan or any one else. If you have, depend upon me to meet him as above stated. Montebello may ere now be unwilling to stand by their "challenge" of last December; if not, and a man can be found to meet me, let Montebello prepare for another discussion—a discussion of the real proposition this time. Will you please let your readers see this?

Yours for the whole truth,
E. C. FUQUA.

Comment

The foregoing is such an exposure of Brother Fuqua that we really feel sad, but believe we should publish it. He is trying to hide behind the old gag of the whipped disputant: "I could have done better if the other fellow had stayed on the subject," which is equivalent to saying: "I could have made a better showing in the debate, if the other fellow had not made such a good showing, for his side of the question." Brother Fuqua evidently feels keenly his defeat, or else he would have proposed that the next debate be held at the place where he preaches, that his brethren might see how Cowan "discussed some other question." If his folks could be made to believe that Cowan dodged the issue, they should not be afraid to have the discussion at their place of worship. I am sure the Montebello brethren are ready to put up Cowan to meet Fuqua at the place where he worships, but they are not going to allow Brother Fuqua to decide when Brother Cowan is making the right kind of a speech. No sir, our brethren have had that thing pulled on them by the sectarians for a hundred years. Sectarians have even tried to stack the moderators, so as to keep our brethren from presenting certain arguments in favor of their position, and now here comes Brother Fuqua trying to play the same game; he must prop it, fence it, put in Plaster Paris, for fear the other fellow will knock it to pieces. Brother Fuqua could not possibly have worded a statement showing more clearly just how impossible he thinks it is to defend his Sunday school performances. Yes, it makes us sad when a brother, who has worked as long as Brother Fuqua has, allows Satan to lead him from the paths of truth until he believes "strong delusions."

R. F. DUCKWORTH.

Where Is He?

Brother A. E. Brewer left Crowell, Texas, sometime last June, and last heard of he was at Haskell, Texas, about the middle of September on his way south. Soon after he left Haskell he was supposed to have been seen at Coleman, Texas, and that is the last trace we had of him.

He is near sixty years old. His height about six feet, and he weighs about one hundred seventy pounds. He is inclined to be red complexioned. His hair is dark; he has grayish blue eyes, and dark sandy mustash.

Brother Brewer, when opportunity will permit, meets for worship with the Church of Christ. Being opposed to all innovations and inventions of men, he delights in the plain teaching of the revealed Word of God. Anyone who can give any information as to Brother Brewers' where-abouts will please write to me at once. Such kindness will be appreciated and will give relief to aching hearts.

E. J. SMITH,
Box 384, Crowell, Texas.

Heresies

"But there arose false prophets among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies ("sects of perdition," marginal reading), denying even the Master that bought them." 2 Pet. 2:1.

There was a damnable heresy existing during the personal ministry of Christ, and for want of a better name, I shall call it the Jewish Patriarchate, as that is what some scholars call it. The Pharisees were infatuated with this heresy. Christ sharply rebuked them. They exalted their own traditions above the law of God. Christ said of them: "But in vain do they worship me, teaching for doctrine the commandments of men."—Matt. 15:9. Read, also, the 23d Chapter of Matt, where He sharply rebuked them.

Another heresy soon cursed the Eastern portion of Asia and other portions of the then known world. It was the Mohammedan religion, founded by Mohammed, a false prophet of Mecca, Arabia. Mohammed claimed to be a prophet. His god was Ali. His sacred book was the Koran. Thousands of people still hold to Mohammedism as the true religion. Thus they are deceived. The Koran flatly contradicts the Bible. For,

1. The Koran says Christ was neither God nor the Son. The Bible says Christ is the "only begotten Son."—John 3:16.

2. The Koran says: "There is no God but Ali and Mohammed is his prophet." The Bible says: "Hear, O Israel: Jehovah, our God, is one Jehovah."—Deut. 6:4. Mohammed is nowhere mentioned, by name, in the Bible. However, he is set forth by Daniel as the "Little Horn" of the Goat (see Dan. 8).

There is a great contrast between Christianity and Mohammedism. For,

1. Christianity requires all of its subjects to deny themselves of all ungodliness, worldly lusts, etc. (Titus 2:11, 12); Mohammedism allows almost the opposite.

2. Christianity never drew the sword, either offensively or defensively (John 18:36); but depends wholly and solely upon the power of truth, the sword of the Spirit (Eph. 6:16); Mohammedism propagates itself by the use of the sword. Their terms are death, tribute, or Mohammedism. Millions have embraced this last condition to their eternal damnation.

Another damnable heresy arose in the fourth or fifth century. It was the Roman Catholic Hierarchy, whose official head is the pope, claiming to be the "Vicar of Christ." This heresy is well described by the Prophet Daniel as the "Little Horn" of the fourth Beast (Dan. 7). Paul describes it as being the "Man of Sin" (2 Thess. 2). And John describes it under the symbol of a scarlet colored woman, named "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH," riding a ten horned Beast. Rev. 17:1-6.

These three heresies are very much alike. The following will show this to be a fact:

The Jewish patriarchate says: "There is one God and we are his prophets."

Mohammed says: "Ali is one God and I am his prophet."

The pope, the official head of the Catholic Church, says: "There is one God as revealed in Christ Jesus, His Son, and I am His vicar, or substitute."

The patriarchate says: "The traditions are as old as the law, and a little superior to the law."

Mohammed says: "The Koran is equal to, and a little superior to the Bible."

The pope blasphemously says: "My decrees are the very voice of God, and are a little superior to every other oracle."

The patriarchate says: "The traditions have been handed down from Moses through a succession of us elders."

The Mohammedan calif says: "The interpretations and traditions of the Koran have been handed down from Mohammed through us, his califs, or successors."

The pope says: "The voice of final authority comes down from St. Peter through us, the pope, his successors."

The Episcopal Hierarchy asserts: "The only true authority comes down through us by apostolic succession." (All this can be found in Gibbon's "Decline and Fall of the Roman Empire," the Koran, "Catholic Belief's," etc. The ones given are quoted, in substance, from "The Great Demonstration" by Battenfield and Pendleton).

Thus we see the real family likeness that exists between these three great counterfit religions, represented by the chiefest among heretics. Shall we follow them? Or shall we follow Christ, the Prince of Peace? I choose Christ!

But heresies are not limited to these three institutions only. It would be a great blessing to us if they were. But Protestantism is full of them. And even among members of the Church of Christ there are some damnable heresies.

1. Some teach that damnable, God dishonoring, Christ dethroning, soul destroying doctrine that Jesus is not King; that He has never been seated on David's throne; that His Kingdom has not yet been established; and that it can not be established before the Jews return to Palestine.

2. Evangelistic jurisdiction over the Elders is taught by some.

3. Others deny that the dead shall be punished throughout eternity.

Let us follow Christ, the light of the world, thus keeping ourselves free from all heresies.

"Come out of her (Babylon-confusion) my people (the people of God), that you have no fellowship with her sins, and that ye receive not of her plagues."—Rev. 18:4.

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

Instrumental Music

Bible reasons why I do not believe it is right to use instrumental music in the worship of God.

1. God is not worshipped with men's hands (Acts 17:25) but we must praise Him with our lips, Heb. 13:15.

2. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col 3:17. We cannot give God thanks in the name of Christ with a musical instrument for he never commanded it. Matt. 28:20; Rev. 22:14; John 4:23, 24. And we must obey God.

3. If singing is a part of the worship, and if musical instruments are a help to the singing, then give a Bible reason why you stop the musical instrument while a man is praying or preaching? Echo answers, why?

4. A woman plays the musical instrument, Please show in the New Testament where a woman ever led the singing or played a musical instrument during the meetings, 1 Cor. 14:34, 35; 1 Tim. 2:11-14; 1 Cor. 11:3-6.

5. Why did inspired men mostly write, "sing," "singing," "sung," "sang," etc., if musical instruments were much used in their worship in those days? Read Matt. 26:30; Acts 17:25; Rom. 15:9; Eph. 5:19; Col. 3:16; Heb. 2:12; James 5:13; Rev. 5:8, 9; 14:3; Psalms 40:3, 4; 47; 6, 7,; 69; 30. Why did they not write, "play," "playing," etc.

6. The wicked use musical instruments in their worship, Dan. 3:5-15; Isa. 5:11-14; Amos 5:23; 6:1-6; Rev. 18:22. And we are commanded to come out and be separate from them, 1 Cor. 5:11; 2 Cor. 6:14-18; Rev. 18:4.

7. Perhaps they may say that David was a man after God's heart (Acts 13:22), and he used musical instruments. Then I would remind them that David numbered Israel. And David had Uriah killed to get his wife. Did God commend him for making those mistakes? Read 1 Chron. 21; 2 Sam. 24; Sam. 12, and you will see that he did not. Besides, we must follow Christ and not David. Jno. 21:22; 1 Pet. 2: 21-25.

8. They may say that they have musical instruments in heaven. Then I reply that they have four beasts and twenty-four elders who worship God in heaven. Rev. 4:4-11; 19:4-9. We have not these in the worship here. Amos says David invented them. Amos 6:1-6. If you will read what I have written and then if you do not have your conscience seared with a hot iron (1 Tim. 4:2), then I would like to have a Bible reason, why not?

Brotherly,
A. J. THOMPSON.

"What Is the Matter?"

The question is often asked; what is the matter with the Church of Christ? All Bible readers know there is but one answer to this question. There is nothing now nor will there ever be anything the matter with the church of our Lord and Master. Then, if there is nothing wrong with the church (and there is not) in itself, we must look elsewhere for the trouble; for we all know there is something wrong some where.

What I cannot understand is this: Why cannot such men as Cowan, Sommer, Roady, and all such men as they are, agree on the scriptures; they are all very able men, and all read the same book, yet we find them ready to fly at each other in regard to the things written in this book which reads the same to both. Why is this? Two men can differ and both be wrong, but they cannot differ and both be right.

Christ intended for all men to understand His Gospel alike, if not, why not? Why is it that so many of our best and ablest men keep some little "hobby horse" that he rides occasionally or whenever an occasion presents itself. We find this "hobby horse" in many stables. The true name of this hobby horse is SELF RIGHTEOUSNESS, and is kept in a stable called POPULARITY, we also find that the bigger (richer) the stable the more they ride. Where can I find an account in the Bible where Christ or any of his apostles ever kept such an animal?

It seems to me that the question we

should, each and every one, both great and small, ask ourselves is this: Have I one of those little hobby horses hid away by the name of Self Righteousness; if I have, hadn't I better stop riding him and observe what our Savior said in Matt. 22:39, that we may be better able to follow that strait and narrow way spoken of in Matt. 7:14.

If you can explain to me why existing circumstances are as they are at present, I would appreciate it greatly.

TOM GEFFS.

The foregoing was sent us by Brother O. A. Timmons of Ramsey, Ills., with suggestion that we give comment.

Brother Geffs's illustration and admonition are both fine. I would like to have the privilege of talking with a man who thinks thus.

As to existing circumstances, so far as they effect the church of Christ, surely, there is but one answer. Somebody is not willing to take the Book. It is impossible to understand the Bible differently; but it is easy to misunderstand it differently. Such misunderstandings lead to troubles, confusions and often to degeneration and damnation.

It is no trouble to get brethren to agree on what the Bible teaches, but when some of them begin to teach and practice things not authorized, trouble begins. Division and destruction follow. No man should divide an assembly upon a practice not specifically authorized in the scripture. The Bible does not divide but opinions do.—R. F. Duckworth.

Announcements and Reports

G. C. McCraw, Robert Lee, Texas, Feb. 4, 1927.—Have only two meetings definitely arranged for. Brethren desiring my services this summer should not do as they did last year; wait until my time was all taken then call for me.

I have all of June, the two first Sundays in July, and last of August not yet called for.

J. L. Pritchard, Dodsonville, Texas.—Our meeting here will begin on Friday night before the second Sunday in August, instead of the first of April as reported in last issue. Brother Alva Johnson will do the preaching. Every one in reach are invited to come and hear this able Gospel preacher.

W. T. Taylor, Box 93, Elk City, Okla.—I can hold some meetings this summer as I will not be encumbered with a crop, so I would like to be busy preaching. At present I am giving a series of lectures on the Hebrew letter to the church here at home. I will go anywhere to hold meetings. Brethren desiring my services will please write me at once. My daughter recently underwent an operation, but is at home now, February 19th and is doing fine. Brethren, please do not think this is a call for help, and do not send me any money; all I ask is that you give me preaching to do.

Pearsall, Texas, Feb. 16, 1927.

You will find twenty cents in stamps enclosed for the Year Book which I appreciate very much.

In regard to our meeting which is to be held by Brother J. N. Cowan, the time last two weeks in March. This is a destitute place and I would appreciate some help from the Brotherhood at large in support of Brother Cowan while holding our meeting. Send donations to either J. N. Cowan, or The Apostolic Way.

G. W. MONTGOMERY.

The Johnson-Sanders debate is to begin May 31, 1927, at 10:00 a. m. Place, Dodsonville, Texas.

J. A. O'Neal, Covington, Ind. Feb. 19, 1927.—Began a meeting near Noel, Mo., January 15, continued seven nights, when, on account of rain, sleet, snow and mud we took a vacation. Started again on January 29 with weather more favorable. We closed at the river February 14. In this meeting twelve were baptized. There were four members meeting prior to this meeting who had been meeting in their homes each first day of the week to break bread. The result of this meeting proves the value of four Christians who refused to lay off the armor of God, but kept it on, ready for use at all times. Now, instead of one brother doing all the reading, praying, teaching, exhorting and giving thanks, there will be six. If our preachers would train the brethren to practice the truth it would soon bring about proficient eldership.

Leland H. Knight, 1615 Dodson Ave., Fort Smith, Ark.—I am now, February 26, 1927, at Johnson, Ark., encouraging the people of Christ who desire to walk after the traditions of the apostles and not after the traditions of men. The congregation here endured for a-while until the Sunday school craze was brought in and men began to speak perverse things and drew away disciples after them. The brethren who believe the ways of God are sufficient are meeting in the Schoolhouse. I am putting them in remembrance of Paul's ways which be in Christ which he taught everywhere and in every church. We hope to build a strong congregation here. Pray for us that the Word of God may have free course and be multiplied and that we may be delivered from unreasonable and wicked men: for all men have not faith.

You will find twenty cents for the Year Book, I was glad to receive it. The man that loves the truth will let the people know where he stands. May God's blessings rest upon our labors.

Homer L. King, Rt. 2, Lebanon, Mo.—I am to assist the sound brethren at Unionville, Ind., in a meeting, beginning March 20th to continue over two Lord's days. Brethren in reach are invited to attend.

The above is my permanent address now, so brethren desiring to correspond with me make note of it.

J. C. Osterloh, Sentinel, Okla., February 28, 1927.—Had a fine trip to Montebello, Cal., held a two weeks' meeting with good success, found some fine Christian brethren there, and met several old time friends, of whom one was my old time yoke-fellow G. A. Bailey.

J. D. Tipton, Camden, Texas, Feb. 27, 1927.—After crop time I will have some time to spend in meetings. Will be glad to arrange for work beginning the first of June and continuing until the last of August.

D. F. Watson, Box 242, Midland, Texas—If there is any one near Midland, Texas, who wants the Word preached for them without addition or subtraction I would be glade to hear from them. I have some time that is not taken up and would like to spend it in the field.

Alva Johnson, Turkey, Texas, March 1, 1927.—Am just home from Portales, New Mexico. The brethren there wanted you to announce in The Apostolic Way they had organized a congregation there that worshiped at 2:30 P. M. every Lord's day according to New Testament teaching. I preached from Thursday until Sunday for them, last sermon two came forward for baptism and one confessed his wrongs.

F. N. Coleman, San Marcos, Texas, Feb. 16, 1927.—I take this method to answer all who have contributed to my necessities while sick; as I cannot answer all in person. I do not know that I am any better though am up able to walk with a stick. I am truly thankful to all you brethren. "A friend in time of need is a friend in deed."

F. K. Reeves, Marion, La., Feb. 14, 1927.—Brother W. G. Tucker, from Shreveport, La., has just closed a meeting at Fairview Church of Christ, 3½ miles west of Marion, did good preaching, contending for true Christianity. No additions, but congregation strengthened.

Oscar Walters, Hagerman, N. Mex., Feb. 20, 1927.—Brother Alva Johnson will hold us a meeting in March. Brother T. F. Thomasson preaches for us the first Sunday in each month. Brother A. J. Jernigan meets with us every Sunday.

Ryan Bennett, Palestine, Arkansas, Feb. 28, 1927.—Brother J. W. Kelly has just closed one weeks meeting here. No visible results except the church edified.

J. T. Kirk, Floydada, Texas, March 2, 1927.—We have just commenced to lay brick today on our new church building. Expect to have it completed by April 15th. Brother Alva Johnson will hold us a meeting the first of May.

J. F. Fairless, McAlester, Okla.—If there are any congregations that have not engaged a preacher to hold their meetings in July and August I would like to hear from them. I prefer meetings close to home. Can hold some mission meetings.

A Change of Date

The debate with Brother Lee Sanders, at Dodsonville, Texas, will be the first of June instead of March. Probably commence the last day of May and continuing to and including June 3rd. I go next to Bradshaw, Texas.

ALVA JOHNSON,
Turkey, Texas.

Song Leader Wanted

I would like to correspond with some Brother who is a member of the Church of Christ, in good standing, and a good song leader. One who is willing to work for wages, work is to begin about the first of April, and will be day labor at about $2.50 per day.

O. C. LUSK,
Box 178, Hagerman, N. Mex.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Teach the Young

In the Pacific Christian for December, 1926, Brother Earnest C. Love gives us his position on the class question as follows:

"I believe that some good can be done through Bible classes which can not be done any other way. I do not believe that brethren meeting at some other hour than the one set aside for worship violate any principle of the Scriptures. But I do not believe these brethren should engage in such work until they are convinced differently. I would not care to spend my life where I could not gather the young together and teach them on Sunday or any other day but I am far from trying to hinder these brethren in their efforts. In fact, I will do all I can to help them. We do agree on too many things to keep us apart."

Yes, there are so many things that Brother Love writes with which we agree that we regret to see him erring at this point. Notice what he says about teaching the young. Brother Love we are surprised to hear you make such an expression, thus intimating that we do not believe in teaching the young. Yes, we believe in gathering the young and old together at any time, day or night, for the purpose of teaching them. When the question of the instrumental music came up, those opposed to using the musical instrument were referred to as persons not believing in music and the preachers fighting instruments had to explain over and over again that they believed in music but not in instrumental music in the worship and now we must explain over and over again that we believe in teaching but not class teaching, and then we must explain that expression by saying we do not believe in dividing an assembly into classes on Sunday or any other day in the week for the purpose of teaching the Bible. Yes, we believe in teaching the Bible to old and young and we practice it, but we believe that system advocated and practiced by the Lord Jesus Christ and His apostles is the better system to follow and it will not cause division, while forcing the class system upon the conscience of those who oppose it, has and will continue to cause division.

Brother Showalter Slips

When an humble and unpretentious man makes a mistake or a blunder we sympathize; but when a "heady" "high-minded" man makes a mistake we are amused.

Brother G. H. P. Showalter is very much disturbed because he found a mis-spelled word in The Apostolic Way. Now, that "sure is bad." For twenty-five years I have had to depend upon others to do my reading, especially my proof reading; and it is a bit hard sometimes to tell when a word is mis-spelled when listening to one read; but though I stand so low in the scale of intelligence as measured by Brother Showalter, I believe I would have noticed the mistake in his criticism, even though being compelled to proof read by ear. He said "The great trouble with is you that you." He evidently meant to say, the great trouble with you is, that you, etc.

Now, Brother Showalter knows, and every body else who knows anything about the printing business, knows, that the very best of proof readers, without reflection on their ability to spell or knowledge of grammar, often allow mis-spelled and mis-arranged words to appear; and a man, who stoops to the low level of such criticism in an effort to bolster a losing cause, surely realizes the weakness of his position.

We are glad however that Brother Showalter is searching through the columns of The Apostolic Way, even though he manifests a greater desire to find a mis-spelled word than to find the Truth.

We give the following quotation from the Firm Foundation February 22: "We now throw open the door; we challenge the Sunday school advocates for a discussion through the Apostolic Way and we mean they must fight or run.—Apostolic Way.

"You mean no such thing. One of your own editors held a discussion on the subject and you refused to put it in your own paper. You were offered one hundred dollars to do so and still refused."

Here again, Brother Showalter slips. For he knows, unless at this point, he is looking for mis-spelled words instead of the Truth, that the wrangle he calls a debate with one of our editors was only a wrangle in an effort to agree upon a basis for a discussion. There has never been a debate on the Sunday school question that The Apostolic Way has refused to carry.

"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.'—Apostolic Way.

"Yes, you seem to thrive on the use of rough words and phrases, but you do not know how to apply them nor where to use them. The great trouble with is you that you don't know a child of God from a 'child of the devil'; you think those who tell the truth are 'always liars', that those filled with the truth are 'full of all subtility', that faithful gospel preachers are 'false teachers' and you don't know a 'whited sepulchre' from Adam's off ox. You don't even know how to spell 'subtilty'; you spell it 'subtility'."

In this quotation Brother Showalter says, "Yes, you seem to thrive on rough words and phrases." Just what did he mean by this, evidently it was not approval; then he means disapproval. Surely, a man, of such great wisdom, comprehension, with such great ability to understand the meaning of words and terms, a man who knows all about "Adam's off ox," ought to know that this fling at me is equivalent to saying that Christ and his apostles thrived "on the use of rough words and phrases"; and that he, Brother Showalter, disapproves of such practice; shame on you Brother Showalter; keep your head cool; I am not mad, but I am desperately in earnest; and as to what I know and don't know, I am persuaded our readers are intelligent enough to form their own judgment from what I say; but you seem to insinuate that your readers are not capable of deciding when a man knows or does not know; hence, you tell them that I "don't know a child of God from a child of the devil". Well, sometimes that is so, for I once thought that you were a Christian, and that you would be fair with those who disagreed with you; but I seem to have been mistaken, and I do not mind confessing when I discover I have gone wrong.

My admonition to you, Brother Showalter, is, that you turn from the error of your way; stop advocating unauthorized practices, that are dividing the body of Christ; stop advocating and bolstering up the human institution that is giving the Church of Jesus Christ so much trouble today; come back to the old paths and walk in the ways of your father, who walked in the ways of Paul, who walked in the ways of Christ.

R. F. DUCKWORTH.

Explanation

I have received and examined a copy of the "Cowan-Sommer debate," and am very well pleased with same. The printer made several mistakes, but only one of real importance. I have made a list of some errors which appear below. I have not made any corrections in Brother Sommer's speeches, leaving that for him.

There are many grammatical errors as well as mistakes in punctuation and rhetoric which we should have corrected, but did not, being crowded for time in correction of transcript. Brother Sommer and I desired to get the transcript to the printer while we were together and we only had a part of three days to do this correcting. We wanted to get the book to the people as quickly as possible. We ask the reader to excuse these mistakes, and read the book for the truth that it contains. I feel congratulated because of the many orders already received for the debate. We have sold the first edition, and have to begin on the second in order to fill the pressing demand for the book. Every preaching brother could carry a few dozen with him to his meetings and supply a great many with copies who had rather buy that way. Hoping that great good will be realized by the publication of this book, and result in thousands of good people being led back to the Old Paths.

The following are the corrections made: In first line paragraph six page seventeen appears the word "law" where it should be "Lord": page 68 "J. W. Cowan" should read "J. N. Cowan": last line page 92 the word "men" should be "mean": second line paragraph 6 page 93 the word "lalelin" should be "lalein": third line from bottom paragraph 2 page 107 the word "part" should be "parts": in fourth line from bottom paragraph 3 page 149 the first word "if" is supplied: in last line page 161 the first word "we" should be "he": in second line paragraph 4 page 165 the word "advocated" should be "advocates": in second line paragraph 5 page 166 the word "nor" should be "and": in third line paragraph 7 page 166 the second word "that" should be "which": in third line paragraph 5 page 167 the word "to" should be "as": in last line paragraph 5 page 186 the word "not" should be "now": in second line paragraph 5 page 187 after the word "money" the word "spent" should be

supplied: in third line paragraph 2 page 247 the word "an" should be "in": in second line paragraph 5 page 264 the word "who" should be supplied after the word "Senators": in first line paragraph 1 page 265 the word "I" should be "he": in second line from bottom last paragraph page 283 the word "are" should be "art": in fifth line paragraph 2 page 343 the word "than" should be "then": paragraph 4 page 343 after the word "should" at the end of line 9 should be supplied the following phrase, "have gotten at home by their parents; just so I say the."

J. N. COWAN.

Why We Missed March 1st Issue

There were several hindrances. I will mention only a few. First; Brother Duckworth's little girl, Bertha May, had an attack of appendicitis; then, the baby had a severe case of tonsilitis. These two ailments demanded all of Sister Duckworth's time and attention; and deprived Brother Duckworth of his most valuable assistant on the paper; then, to further complicate a bad situation Brother Lavender, who has charge of the mailing list, etc., was also sick a few days. During this period something like five hundred copies of the Cowan-Sommer debate came in and had to be mailed out.

To the fair-minded, these difficulties would seem sufficient; but to make bad matters worse, Brother Duckworth had to be embarrassed by some one circulating a false report that the paper was going to be moved from Dallas and that another manager would probably be secured to publish same. These reports reaching the ears of the paper's creditors caused them to demand their money and also taking such legal actions as would protect their interest. All of this caused Brother Duckworth the unpleasant necessity of arranging new credit so as to enable him to go on with the paper.

Just why brethren will act thus, and bring on such embarrassment as this, either intentionally or unintentionally, is hard to understand. I want to state here to the Brotherhood at large who might have heard such rumor as to moving the paper or to its changing hands, to simply forget it; for, as long as Brother Duckworth's management of the paper has the indorsement of such brethren as Dr. G. A. Trott, N. L. Clark, J. N. Cowan, J. S. Hall, A. D. King, G. W. Phillips, J. W. Kelly, Alva Johnson and hundreds of other good brethren from the thirty-two states in which the paper circulates he will continue as manager and publisher of The Apostolic Way.

Sincerely,
R. O. CONNER.

A Statement of Purpose

Three of us were owners of The Apostolic Way. In keeping with the spirit of our signed agreement, two men have been selected to fill the vacancies of two whose resignation became effective at the same time; thus three will continue to own and control the paper.

I hereby express my purpose and desire concerning The Apostolic Way, that I only recognize the paper as being under my control so long as I remain its publisher, and any time G. A. Trott, R. O. Conner and George W. Phillips, or any two of them, think it better to put the paper into the hands of someone else to publish, I will gladly step aside.

I name these men:

1. Because I consider the resignation of the Staff as putting the paper wholly in my hands; each of them by their resignation having relinquished all rights to and responsibilities for the paper's publication.

2. Because the three men are generally known to be sound on all questions of innovations now before the brotherhood.

3. Because these three men have given the paper several times as much financial assistance as any other dozen men.

4. Because I have no selfish ambition to gratify and no selfish interest to serve.

5. Because I want the brethren to know the paper will be properly handled when I, for any reason, cease to publish it.

This action is taken voluntarily upon my part, and shall be considered binding upon me and upon my heirs and consigns to the end that the paper shall never be considered in any way, as my personal or financial property beyond the date I cease to be its publisher.—R. F. Duckworth.

The Preacher's Year Book

Preacher's Year Book received. I sure was glad to get it. I will send in a new subscriber for it in a few days.

I note that Alabama shows six preachers. Now to my certain knowledge I know several loyal, competent men, who should be on this list and I am sure that other states are not fully represented.

I suggest that preachers in each state look over the list and where they know men who are sound and capable of teaching send in their names.

J. A. DENNIS,
Union City, Ga.

Comment

Thanks Brother Dennis, I am sure you are right. I also know brethren who should have their names in our Preacher's Year Book, but for some reason they have neglected to write us. We have received several letters from others stating that they know preachers who should have their names on this list.

When we began compiling this Year Book, we announced that we would publish only the names of preachers who wrote us they were opposed to the dividing of an assembly into classes for the purpose of teaching the Bible, and opposed to placing women teachers over such classes. Of course the brethren who failed to advise us have not had their names put on the list, but if brethren will write and give us the names of preachers not found in the Year Book, whom they know to be opposed to these innovations we will appreciate it. —Publisher.

The Man's Authority

"Dear Brother Duckworth:

"I do not believe in women usurping authority over the man in the church, in any way. I believe they should keep silence as commanded, and I do not believe in women voting or bobbing their hair, but I do believe that most all men who have a wife of this belief is inclined to run his authority too far. It is hard for a woman to realize she must not have a word to say in home affairs, when she goes to the field and works by the side of her husband, and comes home tired, does the cooking and work at the house, then if there is anything to be traded or sold, doesn't make any difference how much she would like to keep it, has she no authority to say a word? After she has cared for chickens, then must the man say just when and what she may sell? All this seems to be too much authority. I believe men can use authority over women, and until they sin Christ's commands are not grievous, but Oh! the man's commands are almost more than any one can bear.

"Now if the woman could make herself believe she was a mere slave, had no part or interest in anything, maybe she could live happy, but I can't believe our Lord gave man the authority to take all freedom from wife, that she must suffer and work and have no say in anything: If so, why? I hope to be made to understand it.

"Now, Brother Duckworth, I want this printed. It may help some one, and I also want your reply to my letter, just what you think. If I can be made to see that I am wrong it will be better for me, and if I am not wrong it may be that your reply would help some man who is running his authority too far for happiness in his home."

Reply

We print the above gladly, but we can only print a part of what we want to say about it, both for the lack of space, and for fear somebody might get their feelings hurt. The person doing the writing failed to sign their name. We do not, as a rule, print anything that comes to us unsigned, but in this case, without having any idea who wrote the foregoing, we print it, hoping that somebody may do some thinking after they have read the statement, both men and women.

There is no question but what God intended, planned and purposed for man to be the head of the family. The apostle says, Eph. 5th chapter, for the wife to be subject "to their own husbands in everything," but in the very next verse he says: "Husbands love your wives." Again: "He that loveth his wife, loveth himself." Again: "Nevertheless let every one of you in particular, so love his wife, even as himself, and the wife see that she reverence her husband." The man and the woman who believe the foregoing passages of Scripture and endeavor to live up to them will be found working together; the man as head of the family, with the woman with reverence for her husband. Of course, Paul is here talking about Christians. A man or woman of the world would hardly be able to get the deep conception of the unity of action of man and wife that the Holy Spirit is setting forth in this and other Scriptures. It is so easy for the man, so easy for the woman, to think of their common property as my property, my home, my chickens, my children, my money, when in every case it should be "our". I can not conceive of how a man can go ahead with his business deals and transactions without consulting his wife, and then expect her to bear, in meekness, and understanding, the hardships, when reverses, financially, or otherwise, have to be borne with. Some men have been driven to keeping their business to themselves because their wives fuss, complain and nag. Some men have been caused to keep their business to themselves because their wives were not interested. The woman was given as a helpmeet to man, not the man a helpmeet to the woman, but how can a woman

be a helpmeet to a man in everythig when he, in arrogance, slights, mistreats, disparages, and otherwise flaunts at her about being the weaker vessel, the more inferior?

Once a young couple were married only a few days when the daughter's mother told her, "That money belongs to your husband." "But mother I made this money myself." The reply was: "It doesn't matter, you and all you have belong to your husband." About the same time a young husband said to his wife: "I realize that the responsibility of making the decision concerning our home and our material affairs rests on me, but I want your advice about everything. I want you to think with me; we will think together. If you do not think I am pursuing the right course, say so, I will listen to you and if I am convinced I will change."

"They twain are one flesh." The man and the wife are as inseparable in their purpose in life as they are in their fleshly relation. To be of one purpose, there must be an effort to come to a common understanding in all things.

R. F. D.

What Women Should Do in the Church

I have longed to see something on the above and have declined writing about it, mainly, because there are so many that are my superiors as writers, who have been keeping the air in a whirl with "What the women should not do." I was afraid my quiet say would be dashed on the breakers of criticism and scattered to the four corners of religious controversy; but since, one, that is able, worthy and well known, has asked me to I shall brush back my timidity as much as my weakness will permit and do the best I can, hoping some good may be accomplished, beyond giving critics an opportunity to exercise their talent.

Women, poor creatures, have been criticised so much they no doubt wonder why they were ever created. They are trying to do things out of their natural sphere because men are failing to fill theirs. Perhaps if the men would get up first to-morrow morning, put on the trousers, go to work and leave nothing for the women to do except what they should do, no doubt one twenty-four hours would bring more happiness and contentment than has been since Satan deceived Eve, and there would be no need for such an article as I am supposed to be writing; but, since such an accident is not probable I shall proceed.

Christian women may and should be a great influence in the church. Wives should submit themselves unto their own husbands and unto the Lord. I could mention some "should nots" here but as that is not the Theme I will leave that for the reader. They should keep the home in order and teach their children so young women will not be tempted to take the responsibility of another; therefore, they should devote some time to prayer and study of the Scripture. They should teach the young women. You may say this is not to be done in the church, well, no, but they should do so as members of the church. Since what they do in the church attracts so much attention and receives so much criticism we want to know how they may be attractive and not be criticised. Anything uncommon attracts more attention than that which we are accustomed to; therefore, Christian women should be attractive by being meek, quiet, plainly dressed and giving attention to what is taught; this would be the most uncommon thing in the church people ever saw.

Christian women may and should teach men privately when opportunity presents. Many times a preacher would be more benefited by instructions in patience, forbearance, meekness, peacemaking and devotion to his own, from a Sister in Christ, in her home, than he would be by enjoying a car ride by her side while her husband is at work, and the woman would be doing the thing that is well pleasing in the sight of the Lord. Laboring with the preacher in the Gospel she is not taking authority in so doing; but doing what the Lord intended she should, that is helping the man that he may be better qualified to exercise the authority the Lord has given him above the woman.

Christian women should be perfectly silent when trouble comes up in the church. They should regard their feminine nature and position so divinely ordained that they would consider it a shame to have any voice in it. They should refuse to teach in public even though they are requested to do so. They should comfort the weary and distressed. The sympathetic words of a woman impart a great deal more comfort than that of a man. Christian women should be so free from offensive acts in the church that men would be ashamed they ever deceived them by telling them it would not be wrong for them to do things in the church that the Lord never intended that they should. My sympathy goes out for the women, though they be transgressors, because I know they have been deceived and then criticised for yielding.

Not knowing how far this will be approved by the readers I will hush until this is read and had time to soak in.

GEO. M. McFADDEN.

Will You Respond?

Brethren who are readers of the Apostolic Way:—

Since our dear and worthy Brother Duckworth has made and is still making such a great sacrifice for the cause of Christ in his whole hearted efforts to give us a clean religious paper (one that we should not be ashamed of) and doing so without compensation so far as I have ever been able to find out, I take this privilege or suggestion that we send to him, and for his and his family's support so that he will not need suffer especially in the need of such things as we can supply. My suggestion is this, let as many of us as feel able, and of willing hearts send one dollar to him as soon as possible after this suggestion is seen in the Way. Just think how easy it would be for each of us to send one dollar and then think what it would mean to Brother and Sister Duckworth, and then last but not least think what it would mean to every reader of the paper and how we might be benefited more than the worth of the dollar by having continued to us the reading of the clean paper. I am sending one dollar to him tonight with this suggestion so to start the good work to moving along. I am also sending one dollar and fifty cents to donate The Apostolic Way to one family for a full year.

I am saying this without any one connected with the paper having any knowledge of my intentions in making this suggestion. It originated in my musings this afternoon while the Son and I were doing some carpenter work for my wife. I thought of it and spoke to my wife about sending him my dollar, so here goes, let as many as feel able please send and I assure you that all will be thankfully received and well spent in the support of a worthy family.

Suggested in the name of the Master.

O. A. TIMMONS,
Ramsey, Ill.

One Thing Wrong

If we say people are saved by Faith only, there is one thing wrong, James 1:24. If we say people are saved by Grace only, there is one thing wrong, Eph. 2:8. If we say Salvation comes in answer to prayer, wrong again, Rom. 6:17, Mark 16:15-16, 1 Cor. 1:20.

All the above and many more scriptures show the contention to be wrong. If we say people are saved before and independent of Baptism, wrong again, 1 Peter 1:23. If we say people can't fall away and be lost, after becoming Christians, wrong again, Gal. 5:4. If we say people may violate the scriptures and still be saved, wrong again, 1 Thess. 1:7-9.

If we say women may teach in the church assembly, wrong again, and for the same reason, as far as we can tell, 1 Cor. 14:34-35. Now if there is a way to make women teaching right in the public assembly of the church, the same rule will make right all the objectionable features that seem to exist. Would God ask me to do anything that would make it impossible for me to do another thing that he said? You say no; that's right. Would He impose such burden on the women? You say no; that's right. Now we say the young women ought to teach publicly, that is, a class in the public assembly.

Now if that is the Lord's will concerning her, she can't obey the Lord's will concerning her in 1 Tim. 2:11-14. Let's all think seriously; this proposition is of great moment.

J. S. HALL,
Hamilton, Texas.

Is There Anything in a Name?

Christ says I am the door. He was the grand subject of all the Apostles' ministry, Acts 8:5, and indeed, a sermon without Christ is like a cloud without water, or a shadow without substance. The ancient Hebrews being instructed by the prophets of the coming of the Messiah. But when Christ appeared in Judea, they had entertained a very wrong notion of the Messiah, expecting a temporal monarch, and conqueror, that should bring the whole world under subjection. It was known that the Messiah was to be born of the tribe of Judah of the race of David in the City of Bethlehem, that his name would continue forever, that he was to perform great miracles, that he should die and rise again, that Elias should be the forerunner of his appearance, that a proof of his coming should be, the cure of the lepers, life restored to the dead, and the gospel preached to the poor, that he should not destroy the law, but fulfill it, that he should suffer oppositions and contradictions, and that a strange people should come and submit themselves to his doctrine. Our Saviour asks the Jews if these were not the char-

acters of the Messiah. The Evangelists take care to put them in mind of them, to prove thereby that Jesus is the Christ whom they expected. Luke says that Jesus entered into the Synagogue of Nazareth, and opened the book of the prophet Isaiah, where he read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Luke 4:18). After which he shewed them that this prophecy was accomplished in Him, Peter and the other believers being assembled together, (Acts 4:24-25). "Why do the heathen rage," Psalm 2:1-2, and applied this prophecy to Christ. He is the eternal Son of God, the second person of the glorious trinity, 1 John 5:8. In His divine nature He is equal with the Father, but in his human nature, subordinate and inferior to the Father being liken unto men in all things, with the exception of sin. Both natures are united in the person of Christ, that he might be our prophet, priest and king, and the author of a complete and eternal salvation.

In Christ all the types, prophecies, and promises center. Peter says, "This is the stone which was set at naught of you builders, for there is no other name under heaven given among men. whereby we must be saved." (Acts 4:11-12). "Wherefore God also hath highly exalted Him and given Him a name which is above every name." (Phil. 2:9). Paul says that God created all things by Christ. "According to the eternal purpose which he purposed in Christ Jesus our Lord. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:11, 14, 15). "Whatsoever we should do in word or deed: should be done in the name of the Lord." (Col. 3:17). Some tell us that the name Christian was given by division. The Prophet Isaiah says there will be a new name given by the mouth of the Lord. The salvation would be as a lamp that burneth. "And the Gentiles shall see thy righteousness." (Isaiah 62:2). Before this name was to be given, this prophecy must be fulfilled. This name was to be given in the Lord's house. Read Isaiah 56:5. "The Lord's house is the Church, the pillar and ground of the truth." (1 Tim. 3:15). We find that the disciples assembled themselves with the Church one whole year, and it came to pass that they were first called Christians in the HOUSE of God the CHURCH. Read Acts 11:26.

J. F. FAIRLESS.

The Sabbath

"By Whom Was the Change Wrought?

"The Sabbath has never been changed by divine authority. It remains forever the same. Who, then, did make the change from the seventh to the first day of the week? Do the Scriptures reveal this?—yes, most clearly. As early as five centuries before Christ, the prophet pointed out the power that should think to lay its hand upon the law of Jehovah, should wrench thence the commandment which expressly points out the jurisdiction and power of the great Lawgiver, and should substitute in its place a law that would turn men from the worship of the true God; and we also have the confession of the power itself that it has done this deed

"'And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene.' Acts 20:13, 14.

"This is the only text in the Bible where we have a record of a religious meeting being held on the first day of the week. Paul and his company abode in Troas seven days, no doubt holding religious meetings with the church daily. He was on his way to Jerusalem, and he knew that this visit was the last he would ever make to the brethren at this place. They all remained in Troas until the night after Sabbath (Saturday night), and Luke and the rest of the company then set sail for Assos, but Paul still lingered behind for the purpose of holding a farewell meeting with the brethren Saturday night, intending to join the company at Assos the next day.

"We wish to call special attention to the fact that this meeting was held at night. Verse 7 says he 'continued his speech until midnight.' Verse 8 says, 'There were many lights in the upper chamber.' After midnight he restored Eutychus to life, broke bread and ate with them, and then according to verse 11, he 'talked a long while, even till break of day, so he departed.'"

The above is intended for those who worship God according to New Testament teaching on the first day of the week, hence, the question: "Who changed the Sabbath?"

1. In answer to this, will say, **Thou art the man.** You have changed the Sabbath from the Jews to the Gentiles. God commanded Israel to keep the Sabbath and told them why. Deut. 5:15. You have applied this to yourself, hence, changed the Sabbath. God has never at any time for any purpose commanded the Gentiles to keep the Sabbath.

2. You say Christ did not come as a law giver. Well he came to fulfill **the Law,** Matt. 5:17; Jno. 1:7. (The Law was given by Moses but **grace and truth** came by Jesus Christ). Since you admit the Sabbath was a part of **the Law** it follows it could be no part of **grace** and **truth.** Since Christ fulfiled **the Law** he took it **out** of the way and gave us better, Col. 2:15; Heb. 8:6-10; Heb. 10:16-20; Gal. 6:2.

3. You say the Sabbath begins at sun down lasting until sun down. Wrong as usual. **The Sabbath begins at sun up.** Matt. 28:1. (Note end of Sabbath). But what time did the women come to the sepulchre? At rising of sun. Mk. 16:2. But Matt. 28:1, says "end of Sabbath." So you can see the Sabbath was from sun up to sun up.

4. Next, you try your hand on Act. 20:5-7. You say this is the only record where we have a religious meeting being held on the first day of the week. Very likely, you never read 1 Cor. 16:1-2. Please read this part of the new covenant, and tell your readers in the next number of your paper that you were mistaken. Paul's journey evidently proves that you are mistaken, for he traveled all day, for five days, before reaching Troas. Act. 20:6. Reaching Troas not sooner than Sunday evening or the first day of the week; abode seven days, hence, met with the disciples upon the first day of the next week to break bread. A Sabbath day's journey was only one and one-half miles or two thousand paces. Ex. 16:29. So you can see Paul violated **the Law** in traveling all the Sabbath, but I have never seen a seven day advent that will respect the Sabbath law or the Sabbath day journey, though they claim to be under it. O Consistency, thou art a jewel!

ALVA JOHNSON.

Is It Right to Do "No Harm?"

This subject is an interrogative sentence. It asks an important question. The declarative form would be, it is right to do "no harm." The negative, it is not right to do "no harm." Nonsense did you say? Well, I never made it, the slipshod, half converted Christian who is always hiding behind this little innocent looking term "no harm" is responsible for the nonsense.

Some people are or seem to be concerned only about negative goodness and to take any course in life that they can tease their conscience to agree is "no harm." "No harm" has led many from usefulness to utter ruin. The drunkard started his downward course prompted with the thought that one little drink can do "no harm." The prostitute with her vileness was once pure as the beautiful snow but the tempter whispered one little discretion, "will be NO HARM." Possibly, "I'll go to the dance this time, surely it will not be wrong just this once;" and " I will take this joy ride, I can't see where it will be ANY HARM." I don't think I was ever approached on the Sunday school question or societies in the church that I was not asked "what harm" I could see in these things. We should never be concerned so much with the "no harm" idea, but rather the positive idea, "It is right," "Is it right" is the all important question. This question is always answered in the scriptures. If it is commanded in the scriptures, it is right and I am satisfied. If not commanded I will not question the wisdom of God by saying, we can do this or that because, "it is no harm."

The Christian who does what the scripture plainly teach is right, will have no time to indulge in doubtful things that are denominated "no harm."

W. L. SHELNUTT.

Correction

In The Apostolic Way of February 1, I notice the clipping from the Blackwell Tribune giving the church advertisement of the church at this place as follows: "Church of Christ. Rev. F. H. Stringham, minister: Sunday school at 10:00 A. M.: Preaching service at 11:00 A. M.: 7:00 P. M. a quiz meeting: Preaching 7:30 P. M."

I don't think that Brother Stringham or any one of the elders are responsible for the word Rev. but all the rest of the Ad is correct. I know we want nothing but the truth and we don't want to wrongfully accuse any one, so I take the liberty to correct this mistake.

Yes, they have the Sunday school, and individual communion cups, and hired pastor. I call it the "Sunday school," that is its proper name, I have been here about four years and it was called that by the preachers, elders, deacons and members until they hired Brother Stringham and he changed its name to Bible study, or Bible classes; but he did not change the organization any.

Much good time has been spent by different preachers trying to defend the Sunday school and individual cups that ought to have been spent in preaching the written Word instead of trying to defend an un-

godly practice; something not found in either Old or New Testament. Brother Clyde Utley said in defence of the "Sunday school" that if part of the congregation wants the "Sunday school" the other part that don't want it has no right to object. This statement was made in the pulpit on Lord's day. It is a poor rule that will not work both ways.

What will men say in defence of these ungodly practices? God forgive them, they surely know not what they do.

D. F. SULLIVAN,
Blackwell, Okla.

I want you to give me the following information. I am a reader of "The Way," I live in a nest of Methodist and Baptist. For the benefit of the truth, I want to know when the Methodist church was set up, by whom, also the Baptist and Apostolics. Be sure and give dates.

Yours for the one Faith,
J. H. DENMAN.

I will give a brief answer to the foregoing questions. The first regularly organized Baptist church of which we have any account was founded by John Smith in London, England, 1607, Benedict's History, P. 304. Smith was a Se-Baptist, which means he baptized himself, Vedder's History of the Baptist, P. 137.

The First Baptist church that was established on American soil was founded by Roger Williams in March, 1639, Vedder's History, P. 195. A. H. Newman, Vol. 2 P. 288, "What the world believes" P. 501.

According to the statement made by J. R. Graves, in "The Great Iron Wheel," we have the following statement from John Wesley, "On Monday, May the first, our little society began in London. But it may be observed the first rise of Methodism, so called, was in November, 1729, when four of us met together at Oxford."

As to the origin of the Apostolics, we have no History giving the origin of this church. They have not been in existence long enough to find a place in history, that is, I know of no such history. These people sprang from the Sanctified Methodist according to the best information I have been able to get. They taught the doctrine of sinless perfection, that is, they taught that when they became sanctified they did not sin any more.

I am quite sure that most all of these sects have arisen from a failure to understand the work of the Holy Spirit, and this failure has caused them to set aside the teaching of the Bible on the conditions of Salvation to the alien sinner. The failure to understand the work and purpose of the Holy Spirit has given rise to many hurtful doctrines. This failure has caused almost all of the denominational world to discredit the word of God as God's power to save, and to keep saved all who believe it. If the denominational world could learn the teaching of the Bible on the work and office of the Holy Spirit, they no doubt, would come to the knowledge of the truth. They fail to understand that when the perfect Law of liberty had been completed that the gifts and direct work of the Holy Spirit ceased. 1 Cor. 13:7-13, Eph. 4:13-16, James 1:25, Heb. 2:3-4. When the Holy Spirit had made known to the Church God's will, and had confirmed it by signs and wonders, these miracles and wonders ceased, and we now have, and shall ever have, the Perfect Law of Liberty to guide us in all the will of God.

J. D. WHITTEN.

Mission Work

I have noticed all along in The Apostolic Way suggestions that subjects of vital interest to the church be discussed. The subject, Mission Meetings, is a very important one, and is very much neglected. I read an article in a recent issue of The Apostolic Way written by Brother Homer L. King in which he stated the congregation at Deming, New Mexico, had supported him for a number of mission meetings, and suggested that others do likewise. A move like this will be fine. You suggest in one of your articles in the January 15, issue of The Way the establishing of one hundred congregations in as many county seats. That will be fine. Who is going to do this and how?

Now, I hope I am mistaken in the impression I have, it seems to me that members or preachers, or both, are inclined to be selfish. For instance; in reports (in The Way) the preacher will say, "I met with loyal brethren," "The loyal brethren may obtain my services, etc." Again, I notice that, in stead of trying to help the preachers carry the Gospel to the people who have been taught in error, the writers are more willing to criticise and condemn those who go to any thing except a meeting of the Loyal brethren; so it is no small wonder that most preachers are backward about stepping out into the open and overripe harvest in the mission field. In most places where there are enough members to meet they will not ask a preacher to preach for them unless he is commended by the loyal brthren. This is indeed wise. But if the preacher goes elsewhere than with the loyal brethren, he is too often condemned instead of being commended for his efforts to spread the Gospel. He is challenged and rebuked until the loyal brethren are afraid to have him preach for them.

I make a suggestion here and hope to see a good article on the subject. Philip established the Word at Samaria, Acts 8.5, later, Peter and John, evidently stronger preachers than Philip, went down to Samaria to confirm the church, Acts 8:14. Here we have an example that the weaker preachers may establish the Word and the stronger should confirm. There are a great many towns and communities throughout the country where there are three or four loyal brethren at a place, but do not meet for worship, they do not feel able to support a meeting, therefore they do not have the opportunity of hearing a Gospel sermon unless they go elsewhere. My suggestion is: to have these brethren make arrangements for a place to hold a meeting, if they can't get a building get under a tree, by all means make some kind of arrangements for a place to hold a meeting; then talk it over with their neighbors and friends to advertise the meeting. Then call for a preacher, either through The Way, or personally call for one they know. If the one called has money enough to pay his way to the place of meeting and is not engaged, he will either go or else he will prove himself unworthy to be called a preacher of the Gospel of Christ. Personally, I am ready to go anywhere on these grounds, just so I can get there. I did not intend to bother you with so much of this but I can hardly find a place to stop.

Hope this will encourage you to write more along the line of mission work.

S. J. GAY,
Brady, Texas.

The Lord said, "It is not in man that walked to direct his steps" (Jer. 10:23). God in all ages has reserved the right to direct the life and steps of his children. Man or nation, in all the nations of the earth, that has failed to respect this precept or law, has failed. God requires this of his children in this Christian age; but how does He direct their steps? By His word God speaks unto us by His Son. (Heb. 1:2).

Please listen while I sum this up in a short sermon:

1. Take God's Word as it is.
2. Believe what He tells you.
3. Do what He commands.
4. Live as He directs.
5. Trust Him as He promises.

God in every age has required man to be something, and He has taught him how to be that something. If He tells us to be Mormons, then it is our duty as well as our privilege to learn how to me Mormons, then be Mormons, indeed and in truth. If He tells us to be Campbellites, then we must learn of Him how to be a Campbellite, then be a Campbellite, indeed and in truth. But, if He says nothing about Mormonism or Campbellism, then let us search to find what He wills or teaches us to be. If He teaches us to just be Christians, then man's duty and privilege is, to let God teach us how to be a Christian, then be a Christian, indeed and in truth. This is how God directs man's steps under this Christian age, as well as all other ages past.

E. McElya,
Munday, Texas.

A brother in Florida writes—I have read the Cowan-Sommer debate. I began reading it with the hope that Brother Sommer might overthrow the position of Brother Cowan with the good word of God. Was not half through the book till all such hopes died, and when I finished the reading, I was convinced that I would have to stand with Cowan on the questions debated, as he showed clearly that that is the safe side.

I was greatly surprised at the confusion manifested by Brother Sommer about all the way through the discussion, and his indefiniteness, and seeming fear in much of it. On the other hand Cowan was even, calm and clear, manifesting no confusion or fear. One seldom sees such a contrast between disputants, and I am really sorry that Brother Sommer failed to disprove Cowan's claims, as I would like to have dropped these positions and gone with the "crowds."

But when a giant like Brother Sommer so utterly failed to establish his claims, and failed to overthrow the contentions of a poor little brother like Cowan, who turned everything against Sommer, then I must conclude that Cowan's position must be right, and I will have to stand with him, though unpopular it may be. Yet, I must not make a specialty or "hobby" out of any of these questions.

Another thing: I was more than surprised that Brother Sommer does not know that most of the congregations that have classes also have the "Quarterlies," or literature as it is commonly called. Then I was surprised that he does not know that Baptist doctrine is that, one is saved before and without baptism, and that baptism is used by them, because one has been pardoned or saved. How weak are the mighty, when they have not the truth with them!

Brother Showalter After Brother Clark Again

In Firm Foundation of February 15, Brother Showalter has this to say: "'Where are we?' is the call of N. L. Clark in the 'Apostolic Way.' That's pertinent, Brother Clark. Nobody seems to know; you are evidently lost, all night. Page Harper, maybe he knows; he thinks you've gone digressive on the communion cup question."

I hardly expected this from Brother Showalter, but I am not surprised at anything he does. Once I could have hardly believed that he would distort a brother's words into a meaning directly the opposite of what they plainly said. But this he did in the so-called Showalter-Clark discussion of the Sunday school question. The foregoing thrust at me is a low fling at a series of articles recently published in The Apostolic Way. The whole tone and purpose of those articles was to call brethren away from extreme notions and to insist upon a higher and purer standard of teachings and living. A few years ago, I wrote a series of six articles for the Firm Foundation under the caption: "A Plea for the Cause of Christ." I saw that an open breach was impending over the Sunday school and some other questions. I then had hope that this breach might be healed. My articles were conciliatory and compromising. I hoped that Brother Showalter would come to my support and that we might work out some scheme that would avert what has in many places followed. But he assumed an attitude of mild indifference, said a few sharp things about me and my fears, and dismissed the matter.

I have sacrificed too much for the cause we profess to love to permit me either to give up or to follow the lead of any man. I have not given for the Lord what He gave for me; and in His sight, I claim no credit for what I have done. But before my brethren and other men the case is somewhat different. I turned my back on the faith of my fathers. I spent much of ten years in preaching at my own expense in a mission field. I also gave devotedly ten years to the instruction of our youth in Bible colleges, for which I received barely enough to feed my family. I was one of the editors of the Firm Foundation for five years and know that my influence had much to do in saving it from destruction at the hands of some who have since professed to be its friends. These are some of the services I have rendered. Brother Showalter knows this. He and I were neighbors at Lockney twenty-five years ago. We were afterwards co-workers in the Firm Foundation. Later we were class-mates in the State University, etc. Brother Showalter knows that I have always opposed the Sunday school while at the same time contending that it should not be made a test of fellowship. He knows that I have never divided a church over the question, and that I have stood through these trying years where both of us were supposed to stand twenty-five years ago.

During the Christmas holidays of 1925, I preached at the South Austin Meetinghouse. Brother Showalter heard me twice. The first morning I was in Austin, I visited his office. He treated me very cordially, inviting me to his home, and promising to hear me preach. He invited me to write for his paper. But he never mentioned my visit in his paper. Had I been in accord with him on certain questions, he would have had several things to say about me, even if my reputation as a moral man had been as bad as that of some other preachers. Had I turned infidel and gone to Austin to lecture, I believe he would have mentioned a visit to his office. Why did he treat me so? Who makes the Sunday school a test of fellowship? I am not mad at Brother Showalter. I am disappointed in some of my brethren. I have come to know that as a people we are as narrow, as bigoted, as creedbound as the rest of humanity. That freedom of conscience, that liberty to interpret the Bible for one's self that I once heard so much about, where is it? And Brother Showalter is not free. Poor fellow! with all his weakness, I am inclined to believe he is a better man than appearances indicate. But he must please a certain crowd or lose his job.

I wish he would copy this article in his paper just as I have written it. But he couldn't be hired to do it.

N. L. CLARK.

Lelia Lake, Texas, Jan. 14, 1927.

Alva Johnson,
Turkey, Texas.

My Dear Brother Johnson:

I know that you have wondered why I haven't written to you before now. But many things have happened since I received your letter. First, and the most momentous happening, since receiving your letter, was the appearance of an eight pound boy in our family, which increases our flock to five. He's a great fellow, and coming along nicely. Then there was the preparation for the holidays and company. We had a great time. Most of the kids were here, and we enjoyed ourselves very much. Taken all in all, there has been scarcely time for writing to any one.

Your letter brought with it several disappointments. Really, Brother Johnson, you seem a hard fellow to just exactly place. I've begun to wonder just where you are, anyway. I wonder if you have decided yourself. You write me that you don't believe in any ONE METHOD of worship, and to the exclusion of all others, yet those with whom you have aligned yourself, and who are claiming you as a champion of their cause, are clammoring for ONE METHOD. Just one, or forever wrong and condemnation. Then I am made to wonder fruther, when Early Arcenaux says in the Foundation that you stated in a letter to him that you would affirm that the division of the Christians into classes, using uninspired literature and women teachers any day in the week is right and scriptural. Now, then, just why do you say this, and at the same time throw out challenges to debate the question? It sounds strange to me. It isn't like I thought you were at all. I repeat, you are hard to place, and I really feel that it would be best for you to write to the papers an article with the caption: "Where I Stand." You are neither with those who are holding you up as a champion of their cause, nor with those who are using the class method of teaching. Isn't it a fact, now, Brother Alva, that you are still high astride the fence and have never lighted on either side? If this be true, why do you continue to agitate the question? And really, don't you think it would look better on your part just to come out manfully and say just where you stand? I couldn't conceive of your championing a cause and not being wholly in harmony with that cause. If you are fighting with Cowan, Trott and their crowd, why don't you say so? You are bound to know that some day you'll have to do that very thing. Why put it off? You are not the man, and I know it, to keep yourself in the dark along these lines; I could never think of Alva Johnson acting like that. I beg and plead with you, sir, in God's name, take a stand one way or the other. It will ruin you world without end if you continue as you are.

You got me entirely wrong about the support question. I never for once doubted that you had plenty of work. I merely meant that there are those and Christians, too, who will not stay behind you any more. I talked with one man recently, and a Christian if there ever was one, who spoke with tears in his eyes about you. This man has been closely associated with you in the Lord's work. He loves you, but he like I, thinks Brother Johnson is doing wrong by not committing himself wholly on these things.

I am wondering if you really think you are the "same Old Boy." I wonder where the change has come. But the "Old Boy" I used to know wouldn't permit his name to appear in such a journal, as, for instance, The Apostolic Way (?) where there is hatred, malice and envy in every issue. I would never have dreamed of you sanctioning such by permitting your name to appear there. There is being printed in that sheet every issue, things it would be wrong for me to say of a man who had never been a Christian, much less a brother in Christ. That blusterous, blowing, bragging spirit they have is of the Devil pure and simple, and they will some day give an account of it. God's people are far from such a spirit, and I am sure you recognize that fact. But the worst of it is, you permit your name to appear there, and yet you do not believe the things it stands for, all of them. Or that is apparently so. Of course, it is your name, and you can do as you like with it, but I would never do it myself.

Now, I didn't attend the debate at Tulia. I knew nothing except by the questions and answers you gave me. But if those questions were foolish, (which they were not by any means) and you answered Stubblefield according to his folly, didn't you act more foolish still by having those foolish questions printed with your foolish answers and scattered about where ever you went? The truth of the matter is, you didn't touch those questions at all. If you had answered them as they should have been you would have been a great deal worse routed than you were. You can't answer those questions and harmonize your answers with the position you are paid to have taken. And you will give $50.00 to get to meet him at Plainview where the church is at peace on this question. Now why would you do this? Did you want to tear up the church there? I can't believe it. And yet it savors just a little of that. Or were you like the little boy who got a licking, got up and rubbed his face and said you "can't do it again?" Now just what would be gained by a discussion of this question at Plainview? First, there would be division in the body of Christ. That would be terrible, woudn't it? And Brother Johnson would be confronted with Paul's words, "Mark them which cause division among you." And last but not least, you'd be fifty bucks the shorter. In short, a debate at a place like Plainview on that subject, would be a disgrace to the cause of Christ. Now, am I not right?

Brother Johnson, in conclusion, if you're

the man I think you are, and the Christian I think you are, you'll either come out like a man and tell the brotherhood just exactly where you stand on these matters, or you'll consent to uphold the things taught by those brethren who oppose our practice. If you are the champion some of them think you are, you'll not refuse to debate sensible and sane propositions that cover the issue. The Rice propositions and the Arcenaux propositions cover all the differences between us, and you should act the man and defend them. We are patiently waiting for some one to accept those propositions.

I am your Brother in Christ,

PERRY M. CRUSE.

Dear Brother Perry and family:

Your favor of 14th inst. came in due time. Glad to hear the family was doing well.

Well, you say you are wondering just where I am. I am not surprised for when a fellow is lost, he can hardly tell straight up. I am just where you left me a few years ago, my dear brother, on the same old stump. If you will only return to the old paths, I will not be hard to find. I wrote you that I did not believe in any one method of teaching (not worship) to the exclusion of all others. There may be many Scriptural ways to teach, but you must remember there are five items of worship to which we dare not add another. Neither do the brethren with whom I work contend for only one method of teaching, neither are they claiming me for a champion of anything. Next, you refer to Arcenaux, and rather insinuate that I am a hypocrite. Well, I forgive you for I still love you dearly. And you suggest that I write an article to the papers, so I am sending carbon copy of this with your letter for publication that all may see just where I am.

Now let me inform you. I stand on the old Book, ready to endorse the Truth from any man, for it comes from God. If you had rather try me out, just make an appointment for me at your home (Clarendon or Lelia Lake) let me know and I will try to make myself clear on the subject. What do you say?

I know what God says about the matter and am not ashamed to tell it. Please give me a chance, tell the brother who talked to you with the tears, I am anxious to come and commit myself wholly on the subject. I know I have many dear brethren like you, who have allowed themselves to be led astray on these things who would love for me to go with them, but I prefer to stay in the good old way. (Jer. 6:16). Next you attack The Apostolic Way and say hatred and malice is in every issue. Now really, Brother Perry, don't you think there is more hatred in your heart toward that paper than you have ever seen in it. I am persuaded there exists in the hearts of each of a number of those who are fighting The Apostolic Way more hatred and malice than has appeared in every copy printed of that paper.

Now about your remarks concerning Arcenaux, Stubblefield and Rice.

First, Arcenaux. I offered to affirm with Arcenaux. The church for which I labor in Floydada is scriptural (as a body) in all its work and worship, and deny the same of the other congregation there. Why didn't Brother "A" defend them? Is it not because he knows they have some unscriptural practices. I also proposed to meet him on the ones he put out in the Firm Foundation if he would put the word "public," stating that we did not object to women teaching any day, and class of a gospel subject if her teaching was private; sent in my brief reply to Brother "A's" article about me published in the Firm Foundation to Brother Showalter the next week after said article appeared, but have you ever seen it? Now why did they act so unfair and ungentlemanly as that. Let him attack me and refuse to publish my reply. A cowardly trick, I call it. Get The Apostolic Way, January 15, issue, and you will see my reply.

Next, Stubblefield. You ask why I had those questions with my answers published if they are foolish. Well sir, this is the reason. He had those questions published in your good Firm Foundation without my answers. Isn't that a very good reason for me having published both the questions and answers.

Your remarks about my licking and being routed at Tulia are amusing. Those are just the kind of lickings we like. Their Sunday school or classes, whatever you want to call it, died a natural death a few weeks after the debate, and Brother Floyd McCune, one of their main leaders said publicly at the church. He was not satisfied with Stubblefield's defence.

You say the church is at Peace at Plainview. Let me inform you there are two congregations who worship at Plainview and that the Sunday school is what is keeping them apart. Yes sir, I will give 50.00 to have the Tulia debate repeated in Plainview. I feel sure I could teach some of those brethren the truth and those Loyal brethren there would prosper. Why are you fellows so afraid of debates anyway?

Now about Rice. I have offered to meet Rice on every or any fair proposition; offered to let three men hear our positions, draw up propositions and use them, but he refused. After he blowed at Petersburg how he had run me for two or three years, I sent him propositions offering to affirm he was a religious coward and dishonest, but he refused to sign or deny that, so then he went to Meadow, Texas, and repeated his blows and brags. A Brother Hill sent me his old unfair propositions and I just signed and returned them, so you may inform John M. Rice that I am ready to set the date for the debate at Meadow or at Floydada or both places. Be sure to come to Dodsonville March 28 at 10:00 a. m., Brother Lee Sanders and I are to meet there to discuss these matters. So I will see just how anxious you are to see just where I stand. Tell all those who are interested over there, Brother Perry. We expect to have a clean profitable discussion. Write me when you feel like it. Give my regards to Sister Clyde and all the folks.

As ever,

Yours for the truth always,

ALVA JOHNSON.

Women Teaching

Should Christian women teach? This question may be answered, yes and no. She should not teach in a public assembly. It is her duty to teach privately, if she can do so with becoming modesty. Priscilla with her husband took Apollus to them and taught him. The language implies that the teaching was done privately. This example shows a woman, in the presence of her husband, may teach a man in a private way. Philip had four daughters who prophesied, that is, they taught. Whether they had the gift of prophecy, or taught the Word as they had learned from their father or some one else, the lesson is the same. It is not said where they taught or how they taught, whether in a private or public way. From what is said of them, the only conclusion is, that they, with discretion and becoming modestly, taught privately. Paul mentions some women who labored with him in the Gospel. He did not say how they labored. I shall assume that part of their labor was private teaching. Perhaps going from house to house teaching the women of the different households the Gospel. There are many other things they could have done to help spread the Gospel. Women, professing to be Christians, should be chaste and modest and be discreet in conduct. Paul told Titus for the aged women to be teachers of good things. He named some of the good things to be taught which all pertain to the home, and should be taught privately. There is much that women can and should do to help spread the Gospel.

A. J. JERNIGAN.

Taking Notice

It seems that The Apostolic Way and the principles that it is contending for are being felt among the editors and writers of other papers. They are "Taking Notice" that it is calculated to bring about some restorations; and that would detract from the "MOLECH" of the day (Sunday school). When silence fails, then a bluster of sarcasm, and ridicule is resorted to; but let us all remember that the great Apostle to the gentiles said, "All that will live Godly in Christ Jesus shall suffer persecutions." I, for one, certainly appreciate the kindly advice of Brother Showalter in his "Brevities" warning all of us not to make a mistake and think that The Apostolic Way was founded 1913 B. C. No, no, we will not make that kind of a mistake, that would be almost as far from the facts in the case as the "Class system" of teaching is from the Bible plan. A little strange indeed, because The Apostolic Way is said to claim A. D. 1913 as the year it was founded, which makes it nearly 1900 years too young to be called apostolic; from such reasoning it would follow, that for a paper to be apostolic it would have to be founded in the days of the Apostles, so the name or date of founding will have to be changed? But wait a minute don't change it yet, let us look around a little. Paul said "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). By the foregoing reasoning, it follows that a paper not established or founded in the days of Christ would have a hard time proving itself to be "Firm Foundation" in matters of religion or Christianity. We preachers, in order to be apostolic would have to change the date of our birth and let it go back beyond A. D. 96 at least.

B. J. PARKER,
Rt. 5, Denison, Texas.

A Friendly Investigation

Second Affirmative

Matt. 28:29: "Teaching them to observe all things whatsoever I have commanded you."

Those who asked what to do to be saved on Pentecost were told the terms of pardon, and all those who accepted it were saved. These were the persons who were commanded to observe all things whatsoever comanded them, regardless of their sex, both men and women were treated alike. In Acts 2:42, we have the testimony of what they did: "They continued steadfastly in the apostles; teaching, and in fellowship, in the breaking of bread, and the prayers." We have four things, teaching, breaking bread, fellowship and prayers. Let us add singing, exhorting, giving, reading, drinking of wine, teaching, prophesying. These were the apostles; "teaching" and they were to observe all things taught by the apostles, both men and women. God is no respecter of persons, in his demands of worship, nor neither did the apostles teach the women to observe one thing and the men another thing in the devotional worship.

Paul, in writing to the brethren at Corinth: "Unto the church of God at Corinth, even them that are sanctified, in Christ Jesus, called to be saints, with all that call on the name of the Lord Jesus Christ," "IN EVERY PLACE." Women were called to be saints, they were sanctified, they called on the name of the Lord. Paul may tell us what place they can do this calling on the name of the Lord, "IN EVERY PLACE" no place left out. They were to call on his name in singing, praying, reading, exhorting, teaching, prophesying, in communing, etc., in the public devotion of worship. 1 Cor. 1:1,2.

"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head uncovered dishonoureth her head." 1 Cor. 11:3-5.

These heads are heads of authority. Man does not become the head of the woman until after his marriage to the woman (Eph. 5:23). Nor is he the head of any other woman but his wife. Christ is not the head of man, until the man becomes a member of the church of which he is the head. He is the head of both man and woman in the church. In the church, they both have the same head, "CHRIST." They have no dominion over each other in the church, but both must be in subjection to their head "CHRIST."

Wherever the man is allowed to pray, the woman has the same liberty, according to the above Scripture.

If a man prays with his head (CHRIST) covered he dishonoureth that head, and offers his prayer direct to God. If the woman prays without covering her head (man) then she offers her prayer through her head (man) instead of going through Christ, her religious head to God, she dishonoureth Christ her head, also God, "None can go to the Father except by me" —Jesus. "Whether you eat or drink, or whatsoever you do, do all to the glory of God." (1 Cor. 10:31). In Col. 3:17: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.' We see that both the man and the woman in their prayers and prophesying must go through their head (CHRIST) to God. We can see that when Christ, the head, speaks, he speaks to both alike in all of the devotional worship, in singing, praying, exhorting, etc.

They do not enter into the church as male or female, bond or free, Jew or Gentile, nor as husband and wife, but they enter there as a spiritual being, as a Christian. If they enter as such she would try to please her husband (1 Cor. 7:32-34). They that are in the flesh are not the children of God (Romans 8:8) They that are Christ's have crucified the flesh with its affection. The wife must forsake her husband, the same with the husband his wife, in order to be members of the Church of Christ. They have the right to sing, pray, exhort, teach, etc.

Walton's Objections

1. "Too many women accepted the Lord on Pentecost day." That is no objection, if there was only one woman that was baptized, she comes under the observation teaching of the apostles, to observe the things taught. He tries to prove that all were men in the chapter. All right, that has nothing to do with the teaching them to observe the things taught, if they had been baptized.

2. "Women in the Old Testament officiating as priests." That has nothing to do with the apostles teaching them to observe the commands of Christ, after they were made Christians. Peter calls them living stones in the spiritual house to be a holy priesthood, to offer up spiritual sacrifice (1 Peter 2:5). Spiritual sacrifice is singing, praying, prophesying, teaching, reading, communing. If they are not priests, then they do not belong to the spiritual house, not the holy priesthood. Tell us where they belong.

3. The man and woman praying in the eleventh chapter: "If I say in private, I go beyond the book." If Littlejohn says in public worship, he does too. Paul tell Brother Walton the place where men and women can call upon the Lord. To all that call on the Lord in "EVERY PLACE."

4. These brethren were teaching things like Jezebel did, the Jews in the Old Testament, Balaam, in Pergamum, is another case, not that either one were there, but they were holding to that kind of teaching. They were condemned for the things they taught, not teaching. John Baptist is another case, Jesus calls his Elias, not that he was Elias, but his teaching was like his.

J. W. LITTLEJOHN.

Second Negative

In Brother Littlejohn's second affirmative article he has made several statements in harmony with the Book, and several statements out of harmony with the Book, and some statements that I do not exactly understand what he means by what he says.

I will examine and consider a few of his statements which, to my mind, are out of harmony with the Book. He starts with the last part of the commission, as given by Matthew: "Teaching them to observe all things whatsoever I have commanded you." From there he goes to Pentecost and says: "I will say the men and women were equally divided." "The number of men and women were 1500 each." It seems to me the brother made a wonderful stretch of his imagination to make the above statements, but he had to do this to prop up his man-made theory, namely, "When the Lord speaks to one He speaks to both," and "What He commands the man He commands the woman."

I wonder what will become of his man-made theory when I knock this prop out from under it. The brother seems to rely on the second chapter of Acts to prove his theory. Let us see how it reads. In verse 5, it says: "There were dwelling at Jerusalem, Jews, devout men out of every nation under heaven." No women in this verse. In verse 6, it says: "The multitude came together and were confounded because every man heard them speak in his own language." No women in this verse. Verse 8 says: "How hear we every man in our own tongue wherein we were born." No women here. In verse 14, we have this: "Ye men of Judea and all that dwell at

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Jerusalem." No women yet. Verse 22: "Ye men of Israel, hear these words, hear," No women here. Verse 29 says: "Men and brethren let me freely speak unto you of the patriarch David." No women here. In verse 45, it says: "And sold their possessions and goods and parted them to all men as every man had need." No women mentioned in the whole chapter, and yet to prop up his man-made theory, my brother imagined he found 1500 women in this chapter. Wasn't that a wonderful stretch of the imagination? No wonder the world is full of man-made religion. Just begin drawing on your imagination and you can produce any kind of man-made religion you want.

I am not saying there were no women in the "multitude" on Pentecost, but I am saying there were no women mentioned in the second chapter of Acts, as present on that occasion. So the thing for my brother to do is to give up the second chapter of Acts as authority for his man-made theory. In fact, conditions were very unfavorable for "devout women" to be "dwelling at Jerusalem out of every nation under heaven" at that time. And the "devout men" mentioned in this chapter were not permanent citizens of Jerusalem. They were only there temporaily. They were assembled there out of their own countries ("every nation out of heaven") to attend two of the annual feasts of the Jews—the Passover and Pentecost—according to the requirements of the law of Moses. There were fifty days from the Passover to Pentecost, besides the time required to celebrate the two feasts, possibly a week for each feast. This would make fourteen days more added to the fifty days, would make about sixty-four days, to this add the number of days necessary to make the round trip. This would require considerably more than two months, possibly three months for these "devout men" to leave their homes, go to Jerusalem, celebrate the two feasts and return home, and considering the slow method of traveling at that time all this would make it very unfavorable for "devout women" to be "dwelling at Jerusalem out of every nation under heaven" at that time.

More over, these "devout men" were the very cream of the Jewish nation. It was all planned and plotted by the ALL wise being to bring these "devout men" to Jerusalem at that time to hear the gospel of Christ, and to accept and obey that gospel. Then it seems certain that they were detained there for some time to be thoroughly taught by the apostles. So when the time came for them to return to their homes they were all taught, instructed, qualified and prepared to take this gospel to the people of their own countries ("to every nation under heaven"). Hence, we read: "Therefore, they that were scattered abroad, went out everywhere preaching the Word." But there were no women preachers or teachers mentioned among them. If my brother's figures are correct, then there were 1500 women preachers or teachers went out from the church at Jerusalem, for whatever was the duty of the "1500 men," was also the duty of the "1500 women"—according to my brother's theory.

Now Paul says: "Whatsoever things were written afore time, were written for our learning." Did you ever read where it is "written" in the Old Testament of any woman officiating as a priest and offering animal sacrifices? No, God never required any woman to perform such service. BUT HE DID REQUIRE CERTAIN MEN TO PERFORM SUCH SERVICE, so we are compelled to acknowledge that in all dispensations, God laid certain duties and obligations upon men that He never laid upon women. Also He laid certain duties and obligations upon women that He never laid upon men, and the Lord never did require any woman to stand up before the church or the world as a public teacher or preacher of His Word. But when men perform the duty that God has laid upon them and women perform the duty that God has laid upon them, then they are both observing "whatsoever He has commanded them."

J. M. WALTON.

COWAN-SOMMER DEBATE

W. M. Hunter, Palacios, Texas.—Just received the Cowan-Sommer book. I think if all the brethren would get it and read it, it will make them stronger in the Faith and take a firmer stand against the so-called "Sunday School."

If there ever was a man that got "Snowed under" it was Sommer in this debate. But as then, he that was born after the flesh (Sommer) persecuted him that was born after the spirit (Cowan) even so it is now; nevertheless, what saith the scripture, cast out the bondwoman and her Son for the Son of the bondwoman shall not be heir with the Son of the freewoman; so then brethren we are not children of the bondwoman but of the free.

J. H. S. Harbour, Fort Smith, Arkansas.—Please accept my thanks for the book containing the Cowan-Sommer debate. Sommer was given the worst whipping he ever had, I think he ought to feel ashamed of his talk; a man that will talk as Sommer has talked is not honest and we know he knows better. Brother Cowan sure gave him what he has been needing a long time.

C. R. Graves, Lockney, Tex.—The Cowan-Sommer debate is fine. Brother Cowan's arguments are plain, clear and conclusive. It should be read by every member of the church.

Before this issue of the Apostolic Way is in the hands of our readers every copy of the first edition will have been sold. We have ordered the second edition. It is now in the office. As long as they last we can fill your orders. Brethren are still ordering from two to ten copies to be handed out to their friends. A great work is being conducted in this way.

When the second edition has been disposed of, we will then consider getting out other editions, but for the present our supply is limited to the second edition.

R. F. DUCKWORTH.

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, April 1, 1927 | Vol. XIII No. 17

Is It True?

Brother Allen writes some splendid things in the Gospel Advocate—things which I enjoy reading, but I am often puzzled that so able a writer can fail to see his own inconsistency. Commenting on some things recently written in a correspondence between himself and J. H. Grime, a Baptist preacher he says: "All who are saved are members of the church of which Christ is the Head, because God 'adds' them to it. There are no saved people outside of the church that God adds those that were (are) saved to. This church that God adds people to is the body of Christ." In view of this statement, which is undoubtedly true, are those people saved who are added to the Baptist church? Is it the body of Christ and does God add people to it? If not, how does Brother Allen justify receiving them as members of the one body without baptism?

Brother Allen himself denies that such people can be saved in the following clear-cut words: "We submit, in the utmost kindness, that, when a man becomes a Methodist, a Baptist, a Presbyterian, etc., he becomes something more or less than a Christian. * * * A man must accept something that was not preached by the apostles, and that, therefore, is not Christianity, or any part of it, before he can become a member af any other church than the church Jesus built on the rock, or wear any other name than the name that was worn by that body of people who 'were called Christians first at Antioch.'" In all kindness, I ask Brother Allen to enlighten us as to how he can accept, without obedience to the gospel that Paul preached, people who obeyed a false doctrine and were not added to the church which Christ built on the rock. Brother Allen himself refutes, in the clearest manner, such a practice when he goes on to say: "But Mr. Grime is mistaken in thinking many of his friends live above THEIR DOCTRINES." The doctrine a man holds is what makes him what he is. His actions and life are but the expressions of what he believes in his heart. "For as he thinketh within himself, so is he." (Prov. 23:7). I wish Brother Allen would answer this question: Will God add to the Church of Christ those whose obedience is prompted by belief in a doctrine of which Christ is not the author? If Brother Allen is correct when he says, "The doctrine a man holds is what makes him what he is" (and he certainly is), then the doctrine a man holds makes his baptism what it is—purely a sectarian baptism—and in no way related to the baptism commanded by the Lord. In his comment on Bogard's debate with him, Brother Freed emphasizes what Brother Allen says concerning Baptist doctrine as follows: "Yes, and it gave Brother Freed a fine opportunity to show the difference between the gospel and Baptist doctrine." But what material difference can there be between them, if they both produce the same results, which these brethren declare every time they accept as Christians those who have been baptized by Bogard and other Baptist preachers? We await an answer. G. A. TROTT.

New Subscribers—1,000

Turkey, Texas, March 22, 1927.

Dear Brother Duckworth:

Just home from Bradshaw, Texas; have had two splendid meetings—at Aspermont and Bradshaw.

Expect to begin a meeting next Saturday night at Hagerman, New Mexico. Will take the samples of The Apostolic Way and try to send in some new names, I will promise to be one of 100 preachers to send in ten new subscriptions next month. Who will join me for the 1000 new names? The paper gets better all the time. The more they hate and persecute it, the better it gets. Success to you and the good work.

ALVA JOHNSON.

We must have a thousand new subscriptions. Brother Johnson's plan will work. Each preacher can do a great work by writing several places where he has preached requesting that it be announced that he wishes to send in ten new subscriptions during the month of April. Then, if each preacher will announce at each service that he desires ten new subscriptions, telling of the effort to increase the circulation of the paper, we will get the one thousand new names.

Each reader can help by joining in this campaign, make public announcements, and talk to brethren personally who are not subscribers.—Publisher.

Need of a Refuge

Before reading this article, the reader is requested to read Isaiah 28:14-17, in order to correctly size up the following clippings from the Firm Foundation, which form an illuminating illustration of the old prophet's language.

"The Apostolic Way of Dallas, Texas, has no editors; they've all resigned. Not much different, however; it never has appeared like it had any."

A literary critic might hint that an editor should strive to use grammatical language; not using an adjective (different) where the noun (difference) should appear nor the word "like" as the equivalent of as if.

However, we are not concerned about the diction of this clipping, but only with the allegation made. Brother Showalter knows, or should know, that Brother Duckworth is, and for several years has been, an editor of the Apostolic Way and has never resigned, therefore the above statement is fiction and not fact. The Apostolic Way is still being published and making a very healthy growth in circulation and has an editor, so that in these respects it measures up fully with the F. F. The main difference between the two is that Brother Duckworth is always ready to defend what he believes and practices, while the F. F. is not. When one of the ablest of his brethren offered to pay for space in the F. F. at advertising rates for a discussion of the Sunday school, he was curtly told that Brother Showalter would have nothing to do with those fellows. A similar plea was voiced several centuries ago, when some cried out, "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" (Mk. 1:24). We have no desire to destroy Brother Showalter; all we wish is to destroy the errors into which he has fallen.

"Brother Duckworth says his editors 'resigned.' Resigned what? That smacks of officialism in some institution, not the church. 'Resigned,' eh? Who ever heard of an apostle of Christ or of a New Testament preacher resigning?"

Well, several issues of the F. F. in times past will bear me out in saying that Brother Showalter's memory is faulty, because in several issues of that paper we find where preachers have resigned from their unscriptural pastorships; some to enter the evangelistic field and some to "work" with other churches—in other words, to rule over them. The resignation of editors is in no way parallel to such unscriptural resignations, as the Apostolic Way is in no sense a church paper, but an individual enterprise, neither owned or controlled by the church.

"One says: 'If you don't stop publishing so much about ——— we are going to quit 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 of the leading brethren are guilty."—R. F. Duckworth in Apostolic Way.

"Certainly, you are in the middle of a bad fix and don't know how to get out. Some of your 'leading brethren' guilty, eh? That is exactly what I have been telling you all the time. My observation is that no two of your 'leading brethren' will agree on any phase of your no Bible school dogmata."

Yes, leading brethren are sometimes guilty of being too tenderfooted in denouncing innovators and their soul-destroying innovations and too ready to compromise with them, but we are thankful to be able to say that none of the leading brethren connected with The Apostolic Way are in favor of presumptuously adding to the word of God or embroidering it with human inventions.

"Well, what am I to do? They cannot agree; one of them condemns me if I do, the other condemns me if do not."—R. F. Duckworth in Apostolic Way.

"He refers again to his 'leading brethren'—they can not agree. If he will take good advice here is a dose that will cure his indecision. Abandon the unreasonable, self-contradictory, inconsistent, inconclusive, unsafe, unsound, and unscriptural attitude you are trying to bolster up, and go to preaching the gospel and saving souls. Your paper has never had any policy, it has no doctrine, it now has no editors, and when you 'resign' it will have no 'publisher.' But if you do continue to publish it, then cut out your ungodly humanisms and let the doctrine of Christ appear in its columns. With such a policy you will not have so much discord in the family—such a want of anything like harmony among your 'leading brethren.'"

The "unreasonable, self-contradictory, inconsistent, inconclusive, unsafe, unsound and unscriptural attitude" which is troubling Brother Showalter so greatly may be summed up in two sentences, viz:

The editors and contributors of The Apostolic Way believe, whole-heartedly, in speaking where the Bible speaks and being silent where it is silent. They are, therefore, committed to the belief that the church the Lord purchased with his own blood should be guided in all things by the precepts and examples of the New Testament, of which Christ is the author. We feel safe in asserting that no matter how many editors "resign" there will always be a publisher to carry on the work of advocating this doctrine to the discomfiture and dismay of digressives. Therefore, Brother Showalter need not lay the flattering unction to his soul that he is going to be let go his ungodly way unopposed. "We have just begun to fight."

"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. * * * I am inclined to the opinion that Brother Showalter lacks the moral courage to defend his position."—Haphazard Scribe in Apostolic Way.

"No, you have missed it again. It takes no moral courage to tramp the foot on a wounded grasshopper. The Firm Foundation has an editor, and he knows when a request or a proposition has the semblance of propriety or of reason or common sense. Your paper has no editor and is lawless in its demands and requests. The Firm Foundation held one discussion on your hobby question with your most prominent editor, but your darling Apostolic Way would not publish it

in its columns—would not publish its own editor's defense of its favorite hobby when such defense was under review. I repeatedly offered them a hundred dollars to publish it and they still refused. If you have any influence with them maybe you can persuade them to publish it for ninety dollars and earn a ten per cent commission."

It is certainly true that "it takes no courage to tramp the foot on a wounded grasshopper," but it is a terribly rash thing to rush in where angels fear to tread directly in the path of the two-edged sword of God's word, which HE declares He has magnified above all His name. This is exactly what Brother Showalter and the F. F. are doing, and accounts for their reluctance to allow their readers to hear both sides.

G. A. TROTT.

Holy Spirit

Some think the 120 received the Holy Spirit on the day of Pentecost, same as the twelve apostles; but will they try defending it? I submit the following for their consideration and ask a reply: John says, (Matt. 3:11) Jesus would baptize with the Holy Spirit; but for what purpose? Jesus will answer, St. John, 14:26, He shall TEACH you all things and bring all things to your remembrance whatsoever I HAVE SAID UNTO YOU. Again, in Luke 24:49, He says tarry in the City of Jerusalem until ye be endued with power. We see the purpose was to enable the APOSTLES to preach the Gospel of Christ. NOW, if the 120 received the Holy Spirit same as the apostles; for what purpose did they receive it? Acts. 2:4 says they all began to speak. If all means, or includes the 120, women to begin to speak, same as men, then why would the Lord send the Holy Spirit to enable them to speak, and cause them to speak, and at the same time command them to keep silent in the church? Again, if Acts. 2:4 means all, including the 120, since Judas was with them, he too received it and spoke in the church for the same purpose, he being a transgressor and with his bowels gushed out; this was the scene when the multitude came together, if "they all" means the 120. But, we notice that the apostles were the only ones with Jesus the forty days while in Galilee, Acts. 1:2-3, He says in Acts. 1:8 YE SHALL RECEIVE POWER, addressing the APOSTLES ONLY. In Acts. 1:15 where it speaks of the 120, it does not say there were 120 but about that many, furthermore, we notice that part is in parenthesis, showing that was added by the translators, and not the inspired word. In Acts. 1:26 we read, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." We read on in Acts. 2:1 "And when the day of Pentecost was fully come, they were ALL with one accord in one place." Now, according to language, the word "They" in Acts. 2:1-2, means, or refers to the TWELVE APOSTLES ONLY. Again, we notice, after the multitude came together, some said what meaneth this? others mocked, saying these MEN are full of new wine; if women were speaking too, why did they say these MEN? not saying a word about the women. We read on in verse 14, "But Peter, standing up with THE ELEVEN says in verse 15 'these are not drunken, as ye suppose.' From this he began to preach, after which many were saved." Do we notice that they continued in the Apostles', Women's, and Judas' doctrine? Well, it does not read that way, but no doubt would read that way if the 120 received the Holy Spirit; but, it says "the apostles doctrine." We read in verse 43 many signs and wonders were done by THE APOSTLES. Verse 44, and all that believed were together, and had all things in common. Now, notice the word "us" in Acts. 11:15, Peter says, "And as I began to speak, the Holy Ghost fell on them, as on US at the beginning." Acts. 10:39 "And we are witnesses." Who? The ones the Holy Spirit fell on at the beginning, the apostles. See Acts 1:8. We read on in Acts. 10:41 "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Was Judas a witness acting as such on the day of Pentecost? I do not believe the Lord sent the Holy Spirit on him, but if the 120 received it he was numbered with them. Now, we notice verse 42 "And he commanded us to preach," Who? The witnesses. The ones the Holy Spirit fell on at the beginning. THE APOSTLES. (See Acts. 1:2). Now, notice the "us" in Heb. 2:3-4. "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; God also bearing THEM WITNESS, both with SIGNS and WONDERS, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Yes, it was confirmed unto us by THEM. But, who was THEM? Clearly it was the ones the Holy Spirit fell on at the beginning. Acts. 2:43 tells us the signs and wonders were done by the APOSTLES on that day.

A. B. THORNTON,
Gasoline, Texas.

What God Requires of a Preacher

In Mark 16:15 Christ commanded his chosen apostles to go into all the world and preach the gospel to every creature. In Luke 24:45 while speaking of them Dr. Luke said, "Then opened he their understanding, that they might understand the scriptures." It seems that our Saviour considered an understanding of the scriptures very necessary in the preparation of men to preach the gospel. Paul the great apostle to the Gentiles in giving instructions to the one whom he called his son, said "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." Please notice the thorough equipment that God has provided for the men who will become preachers of Christ, "thoroughly furnished unto all GOOD WORK." When thus provided no question like this will ever arise "What lack I yet?" Matt. 19, 20.

Brethren, who oppose the "Class system," Sect Baptism and Carnal war, are well pleased as far as I have heard.

I am better pleased with Brother Cowan's side since I can read and study what he said; was extra well pleased during the debate, but am getting more out of it now.

I like the tone of the paper better lately.

CHARLES T. COOK,
Route A, Montezuma, Ind.

Judging from the usual course pursued by certain men even of our own name (or the name we all profess to wear) they feel as if the Lord forgot to make certain provisions that he will allow or permit them to make for him, and which when after they have devised them and have accordingly urged them onto good and faithful as well as peaceable brethren, and said brethren refuse to practice them for the reason that God did not incorporate them into His last Will, then it is often that said brethren will coax and urge their devices both publicly and privately till in no few instances they divide the one body and leave it bleeding at every pore, and then up goes the cry that certain hobby riders divided said church because they refused to adopt their human device which is no part of the completeness of which we read in the last WILL of our Lord.

How long, Oh Lord, how long will such men continue their undermining as well as ungodly course before good brethren will be able to see the danger of allowing them to teach such heresies while they support them with THY means? HOW LONG?

In Titus 2: 1 we read "But speak thou the things that become SOUND DOCTRINE:" Sound doctrine would no doubt be that kind of doctrine that Christ and His apostles taught while they were here on earth, as well as the kind they commanded as many as would preach at all to preach to others, see 2nd Tim. 2:2, 1st Pet. 4:11, "Foolish and unlearned questions avoid" 2nd Tim. 2:23. But what shall we preach as one was heard to ask? after objections was urged against the introduction of HIS HERESY. To all such we should say with Paul, "Preach THE WORD, 2nd Tim. 4. 2. and the reason is plainly stated in verses 3, 4. same chapter. Often such men tell us that it don't tell how to teach, hence we are left to our own discretion as to the HOW. What is wrong with the scriptures hereinbefore cited to to the how? Sectarians at large adopt the very same tactics when they introduce their missionary societies through which to do the work of the church, but how long does it take our erring brethren to cite them to 1st Tim., 3, 15. Eph. 3, 9-11:21, etc? Just as we do to them today when they present their own departures from the truth they wonder why every sectarian don't see God's WAY of doing missionary work, and we wonder why they who claim to be wise in God's word don't see other principles set forth in the same doctrine that they today trample under their unholy feet as do other sectarians the above mentioned scriptures. But we are told that if the blind lead the blind both will fall into the ditch. Matt. 15. 14; Why can't such men see, I believe it is explained in Matt. 22. 29, but I do not charge them with being full-fledged Saducees, not that, Satan we know blinds the minds of as many as will allow him to do so for them.

Brethren, let us follow after the things which make for peace, etc., etc., and all will be better than it now is I know, see Rom. 14, 19.

Your brother for the WHOLE counsel of God, Acts 20, 27, prove all things, and hold FAST to that which is good, 1st Thess. 5, 21. Brother preacher of Christ, will you help me to do that in full? Let us be about our Father's business, and leave man's business for him to perform himself.

Submitted in love,
O. A. TIMMONS.

COWAN-SOMMER DEBATE

J. A. O'Neal, Covington, Ind.—When Pilate and Herod had tried their powers on Christ, the Son of God, to force him to self condemnation, as a wicked offender of the Jews, and failed in their purpose; the same day Pilate and Herod were made friends; for, before they were enemies, and they, both, allowed Christ to be mocked by their soldiers. Pilate ordered Christ crucified, and Herod raised no objections.

Both, Daniel Sommer and Joe S. Warlick, have tried their power on J. N. Cowan, trying to push him from the Truth, and get him a-stride their Class and Sunday school hobbies; and failed. So, Joe sent a flag of truce to Daniel. For, they had been perverse, one towards the other, for a long time. Daniel has acknowledged the flag of truce by allowing it published in Apostolic Review, page 12, issue of February 22, 1927. So the indicators are, that the Anti-typical Pilate and the Anti-typical Herod are preparing to combine their forces to crucify the Truth advocated by J. N. Cowan; but the Cowan-Sommer debate is in print, and Brother Cowan's arguments show a fine Christian spirit. Brother Sommer's speeches contain so much "balderdash" that the spirit of carnality besmears and besmirches them, first, middle and last.

Ira Gordon, Frisco, Texas—In regard to the funds left over from the donations to the Cowan-Sommer debate, so far as I am concerned, use it for your own personal use or in any way you care to.

I have read the book through; think Cowan's work was fine, but Sommer's was very weak; though I suppose he did as well as any-one who holds the position that he holds.

I don't see how any honest person can read this book and still hold either of the positions that Sommer holds in this discussion; and I don't see why any honest person would refuse to read the debate; but I am satisfied there will be numbers of people who will be by this debate like a certain preacher said in a meeting here in regard to a sermon he announced on instrumental music; he said, if you intend to use it any way and want to do it with a good conscience, you had better not hear this sermon. Many a person will refuse to read the debate because they intend to go ahead with the "class system" any way, and they are afraid they could not do so with a good conscience after reading the debate. I suppose they think a good conscience, right or wrong, will carry them to heaven.

The majority of brethren think of Daniel Sommer as a strong man. He seems to have been a man dreaded by opponents, but on the class question, Sect baptism and Christians engaging in carnal war, he failed to maintain this reputation. His statements were weak, his personal thrusts at Brother Cowan unwarranted. On the other hand, Brother Cowan made his points strong and clear. His references to Brother Sommer were kind.

Every man and woman who loves the Truth should read the Cowan-Sommer debate, price $1.00.

R. F. DUCKWORTH.

Compromises

A compromise is a settlement of a difference between two parties in a way that does not fully meet the demands of either. If either party to a controversy obtains all he asks for, there is no compromise. The other simply yields the entire ground. Many persons think it unmanly to compromise. They are so sure they are always absolutely correct on everything that concerns them that they feel guilty of wrong-doing if they yield one inch to the other fellow. I have known some excellent Christians who possessed this weakness. The fact is we all must compromise with others at every turn of life. I dare say no man among us ever lived with a wife or a partner in business for a month without finding it necessary to compromise on something. Many of us make compromises every day.

When a difference of opinion arises between me and another person, I may do one of FOUR things, viz: (1) If I am strong enough, I may compel the other to submit to my way. This makes me a TYRANT. (2) I may yield tamely to the wishes of the other. This shows me a WEAKLING. (3) I may flee from the scene of action, leaving the matter unsettled. This course proves me a COWARD. (4) I may compromise, thus acting the part of a MAN.

Compromises are necessary because we must find some way to settle disputes and continue to live in peace. Treaties between nations are simply compromises to avoid war. Civil powers sometimes become so determined to have their way about matters that they will not yield a point for the sake of peace; then war follows, and might become the cruel arbiter of the controversy.

I am told that DISPUTES are unnecessary, that Christians, at least, should see everything in the same light, and that compromises should, therefore, never be needed. This doctrine may be true of some imaginary beings. It is probably true of the angels in Heaven, but it has never been applicable to human beings in this life. I have heard a husband say that he never disputed with his wife about anything. If he meant he did not QUARREL, he might tell the truth, meaning simply that they compromised without the use of harsh language. If he meant they never DIFFERED in their views, he either misrepresented matters or showed that one or both were very weak. It is simply HUMAN to disagree with other people on some questions, and we can not avoid it. This condition makes it imperative that we COMPROMISE or "fall out."

What I have said applies to any controversy that involves human OPINION. It can not properly apply to any question that can be settled by a "thus saith the Lord." Where God has spoken, I have no right to question. It is His to command, mine to obey. Many well meaning people make a serious mistake at this point. They assume the right to compromise what God has said just as they do their own opinions. They even think it strange that others will not compromise with them on any doctrine or practice of the church. They are so liberal that they are willing to change their own practices for some other, provided the other party will do likewise. It has never occurred to such people that a Christian is at best simply an agent for Christ, that as such the law of agency demands that he do what his principal requires. If we assume that all religious doctrines and practices were given by HUMAN authority, we can agree that a man ought to compromise with his neighbor on any part of the ground for the sake of harmony.

The last statement suggests an answer to a question that frequently arises; "Why are other religious people more ready to compromise on some of their practices than we are?" or "Why are other people more willing to join in our services than we are in theirs?" Many people, for the reason suggested by these questions, consider us narrow, selfish, or bigoted. The explanation of the matter is already given. We believe that the LORD has commanded what WE do; therefore, we cannot consistently join in doing something else. Those who are so willing to compromise either disregards the LORD'S will altogether or assume that the Lord will be pleased with anything men may do in His worship. Hence they can afford to be more liberal in such matters than we can.

The most difficult cases under this head are those that involve man's conception of the Lord's meaning where the Scriptures are not very clear. On such a matter, one's view is based upon his INTERPRETATION of the Lord's words. In all such cases, we are safe in following these rules: (1) Be charitable toward those who disagree with you, for they MAY be correct; (2) Never press your own view to the extent of dividing brethren over it. Here we reach the crux of the whole matter. Many good men are so thoroughly convinced that their own opinions are the Lord's Truth that they can make no allowance whatever for another's opinion. They may have reached a conclusion by such a round-about course of reasoning that scarcely anybody else can follow them; still they feel that they MUST urge everybody else to see the matter as they see it, or the Lord will utterly condemn them.

N. L. CLARK.

Holy Bible—What Is It Worth to Us

A sermon on the above subject was delivered by Sidney W. Smith, at the Locust street Church of Christ, Abilene, Texas.

As a whole, the sermon was fine and met with such approval that some of the audience insisted that it be put in pamphlet form; so preparations are being made and some are sending in donations to this end. It should be in every home.

J. H. STEWART,
749 Willow St., Abilene, Texas.

I consider this sermon a splendid discourse, and would advise the public, both saint and sinner, to read it. It is worthy of your consideration and will do you good. Price twenty-five cents per copy.

J. B. CRANFILL,
718 Butternut St., Abilene, Texas.

Every member, regardless of convictions, should read Cowan-Sommer debate.

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Rumors of War Continue Afloat

The British minister of war has brought to the house of commons an alarming report. He asserted that the Soviet government in Russia is manufacturing huge quantities of poison gas to use in "the next war," and that a reserve army of 80,000,000 men is being developed.

The British minister thinks that by the use of gas Russia will be able to conquer the world. He said that the former subjects of the Czar are making more elaborate preparations for war than any other people. That is saying a great deal because every nation in the world is carrying out a definite program of preparedness.

Lloyd George says Italy and France are preparing to conquer the world by paralyzing commerce with small craft. Now comes this minister and reports that Russia is to conquer it using gas. In the meantime the United States, England and Japan, the only countries really in financial condition to fight, are talking about limitation of arms. Our own congress has seriously discussed the total abandonment of gas.

There may or may not be truth in the reports concerning Russia, Italy, France and the other threatening nations, but who is in position to get at the truth? If one kind of report is propaganda the denial also may be propaganda. One thing is certain, the peace of the world is by no means secure. If we needed an army and navy in 1912 we need one now. Although we are proud of our modern civilization we still have an international anarchy.

COMMENT.

The foregoing editorial in the Dallas Times Herald, March 17, 1927, shows what big papers think of our security(?) from war. It is the general sentiment that it is only a question of time until the United States will be involved in another "great" war.

The Apostolic Way has endeavored to arouse the brotherhood to an active agitation of the principles of peace as set forth in the New Testament. Christians can not afford to engage in carnal war, hence our preachers and leaders everywhere should preach, write, and talk on this question until the membership is thoroughly educated.

It is alright for the heads of the governments to advocate legislation which in their judgment will reduce or minimize the war spirit; this gives opportunity for agitation, but, peace, the only peace that will stand the test, is the peace advocated by Jesus Christ, and no amount of legislation without agitation of the real principles can possibly maintain a world peace.

In or out of the League of Nations, in or out of the World Court, this nation will not remain at peace if all the other nations of the world become involved. We now have our ships and our marines fighting in China. Thousands of our citizens believe that war with Mexico is inevitable.

The Apostle Paul tells us we are to fight or wrestle with principalities, with powers, with the rulers of the darkness of this world against spiritual wickedness in high places. He also tells us the weapon we are to use is the word of God, hence if we would do anything for peace, for world peace, if we would endeavor to wrestle with powers, civil governments, we should do so by teaching the word of God, teach the principles of peace set forth by Jesus Christ and his apostles. There is a great work for the Church of Christ; the door of opportunity is opened to us; will we push in and attract the attention of the world to principles of Christ by teaching them the truth on the things that are uppermost in many minds?

The following clipped from the Dallas News shows the feeling existing in army circles:

Twenty-five Wars Since Big Conflict

Twenty-five major wars since the close of the World War "to end war" and four others now in progress was Lieut. Col. LeRoy F. Smith's answere here Wednesday to the opponents of preparedness in America. Coming from Washington, where he is attached to the general staff, Colonel Smith was the principal speaker before the weekly luncheon of the Dallas Reserve Officers' Club at the Adolphus Hotel.

Colonel Smith called attention to the "dangerous drop" in per capita expenditure for national preparedness even since the World War in America and declared that we would be "whipped to a frazzle" today if we were attacked by a nation of our size. Whereas, he pointed out, in 1816 the United States spent 40 per cent of the national budget to keep up the peace army and in 1916 was spending 44 per cent, the percentage today is only 17¼.

Speaking directly to the reservists, whom he charged to combat the pernicious influence of pacifism, Colonel Smith said they have three objectives to keep in mind: To keep themselves fit as individuals, both professionally and physically, to provide themselves with understudies who could take their places upon retirement and to combat the pacifists movement and propaganda on every hand.

Wednesday night Colonel Smith addressed the troop school held at army reserve headquarters, 305 Liggett Building. He will leave early Thursday morning for Fort Worth. He is now on a nation-wide tour visiting reserve groups.

It seems to us that business men, the heads of big institutions and corporations from an economical standpoint would be opposed to carnal war. Think of spending 40 per cent of the Federal Government's expenditures in the interest of war. Surely such an expenditure of funds will cause millions of people to have interest in war, who, but for this expenditure, might be found on the side of peace.

However, the amount of money spent is not to be compared, by the Christian, with the horribleness of the taking of human life. We should remember, "If ye love them which love you what reward have you, do not even the publicans the same." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

R. F. DUCKWORTH.

What About 1st John 3:9?

In as much as this passage of scripture is hard for some to understand, I will write a few lines in regard to it.

First, in order to understand the scripture we must get the subject matter in mind, and keep it in mind, until we reach the climax of the argument. The trouble with most of the people is that they read John 3:9 and form their conclusion without reading the context.

You will notice in reading the first verse of the third chapter that the subject is the world and the church, or the children of the devil and the children of God, and John is talking about the practice of these two classes in a general way, not one individual act of either.

Now, with this in mind, read the sixth verse; "Whosoever abideth in him sinneth not: whosoever sinneth has not seen him, neither known him." If we apply this to one individual act we cannot get any harmony out of the scripture. The idea that if a man was born of God would be absurd. Yet this would be the conclusion we would have to come to if we take the position that this refers to one act. Now, if we take the position that he is contrasting the two classes as to their general practice, then we can understand what he means.

Now read the ninth verse; "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." Now apply the same rule to this verse as we did to the sixth, and remember that the subject is a contrast of the general practice of the children of God and the children of the devil.

Read the tenth verse where he reaches the climax of his argument; "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." You may read the remaining part of the chapter and find the same thought carried throughout.

Some tell us the ninth verse refers to Christ, but the word whosoever excludes this idea. Some say a man that is born of God never commits sin, but this idea cannot be correct, for it contradicts what John said in John 1:8.

Presented in love of the truth.

Your Brother in Christ,
S. A. BRYANT,
Phoenix, Arizona, Rt. 5, Box 329.

Passed On

On Saturday morning, March 12, 1927, the burdens of life grew too heavy for the frail form of Mrs. S. A. McKinney; (sr.) casting aside those temporal cares, she fell on sleep at her home in Santa Anna, Texas. Then on Lord's Day afternoon, at the church house where she had so often worshipped we held a short memorial service, and then laid her to rest under a bank of beautiful flowers.

This good woman was born December 28, 1852, was married to Mr. John H. McKinney August 4, 1868, became the mother of six children, was added unto the redeemed in 1878, and spent the remainder of her life serving the Lord. Her husband, and three children went before her to the other world. She leaves to mourn her going, one brother, Mr. W. C. Burden of Santa Anna, one daughter, Mrs. John Potter of Santa Anna, two sons, Messrs. John F. and C. W. McKinney of Coleman, quite a few grandchildren, several great-grand-children, many other relatives, and numerous friends.

For near fifty years Sister McKinney gave honor to her God, and in departing her only regret was that she had to leave those whom she loved. We weep not because of her loss, but because we have lost her sweet companionship for a while.

G. F. MICKEY.

Two Good Letters

We give the two following letters from Brother J. P. Watson of Cookeville, Tenn., because of their interest to the brotherhood at large.

Cookeville, Tenn., January 31, 1927.

Editor J. A. Allen,
Nashville, Tenn.

Dear Brother Allen:

On the first page of the Gospel Advocate of January 13, 1927, I see you give a letter of challenge from the "United (Christian Missionary) Society" over the signature of one W. M. Williams, after which you begin your comment on same with these words:

"We heap coals of fire on Brother Williams' head by publishing this injured—innocent letter from him in defense of the United Society. He would not print anything from us.

"On this account I have no interest in replying to the above letter, and only publish it because I want to impress upon him that we try to honestly and candidly give both sides of every question."

That is fine, Brother Allen, and will you verify your statement above quoted by publishing the letter I inclose herewith for publication in the Gospel Advocate?

Since you have given **one side** of the question of the **universal association** of "all the churches of Christ everywhere" inclusive of all Christians, calling on all to cooperate in the promotion of the new society under the name of "The Church of Christ Home for the Aged," having its headquarters located in the city of Nashville, I am inclosing herewith my letter of protest, showing (at least, in part) the other side of this new question, a copy of which letter I mailed some weeks ago to Brother Roy F. Williams and others, from neither of whom have I received so much as one word in reply.

Now, Brother Allen, if I am wrong in my protest, and if the plan be Scripturally authorized, then I invite you to this opportunity to "heap coals of fire on" my "head" by publishing the inclosed letter from me as proof that you "want to impress upon" me that you "try to honestly and candidly give both sides of every question," which some of your co-editors have refused to do on some other lines.

Shall I look for the "coals of fire" to be poured out upon my head by the publication of the letter, and thus verify your statement that you mean to "give both sides of every question?"

Your brother in Christ,
J. P. WATSON.

Cookeville, Tenn., R. 9, Dec. 25, 1926.

Roy F. Williams,
Nashville, Tenn.

Dear Brother Williams:

Your package has been received consisting of envelopes, cards, and "Information" leaflet with reference to the new institution recently launched in Nashville, whose intent or purpose is (as I learn from the inclosed leaflet), to so manipulate that it will "be the work of the Church of Christ everywhere."

1. By thus centralizing the "work of the Church of Christ everywhere," inclusive of all individual Christians and all local congregations, focusing upon Nashville (or any other city) as the point of concentration of all their forces for the accomplishment of this special work of caring for the aged, you form a universal association of all the churches of Christ including all Christians everywhere. And such institution, in my honest judgment, is purely "church-federation" in inception, and a long step toward universal ecclesiasticism.

2. While I certainly admire the zeal, energy, and sacrificing spirit of those brethren who have launched this new institution for accomplishing this much neglected work, yet I cannot concur with you in your new and unscriptural plan of effecting it. If you convince me that it is God's plan for carrying out the work, then I will heartily commend it to others, and participate most gladly in it myself by contributing my little mite. But this I cannot do until I be convinced that such is God's plan, or, at least, in accord with His plan, as revealed in the New Testament.

3. If I understand, each church of Christ, or local congregation, including all its members, is divinely obligated to care for its aged widows, and others who are helpless and worthy subjects of the church's bounty, and that God has provided the plan for accomplishing this work. (See Acts 6, and 1 Tim. 5, and other Scriptures).

4. Since I have been a Christian it has always been averse to my spiritual nature to differ from my brethren, especially on any question of vital importance. I must prefer, yea, I **infinitely prefer** peace and unity to variance and division. But the peace I prefer, and the only peace that I covet, is "the peace of God." The only way this "peace" can be affected and maintained is, by all being of "one mind" and "one spirit," all believing and speaking the "same thing"—speaking "as the oracles of God" speak, and acting upon the word of God alone in all matters of faith and practice, which "thoroughly" furnishes to "all good works." (2 Tim. 3:16-17).

5. When all the churches of Christ everywhere, including all the members, are sufficiently taught and exhorted till they understand, believe, and lovingly obey God's will as revealed in the New Testament on this subject, then every congregation will care for its aged and helpless ones, every Christian family being an open home of welcome to them as though they were ministering to Jesus Himself, for that is the way we minister to Him. (See Mat. 25:35-40).

Sincerely your brother in Christ,
J. P. WATSON.

Surely we are drifting, drifting, drifting, or have we surpassed the drifting stage? Have we put on steam and turned the boat down stream, and are we not now running at full speed, seeking for opportunities to turn away from the simplicity of the gospel of Christ?

Pastors, nine churches, orphan homes, old peoples homes, ladies societies, young peoples societies in a mad race to excel like institutions of other religious bodies. No, these things are not wrong, just because some other religious body have similar institutions, but other religious bodies do not claim scriptural authority for them, they just claim "sanctified common horse sense," "good works," but we as a people claim to be guided, governed and directed by the word of God. Yes it is right to take care of the aged, the orphans, the poor, but how, by the forming of institutions or by the activity of individuals and congregations? The latter is scriptural, the former is unscriptural, the latter has God's sanction, the former is without God's sanction.

There are but few congregations in the larger cities that do not have in some form or other every feature of the "digressive" spirit that brought havoc, heart aches, sadness and disappointment to the church forty years ago, except possibly instrumental music and I use possibly, because even some of these churches are now winking at, if not using, instrumental music in some of their societies and "progressive" efforts.

It is high time that faithful men and women were turning their backs on such institutions, turning their faces toward Mt. Zion and with prayer, supplications and devotion give their bodies a living sacrifice to the end that the church may be stopped, at least that some of its members may be turned back into the old paths.

R. F. DUCKWORTH.

Honesty

Jesus says: "When the honest and good heart hears the word; they keep it." Luke 8:15. But Jesus says: "Ye may all prophesy one by one." And, "Let your women keep silence in the churches, for it is a shame for them to speak in the church." Those then, that have honest hearts will conform to this. Hence, those that have the Sunday school with division of classes and women teachers have not honest hearts, and I challenge them to go honestly in prayer to God with this practice. But some one will say, "We are just as honest as you are on our different practice." I will say, if I refuse to meet and discuss these questions with you and do not try to be of the same mind, I am dishonest. Honesty never shirks, but counts and insists on free, fair, full discussion. So you mean to say, that our preachers (who seem such godly men) but refuse to discuss these questions are dishonest? Answer: You have spoken correctly; and for their picture I refer you to Romans 16:17, 18. The Lord anticipates those fellows; he saw them coming. Honesty seeks the light. It's the nature of sin to hide. They love darkness rather than light, because their deeds are evil. If those seemingly goody, goody, hired pastors can keep you in ignorance, and insist on your giving, which is for the poor saints and let it find its way into their pockets, their purpose has been accomplished; they have made merchandise of the gospel and that is not honest. So you mean to say that all our prominent and posted preachers on the Sunday school side, if they die in their present state of mind, will be lost? Just as sure as the Sunday school system is wrong, and causes confusion and division in the Church of Christ, just that sure will they be lost, unless they repent. But why not be honest and repent and be saved instead of being lost? Honesty does not take chances.

GEORGE W. PHILLIPS.

The Church of Christ at Grubb's school house about fifteen miles south of Sulphur Springs, Texas, is satisfied with the Lord's appointed way of worship. Meet at 11:00 a. m. each Lord's day. Brethren who are satisfied with what is written are invited and welcome to stop in for worship.

D. F. CLAYTON.

Announcements and Reports

L. L. Allen, Littlefield, Texas—I am sending in some subscriptions to The Apostolic Way. Brother Cowan is to begin a meeting for us April 9 which is to continue two weeks. We are expecting some from a distance during the meeting.

T. J. Thomas, Robstown, Texas, March 10, 1927—I do not know of but three sound congregations in this part of south Texas, these are, Robstown, Corpus Christi and Odem. These three are one in Faith, Hope, Love and Fellowship, as was recently manifested by joining together as one body and holding three meetings. The first at Robstown the last of November; next at Corpus Christi January 22 to February 4; then Odem February 5 to 20. No visible results at Robstown; four baptisms at Corpus Christi; one baptism and three restored at Odem. Brother D. J. Whitten from Gunter, Texas, did the preaching.

I do not believe in exalting preachers, but those who know Brother Whitten know he would not stand for it, however, I want to commend Brother Whitten, because he has been doing lots of mission work with but little support and making no fuss about it, also because humble, clean and full of good works and because of his ability to do the work. I do not know of any man who fights sin harder than he. Robstown has engaged him for his services beginning the first Lord's day in June and continuing over third Lord's day. Odem will use him including the fourth Lord's day and the first and second Lord's day in July. On account of some previously arranged work for July Corpus Christi has not yet arranged, that is, I have not been advised yet.

I write this just to show the spirit of cooperation among three distinct congregations not within fifteen miles of each other. Any sound preacher passing this way is invited to stop with us and get acquainted.

E. A. Brown, Garland, Texas—About the first of June I am contemplating a trip to San Francisco, Grand Canyon and Colorado Springs and would like to get the addresses of brethren at those places. I will be prepared to pay my way where I stop but want to have a protection of brethren as well as their association.

S. E. Winfrey, Whitesboro, Texas, March 17, 1927—We are getting along nicely in the church work here, have good attendance, some new ones moving in.

Brother C. W. Watkins will hold a meeting for us this summer, beginning the last of August. Brother Van Bonneau preached for us last Lord's day in the morning and Brother John Sanders preached at night.

A. P. Ledbetter, Box 42, Dustin, Okla., March 15, 1927—I received the Cowan-Sommer debate. I have read it through the second time to see if I could find any answer that Sommer made logically or to the point of difference, but I have failed so far in my way of looking at the subject under discussion. I must say that Brother Cowan did do a fine job for the truth.

A Sister from Sullivan, Indiana, writes—"Was glad to get the preachers' list you sent out and wish we could get a list of the loyal congregations fixed up in the same way. Do you know of any such congregation around Buffalo, Mo.? Or even within a radius of twenty-five or thirty miles? If so, please let me know. I am enclosing $1, which will pay for my Year Book and leave a little to use to your best advantage."

J. C. Batey, Route 1, Earlsboro, Okla., March 20, 1927.—This is to inform the brotherhood at large that the Church of Christ at Victor Hill is still worshiping the Lord in His appointed way, one speaking at a time; no division in the church here. The Lord has blessed our seven years of labor with this church in keeping out all innovations. Brother S. M. Lawrence of Shawnee has been meeting with us for about four years; we appreciate his work. We invite any sound preacher to visit us when passing this way; but we have no time or money for "Sunday school" preachers. We are located eight miles east and three miles north from Shawnee.

Brother Duckworth, please find enclosed $10, which the church at Victor Hill sends to you for your personal use. I thank the Lord for the good old Apostolic Way. May it and its present publisher's days be lengthened is my prayer.

Our meeting is to begin the third Lord's day in July. Brother J. A. Dennis, of Union City, Ga., is to do our preaching.

Brother J. W. Kelly writes from Atlanta, Texas, that he will preach for the brethren at Corsicana over Lord's day April 3, 1927, then to his home at Abilene, Texas.

J. T. Corder, Tulia, Texas, March 23, 1927.—Brother J. Frank Copeland, of Gunter, Texas, is to hold our meeting beginning June 4.

The last issue of The Apostolic Way is certainly fine. I am glad one brother suggested the contribution for you, though a small sum, I am enclosing a one dollar bill.

I am reading the Cowan-Sommer debate. Brother Cowan certainly did a fine work. It is sad to think of any of our brethren, schooled so long to rely upon God's word as the binding and complete authority in all things religiously as Brother Sommer has been, then to make such weak sectarian arguments as Brother Sommer made.

True Riches

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and naked: I council thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see." (Rev. 3:17-18). "HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55:1). "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it." (Mat. 13:44-46).

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man's life are his riches." (Prov. 13:7-8).

"And he said unto them, take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he posesseth." (Luk. 12:15).

"Buy the truth and sell it not; also wisdom, and instruction, and understanding." (Prov. 23:23).

"As sorrowful, yet always rejoicing; as poor, yet making many rich: as having nothing, and yet possessing all things." (2 Cor. 6:10).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." (1 Tim. 6:17-18).

"Harken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jam. 2:5).

From the foregoing scriptures, it should be easy to determine what the true riches are. We are counseled to "buy gold tried in the fire," "buy the truth," buy the field where the hidden treasure is, buy the pearl of great price. But what is the price we are to pay for these things? The answer to this question depends largely upon the person, and their vocation, habits, etc. I believe many people realize the truth is to be found in the Church of Christ, who are not willing to pay the price to obtain it. That salvation, remission of sins, and hope of heaven is to be found in the kingdom of heaven as valuable treasures, but they will not bargain for them on account of the price. Many reasons may be assigned for this, one of which I will state, viz: They do not appreciate the value of the blessings and treasures in the Church of Christ. They have underestimated the value of the "pearl of great price." They fail to realize what the truth will do for them. No doubt some individuals will have to pay a greater price than others on account of the fact that they have more of this world's goods, or more of ways of the world, or possibly more business relations with the world. One very serious hindrance is found in the affiliation with religious orders, or churches. Some have invested heavily in church houses, fine edifices, or church endeavors. The idea of going off from these fine houses, and dissolving the fellowship of the people who worship in them for the sake of casting their lot with the poor humble disciples of the Lord, is a greater price than many are willing to pay. I have known some men in business who would not obey the Gospel for fear of losing trade, or patronage of other church members. I knew one medical doctor who refused to obey Christ for fear he would lose some of his practice. He was not willing to pay the price for the true riches. Worldly honor possessed by some, keeps them from becoming members of the church. There are some others who have very little to pay on account of the fact that they have no such relations as mentioned above. They have a few evil habits,

none of which brings them any worldly gain. They could easily be sacrificed for the great riches of the gospel of Christ. The time is coming when all who refuse to pay the price now, will be willing to give all earthly possessions for the riches that will belong only to the faithful children of God. There are still others who will not forsake father, mother, husband or wife for the wealth that will be brought to the heirs of God. I might add, in conclusion, that, some will not sacrifice a human tradition, either in or out of the church for the everlasting possession of the treasures laid up for the faithful. We are not required to give up one thing that we can take with us across the river of death.

J. N. COWAN.

Which Dictates to Your Conscience, Faith or Opinion?

Faith is produced by a plain statement from God; opinion is a decision or conclusion reached by reason, observation or experimentation.

Much harm has been done to the church by the pressing of opinions. And here is the way it happens.

A good brother gets to thinking on a certain line, imagines that he is digging down deep, and concludes that a certain thing is right—that it is the only way. Consequently, he writes on it, preaches on it, and talks about it until many well-meaning brethren are carried away with it. They, following the example of their leader, think over it and argue over it to the neglect of "judgment, mercy, and faith." They cease to exhort one another about heaven with all its riches and glory, and put in their time (that they spend on religious subjects) defending some **opinion**. The emphasis of their lives fills upon it—a question to no profit, but "to the subverting of the hearers." This is "an evil under the sun." Let us consider three examples.

1. Somebody said that the contribution must be laid on the table, and he verily thought it wrong to make the offering in any other way. But in all the New Testament there is no example or statement or command requiring the contribution to be laid on the Lord's table, to the exclusion of other methods of contributing that measure up to the rules governing Christian conduct in the work and worship of the Lord. What has the brother done? He has identified his opinion with faith and made it a matter of conscience. But this is not all; agitation has killed all the harmony and brotherly feeling that was in the church. Henceforth the church fusses and drags, and drags and fusses while the precious young souls of the community go into worldliness and sectarianism.

2. Another brother, like David who hauled the Ark of the covenant, thought that the church was getting along too slowly, and presumed to put in a Sunday school to hurry the thing up. He pressed his opinion as sincerely as the one just referred to, but he—well, he spoke where the oracles of God did not speak, hence his idea was opinion—not faith. But this opinion became popular, and is now binding. The church divided over it, and Satan gained an advantage. If the agitator could have read his practice in the Bible, he would have been walking by faith; but he could not—it was a matter of opinion.

3. But along comes another brother saying that "the fruit of the vine" is not enough, it must be "**fermented** fruit of the vine." Did Jesus say "fermented fruit of the vine?" No. If He had said it, we would be doing a dangerous thing to take "fermented" from His words. But did it ever occur to you that, since He did not say "fermented fruit of the vine," but simply "fruit of the vine," it is equally as dangerous to add it to His words? The man who adds to the Words of life will lose his reward with the one who subtracts from them.

But, says one, Jesus had wine, fermented grape juice, when He gave thanks for the cup. All right, how do you know? Does the Bible say so? I have never found the passage that shows that Jesus used fermented "fruit of the vine;" nor have I found anybody else that could find it. If some one thinks that he can find the Scripture, he is invited to begin the search. In case he finds it and sends it to me, I will, the Lord willing, type it neatly and send it with my confession of error on this point to Brother Duckworth for publication in an early issue of the Way. But please do not misunderstand me: such Scripture must be pure—not mixed with your opinion, and it must be English so that I can read it—not Greek or Hebrew. My reason for making this demand is the fact that I want God's word for what I advocate. If I have it, I can walk by **faith**: otherwise I must stagger after **opinions** and lose my way.

L. W. HAYHURST.

Babylon—Literal and Spiritual

(Gen. 11:1-9 and Rev. 17:5).

God formulated a plan by which man could gain back what he had lost through the transgression; but man rejected it and tried to establish a way of his own.

God had said to man "Go multiply and replenish the earth and subdue it and have dominion over it;" but man said "let us build us a city and a tower that will reach from earth to heaven." They wanted to thus make them a name, lest they be scattered upon the face of the earth, the last of which was the thing God wanted them to do.

They were one people at this time and all spoke the same language, Gen. 11:1, 6. When God and Christ came down to see the city and the tower which men were building, God said: "nothing will be restrained from them," but "let us go down, and there confound their language, that they may not understand one another's speech." Then because they could not understand each other's speech they had to leave off building their city and tower, and were scattered over the face of the earth.

This tower was called Babel, because Babel means a confusion of tongues, and it was here that men's tongues were confused.

This tower was called Babel, the city Babylon, and the surrounding country Babylonia. The Babylonians believed in many idol gods.

Later in history we learn that the Babylonians carried the people of God, the Israelites, away into Babylon and persecuted them. The two outstanding peculiarities of Babylon are its confusion of tongues, or mysticism, and its persecution of God's people. What we are saying of literal Babylon is also true of spiritual Babylon. So let us keep these things in mind until we come to spiritual Babylon,

Yet Babylon was such a great city, one of the greatest cities of earth, and yet history tells us it is completely destroyed, except for the ruins of the great walls and wasted foundation of the great tower, tourists could hardly locate its site. This region in fulfillment of scriptures, is haunted and uninhabitable. (See Jer. 50:39; 51:62).

What man did literally 4000 years ago, in the land of Shinar, he is and has been trying to do the same spiritually, for the last 2000 years, or since Jesus Christ set up his church. The spiritual Babylonians are more zealous, if any difference, than the ancient physical Babylonians, for they made only one great effort to make a way of their own to heaven; while the spiritual Babylonians of today are very zealous and are advocating many ways, or making many efforts to get to heaven some other way than Christ's revealed way. Christ and the apostles advocated but one church, or one way; but men say there are many churches (?), or many ways to heaven. They further say that one way is about as good as another; but Solomon said in Proverbs 14:12, "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

GROVER WHITE.

Did God Mean What He Said?

In 1 Cor. 1:10 God said through the Apostle Paul: "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." Did God mean what he said? If he did not, who does know? I believe he meant just what he said. Do you? Why all this strife and division then? Who is responsible for it?

In 1 Cor. 14:34, "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." Again, did God mean what he said? Oh, you say that meant the prophet's wives. Where did you learn that? Not from God's Word. This letter was addressed to the church at Corinth, 1 Cor. 1:2. Did the prophets' wives constitute the church at Corinth? Shame on such reasoning.

1 Cor. 11:23-25, "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." It does not read: "After the same manner also he took a tray with some little toy cups." Why practice it then? This is one of the wedges that are splitting the church. Are you willing to quit it? If you are not, you are not as charitable as the Apostle Paul. See Rom. 8:12-13, then if you do not possess this principle you do not have the spirit of Christ, then you are none of His. Rom. 8:9.

J. M. TUTTLE.

"About as Shameful"

Dear Brother Duckworth:

We read where "It is a shame for a woman to speak in the church." Our good women don't do this, but they do things that seem about as shameful. Many times I have seen them powdering their faces, primping before their pocket mirror in their seats, manicuring their finger nails, playing with the contents of their purse (the contents various), rattling papers, and other practices which are inclined to draw the attention of both speaker and hearer from the word of God. This should not be so. In Christian love,

A READER.

Sister McNeill of Corpus Christi, Texas, writes the publisher a letter in which she makes the following statement: "For over nine years I have been a reader of The Apostolic Way; and a distributor of all (except a few special numbers) of my copies. Directly, I have never yet sent in a subscription; indirectly perhaps a number (I hope so at least). A member of the church, to whom I sent a copy, in turn, handed it to a friend who remarked he did not know such a paper existed, that it was the best he had ever read and would send for it at once. Yesterday, after service, I asked a Brother Stevens if he read The Apostolic Way, he replied, "No, I believe not, I have read the 'Octographic Review,' 'The Firm Foundation,' 'The Gospel Advocate' and others but they were not up to a Bible standard, I said all right, I will have a few copies for you by next meeting. I feel sure he will become one of the 'A. W. workers.'

"I have been a reader of all the above mentioned papers including the 'Christian Herald.' The Apostolic Way proves the best yet. May it continue to broadcast the pure and unadulterated word of God until these blooming young 'Nebuchadnezzar' shoots of the 20th century—students and ex-students of the 'Texas University' and 'Christian colleges'—'enthusiastic supporters of the Christian Wild Cats'—'Texas Long horns'—and 'Long Ears'? who are so full of I's they cannot see and so full of ears they cannot hear, may be made to feel that THE MOST HIGH RULES in the KINGDOM of men and gives them to whomsoever he wills."

Later—"Inclosed please find $1.50 for Brother Steven's subscription."

1615 Dodson Ave.,
Fort Smith, Ark., March 19, 1927.

Dear Brother Duckworth:

I received the copies of The Apostolic Way and have scattered them. Could use a dozen more copies if you have them to spare. I am enclosing a check for $1.00, use it as you see fit. The example of Brother O. A. Timmons is a good one. May God bless you as you strive to extend the truth.

I am enclosing a short article on "Giving," use it if you see you have room, or deem it timely. If you withhold it altogether, I will consider that the reason was a good one. I wish that The Apostolic Way was a weekly publication.

Faithfully,
LELAND H. KNIGHT.

Every member, regardless of convictions, should read the Cowan-Sommer debate.

Dear Brother Duckworth:

Enclosed $1.00 for a copy of the Cowan-Sommer debate.

Wife and I appreciate your efforts in trying to establish apostolic Christianity in the minds of all that want the truth unmixed with human speculation. Is it not strange that men and women who claim to be honest will turn away from plain simple Bible teaching for a little human popularity? But it is according to 2 Tim. 3:1-5.

J. M. TUTTLE.

Dear Brother in Christ:

I have been receiving your paper for the last several months, and it has cost me nothing, but I want to pay for the paper and have it renewed for another year. At first, I did not like your paper because of so many debates, but it sure is fine at the present time. We have a small church here of about twenty or thirty brethren, but we have no preachers for it is hard to get preachers up here in the north. The Tri-Cities have a population of about 125,000 people.

There are many good articles in your paper and I wish for it every week for there are not many papers or men that will stand up for the truth as it is written.

We do not believe in Sunday schools, Bible classes, individual cups or in regular appointed preachers with a very large salary. We believe the preachers should be brought up in the churches.

You are doing a wonderful work in upholding the gospel in all its purity and simplicity, for even the brethren are getting very careless.

But the word of God says it will be that way in the latter days and it says, "Will there be faith upon the earth when I come?"

May God bless you and keep you in the straight and narrow path.

Your brother in Christ,
HARRY HENNENANN,
2015 Harrison, Davenport, Iowa.

Passed On

Mary Lee, daughter of Brother and Sister D. D. Hartsell of Rodessa, La., died at Barger, Texas, January 31, 1927, at the age of 34. She became a member of the Church of Christ in early life, was married twice; first, to Mr. Ed King, to this union three children were born; second, to Mr. Bertrand. Burial in Smyrna cemetery near Atlanta, Texas. Brother Andrews assisted the writer in the funeral services.

W. G. TUCKER,
2931 Dupont St., Shreveport, La.

Abilene Christian College Stops Over in Slaton

Abilene Christian College, 500 strong stopped over in Slaton today and paraded our streets. They were on their way to play Lubbock, Texas an Armistic Day game of football. The crowd was lead by Abilene College Band, and our principal streets were paraded amidst the spirit of the occasion.

The Church of Christ was established to represent and maintain the principles of Christ.

The "Abilene Christian College" was established for the supposed purpose of assisting in the furtherance of these principles, and the football games are played to further the "Abilene Christian College." In these games individuals are killed, often hurt, doing what? Furthering the principles as taught by Jesus Christ (?) How? In a boisterous game of football under the guise of Christianity. Match games—one college playing against the other.

It is hardly necessary to here express condemnation. An honest hearted Christian can see where the trouble is, and the farther this unscriptural institution goes the farther from the principles of Christ it will be.—R. F. D.

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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, April 15, 1927 | Vol. XIII No. 18

A GOOD LETTER

Mr. George M. Rance, Mr. Arthur Slater, Mr. J. C. Hicks, Mr. Harvey Scott, Mr. Roy H. Lanier, San Antonio, Texas.

Dear Brethren:

Having read your splendid article appearing in the San Antonio Evening News, Feb. 26, 1927, I wish to say as one in this great Christian brotherhood, that the writers of that article are to be highly commended for the straight-forward, fearless manner in which you handled the truth, the whole truth, and nothing but the truth. I wish further to say that I am in hearty accord with the principles EXACTLY as set forth in that splendid article. Assuming that the article referred to speaks the sentiment of each of the brethren whose name appears thereto, and that if you should become aware of the fact that the practices of your respective congregations were contradictory to the very principles which you advocate—the true principles of our Lord and Savior Jesus Christ—that you would take immediate steps to rectify the condition, setting aright "the House of God, which is the church of the living God, the pillar and ground of the truth." It is my purpose to place the conditions to which I am a religious objector before you in the light that I see them, and I believe that I receive this light from the Holy Bible, the word of God. If I am in error, I bear correction.

In your article you quote Eph. 3:21: "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever." You state in the comments immediately following, "In this passage Paul says Christ is to be glorified in the church, and that for all generations to come." May I ask, does this include the present generation? If so, how can you glorify Christ in your Sunday school, your young people's organization and your ladies' Bible class? Should your answer be that these are of the church or in the church, then my question to you is: Why do you not observe 1 Cor. 14:34, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law," and 1 Tim. 2:11-12, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." Should you deny that these institutions are in the church, then you come into contradiction of 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ," and you also deny your own statement in the article, which is as follows: "The church is God's school. No other society is needed to teach people the things which become sound doctrine, and the things which are their Christian duties." I sincerely trust that you are not utilizing these institutions for other purposes, or is it that you are using them regardless of the fact that they are not needed? I further quote from your article: "Paul said the church is 'the pillar and ground of the truth.' He means by 'pillar and ground' the entire support. Therefore the church of Christ is the entire support of God's saving truth." Since that is true, may I ask what part the Sunday School, Young People's Society and the Women's Bible Class play, and to what end do they serve? Please tell me what these organizations support, since "the church of Christ is the entire support of God's saving truth." In your article you state further, "There has sprung into existence many organization of a semi-religious nature, and some of a religious nature, which have taken it upon themselves to preach and teach the Bible." Which of the two mentioned does the Sunday School, Young People's Society and Ladies' Bible Class belong? Also please specify the religion from which they derive their nature. Since it is not that of our Lord Jesus Christ, is it not possible that it is the religion which teaches for doctrine the commandments of men? You further state that missionary societies "are robbing God of the glory which rightly belongs to him through the church of Christ. The church which Jesus built is God's missionary society. It was built for the very purpose, and if man presumes to build another organization he says by his actions that he can make a better and more efficient organization than God made." Very good, but will not that same doctrine condemn your man-made institutions also? Think it over, my brother, be absolutely fair with yourself and your God. I shall use another quotation from your splendid article in answer to this question. If this is not fair, please tell me why it is not. "The church is God's school. No other society is needed to teach people the things which become sound doctrine, and the things which are their Christian duties," and may we not also add the Sunday school and other man-made institutions to your statement concerning missionary societies, and say that they are also "robbing God of the glory which rightly belongs to him through the church of Christ? The church which Jesus built is God's missionary society; God's young people's, old people's, men, women and children's society for teaching people 'the things which become sound doctrine, and the things which are their Christian duties'." "It was built for the very purpose, and if any man presumes to build another organization, he says by his action that he can make a better and more efficient organization than God made."

My brother, I am going to quote from C. I. Scofield, the editor of the well-known and universally accepted Scofield Reference Bible, not that I consider him as an authority, but because of the great truth of this statement. I do not know what his religious affiliations were, but I am sure that he was not of the True Church, nevertheless let us consider what he says for just what we find it to be worth: "As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy and in Titus. The key-phrase of this epistle is, 'That thou mayest know how thou oughtest to behave thyself in the house of God.' Well had it been with the churches if they had neither added to nor taken from the divine order." After a study of the two epistles referred to, I find that they are just what Mr. Scofield claims them to be. I would ask, as a brother in Christ, that you make a thorough investigation of these two books of the New Testament, and if you consider them to be what Mr. Scofield claims for them: "A CLEAR REVELATION FOR THE GUIDANCE OF THE CHURCHES" in the matters of church order, soundness in the faith, and discipline; ask yourself the fair question: Is this the order that is being observed by the congregation with which I worship? If not, why not?

My brother, how may we ever hope to remove the mote from the eye of the sectarian, while lo! there is also a beam in the eye of the church professing to that of the Lord Jesus Christ? How may we ever look the religious world in the eye and say without a blush of shame, "WHERE THE BIBLE SPEAKS, WE SPEAK; WHERE THE BIBLE IS SILENT, WE ARE SILENT." Do you not know that the denomination called the Christian Church is saying that very same thing from their rostrums? I was once a member of the Christian Church; I saw the light through hearing their preachers make that same statement. That is the thing that led me to first question their practices. I stood against their Christian Endeavor Society, Woman's Missionary Society, etc. I denounced that religion because I was so ashamed of our leaders when I would hear them tell that lie to innocent, believing people. I assure you, my brother, that I am writing this with all good intentions, hoping that you may come to a fuller understanding of these things, and if, of the mind to do so, join with us in the fight against unscriptural innovations. Why venture into paths of which the righteous apostles knew nothing? Let us return to the old paths; those trodden by our first brethren, those chosen apostles, through whom we receive ALL TRUTH and no error.

Respectfully your brother,
GLEN A. SHELTON.

P. S.—I invite you to worship with a congregation that is loyal to the cause, "WHERE THE BIBLE SPEAKS, WE SPEAK; WHERE THE BIBLE IS SILENT, WE ARE SILENT." Church of Christ, 1016 Palmetto St., San Antonio, Texas.

Preachers, Hurry!

The preachers will have to hurry if one hundred comply with Brother Alva Johnson's request to send in ten new subscriptions during April. We received Brother Johnson's check for ten new subscriptions April 6.

Every preacher, fighting innovations, adds to the effectiveness of his work by increasing the circulation of The Apostolic Way. The activity of having the gospel preached will be stimulated by every new subscription secured, and as preachers realize this they will become more and more active, talking about the paper in such a way as to cause brethren to want to read it.

Regardless of conviction on the positions we espouse, every family of the church should read The Apostolic Way, as they can get no such teaching from any other paper, and the price, less than three cents per week, is in reach of all.

R. F. D.

Questions Answered

May 18, 1926.

C. F. Comon, Rocky, Okla.

Dear Sir:

Your letter of inquiry and question about my article, "Who Is a Heretic?" received. First, you say that I said the church was our spiritual mother. No, I did not say that. I said if there was no marriage relationship between Christ and the church and she is exercising herself in labor and travail by the use of that power that is given by God to Christ by which children of God are begotten and born, the church was playing the part of an harlot.

I will state your questions and my answers in order:

1. If the church is the mother, who or what give birth to the mother?

Answer: No, the church is not the mother. Paul says the new covenant is our spiritual mother. Gal. 4:21-31.

2. Is Christ the Father?

Answer: No, God is the Father, but he fathers his children through Christ, having made his Son head and husband of the church, God's family, in everything. So that is why we wear the name of Christ. Every child wears the name of its father.

3. Is Christ married to his bride?

Answer: Yes, as the Gospel, his begetting power, is bringing children into God's family all named for Christ.—Cor. 4:15; Eph. 3:14-15.

4. Is the bride, church and mother the same institution or thing?

Answer: No they all belong to the same institution.

5. Did the wife bring forth children before Christ was married to her?

Answer: No.

6. Is the new covenant and church the same thing, or does the covenant produce the church?

Answer: No, the covenant is the power of contract between Christ and the church by which she perpetuates her existence.

7. Does covenant and church come from the same Greek word?

Answer: No.

8. Did the church come down from God out of heaven?

Answer: No, the power of her existence and perpetuation came down.

9. Can Christ not be the head or ruler of an institution without being husband?

Answer: Yes, he could be, but to the church he is head in the sense of husband, as Paul shows in Eph. 1:22; 5-23-32.

10. What does "ingrafted word" mean?

Answer: In James 1:21, I believe, it is the word of God to a Christian by which they grow, 1 Pet. 2:1-2; and if it is in them and abounding they will never fall away. 2 Pet. 1:5-11.

11. Was the word of God impregnated when it was put into the hearts of the Apostles, or when it came to earth?

Answer: When it came to them by the Holy Spirit on Pentecost. 1 Pet. 1:12-25.

12. Is the mother the family or does the mother produce the family?

Answered in number six.

13. Who was the man-child to be born and who was his mother? Isa. 66:8.

Answer: I believe Rev. 12:1-6 has reference to the same thing as Isa. 66:8. They are both prophesy, hence, symbols. The woman is the New Covenant clothed with the power of Christ through his blood; twelves stars are the powers given the Apostles in that covenant. The man-child is the redeemed worthies of the old covenant and all law-givers of the new covenant through the blood of Christ. The first fruits unto God and the Lamb. Rev. 14:1-5.

I have tried to take pains in answering your questions. I hope you will subscribe for The Way; it will do you good.

Respectfully,

J. W. KELLY.

Death in the Pot

This poetry was written by Brother T. R. Burnett, in Burnett's Budget, something like ten years ago. I believe it is timely yet.—T. E. McBride.

Ho! men of skill, ye're in demand,
In that great, noted Christian band;
Of broad and high and proud pretensions,
And divers up-to-date inventions.

First, after long and deep research,
Ye name the body—Christian Church;
No chapter-verse for quick recital,
You know that's not the Bible title.

Ye next form bands and clubs galore,
And soon ye'll have as many more;
As helps and aids and adjuncts clever,
Ye've got three grades of Clarke's Endeavor.

And when arrives the proper time
To send the word to foreign clime,
Ye frame two national societies,
Of feminine and male varieties.

Paul spread the word from sea to sea,
As all who've read the book agree,
Without a board or band heretical;
Or institution alphabetical.

And next you start the music craze,
To fashionize God's holy praise;
And make it sound like fun and frolic,
And not like hymns called apostolic.

Ye put in fiddle, horn and flute,
And other things to squeak and toot;
But not to teach or sing hosannah,
A speechless organ and piano.

And then, to be in strict accord,
Ye change the supper of the Lord;
That people of same faith and feather,
Can now no longer drink together.

Like learned doctors, in big terms,
Ye tell us how we'll catch the germs;
The microbes and the dread bacillus,
And things to pizen and to kill us.

Ye say that Deacons Smith and Brown
Have mustache of a bad renown;
And every sanctified believer
Is like to catch the typus fever.

And that old Sister Susan Goff,
Has got a dreadful graveyard cough;
And if we've got a grain of gumption,
We know she'll give us all consumption.

And all the Saints are full of germs,
And scrofullas and hooky-worms;
Why did the Lord ordain this union?
A common cup in the communion.

So ye provide each Saint a cup,
That he by his lone self may sup;
And crackers deftly break and crumble,
So that no dirty hands may fumble.

But, sakes alive! in house of prayer,
We breathe and breathe the same foul air;
That with disease and taint doth fill us,
O holy Moses! that will kill us.

So now each Saint must have a crate,
Of Ozone, when we celebrate;
And rubber tube to suck in purity,
And worship God in calm security.

Or, better still, on Lord's day morn,
When Jesus from the tomb was born;
With cracker and a drop wine-ah,
Go out behind the barn to dine-ah.

But lest he give himself a taint,
Let every blessed, holy saint
Make very strict examination,
That he has no contamination.

Ah, if from microbes he would screen,
Let him be put in quarantine;
And sterilized and fumigated,
And all his germs eradicated.

Great Union Revival

The Christian, Presbyterian, Methodist, Baptist and United Brethren churches of Blackwell all united and are staging one of the biggest things of its kind ever pulled off in the town of Blackwell. We thought it would be almost impossible for a man to preach for all these people in a way that would be pleasing to all. If you could only hear him one time you would see how easy it is for him to tickle their ears. I have heard him two times and I can't ask a journal like the Apostolic Way to give space for any such trashy stuff. I only want to name one thing he said, and that was on the subject of being saved.

After many other things he told of Bob Jones, brother of Sam Jones. Bob was so mean that he just tickled the devil to death. Bob was so drunk one night that he didn't know anything. He was on the railroad and saw the train coming, so he just fell backward and the train passed over him. But he was on a trestle and fell through, and as he went through he said, "Lord have mercy on me" and he was saved before he hit the ground. He had on a long duster and had a quart bottle of whiskey in each back pocket. He got up and threw them away.

Now, excuse me, I want to comment just a little. How could Bob go through between the ties, which are only about eight inches apart? Next, it seems to me that the bottles would have been broken.

Now, let us compare this way of salvation. The Lord said go ye therefore into all the world and preach the gospel to every creature, he that believeth and falleth through the trestle shall be saved before he hits the ground, and he that falleth not shall be damned. Men and brethren, what shall we do, and Peter said unto them, repent and fall through the trestle every one of you, and they that heard his word fell through and God added them to the church. And Paul said to them, have you received the Holy Ghost since you fell through the trestle?

How does this sound to an intelligent man or woman? Our Lord said, "Except a man be born again he cannot enter the Kingdom of Heaven." I wonder if Bob Jones was born again, if so, of which was he born, of the trestle or of the locomotive? Where was the water and the spirit

in Bob's salvation? Seeing that Bob obeyed that form of doctrine how by falling through the trestle he was then made free from sin before he hit the ground, seeing you have purified your souls in falling through the trestle being born again.

This evangelist said "There must be a regeneration of the soul but this has nothing to do with baptism. You may be baptized but that is not synonymous with regeneration. Simon Magnus, you can't substitute a little water for Christianity seeing you are yet in the gall of bitterness and the bond of iniquity. Don't you people go away from here and say Mack says anything against baptism, if you do you lie, for Simon was baptized with the proper mode of baptism and by a divinely appointed man, yet was deceived when he thought that made him a Christian." Kind reader can you see why Simon was not made a child of God like the people of Galatia were when they were baptized, Gal. 3:26-27. This man can tell you. It was because he didn't fall through the trestle. O, when will men cease to pervert God's word? He is now in the third week of this big revival and from three to five thousand throng this tabernacle every night, sit there like a nest of young birds gobbling down everything he says, let it be bug or worm. If some true man of God was here telling them the truth there wouldn't be enough there to make a legal jury. This is to last six weeks and will cost the people of Blackwell thousands of dollars. My dear people haven't we a great merciful, long suffering God who will suffer such to go on unpunished? This tabernacle cost these five churches named over five thousand dollars, and I hear that collections have already more than paid this off and only two weeks gone, four more weeks to run. So enough said at this time. D. F. SULLIVAN.

Comment

We read a part of one of the sermons delivered in this meeting, Brother Sullivan is writing about, and the speaker said some very striking things, impressive things about the emptiness of some people's religion. If we had space we would like to quote part of this sermon and may some time in the future, but when he had said the things that were calculated to prepare the people's minds for pure unadulterated Christianity he left the Bible and began to give human ideas and experiences as a means of preparing the soul to live a life of consecration and purity.—R. F. D.

The Women's Public Duties

This seems to be a perplexing question to many, and probably ever will be. However, taking the word of God, all is made plain. The women's public duties are the things which they are permitted to do in public according to the New Testament, so, to the law and to the testimony, Isa. 8:20.

The New Testament requires the disciples of Christ to assemble upon the first day of the week Acts 20:7, 2:42. The sisters are disciples, therefore it is their public duty to assemble. These scriptures give the example for the followers of our Lord to gather upon the first day of the week, while in Heb. 10:25 is the command to asemble, thus we have both the example and the command for the public assembly.

In 1st Tim. 2:12 we read: "But I permit not a woman to teach, etc." It is said in 1st Cor. 14-34, "let the women keep silence in the churches, for it is not permitted unto them to speak, etc." Teach and speak are here used synonymously, hence forbids the sisters teaching or speaking publicly.

In 1st Tim. 2:12 Paul says, "But I permit not a woman to teach nor to have dominion over a man, but to be in quietness." The husband (man) is to rule over the woman, Gen. 3:16. When the women attempt to be public leaders they then go beyond the things which are written, 1st Cor. 4:6, and therefore transgress the law of God.

Paul tells the women to learn in quietness with all subjection, 1st Tim. 2:11. Also in 1st Cor. 14:34; "Let the women keep silence in the churches for it is not permitted unto them to speak, but let them be in subjection, as also saith the law." Thus it is a public duty for the women to "learn in quietness."

In Col. 3:16 is the command "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This letter was written to the saints and faithful brethren in Christ that were at Colosse, (Col. 1:2.) There were sisters among those saints and faithful brethren (see Col. 3:18), hence the command to "sing" is to the church, therefore it is for both brethren and sisters. Moreover, Paul said "Singing with grace in your hearts (plural) unto God." It is clear from the foregoing teaching that "singing" is a congregational duty, therefore sisters are permitted to "sing" in the public assembly. We find the same instruction in Eph. 5:19 in a little different wording as follows: "Speaking one to another in psalms and hymns and spiritual songs, etc." Teaching and speaking are here used identical. It would be necessary to speak for to teach publicly, but the objectors tell us "singing" is teaching and 1st Tim. 2:12 informs us "I permit not a woman to teach" therefore the sisters are not permitted to sing in the public assembly. Very well. When an inspired man tells the women to teach by "singing" (Col. 3:16) it is their duty to do so. But when the same inspired writer does not "permit the women to teach" (instruct, edify) in the assembly or church they should not do it. The "singing" is congregational (Col. 3:16), Eph. 5:19) while the "teaching or edifying" is individual, and the brethren (men) not women are to do the "teaching or edifying" (see 1st Cor. 14:26-32, 2nd Tim. 2:2). In the 21st verse of 1st Cor. 14 we learn "By men (not women) of strange tongues and by the lips of strangers will I speak unto this people, etc." Also 2nd Tim. 2:2, "And the things which thou hast heard from me among many witnesses, the same commit thou to the faithful men (not women) who shall be able to teach others also." This instruction shows that the brethren are to do the public "teaching or edifying." The objectors say "The sisters can't sing without speaking and 1st Cor. 14:34 says 'Let the women keep silence in the churches for it is not permitted unto them to speak.'" Alright. If "speak" in verse 34 means not to sing, then Eph. 5:19 which permits the women to "speak by singing" would have Paul crossing himself. Hence, it is evident that speak in 1st Cor. 14:34 has no reference to singing, but to making a speech or talk in the assembly or church, notice 1st Cor. 14:21-32. The above is the inevitable conclusion. The sisters should not want to teach or edify by making public speeches or talks but should "keep silence" (1st Cor. 14:34, 1st Tim. 2:11-12) as they are told to do. But when the sisters are commanded to speak or teach by singing (Col. 3:16, Eph. 5:19) they should obey. When the word of God is divided aright (2nd Tim. 2:15) it is easy to see the women's (sisters) duties in the public. Any argument the opposers might offer against the truth will revolt against their position.

JOSEPH MILLER,
1004 N. Lambert St., Brazil, Ind.

Announcements and Reports

S. M. Prince, Rt. 2, Wedowee, Ala., March 24, 1927.—Enclosed find money order for $1.70 for my renewal and the year book.

I think that all loyal brethren should take the paper. Brother J. P. Watson's article in the last issue is worth the price of the paper.

Otis F. Young, Rt. 7, Bloomington, Ind., March 28, 1927.—Brother Homer L. King, of Lebanon, Mo., Rt. 2, has just closed a very successful meeting at Unionville, Monroe County, Ind., which lasted over two Lord's days. There was much and lasting good done for the cause of Christ at this place. There were fourteen baptized, one a Baptist; they were mostly young folks who are "remembering now their Creator in the days of their youth." Although at times the weather was disagreeable, the crowds gained. Last night the house would not hold the people.

Brother King preached the Truth in a kind, logical and forceful manner. Everyone seemed to be well pleased, and we have arranged with him to return in October. Brethren desiring a meeting will make no mistake in calling Brother King.

Jack McCormick, Spur, Texas, March 30, 1927—After receiving my copy of the March 15 issue of The Apostolic Way and reading it, I consider it the best that has been published since I have been reading the paper.

M. F. Barker, Guion, Texas.—Was glad to get the year book, but was sad to see only one brother's name in Old Virginia, as my love naturally goes back, as this is my native state. The Bradshaw meeting closed Sunday night. Brother Alva Johnson is a fine preacher, and I believe every brother and sister was strengthened. It seems like enough seed was sown to convert the whole world.

There are five families of us meeting at Moro at present. We are out seven miles northwest of Bradshaw. Would be glad to have any brother passing through stop and see how we do.

H. B. Solomon, Box 12, Keenes, Ill.—Please find inclosed $1.50, for which send me The Apostolic Way for one year. Brother, I would like to have a list of the loyal congregations in the United States. Why couldn't you put out a book like the preachers' year book? There is no one here but wife and I that contend for the one way, and we have no place to meet. I am going next Lord's day about 35 miles from here to preach where they are sup-

(Continued on Page Four)

The Apostolic Way
CHURCH OF CHRIST

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A Blundering Shot

In the Christian Leader, under date of February 22, 1927, Brother Ira C. Moore levels his weapon at the brethren opposing his unscriptural practice, but, my, how he missed the mark. He suggests that Christians should not misrepresent those with whom they disagree. Fine, that is what we have been urging upon him and others for lo these many years, but he proceeds to misrepresent, calls Brother Cowan "one of the editors" of the Apostolic Way and otherwise misrepresents him, but Brother Cowan is able to take care of himself any time Brother Ira C. will divide space with him.

The thing we are here concerned about is his misrepresentation of the position we take and advocate on the "Sunday School" question.

We do not oppose the use of uninspired literature; it is the misuse of it that we oppose, and Ira C. Moore knows, or should know, our position. We oppose the substituting of human literature for the divine (The Bible). We preach and write against making uninspired literature the textbook in the public teaching, and we contend that Brother Moore's class system is public teaching.

We teach that the Bible should be taught to old and young, and Ira C. Moore knows, or should know, this to be our position. Then why does he persist in misrepresenting us by stating that we do not believe in teaching the Bible? Is it because he knows that his position will not stand fair investigation? He warns his readers against reading The Apostolic Way. Why? Did you ever hear him warn his readers against reading a Baptist, Methodist, or Presbyterian paper? Then why does he warn them against reading The Apostolic Way? Doesn't he think them intelligent enough to determine with an open Bible before them whether The Apostolic Way is sound or unsound?

I believe Brother Moore's consciousness, or shall we say subconsciousness, of not having the truth is responsible for such advice and suggestions. If the Apostolic Way is as weak, its editors and writers as ignorant as you would have your readers believe, why not put up a man of your own selection, let us select a man and expose the weakness of our contention through the columns of your paper. We would be glad to have our readers read such an exposure. We will gladly give up every position the paper stands for, if with the word of God you can show us to be wrong. Your readers, I am sure, are intelligent men and women. Let them read both sides of the question. No, no, you prefer to claim to be reviewing something written without letting your readers see the thing that is written which you are claiming to be reviewing. But, Brother Moore, your readers, many of them, are going to read the other side of the question; they are ordering The Apostolic Way, they are ordering literature, which for lack of funds we are not able to supply, but as the brethren make us able we are going to furnish them, and when they see what you have been denying them and realize how you misrepresent the folks you pretended to be reviewing they will be disgusted with your methods, made sad by your unfairness and disappointed at your apparent lack of courage.

But Brother Moore, in his great desire to make his readers see something, makes the following statement: "I freely admit that if any congregation of the Church of Christ has organized by electing a superintendent of the Sunday school, an assistant superintendent, secretary, treasurer, teachers, etc., and turned the teaching of the Scripures to the young over to this organization, that is, separate, distinct and independent from and of the church, it has adopted a principle that, if carried out to its legitimate finality, will justify them in organizing everything that any or all of the denominations have. It opens the flood gates for every organization that knocks for recognition, and no way to close the gates. The Church is the pillar and support of the truth, says Paul; and if a congregation will observe the divine directions for selecting elders—select the kind authorized—that church will be entirely competent—far more so—to teach the Scriptures on any day of the week, as well as on Lord's day, as any other is who can be found so lacking in knowledge of the Scripures as to accept a superintendent in a regularly organized Sunday school." Surely that is the very thing we have been contending for, Brother Moore; let the church do the work, and let it be done just as the Apostles and early Christians did it. You have to come some sixteen hundred years this side of Christ to find the church dividing the assembly into classes for your "systematic system." The Apostles and early Christians needed no such "system," and the only reason you need it, Brother Moore, is because you are not willing to go by the Book.

Brother Moore has a good deal to say about "the hour of worship," just as though the Bible specified an hour of worship. It sounds nice, it fits in with the human theory and the human plan to talk about "the hour of worship," but it does not fit the divine plan, the divine system, the divine way.

When Brother Moore is willing to risk his theory, and his plan in an open investigation, we are ready.

R. F. DUCKWORTH.

May First Issue

A sixteen-page paper gives more reading matter than two eight-page. When we miss an issue we always try to give a sixteen-page paper later so that subscribers receive more. We are thus permitted to get out more.

Many of our readers like the sixteen-page paper, and are asking for it. If every reader would send us one new subscription each year (some could sent us one new subscription each month) we would soon have a sixteen-page paper twice a month. The trips we have planned may make it advisable for us to miss May 1 issue and give a sixteen-page paper May 15.

The Song Book

The selection of a song book that would give the most general satisfaction, that would endure so that brethren would not have to buy a new book every year, has been no easy task. We felt the need of some expert help, and as Brother J. Frank Copeland, of Gunter, Texas, has but few equals and no superiors in the knowledge of church music, we asked him to make the selection of a book. The publisher of one of our song books visited him recently, and we hope to be able to announce the selection of a book, or books, by the next issue of the paper.

More Books

We are in a position to furnish Smith's Bible Dictionary, $2.00; Thayer's Greek-English, Lexicon, $6.00, and, of course, you will remember we can furnish the Cowan-Sommer Debate at $1.00.

Preaching Some

When unexpectedly, and contrary to my wishes, I was selected to publish The Apostolic Way, I hoped to be able to help to hold at least one short meeting each month for six months in the year, but the paper work grew faster than I expected. The personal correspondence took on such proportions and gave such an opportunity for doing good that I found I could hardly find time to install filing and checking systems, and prepare the necessary lists to properly handle the work.

I have preached but little. Last year I planned to get out of the office more, but my over-taxed strength would not permit me to do much visiting among the churches. I only visited about eighteen. I want to do better this year.

Have just closed a four days' meeting at Waco. The brethren had everything just right; did not ask me to try to settle any personal differences, so I just preached the gospel. I go next to California Creek, in Young County. Will be with these brethren April 14 to 17, inclusive, the Lord willing. May 1 I expect to be with the brethren at Arnottville, in Hill County. May 15 I am to preach a Baccalaureate sermon at Tulia, in Swisher County, in the morning, meet with the brethren in the afternoon and preach for them at Tulia Sunday night. Not sure that I can stay with them any longer on this trip.

R. F. DUCKWORTH.

Announcements and Reports

(Continued from Page Three)

posed to be loyal. We would like to locate where there are loyal Christians.

J. E. Thomas, Gilpin, Ky.—I have read the Cowan-Sommer debate, also the Warlick-Phillips debate. Brother Cowan's work was just fine, and Brother Sommer's was so far ahead of Warlick for manhood that he didn't seem so bad. If I were a Sunday school man I would not trust Warlick with anything. Brother Cowan ought to be sorry for Brother Sommer; he fought a losing fight all the way through and died hard.

J. W. Kelly, 762 Pecan St., Abilene, Texas., April 2, 1927.—I have promised to hold a meeting at Little Rock, Ark., including the third and fourth Sundays in

June; at Judsonia, Ark., the first and second Sundays in July; at Booneville, Ark., the third and fourth Sundays in July; at Wolf Flat, near Turkey, Texas, the fifth Sunday in July and the first and second Sundays in August; at Pearl, Texas, the third and fourth Sundays in August. I received a letter from Brother Isaac Smith, of Sentinel, Okla., asking me if I could hold a meeting there in August or the first of September. I wrote him I could hold their meeting the first of September, but received no reply. I would like to arrange a meeting the first and second Sundays in June somewhere between Abilene, Texas, and Little Rock, Ark.

J. B. Whitley, Rt. 1, Clemmons, N. C., March 9, 1927.—I received the debate, and must say that Brother Cowan certainly did act with the Christian spirit. Brother Sommer knows better. I certainly do hate to hear a brother use such slang. I have heard the like before, but it it so ugly. We know that Brother Cowan had the Word of God on his side.

J. L. Ragle, Rt. 5, Erick, Okla., March 19, 1927.—I am sending you $1.20 to pay for the preachers' year book, the rest to be used as you see fit. I have read the Cowan-Sommer debate through twice, and think it just fine. Brother Cowan won a great victory for the Truth. I think all Christians everywhere should read it.

J. D. Tipton, Camden, Texas, April 4, 1927.—Just received my paper and think it fine (that is, not to have any editors). It is strange how such a small potato can burst the ground so much. If The Apostolic Way had a big editor I believe it would burst the ground way down at Austin, Texas. Anyway, we can hear it cracking all over Texas, so come on with the work, the faithful are with you.

Please note that I am sending $2.00 for a copy of the Cowan-Sommer debate, also, if you can, send me the back issues for Jan. 15 and Feb. 1 and 15. Also we are in need of some one to hold us a meeting the last half of July or the first of August, also, I have some time not promised for meetings; would like to hold four meetings before gathering my crop.

J. E. Reagan, 2615 Jackson Ave., Kansas City, Mo., April 3, 1927.—Find enclosed money order for $1.50 for another year's reading of The Apostolic Way. We have read the Cowan-Sommer debate and think it fine. Brother Cowan surely "did up" Sommer on all three propositions. Any man who can say that one is ignorant and not fit to be a member of the Church of Christ just because he does not see things as he does, surely cannot be a Christian. Also, a man who cannot debate any question without getting angry, as was shown all through the discussion, cannot be right.

I certainly am proud to be called an Anti-Class hobbyist, not that Sommer and his kind made me that way, but because one cannot be an Anti-Class hobbyist until there is a Class hobbyist before him. I cannot see how he could accuse any one of being a divider of churches when he himself has been the cause of dividing as many churches as he has.

Hope The Apostolic Way can continue to become better and better as time goes on.

Lawrence England, Rt. B, Henrietta, Texas, April 4, 1927.—Please announce through The Way that Brother D. J. Whitten is to begin a meeting at Bluegrove Saturday night before the first Lord's day in May. We invite all to attend the meeting. Bluegrove is twelve miles southeast of Henrietta. Henrietta is the nearest railroad station.

J. N. Cowan, Robstown, Texas, March 30, 1927.—Established loyal congregation at Pearsall, Texas.

J. N. Cowan, Robstown, Texas, March 1927.—I expect to start for Littlefield, Texas, about Wednesday; will be there three Lord's days, then to Levelland. Prospects for a debate with Ira L. Sanders at Robstown, May 24, look a little favorable. I wish I could have you announce it in next issue. Arceneaux is at Driscol, eight miles south of Robstown, and he is telling his people that Sanders sure put it on me at Petersburg.

Alva Johnson, Turkey, Texas, April 5, 1927.—Just closed a splendid meeting at Hagerman, N. Mex. Brother Oscar Walters helped in the work there.

Just arrived at Petersburg, Texas. Meeting starts off fine. Brother Watkins is with us in the work here.

G. W. Terry, Maynor, W. Va., April 2, 1927.—I began a meeting at South Charleston, W. Va., in the theater bulding, which lasted for thirty days. Six were added by baptism. Many were added from other congregations who had moved into South Charleston, about fifty in all. We set them in order for housekeeping after the Apostolic order. They are going ahead, meeting every Lord's day. I was with them last Lord's day and spoke for them morning and night. They have arranged to purchase the Presbyterian meeting house. We raised the first payment, one thousand dollars, and will close the deal at once.

Remember, this is a very important point. The United States armor plant is located here and two chemical plants. One of them will spend two and one-half million dollars in improving their plant this year, so you can see the importance of permanently establishing the cause here.

Noah Holt, Piedmont, Ala., March 21, 1927.—The debate is fine. Brother Cowan did a good job of it. Brother Sommer was badly defeated, and no one knows it better than he does; and he found it out a long way before the debate was over. Some seemed to think that it was very bad that Sommer abused Cowan as he did; but I think it was good that he did, since Brother Cowan was able to stand it all right; because, if he hadn't the debate would have had to close before it was finished, since Sommer had nothing else that he could do.

J. W. Martin, Goldsboro, Texas, March 23, 1927.—We have a fight to make all the time and never let up on innovations. Paul had them, and we have them.

Sommer made a failure in the debate with Cowan. We are up against the wisdom of this world, spiritual wickedness in high places; let's fight on and on until the end.

D. J. Whitten, Gunter, Texas, April 7, 1927.—I have just returned from a meeting at Masters, near Woodson, Texas. Two were baptized, one was restored, and much good done otherwise. I went from there to Wingate and debated with a Primitive Baptist for two nights. He was a weak fellow, and I had a good chance to teach sinners the way of salvation. I preached four times at Shep to large crowds.

J. A. Dennis, Union City, Ga., April 6, 1927.—The Lord willing, I will begin a tent meeting in Savannah, Ga., April 17, to continue over three Lord's days. From there will go to La Grange, Ga., for a two-weeks' meeting; then to Anniston, Ala., for two weeks or more; then for a meeting in Atlanta, Ga. Several other places are wanting me to hold their meetings, but I have made no definite dates for these, as I am to go to Earlsboro, Okla., for a meeting beginning July 17, but hope to hold several meetings after I return.

The church in Atlanta will complete their new house this week, and I am to preach in its Lord's day evening.

The Lord's Table

Where is it set? The Lord says, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29-30.

Now, as the table is in the kingdom who can sit at the table? I do not think the sects can sit at the table, for we all differ from each other in doctrine and practice. I believe that the Church of Christ can sit at the Lord's table. You may ask, "Why do you believe it?" Because we as an assembly or church become members of the kingdom according to the teaching of the gospel, for it says that we must be born again and goes on and tells how we are born into the kingdom. Jesus said it was by water and the Spirit. John 3:5. Peter in carrying out the commission told the inquirers to repent and be baptized for the remission of their sins, and as many as heard the word were baptized and added to them. So as Christ told the twelve that he appointed them a kingdom certainly all that are added to them are part of the kingdom, and so all the members of the Church of Christ have been added the same way from that time until now, or the kingdom does not exist now, but I believe it does. Then we can sit at the Lord's table, no one else can, but if any of them can we can not, for the kingdom is not divided in faith and doctrine.

Some one may say, "Isn't he very narrow?" Well, how narrow is the Word of God? Did it say anybody else but the members could sit at the Lord's table? If it does will some one give me chapter and verse. Some may say, "We all belong to the spiritual kingdom." Did Christ set up any other kind of a kingdom, only a spiritual one? If so, what is the condition of membership into it? Says another, "We all belong to the invisible kingdom." If that be true how do we know anything about it? As it is invisible it would be incomprehensible, and we would not know where to sit at the table, and furthermore if we can not see it nor comprehend it who would know where it is? I would be glad that the ones who take this position would give me the chapter and verse that says so.

Suppose that twenty members out of forty withdraw from the church and declare a non-fellowship to the church and go off and form a bunch of their own after they had declared they would not fellowship the true church, and they set

table and call it the Lord's table, is it the Lord's table? If you say yes, then it is in the kingdom, and if you say no, then you cut all the sects or so-called churches in the world out except one, and if yes, you establish all of them, and will have to stand by the Catholic, Universalist and Mormon.

The Lord said it is my table in my kingdom, and Paul said we were baptized into Christ. Gal. 3:27. If we are in Christ we are in his body. Eph. 1:23; Col. 1:18. All who are in his body, which is the church can sit at the Lord's table and no one else.

I have heard people talk about close communion and open communion. Will some one please give the Scripture that says anything about either close or open communion. All the subjects of the kingdom are entitled to the table to break bread and drink wine in the kingdom. If not, who should eat? But who can sit at the Lord's table, for all the so-called churches claim that they do sit at the Lord's table? One will say, "Let a man examine himself." Was Paul talking to all the world or to all the different orders that claim to be the church, or was he talking to the members of the church, not a church but the church?

I have just passed my eighty-first year.

A. P. LEDBETTER

"Accidental vs. Incidental"

That which is done without intention is accidental; it is opposed to what is designated or planned. We do not expect what is accidental. We do not suspect or guard against what is incidental.

"Many remarks seemingly incidental do in reality conceal a settled intent," design. Your discourse on the reformation of life, "though an excellent and judicious one in the main parts of it, yet contained some incidental assertions which give no small offense to many."—Crabb.

THE CROSS. There are in the Scripture in connection with our Lord's crucifiction, many incidentals. I cite for instance, the use of the sword and Christ's healing the wound at the time of His arrest; Peter's denial of his Lord; the crown of thorns; thrusting the spear in His side; casting lots for His seamless coat, and the abuse He suffered, Matt. 27. Also the privations and suffering all Christians must endure, Heb. 10:32-34. Notwithstanding, salvation is contingent upon them, they are incidentals, Rom., 8:17.

BUILDING UP THE CHURCH. The mutual teaching of the saints at their convening to break bread on the Lord's day is not the primary object of that assembly; however, the prime object of that teaching is for the saints as is seen in 1st Cor. 14:4, 5, 12, 19, 31. That being true in consideration of verses 22 and 23 we find it to be out of order to speak for the exclusive benefit of unbelievers at this meeting. Although he is not turned away from the assembly as we see in verse 24 and is allowed to hear the teaching and learn, but thies to him is incidental. The same is true with saints when they attend a protracted meeting, the primary object being to convert aliens by preaching the law of induction. The church can in this way obtain a double portion.

However, the church is composed of obedient believers; why teach them directly over and over the same elementary lessons. It is out of order, Heb. 6:1-3. Nevertheless, in teaching the whole church the law of life, it becomes necessary to speak of the law of induction for it is the dividing line between the world and the church; the foundation of our hope in so far as our primary duty is concerned. Then to speak of it in its various relations to the law of life in this connection is most assuredly in order. This is clearly evident in the letters to the churches. For instance: the importance of faith, Heb. 11:6; how obtained, Rom. 10:10-17; how repentance is induced; Rom. 2:4, 2 Peter 3:9; the good confession, Rom. 10:9-10; baptism, its importance, Rom. 6:3-4, Col. 2:11-12, Gal. 3:27; remission, Rom. 3:25, 6:16-17; the spirit of adoption received, Rom. 8:15, Gal. 4:5-6. This will suffice in this connection.

"EXCEPT Jehovah build the house
They labor in vain that build it;
Except Jehovah keep the city,
The watchman waketh, but in vain."
Ps. 127:1.

CARNALITY, or THE ELEMENTS OF SIN. First I note SELFISHNESS, which is shown by not a few seeking prominence in the church today, who copy very near to that of Diotrephes, 3 John 1:9-10. IGNORANCE and STUBBORNNESS are very frequent manifestations from which many irregularities in the church arise. I cite you to 1 Sam 15:18-23, Acts 17:23, Acts 19:9, Heb. 3:12-13. JEALOUSY, also ENMITY and HATRED are manifestations of carnality, and are all apparent in the church, contributing their share of all the troubles that come and hinder the unity of the body, see Gal. 5:20. Brethren, "Do not be misled: bad company ruins character. Return to your sober senses as you ought and stop sinning, for some of you are utterly ignorant about God. To your shame I say so," 1 Cor. 15:33-34.

"A hope so great and so divine,
May trials well endure,
And purify our souls from sin
As Christ Himself is pure."

B. M. MASSENGALE.

Will W. G. Roberts Debate?

In the Apostolic Review Jan. 11, 1927, appears the folowing: "Who opposed the Sommer-Cowan Debate?" "I assure Cowan I would be pleased to meet him on the same propositions (as those of his and Sommer's) at a place where it is needed as it certainly is at Shreveport, Louisiana,"—"so when Cowan thinks I am afraid of him let him remember I am now in public print saying I would be pleased to meet him where it is needed, etc."

Since seeing the above from Roberts, I have communicated with brethren at Shreveport, La., and they authorize me to arrange to meet Roberts there. I am writing him even date with this, and may have something worth while in the next issue of the Apostolic Way. I am quite sure Roberts did oppose Sommer meeting me, as I saw an excerpt from a letter written by him to that effect. Since the publication of the Sommer-Cowan Debate, Roberts, no doubt, sees the need of some repairs on their position.

J. N. COWAN.

Some Peculiar Circumstances of the Life of Jesus

The recorded events in the life of Jesus have been studied from many viewpoints. Preachers and others have loved to single out and dwell in their thoughts upon some occurrence in His life that reveals some special feature of His divine or human nature. Recently I heard a sermon in which the speaker presented a view of the life of Jesus that I believe worth passing on. In the following paragraphs I give some of the thoughts I got from this sermon:

1. Jesus lived in constant view of the cross. He came into the world to die. All the wonderful events of His life, the miracles, the sermons, etc., occurred while He was under sentence of death. This was peculiar to Jesus. Many men have suffered death as martys for their teachings of faith, but what man ever spent his entire public career under the sentence of certain death in a most cruel way? In spite of this fact, His career showed no disposition on His part to cower before His fate. Instead of this, His daily life was filled with activities that indicate His ability to bring the human in His nature into entire subjection to His divine ideals.

2. Throughout His life, Jesus was misunderstood. Others have been misunderstood and misrepresented. This is a condition, especially when it involves what one believes to be the Truth, that is hard to bear. But Jesus was the victim of such misunderstanding because He was out of harmony with the traditions and superstitions of His time. The Jews expected the Messiah to establish a temporal kingdom. They were in no sense prepared to understand one who came to reveal the spiritual to men. The apostles, although privately instructed by Him in things pertaining to His kingdom, seem never to have understood His mission till Pentecost. When He healed the sick or fed the multitudes, the people looked with astonishment and admiration upon these visible manifestations of His extraordinary power, but they did not understand the great spiritual truths that He taught.

3. Jesus was persecuted all His life. From His birth till His death, He was continually hounded by enemies. Herod began this persecution and Pilate's consent to His crucifixion prepared for its climax on Calvary. It is hard for some men to bear persecution at all; it is extremely hard for any man to bear it continually for a long time, but Jesus was the subject of relentless persecution by the religious leaders of His day throughout His public career. Human nature, under such circumstances, gives way to the impulse of resentment. But Jesus, under sentence of death, misunderstood and misrepresented, persecuted and hounded by enemies everywhere He went, gave no sign of personal resentment. His only answer was in the effect, that His enemies were blindly fighting against God.

4. Jesus was often forsaken by His friends. This was perhaps the greatest trial of His life. A man expects his enemies to oppose him. Many men enjoy contests of any sort simply because they love opposition. I have always loved games, debates, or any other contests because I naturally enjoy the spirit of fight. But when a man is forsaken by his friends for no cause except his fidelity to convictions of Truth, his trials reach their climax. Jesus was forsaken at one time by many

of His disciples. In apparent disappointment. He turned to the apostles and said: "Will ye also go away?" (Jno. 6-67). Peter's answer was not only reassuring to his Master, but it indicated a degree of thoughtful insight that distinguished him as the greatest man of the group. On another occasion, early in His public ministry, we find Jesus opposed and even threatened with death in Nazareth, where He had spent most of His life. This, too, presents a pathetic picture. To return to His former home after an absence of some months, to find those who knew Him best, unwilling to hear Him and actively opposing Him, was, no doubt, to Jesus a severe trial. Only those who have had similar experiences can fully appreciate it.

But Jesus was destined to feel the sting of desertion by His friends more keenly still. In the gathering gloom that settled over Him in Gethsemane, while He prayed in agony indescribable, the most trusted of His friends, Peter, James and John, slept! And when the mob, led by Judas, came to bind and lead Him away, the men who had been nearest Him forsook Him and fled. The climax of His suffering was reached in the agony on the cross, when He realized that for the first time His Heavenly Father had forsaken Him. This seems to have been a moment for which He was in some way unprepared, for He said in despair: "My God! My God! why hast Thou forsaken Me?"

The proper consideration of the claims of Jesus from the point of view assumed in this article should incline us to appreciate Him more, and the more we appreciate Him the more we shall be inclined to strive to be like Him.

N. L. CLARK.

Mr. A. is very sick with a disease that must prove fatal if not cured. A benevolent physician, the only one in all the land who understands the nature of the disease and has the only remedy that is adapted to its cure, volunteers his services and assures him that he is able to cure him if he will take the remedy according to directions. He prescribes four powders which he numbers 1, 2, 3 and 4, and he says to him, "Take the powders in the order in which they are numbered and you will be cured." He appoints Mr. C. as a nurse and puts the powders into his hands, and directs him to give them carefully in the order in which they are numbered. He also gives Mr. C. a recipe and tells him to administer the remedy according to directions, and Mr. A. is instantly cured.

Afterwards many hundreds and thousands are found possessed with the same disease and were by Mr. C. treated in the same manner, and not a single one who applied to Mr. C. and took the same remedy as directed ever went away mourning on account of not being healed.

Now for the application: The great physician is Jesus Christ (Matthew 9:12-13). They that are whole need not a physician, but they that are sick. The disease is sin. The wages of sin is death (Romans 6:25). The nurse is the inspired apostles. The remedy is the blood washed law of Christ (The Gospel). The apostles led hundreds and thousands of people to God. (2nd Tim. 2:1-2) "Thou therefore my son be strong in the grace that is in Christ Jesus, and the things Thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In Galatians 1:11-12 Paul said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

In Galatians 1:8-9 Paul said, "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." Woe be unto the man that will preach any other gospel except that which the apostles preached. He is a blind leader. In Matthew 15:14 Jesus said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

J. J. DAY,
Floydada, Texas.

Cowan-Sommer Debate

I have just finished reading the Cowan-Sommer debate, and I find words are powerless to express the complete victory Brother Cowan won for the truth. In all the debates I have ever read, I never saw any man as completely routed as Daniel Sommer. Were I in his place I would be ashamed to own my part of that debate. I have known for a long time that Sommer is as weak as branch water, but in this particular case the water is so stagnant that it actually has wiggle-tails in it.

I read every word in the book, and he hardly even attempted to answer Brother Cowan's arguments. Of all the vile epithets that I have ever heard made, Sommer made them in his last speech. That speech is a disgrace to the rottenest politician on earth, to say nothing of any kind of a preacher, much less a man claiming to be a Christian.

Sommer's strongest point in the whole book is what he says concerning special classes in Titus, second chapter, and any man on earth that couldn't see that that has no reference to teaching a class on Lord's day must be blind sure enough.

With regard to the disposition of church property, I am sure that in the case of the Shreveport church the advocates of the class system did not pay one cent to the brethren who opposed that system of teaching, although Brother H. H. Montgomery had paid more money into the building of the house than any other man in the congregation.

Yours for the Bible teaching,
J. M. BRANDON.

A Debate

W. S. Smith, Purcell, Okla.—I am to begin a debate with a Seventh Day Adventist at Stealy school house, eight miles southwest of Purcell, on Sunday night, April 17, and to continue four nights. The following propositions are to be discussed:

1. The Scriptures teach that the Kingdom of Christ was established, or set up, the first Pentecost after Jesus arose from the dead.

Affirmative—W. S. Smith.
Negative—W. H. Clark.

2. The Scriptures teach that the Kingdom of Christ has not yet been set up, or established, on earth, but will be when Jesus comes again.

Affirmative—W. H. Clark.
Negative—W. S. Smith.

3. The Scriptures teach that the disciples of Christ should observe the first day of the week as a day of rest in this age of the world.

Affirmative—W. S. Smith.
Negative—W. H. Clark.

4. The Scriptures teach that the disciples of Christ should observe the seventh day of the week as a day of rest in this age of the world.

Affirmative—W. H. Clark.
Negative—W. S. Smith.

The Light

1. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:22-23.

Now to my view, the light in verse 22 is the temporal eye by which we walk, we read, we work with. Then with these eyes we look at the Word of God with an honest heart, seeking the pure truth the whole body is full of light.

Matt. 19:3. The Pharisees came to at the Word of God through Baptist Jesus for an evil purpose. If a man looks glasses or Methodist glasses or any other man-made doctrines not willing for the Word of God to have its weight, the whole body is full of darkness.

2. Matt. 9:14. Arn't these the Gentiles that came to Paul in Acts 19:3-5? This is called the second works of grace by the church of Gods people. But I believe it is the first works of grace because they were not redeemed until Acts 19:3-5.

3. Heb. 10:26. The willful sin. But to begin with, I cite Heb. 6:1. These Hebrew brethren have been taught from under the Law of Moses to accept the gospel of Christ after being under Christ's ruling they want to turn back to the law which is the dead work. Then Heb. 10:10 shows that Christ made one sacrifice for all, both Jew and Gentile. Then the 18th verse shows that they are no more offerings to be made, so Paul is teaching them on good work. Why? See Rom. 10:4; Heb. 16:26. Now if this does not show they have a mind to draw back to the Law which is the dead works (Heb. 6:1), I will confess I do not understand it.

4. Compare Gal. 3:12 with Heb. 1:2. When Gal. 3:12 says the law is not of faith, then Heb. 1:2 points back to the law and says it is of faith.

J. E. MODGLIN.

Brother J. E. Modglin asks some questions to be answered through The Apostolic Way.

1. What is meant by the light of the body? (Matt. 6:22-24).

Answer: Many authorities say that "The eye is the lamp of the body." A lamp is that which gives light. All the light that enters the body does so through the eye. "If the eye is 'single,' 'sound,' 'steady,' directed to one object. Not confused, as persons' eyes are when they see double." This is all literal, but Jesus makes a comparison, somewhat like Paul's Eph. 1:18, "The eyes of your understanding, being enlightened." See also 2 Cor. 4:4: "In whom the God of this world hath blinded the minds of them which believe not." Any prejudice or one-sidedness as to view will hinder the light that is entering or that might enter the heart.

2. Were those that came to Paul in Acts 19:3-5 Gentiles?

Answer: I know of no evidence to show

that they were. Their case does not prove a second work of grace, for they had received a baptism that was out of date and hence not valid. They were at that time informed of the Spirit and baptized into the name of Christ.

3. What is the wilful sin?

Answer: This is a difficult question. The wilful sin is generally considered, I think, as a malicious sin committed in defiance of God; it is high-handed rebellion; it is outlawry, and hence is unpardonable. Civil governments usually put to death those who rebel against their authority, because they consider such criminals unworthy of mercy or tolerance. And why should not God reject without mercy those who are not worthy of mercy? They have despised government, and have gone to the limit of sin. The class referred to in Heb. 6 are some whom the church cannot get to repent. The impossibility stated is that of getting them to repent, not in their getting forgiveness. Before brethren take a too definite and dogmatic stand on this question they would do well to consider carefully and meditate long. As there is a difference between the ordinary criminal and the outlaw, so there is a difference between the ordinary weak, but good-hearted, wayward brother, and the hardened, wilful rebel against God. The unpardonable sin is associated with blasphemy, which shows hatred in a high degree. See Matt. 12:24-32.

Compare Gal. 3:12, which says the law is not of faith, and Heb. 11:2, which points back to the law and says it is of faith.

Answer: Gal. 3:12 refers to the faith of the Gospel, the faith of Christ, that Christians must have. Heb. 11:2 simply refers to a belief in God. The Hebrew writer goes back beyond the law, and, passing down through the ages, finds examples all along that believed in God, and were victorious through faith in Him.

L. W. HAYHURST.

Cowan-Sommer Debate

I enjoy your good paper, and for fifty-five years I have taught the Truth on all the subjects discussed and always settled every question with this: Did Christ or the Apostles command or practice it? This is the end of all controversy with every loving Christian heart.

"Expediency," which means "I choose," has caused all the sorrow, broken hearts and divisions in all ages by those whose hearts are not obedient to Christ, and they always reap what they sow. But our God knows His own: "If ye love Me ye will do what I say." Those who are in the wrong like Cain, always persecute those who, like Abel, contend for the truth. I am more than glad that the debate was published, for all can see who is adding to God's word and, like the sects, making void God's law by their traditions; instrumental music versus singing; hireling pastors versus elders; divided body, with many teachers versus one body and one man teaching at a time.

I could write you of what I have seen and heard of the terrible havoc, the spirit of those who organized classes and Sunday Schools everywhere, and the spiritual death that followed the adding of these "lean-tos" to the beautiful and complete body of Christ.

Now, brethren, both North and South, I love all of you—Brother Sommer, Brother Cowan—and know we have now before us what was offered for us to contemplate, and we can see the simple truth. We are not to speak evil of our brother nor set at naught our brother, for whom Christ died, neither are we to defile these bodies for whom Christ died, if any man defile this body him will God destroy. O teach your children! Give them the New Testament and see that they study it, pray, sing praises to God, exhort one another, remembering the Lord at His table, examining ourselves, confessing our sins, and partaking of the body and precious blood and He will bless us together there.

Your Brother,
S. W. YORK.

Passed On

Sister Nancy Sapronia Hanley died March 1, 1927, at Eden, Texas, age 56. She is survived by her husband and nine children; obeyed the gospel in 1885; has lived a devoted Christian ever since. The writer conducted the funeral services, speaking words of comfort and consolation to those present.

A. M. SCRIMSHIRE,
Fort McKavett, Texas.

Timid

I notice so many brothers and sisters who partake of the Lord's Supper in breaking bread just barely take a pinch, and only touch the cup to the lips. Mark 14-22; "Jesus took bread and blessed and brake it and gave it to them (Apostles), take eat this is my body, and he took the cup and when he had given thanks he gave it to them (Apostles) and they all drank of it." To eat bread in our house we wouldn't put so little in our mouth that we wouldn't have enough to chew. We know that this small amount would not strengthen our body, neither would we just touch our lips to a glass of water to quench our thirst. Now as we believe this is a spiritual supper we do this in obedience and with love to our Savior. And to obey in eating we should break enough bread to chew and swallow, and should take enough of the fruit of the vine to swallow also.

Now we know that people can, and do, get so sick that they cannot swallow, and when they do we can only wet their lips, but let us be strong when it comes to an example like this and not so timid, but in an humble way.

M. F. BARKER,
Guion, Texas.

Be Steadfast

James says, what will it profit if a man say to the poor, go your way, be ye warmed and fed, notwithstanding you give him not those things necessary to the body.

Now I say what will it profit, my brethren, if you say, the Sunday School is wrong, notwithstanding you continue to meet with a congregation that has a Sunday School, or a Bible School they call it.

If I was going to teach a man not to steal I would not go and help him steal but tell him it is wrong to steal, for I would be the worst criminal as I would be doing what I knew to be wrong. James 4:17 says, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." The idea of meeting with error to correct it is always a failure.

In Palacios there is a congregation that have the Bible School, they call it, and my brother-in-law, my wife and I meet at my house at 10 o'clock every Sunday morning with nothing but what is called for in the New Testament.

Under these circumstances, any one believing us right and meeting with the other congregation is helping the other congregation build up, and helping to hold us down. All people should be loyal to their convictions if they expect the Lord to approve of them in the end.

J. W. TOMPKINS,
Palacios, Texas.

We have many brethren who, while opposing the Sunday School, believing it to be wrong and declining to take any part in it, continue to lend such a congregation their presence and financial aid even though they have no hope of getting the congregation to give up its unscriptural practice. This is the same thing we had to contend with when brethren who opposed the Missionary Society and instrumental music in the worship continued to meet with and encourage congregations that had both. It took a great deal of teaching, urging, and admonishing to get some brethren to give up this unsound procedure. Some of them continued to meet with the innovationists until members of their family, by association, desired and accepted the innovations, and some brethren opposing the Sunday School are making the same mistake.

R. F. D.

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The Unlearned May Understand

Abilene, Texas, 242 Amarillo, St., March 31, 1927.

Mr. G. A. Trott, Dallas, Texas.

Dear Sir and Brother:

Brother W. W. Freeman was evidently correct in his estimate of your paper. "It seems to me you have a brood of factionists, schismatics, and such like, that are taking too much of your space. Most of them seem unable to write correctly enough English to make an ordinary article."

You charge that Freeman made an error in his haste. He made none, but you made one and you cannot claim haste. Your efforts at criticism was both prepared and erroneous, and is, therefore, the more grave. "Brood" is not the subject of "are;" "that" is the subject of "are taking." The word "that" has a plural antecedent —"factionists, schismatics, and such like." Are you a teacher of Israel and know not these things?

I note also that you have not yet learned that collective nouns in the singular number often have plural verbs. We are expected to learn such in the elementary grades. Are you among the group who have taken into their hands the task of telling churches how they shall do the teaching?

Your poor ability to analyze an ordinary English sentence will verify Brother Freeman's charge concerning the poor English ability of the writers of the paper. (Is it not true that you were recently one of the editors?) It will also account for your frequent misinterpretations of passages from the Scriptures. Poor grammatical ability is not a good recommendation for "correctors of the foolsh and teachers of babes." How do you expect us subscribers to the paper to have confidence in your exegesis of disputed passages of the Bible when you cannot display ordinary ability in such matters? If you stumble over Freeman's English, you may do the same with respect to the Bible. If your criticism of Freeman's sentence is a fair sample of the scholarly deportment of the writers of the paper, it will not be necessary to seek far to find the explanation of the paper's shortsightedness as respects the teaching program of churches. "What we are not well up on we are usually down on."

Brotherly,
ELMER L. NICHOLS.

COMMENT

We try to be fair, which is more than we can say for our opponents, and, therefore, I am giving the above letter in full, so that our readers may see both sides. I am well aware of the fact that modern grammarians differ on the point raised, and a sentence of identical construction was recently submitted to professors in our leading colleges, in which case about one-half agreed with my position and the others with Brother Nichols, which makes it about fifty-fifty. This was brought out in State Press' column in the Dallas News. I am but little concerned with the grammatical issue, or the rating that may be accorded Brother Nichols or myself as scholars, which seems to rank first with certain would-be critics.

What I do contend is that some of the best scholars the world has produced have made the most egregious blunders in their exegesis of the Scriptures, and some that Brother Nichols rates as ignoramuses have successfully exposed them, which bears out the prophetic states, "Out of the mouth of babes and sucklings thou hast ordained praise." I deny, emphatically, Brother Nichols' clearly expressed position that the Bible was written for the exclusive understanding and interpretation of "high-brows," and am sure the Scriptures bear me out in this negation. The prophet Isaiah said, "The wayfaring men, though fools, shall not err therein" (Is. 35:8), and Jesus put it even more forcibly when He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father; for so it seemed good in Thy sight" (Matt. 11:25).

When confronted with plain declarations of God's word, which they cannot refute, the "wise and prudent" think they have settled the matter by saying "That fellow is too ignorant to understand the Scriptures."

I note that they are too wary to permit any of us low-brows to express themselves freely in their publications, as I am now doing. They express wonderful confidence in their scholarship and knowledge of the Bible in frothy, boastful language, but belie their own claims by refusing to let their readers see both sides. It would be extremely interesting to learn how "wise and prudent," and confessedly learned men, such as Brothers Freeman and Nichols, arrive at the conclusion that Paul's command for the women to be silent in the assembly means that they are to speak, and that when he said they were not to teach he meant they should teach a Sunday school class. Let not your vision be clouded by the lofty claims of the wise, prudent and learned, nor by their denunciations of those whose arguments they can refute in no other way than by accusations of ignorance and keep in mind the adjuration of the Apostle Paul, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain" (I Cor. 3:18-20).

G. A. TROTT.

Mennonite Letter

A brother sends us a clipping from the Gospel Herald, a Mennonite paper, purporting to be a letter written to Senator Borah and others. We give it to our readers because we believe that it will be interesting.—Publisher.

"The Mennonite Church has since its beginning, 402 years ago, maintained its present testimony against war. The consciences and convictions of our people, guided as we believe by the Holy Scriptures, have kept us from active part or encouragement of wars.

"It is largely because of belief in this principle and in the face of a growing militarism in Central Europe that our forefathers so readily accepted Wm. Penn's invitation to become citizens of his new colony. We appreciate most profoundly the blessings and privileges that have come to us during a two century's citizenship in what has become the United States of America.

"Just as we believe it possible for a Christian to maintain an attitude of good-will toward his fellowman, whether friend or enemy, in any and all of life's relationship, and in fact believe that this is the best effective for good to his fellowman, and really the only permanently effective attitude for him to maintain, so we also believe that the same principles apply as between nations. To the extent that a nation's ideals are Christian, to that extent can permanent peace come between it and other nations.

"We believe that where there is the will, every international issue can be adjusted without resort to armed force.

"We believe in the sancity of human life and hold this more important than all considerations of the rights of property.

"In the light of this our historic attitude on questions of peace and war, we note with much satisfaction various steps recently taken by our government. Among those tending to these ends we note the following:

"1. The President's attitude on the cruiser building program, now before Congress.

"2. The government's recent invitation to the leading powers, looking to another conference for the purpose of enlarging the scope of the work begun at the Washington conference.

"3. For the oft-repeated words of our President at Omaha and other places holding up the ideals of international relationships through friendship and understanding rather than through terror or force.

"4. For the attitude expressed in your own "resolution toward the outlawry of war," as introduced in the United States Senate, December 9, 1926.

"For these attitudes and movements we thank God and our government and will continue to pray that they may more and more represent the mind of our country.

"It is, however, also because of this belief that we note with grave concern and some alarm some present opposing and seemingly growing tendencies. Of these we beg to call your attention to the following:

"1. The growing list of universities, colleges and high schools in which courses in military training are given and made compulsory.

"2. The increasing pressure brought to bear on our young men to join the annual citizen military training camps. We understand that the War Department is sponsoring both these movements.

"3. Our present relationships with Mexico and Nicaragua. Surely the principles involved in both cases are arbitrable.

"4. The present movement of troops to China. It seems to us that the less of warships and gunboats in that region the better it would be for the interests of Christianity and civilization in that war-torn and bleeding land.

"We, as representatives of the Mennonites of the United States, pray that our government may in every way possible build up and encourage efforts and ways leading to a guarantee of international peace, and urge that your own efforts may continually be to the end that the United States lead in this crusade for peace. To the same end we implore that steps be taken to discourage all movements that may have an opposite tendency.

"To these ends our supplications will continue to ascend to our Heavenly Father.

"Humbly and most respectfully yours,"
E. L. FREY, Chairman;
ORIE O. MILLER, Secretary.

The Resurrection of Jesus

I am writing on the night before Easter. If the chronology commonly accepted be correct, it has been 1894 years tomorrow morning since Jesus rose from the dead. All over Christendom various religious sects observe this season with special services. I have no proof that the Lord wishes us to observe Easter services and customs as many of our religious neighbors do. The Christianity of the New Testament is a religion for all seasons, and one first day of the week is as sacred as another. While this is true, it is to be said to the credit of others, that, by the observance of special services on Easter, they recognize the supreme importance of the greatest event in human history, the resurrection of Jesus Christ. In view of man's universal subjection to death, the resurrection of the race to another state, made possible by the resurrection of Jesus, easily makes the fact of His resurrection the most important event that ever affected the entire human family.

If we consider as a background a few great fundamental principles of human relationship to God and nature, we must see how the bodily resurrection of Jesus was a necessity. 1. Death is universal to mankind. To overcome death a resurrection of the body and spirit is a natural desire of every thoughtful person. In fact, to die to rise no more would be equivalent to the leaving of Death, the King of Terrors, forever a victor over all mankind, regardless of the possibility of another life without a resurrection. 2. Salvation from sin and death through the mediation of a Savior forms the great problem of human redemption. 3. Jesus was sent by the Father to be this Savior. Hence, it was His mission, not only to save men from sin, but also from death, the universal consequence of sin. 4. Any theory of a divine plan for man's salvation supposedly revealed through Christ, breaks down in its most important link if it leaves out the resurrection of Jesus. 5. Finally, the whole tenor of Bible teaching, both before and after His death, points to His resurrection as the consummation of His work in the world. The prophecies of the Old Testament point out the manner and place of the Messiah's advent, His parentage, His manner of teaching, His death, His long reign as a King, etc. His resurrection fits into this program perfectly; whereas, without it, the entire plan must have broken down.

The proofs of the resurrection of Jesus are numerous, some of which I shall here state and discuss briefly. First, let us take our stand with the ancients and consider the a priori proofs. David, about a thousand years before Christ said: "Thou wilt not leave my soul in Hell" (Sheol). On Pentecost Peter quoted this as a prediction of the resurrection of Jesus (Psalms 16:10; Acts 2:31). Next, hear Isaiah: "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands" (Isa. 53:10). Isaiah here clearly predicts the sacrifice of Messiah as an offering for sin, which, according to the type, required the death of the offering. But, at the time of this offering, Messiah is to see His posterity (spiritual), is to prolong His days, and the pleasure of the Lord is to prosper in His hands." Without the intervention of His resurrection, there can be no satisfactory explanation of this passage. We pass by several other Old Testament passages that undoubtedly teach the resurrection of Messiah and come to Jesus' own predictions. In Matt. 16:21 is the first utterance of Jesus to His disciples covering His death, burial, and resurrection. John the Baptist had called Him "the Lamb of God," implying His death as a sin-offering; but His disciples did not understand it. When he now predicted these things, Peter rebuked Him, for Peter did not understand Him. Again, in Luke 18:31-34, we find Jesus telling the twelve about the same things, and the historians informs us that they did not understand Him. Jesus, therefore, in accordance with Old Testament prophecies, expected crucifixion and resurrection.

Let us now view the matter from a subsequent point of view, looking backward after its occurrence. Here we are confronted with a different problem. The evidence must be what men and women saw, heard, handled, knew, through their senses. It is no longer the interpretation of a prophecy, or the promise of Messiah Himself, but the testimony of competent and reliable witnesses concerning the question of His resurrection.

1. Who are the witnesses? There are at least four classes: (a) The women, Mary and others, who came first to find a vacant tomb. Of course, few people would accept their statement if unsupported by other testimony. But when their simple story tallies in great detail with all other evidence in the case, it becomes an important link in the chain; (b) The other disciples, of whom Paul says more than five hundred saw Him at one time (I Cor. 15:6). The names of these we know not, but here and there are evidences of the influence they wielded over others, for we get a glimpse occasionally of disciples in various parts where no known preacher had been; (c) The Apostles, all whom save one, became martyr to a cause that included the resurrection of Jesus as a fundamental doctrine. These Apostles undoubtedly knew Jesus so well that they could not have been mistaken in His identity. Their long and intimate association with Him, their exceptional qualifications as witnesses seen in the facts of their probable ages, occupations, etc., their expectation that He would establish a temporal kingdom—all tended to make them highly competent witnesses to the fact of his resurrection; (d) The Jewish converts of Pentecost and later times. The three thousand converts of Pentecost were among those who had demanded the death of Jesus. They were among His greatest enemies at that time.

2. What do the witnesses say? They all agree on one point, viz: that they undoubtedly believed that He rose from the dead. The first two classes, the women and the Apostles, declare that they saw Him, conversed with Him, handled Him, under circumstances that would preclude the possibility of deception. The Pentecostans knew Him before His death, they knew His claims, which they had rejected; they were in Jerusalm in these stirring times; they had every human reason to continue to reject Him. Only overwhelming proof of His resurrection could have influenced them to accept Peter's declarations on Pentecost. Their conduct affords one of the strongest proofs of the resurrection of Jesus.

3. Why should we believe these witnesses? (a) We should believe them because they were **competent**. On this point, I shall mention only the Apostles. They knew Jesus well, they did not expect His resurrection; when they heard of it they did not believe it, yet afterwards preached it and died for the doctrine. How can we explain their conduct throughout the last few months of His life and all the rest of their lives? How shall we explain the giving of the Great Commission, the scenes of Pentecost, the conduct of Peter in particular, the conversion and subsequent career of Paul, the giving of Christianity by those narrow-minded Jews to the Gentiles, etc.? The proof to them of the resurrection of Jesus is the only explanation, and they were surely **competent** witnesses; (b) They were not only **competent** but they were **honest**. The persecution by Jews and Gentiles alike so violently and persistently heaped upon the early church, carrying with it cruel death for thousands, including all the Apostles except John, was the supreme test of their devotion to the cause of Jesust. Only thoroughly honest people could have stood the test.

At another time, I shall discuss objections urged against the doctrine that Jesus rose from the dead.

N. L. CLARK,
801 Forest Park Blvd., Fort Worth, Texas.

Giving

God has set the example of liberality for all time. For God so loved the world, that he gave his only begotten Son, that whosoever beleiveth on him should not perish, but have eternal life. (Jno. 3:16). But for the willingness of God to give, man would yet be without hope.

Christ came to do the will of his father, and he gave all he had for the sins of the world. He said, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world." (Jno. 6:51). Jesus gave his flesh for the life of the world. Men are willing to give of their skin, for a money consideration, in order to save the life of one of their fellow beings, yet Jesus, without price, gave not only his skin, but his flesh, that all men might live. The value of the gift which he gave is unsearchable.

We are but stewards of all which we possess in this life. Are we liberal with God? Brethren, are you holding up the hands of those who preach the gospel? Are you robbing God of that which belongs to him? As Jesus said of the rich man who spoke to his steward, "What is this that I hear of thee? Render the account of thy stewardship; for thou canst be no longer steward." (Luke 16:2). Brethren, this day of reckoning may be nearer with you than you suppose. Soon we must all give an account of our stewardship. The houses, lands, automobiles and household goods will soon be left to others. But we must give an account unto God of how we have used them. There are many who give little, if anything, unto God under the pretense that they are too poor. The Lord expects a part of your earnings, be they little or much. Don't withhold it from him, but give with a cheerful heart, and when you can no longer be steward you shall be received into "everlasting tabernacles."

Remember the rich man whose ground

brought forth plentifully. He pondered the question: "Where shall I bestow my goods?" and never thought of where he might distribute his goods, so he planned to build larger barns that he might eventually say unto himself, "Soul take thine ease, thou hast goods laid up for many years, eat, drink, and be merry." (Luke 12:19). Jesus said, "This night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Brother, do you plan to build greater barns? Why not plan to give liberally unto God, since your soul may be required of thee before the year is gone? God has ordained that they that preach the gospel shall live of it. The poor are among us, and are in dire need. In order that the children of God may be aroused to a sense of their duty I submit the following. God has ordained that we should give periodically. "Upon the first day of the week (and it comes every week) let each of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16:2). This is to be done on the first day of every week. I have even found some congregations who failed to practice this. Giving is to be purposeful. This doesn't mean just what you happen to have in your pocket. If the Lord had meant that, then he would have said, "As a man happens to have in his pocket, so let him give." Some definite conclusion should be reached as to the amount and then give it. "As a man purposeth in his heart, so let him give." (2 Cor. 9:7). This plan of the Lord's is providential. Note the above quotation from 1 Cor. 16. "That there be no gatherings when I come." If the congregations everywhere would give periodically as the Lord has required, there would be means in the treasury for the protracted meetings and funds on hand to assist the poor. The next thing we note about giving is that it is to be proportional. Paul said, "As the Lord has required, there would be means in the treasury for the protracted meetings and funds on hand to assist the poor. The next thing we note about giving is that it is to be proportional. Pail said, "As the Lord has prospered you." Some rate themselves as having been prospered very little as is indicated by the amount given. Brethren, let us give enough to make us safe for eternity. Paul said, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." Jesus said, " . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." (Matt. 6:20). If you should consider it, what is your bank account in the eternal city? Let us be more interested in that treasure than in the ones of this present world, for soon we shall depart. Again, giving is personal. Paul said, "Let each of you." Certainly the wife who cares for the home while the husband makes the living should be allowed her part of the earnings that she may give. Deprive her not of that which she so justly deserves. Let her feel the blessedness of giving, since Jesus said, "It is more blessed to give than to receive." And now, brethren, last but not least, we should give cheerfully. Say not in thy heart, "I don't want to give this." We are not to give grudgingly or of necessity, but gladly give back out of the abundance which God hath given us.

Brethren, if you do these things God will supply and multiply your seed for sowing, and increase the fruits of your righteousness. You will fill up the measure of the wants of the saints. You will be the means of many thanksgivings unto God because of your ministration to the needy, and when you can no longer be steward you shall be received into everlasting tabernacles. Contrast these men. One had the assurance that he had scattered abroad, he had given to the poor; his righteousness abode forever. The other was among that number whose epitaph might justly read: "Here lies old twenty per cent, the more he made the less he spent."

LELAND H. KNIGHT.

Babylon—Literal and Spiritual

(Gen. 11:1-9 and Rev. 17:5).

In a recent article we spoke briefly of the tower of Babel, in regard to its purpose, leading characteristics, and result, and affirmed that it resembles spiritual Babylon of today.

We will now talk briefly of spiritual Babylon, making the comparison.

Physical or literal Babylon was a type or shadow of spiritual Babylon spoken of in Rev. 17:5.

As we said before, two outstanding peculiarities or characteristics of Babylon by which it was distinguished, were its confusion of tongues, or inability to understand each other, in inclination to want to persecute the people of God. The same is also true of spiritual Babylon. MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH—The Catholic (?) Church and her harlotous daughters are all mystified, and speak in different tongues and can't understand each other. They also abhor the way of truth and persecute those who contend for it.

God said there is but one right way from earth to heaven—one church—but men say there are many, and they are thankful for it.

The Babylonians, like some heathen now, believe in many idol gods, while the majority of the religious people of our country, no doubt, believe in but one God, but many ways to serve him.

The headquarters of spiritual Babylon is located at Rome, Italy, while she is so great that she extends throughout the earth.

Spiritual Babylon is called MYSTERY because they teach the way in a mystery, and their tongues are confused and they speak different things. She is called BABYLON THE GREAT because she is so much greater than ancient Babylon. She is said to be the mother of harlots because all Protestant sectarian churches (?) sprang from her and are yet using part of her furniture. Sectarian churches (?) are called "harlots" because they have taken some other husband than Christ and wear some other name than His, thus showing that He is not their husband. These sectarian bodies like to call themselves, and to be called, the Church of Christ, or a part of it; and yet they show their love to another, and thus play the spiritual harlot.

This great city is called MYSTERY, BABYLON THE GREAT because she is the greatest mystery in the world. They teach the Bible as a mystery. That is, they teach that their lay members cannot understand the Scriptures, but must be taught it by their priests. Then her daughters, the sectarian Protestant bodies, do not and cannot understand their own creeds, much less those of one another. John says in Revelations that she has become the hold of every foul spirit. She has done this by failing to hold her power, and thus her membership has split up into numerous bodies. The Roman Catholic Church and all her daughters have foul spirits, as there is only one Holy Spirit, and it is in the Church of Christ.

Just after the Flood, and until the building of the tower of Babel, the people were all of one tongue and spoke the same language; but when they were making a way of their own, God confused their tongues. On the day of Pentecost (Acts 2) God reversed the order, causing twelve men to speak so all Jews could understand. The Apostles and early Christians spoke in tongues that all could understand, and so do true Christians today. They acquire this ability by studying God's word, but sectarians reverse this by speaking in tongues that nobody can understand.

GROVER WHITE.

Roberts Will Debate

W. G. Roberts, of Mattoon, Ill., and J. N. Cowan, of Robstown, Texas, will begin a six days' debate at Shreveport, La., on the night of December 4, 1927, the Lord willing. The same propositions discussed with Daniel Sommer, as found in the Cowan-Sommer debate, will be used in this debate. We expect this to be a real debate, and brethren should begin to make preparations to attend. Brethren from every section of the brotherhood can make this an opportunity of getting acquainted. Don't forget the date. Better "put it down in your memorandum." We are glad the church at Shreveport has made it possible for us to have this debate, for it will be a great opportunity of getting the truth before several thousand people.

J. R. COWAN.

There is a Sister here who obeyed the gospel six or eight years ago and has been true to the cause ever since, but is in hard luck and sure needs help. Her husband deserted her two years ago and left her with two small children. She had to have a serious operation, which left her in a bad condition. She has two small children to support and has house rent to pay. She lives in Pine Bluff. She is not physically able to work. We help her all we can. She has a cripple father, who is not able to do any work. So if brethren would like to help a true Christian woman in time of need it will be greatly appreciated. If any congregation feels like helping her, send all contributions to

C. B. HOLLOWAY,
Star Route, Star City, Ark.

P. S.—All contributions will be reported through the paper.

Cowan-Sommer Debate, $1.00 per copy.

The Apostolic Way
CHURCH OF CHRIST

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Showalter Still Slipping

"Who makes the Sunday school a test of fellowship?"—N. L. Clark in Apostolic Way.

Ask Cowan, Duckworth, and Trott. Consult also the files of The Way. Who made a new "preachers' Year Book," being very careful to enter only Anti-Bible school preachers' names? I do not know that they have enough influence to divide the church, but they are certainly doing their best. I am well aware that Brother Clark does not make the Bible school a test of fellowship. I could wish that he would teach the other chieftains of The Apostolic Way the way of the Lord more perfectly. G. H. P. Showalters, Firm Foundation, April 12.

When an editor walks on as slippery a thing as the Sunday school he is not to be blamed for slipping; so we are not condemning Brother Showalter for slipping, but surely he ought to know it, and not be boldly asserting that he is walking upright, clear-footed, and undisturbed. It is said that a "drunk man" always thinks he is walking straight and that the other fellow is the wobbler. And I suppose that when a person is "drunk" on the wine of Babylon that his judgment is about as badly impaired as the man who is "drunk" on some alcoholic beverage.

Who made instrumental music a test of fellowship? Who is responsible for the division it brought? Will Brother Showalter step forward and tell us that he is one of the men that brought on the division, the strife and the heart aches? No, hardly. He is pretty "drunk," but not "drunk" enough for that. He would doubtless tell you right square to your face, looking you in the eye while he talked, that the people who forced the instrumental music upon others were responsible. This every sober man knows is true; but does Brother Showalter give his money and his prestige now to the churches that use instrumental music and maintain the missionary society, and does his failure to do so brand him as the party responsible for the division? When Brother Showalter compiled his preachers' Year Book, did he put the names of the preachers who favored instrumental music in that Year Book? No, not knowingly. Yes, Brother Showalter, we decline to encourage the churches that have thrust the Sunday school upon the brethren and divided the body of Christ. We will not, knowingly, give our means to the support of such institutions. Neither will we print the names of preachers in our Year Book who advocate and encourage such innovations.

Possibly Brother Showalter objects to anybody else getting out a year book unless HE is consulted. Of course, everybody knows that G. H. P. Showalter is a great man, but he is hardly big enough to cover that much territory. Anyone can get out a preachers' Year Book who wants to, and they can put the names of such preachers in it as they select. That is what Brother Showalter did, and that is exactly what we did. But you see Brother Showalter has just begun to howl and gets his howls mixed, failing to discern properly between truth and error.

"April 1 is 'All Fools' Day,' also the publication date of the 'Apostate Way.'"—The Firm Foundation, April 26.

Therefore, Brother Showalters is convinced that the Sunday school is right, fools' day or no fools' day.

Lost

Sometime between August 10 and September 15, 1926, one pair of theological sleeves, already rolled, belonging to Ira C. Moore. A liberal reward will be given for return of same, as he can not boast very much without them. It may be just possible that skunk got them when he went out of the hole. J. F. BOSTIC.

COMMENT

We are not certain that we know just what Brother Bostic is talking about, but we suppose that Ira C. Moore, editor of the Christian Leader, does know. You see we have been trying to get Ira C. into a discussion of the Sunday school question. He made a big bluffing blow and then "quit us cold," cold, cold, and the brethren have been trying to warm him up. They want him to pull off another stunt, publish the names of the preachers who are opposed to the Sunday school. We have received a number of subscribers from among the readers of the Leader as a result; some congregations have been established, some preachers have come out and declared themselves. Shoot us again, Brother Moore, a double-barrel blow, like the one shot some months ago. You pull one trigger, while F. L. Rowe pulls the other; we like the way that gun kicks.

R. F. D.

Suggestion Appreciated

I have just read the article written by Brother O. A. Timmons, of Ramsey, Ill. His suggestion is fine. I wonder how many of The Way readers will respond. I am sure you will gladly receive the gift. Inclosed you will find a money order for two dollars; one dollar I am sending to you, and my wife is sending the other dollar to your wife. I do not know anything about running a religious paper, but do not suppose there is much income to it. I hope you will receive many one dollar bills. The readers of The Way ought to be thankful that you can and will defend the truth for them. Many of them would send to you if they only knew your needs.

J. J. DAY.

Comment

Yes, Brother Day, we surely appreciated Brother Timmons', suggestion. Similar suggestions have been made before, but none of them have been responded to as this suggestion of Brother Timmons. Of course all of the subscribers, not even the majority of them, have responded, but many have; their words of encouragement and commendation have been greatly appreciated by us, as well as their donations.

I am sure you are right. If the brotherhood knew how we were hampered in the work we are undertaking for lack of funds they would be more liberal in sending donations. So many think that a religious paper is a money-making business, but not so. With us there is a shortage every month between paper receipts and office expenses. This deficit has to be met by somebody making a donation. Not one cent of the receipts of the paper is used for our support. Our work is gratis; we have no income of our own. Office and house rent has to be paid as well as printing bills, postage and office help. We should send out two or three thousand more sample copies each issue. If a few brethren who are able would get it into their minds to supplement the small donations by sending us checks amounting to fifty, seventy-five, one hundred, or several hundred dollars, such contributions would often relieve us of much embarrassment and enable us to push the work faster.

Sister Day gave expression to some thoughts near to every preachers' wife when she said: "I am a preacher's wife myself and know something about the hardships they have to endure. Days, weeks, and sometimes months, the wife has the cares of the home and family resting upon her shoulders. There is certainly a bright crown awaiting the preacher's wife. I do hope there will be many preachers, wives send you one dollar, but I know preachers never have much money." No, preachers who give their time and energy to preaching the gospel of Jesus Christ cannot, as a rule, have much money, and must deny themselves and their families of many comforts that brethren with whom and for whom they labor enjoy. Mrs. Duckworth has been kept at home most of the winter, and recently she said: "I feel like I would like to get out and drive and drive and drive." I would like for her to if we owned a car, because she really needs to get out. The brethren in Dallas have been very considerate of us, but she cannot always go when they can take her, and what is true in her case is true of many preachers' wives.

But what is this world to us? It is a place in which to prepare for eternity; prepare the heart and the mind for a comprehension of the beauty and grandeur of an everlasting abode with God and the redeemed.

R. F. D.

Consistency Thou Art a Jewel

I have read the debate between Brothers Cowan and Sommer. I consider this debate one of the greatest victories of truth over error that has taken place in many years. Brother Cowan certainly showed himself to be "a workman that needeth not to be ashamed" handling aright the word of truth, II Tim. 2:15. The Christian religion, as inculcated in the New Testament, unfolds the most beautiful and sublime system in existence. Like its author, it is the same yesterday, today and forever. Notwithstanding, the doctrines and commandments of man, Jesus Christ came to earth to accomplish a work which all the prophets and all the angels in Heaven would have undertaken

in vain. He came to reconcile the human family to God. Not by war; the mission of our Lord on earth was "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Luke 1:79. Brother Sommer says there is nothing in religion that militates against war, and it always has been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other; as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact; look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war defiles and corrupts them. Let us listen to the language of each.

Religion says: Thou shall not kill. War says: Thou shall kill. Religion says: Blessed are the peace-makers. War says: Blessed are the war-makers. Religion—Love your enemies. War—Hate your enemies. Religion—Forgive men their trespasses. War—Forgive them not. Religion—Resist not evil. War—Resist to the death. Religion—If a man smite thee on one cheek turn the other. War—If a man smite thee on one cheek knock him down. Religion—Bless those who curse you. War Curse those who curse you. Religion—Pray for those who despitefully use you. War—Destroy those who thus use you. Religion—Overcome evil with good. War—Overcome evil with evil. Do they speak the same language? Is not one the language of the spirit of God, and the other the language of the spirit of the Devil? When I speak of religion I do not speak of the Baptist religion, but the religion of our Lord Jesus Christ. Just how a man who claims to speak as the oracles of God can say that a Baptist has on the wedding garment, is past my comprehension. Paul tells the church of the Galatians, "For as many of you as have been baptized into Christ have put on Christ," (Gal. 3:27), No man can put on the wedding garment without being baptized into Christ. The Baptists do not teach that baptism puts a man in Christ, but that they are already in Christ when they are baptized. According to eastern etiquette, and in the parable, the king has provided a wedding-garment for each of his guests. THE MEANING IS PLAIN; the wedding-garment is a religious life, which alone gives the right to appear at the wedding feast. The guests were judged. Those who had the garment were accepted; he who was without it was condemned, a serious offense. "My tongue shall speak of Thy word: for all Thy commandments are righteousness." There is a vast difference between a self-submission to the divine plan of righteousness, and submission to a self-made plan. The former, the Scriptures approve, the latter they condemn. The former is God's righteousness, the latter is a self-righteousness. Paul in the tenth chapter of Romans says of the Jews, "They being ignorant of God's righteousness, have not submitted themselves unto righteousness of God." The Baptists have never put on the King's garment, but wear their self-righteous garment. This will be displeasing to the King.

H. C. PEARSON.

Gainesville, Texas.

A General Need

No congregation becomes so nearly perfect that there is not room for improvement. What may be one church's weakness may be another's strong point. But there is one thing that most congregations seem to be in need of, and that thing is less talk. By this I do not mean that too much teaching is done on the first day of the week, or during the week, but that there is usually an over-plus of gossip, and especially is this true if there happens to be a church difficulty on hand. Moreover, if there is not trouble in the church, oftentimes the unbridled use of the tongue will cause it. We recall that James says: "If any man offend not in word, the same is a perfect man" (Jas. 3:2), This being true, every Christian should give careful attention to his words. How often we find ourselves prone to repeat that which we have heard about some other brother or sister when we have no evidence that the report is true.

To Israel God gave the command, "Thou shalt not go up and down as a talebearer" (Lev. 19:16). Solomon said: "Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a tale-brearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 26:20-22). One talebearer in a church can cause more trouble than the remainder of the members can make right; hence, the ease with which we could get along without the talebearer—and welcome. Many times serious trouble that comes to the church could easily be settled if it were not for that fatal venom of the talebearer. From the New Testament I note a passage that has bearing on this subject: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13). How many idle, tattling, busybodies do we have in the church today? I dare say many more then we could wish. And remember that it is the contentious person and the talebearer who stir up strife and keep it stirred up.

On the other hand: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). If we speak the things that may "minister grace to the hearers," we may have joy now and forevermore in the things that we have said, and may be a blessing instead of a curse to the cause of Christ. We, then, should attempt to bridle our tongues and should pray that the "words of our mouths, and meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our redeemer." ROY E. HAZELTON.

Gunter, Texas.

STORM SUFFERERS

If anyone knows of one or more congregations or individuals of the Church of Christ who are sufferers in any of the disasterous cyclones or floods of the country, who are in need of help, and will send us the names and addresses of their elders, we will get in touch with them and render some assistance. And if other congregations who want fellowship with us in this work (if we find such congregations in need) will let us know, we will furnish them with whatever information we receive. In this way "our abundance will become a supply in their need," thereby obeying the spirit of the apostle's injunction to the brethren in Corinth. 2nd Cor. 8-14.

C. A. Stark, 4923 Phillips St.,
R. O. Conner, 4815 E. Grand Ave.,
Elders, Church of Christ,
Dallas, Texas.

A Criticism Applied

Find inclosed twenty cents for your Year Book. Surely glad to learn of such a goodly number of gospel preachers who are satisfied with the simple faith of the Master, who are not only standing in opposition to those who are teaching by practice, if not by precept, things different from the Apostles, but are fighting them with the sword of the Spirit, which is the word of God. We hear Paul charging Timothy to war a good warfare against all who were guilty of perverting the gospel, also warning him of a great apostasy from the truth, and characterizes those who take lead in it. It seems that Ira C. Moore is one of their imitators. I notice in the Christian Leader that Brother Ira C. Moore had been called upon to expose some false charges and erroneous teachings of the same. He says that errors should be exposed, but it was an interminable job to expose and correct all the religious errors and needless misrepresentations that eminate from only one Baptist pulpit or press, saying nothing of numerous Baptist sources. He says it is a weariness to the flesh and trying on the patience. He says if he could get his corrections before the readers of the Baptist papers and tracts, there would be more inducement to review and expose their errors and correct their needless misrepresentations. He says he is sure there is far more real honesty in the hearts of common people among the Baptists than among the preachers and editors, and that if he could get these common people with their exposes of editors and preachers, perversions of Scriptures and gross misrepresentations of those they so courteously demoninate Campbellites, there would be a great falling off in the subscription list of some Baptist journals, and a very noticeable falling off of the amount in the collection baskets, making it more difficult for the salaries of some preachers to be raised, and that is perhaps what both editors and preachers are fearful of, and hence we cannot be heard in our own defense either in their pulpits or in their press. All they will do is to rear back in their swivel chairs and squawk out Campbellite. Can any good thing come out of Nazareth, afforded some people in the days of Christ a refuge in the absense of facts and sensible arguments? Their successors, or imitators, are numerous.

I am sorry to say that I. C. M. has, in

the foregoing statements, just simply cut a club to break his own neck. While he is advocating the Sunday school (or Bible school, he calls it), he stands where he has placed the Baptists; if not, why not? It surely is an interminable job to expose and correct all the religious errors and needless misrepresentations that eminate from our Sunday school brethren's press, saying nothing about their pulpits, for they work upon a secluded basis. It surely is a weariness to the flesh, as he says about the Baptists, and trying on the patience. If we could get our corrections of the Sunday school that I. C. M. and other Sunday school agitators have designed to make known, the manifold wisdom of God, before the readers of the Leader and other papers in the brotherhood, we could accomplish more for the Lord. It seems to me, as he says about the Baptists, that there is far more honesty in the hearts of the common people among the Sunday school students than among the preachers and editors. If we could reach these common people with our exposes of editors and preachers, perversions of the Scripture and gross misrepresentations of those they so courteously denominate Anti-Sunday school brethren, there would be a great falling off in the subscription list of some of their papers, and a very noticeable falling off of the amount in the collection baskets, making it far more difficult for the salaries of their Sunday school preachers to be raised, and perhaps this is what both editor and preachers are fearful of, hence we cannot be heard in our own defense either in their pulpits or in their press. Thus I. C. M. and we Anti-Sunday school brethren are in a deplorable condition. He is keeping the Leader columns closed again us just as the Baptists are him. He is ridiculing the Baptists for the very thing he is doing himself. Happy is he that condemneth not himself in that thing in which he alloweth. All the Sunday school advocates will do is to rear back in their swivel chairs and squawk out Anti-Sunday school brethren. Can any good thing come out of Nazareth afforded some people in the days of Christ a refuge in the absence of facts and sensible argument? Dear, or dear, the successors of the Sunday school brethren, or imitators, are numerous. ORIN McINTYRE.

Rt. 1, Box 111, Chesapeake, Ohio,

Announcements and Reports

David F. Watson, Box 242, Midland, Texas, April 3, 1927.—I would like to conduct some meetings, as all of my time is not taken up, and anyone wishing to question my loyalty may write the elders of the church at Broken Bow, Okla., or Golden, Okla., as I have labored with them for the past two years. I am opposed to all innovations; so as much as in me is, I am ready to preach the gospel.

Carman Watson, 2688 Smith St., Detroit, Mich., April 10, 1927.—Inclosed you will find a money order for three dollars, which you use to the best advantage to spread the word of God.

I think the paper is just fine, so keep the good work going. Hope to send more soon.

James E. Tidwell, Haughton, La., April 13, 1927.—I am just back from Southeast Arkansas. The interest was good and the people seemed not to want a Sunday school, but thought it all right to have Sunday school preachers to preach for them.

I will go to Eldorado in July. That is where Brother J. K. Patterson lives. I have met him, also I have preached there.

I am giving all my time to preaching this year, and have lots of meetings, and if my health will allow I expect this to be the greatest years work I have ever done.

I got home last night in time to preach here, and had the glad chance of taking the confession of a noble Baptist, and today I baptized him. I think of this man as the greatest of all whom I have baptized.

H. J. Ridling, 637 West Third St., Long Beach, Calif., April 10, 1927.—A few of the faithful met for worship again this afternoon for the fourth time in Long Beach. There were eighteen grown-ups besides the children. We are very much encouraged, and hope for great things in the Master's cause here. We get The Apostolic Way and think it better all the time, and we pray that you may be able to continue the fight. Pray for us that we may be able to go on with the work here in Southern California. This is a great field, and the true laborers are so few.

J. T. Corder, Tulia, Texas.—J. Frank Copeland is to hold out meeting, beginning June 4, 1927.

E. D. Westfall, Post, Texas, April 16, 1927.—Inclosed find $2.00; $1.00 for the Cowan-Sommer debate and $1.00 for your own use. The paper is sure fine. The only objection I find to it is that I can't get it often enough, as it is the only sound teaching I get now. If the Cowan-Sommer debate is as good as Brother Shelton's reply to those five wonderful counselors in last issue of The Apostolic Way, it sure is fine.

R. Lee Case, Magnolia, Miss., Box 384, April 14, 1927.—There is so much religion and so little Christianity in this country that it is a hard matter to get subscriptions for a paper that stands for Apostolic practice. You see we are living way down in the nineteenth century; old things are passed away. About all we have now are new, but for me, I want to continue reading The Apostolic Way, the only sound paper among our people. Please find $1.70 inclosed; 20 cents for the Preachers' Year Book and the other $1.50 for my renewal.

J. N. Cowan, Robstown, Texas.—Am to meet Ira L. Sanders in debate at Robtstown, Texas, beginningg May 24, and continuing four days. The usual differences between us and the class advocates will be discussed.

The class advocates have no congregation at Robstown, but there are congregations near that can attend. A cordial invisitation is extended to everybody.

W. T. Taylor, Box 93, Elk City, Okla., April 19, 1927.—We had a fine meeting Sunday. Brother Musgrave preached for us morning and night. There were three baptized in the afternoon. I am to be in Texas for some months in July; would like to start about ten days ahead of time, so as to stop off at two or more places on the way. One of the meetings I have arranged is in Burnet county; I can hold another the last half of the month. Those needing a meeting at that time may write me at once, so we can arrange the date.

Oscar Brannon, Winters, Texas, April 14, 1927.—Closed a meeting at Mountain-air, N. Mex., Monday at the water. Eight were baptized and two restored. Brethren encouraged. Am now in a mission meeting twenty miles north of Fairview, N. Mex. Prospects good.

J. A. Dennis, Union City, Ga., April 6, 1927.—Have finished reading the Cowan-Sommer debate. It is outstanding, both for truth and error. I do wish that every one who believes in any kind of "Sunday school" or "Bible school" could read this book. If Brother Sommer's kind cannot be held up by the Scriptures, what about the "Christian Leader" and "Gospel Advocate" kind?

This debate should be advertised in the "Christian Leader," "Gospel Advocate" and "Firm Foundation." Let every one who can buy several copies and lend them out to Sunday school brethren. Maybe it will cause some to stop and take the old paths and be satisfied therein.

L. H. Barron, Fort Payne, Ala., April 10, 1927.—Received the Cowan-Sommer debate and have read it through. It is worth twice the price it cost. I like it fine.

I enjoy reading such articles that Brother J. P. Watson writes; think The Apostolic Way is getting better all the time; every member of the Church of Christ should read it.

D. A. Jones, Rt. 5, Atlanta, Texas, April 18, 1927.—I just want to say I received the Cowan-Sommer debate and pronounce it the best thing in a debate I ever read. Brother Cowan whipped Brother Sommer worse than Warlick did Bogard. Brother Warlick says in his paper (Gospel Guide) that his debate with Phillips "shows full authority for teaching in Sunday schools of Churches of Christ, giving clear scriptural teaching on why women may teach classes and use human literature in teaching." Well, his debate might show these things, but the Bible does not. If it did, Brother Sommer would have brought it out in his debate with Cowan. I hope all may read the Cowan-Sommer debate.

W. F. Elliott, Rt. 1, Eastland, Texas.—Brother Duckworth, stir up the brethren to do their duty, or else we will fail at the judgment as spoken by our Savior in Matthew 25.

Brother Kyle Mitchell writes us that he has moved to Carlsbad, Tom Green county, Texas. There is a loyal congregation there now, and we are glad to learn that he is able to again be in the field as a preacher. Brethren can reach him by addressing him as above.

N. L. Clark, Fort Worth, Texas, April 20, 1927.—Brother W. T. Arterberry, Rt. 2, Meeker, Okla., asks for help. He says he has been preaching much in destitute places, that his wife is sick, and that he needs help badly.

As a rule, I am not in sympathy with such appeals through the papers. A man who is worthy can usually get what he needs from those who live near him. But sometimes a worthy man is so situated that he cannot depend upon his neighbors because none of them are true Christians

who are able to assist him. I fear this is the case with Brother Arterberry. I knew him several years ago to be a faithful brother in Christ. I have known very little of him of recent years, but I have no reason to doubt that he is both worthy and needy.

Those who live near Meeker, or those who have known Brother Arterberry as a true gospel preacher, should send to his relief at once. Contributions should be sent directly to Brother Arterberry.

In a personal letter to the publisher Brother C. R. Graves, of Lockney, Texas, states that he has not engaged all of his time. Brother Charley makes a living for himself and family hammering iron in a blacksmith shop. I used to visit his father's home when a young preacher and received many kind and encouraging words.

I never heard Brother Charley make but one talk; in that talk every word and every expression was in its right place. I then knew how to appreciate what brethren had told about him when they said he is a great preacher. I hope the church will not allow him to pound any iron during the summer months, but keep him busy pounding the truth into human hearts and human souls.

The Women's Public Duties

Fellowship

In Acts 2:42 we learn "And they (the disciples) continued steadfastly in the Apostles' teaching and fellowship in the breaking of bread and prayers." This teaching informs us that the "fellowship" is a public duty bound upon the followers of Christ. If the "breaking of bread" is a public duty, then it follows that the "fellowship" also is. "Fellowship," in this particular, has reference to giving to the Lord. Contributions, collections, etc., have the same bearing; the sisters being disciples of Christ, therefore it is their public duty to contribute upon the first day of the week. Please notice I Cor. 16:1-2, Paul teaches that "the churches are to observe the order which he had given."

Breaking Bread

The "breaking of bread, or communion," is a public duty (Acts 20:7; I Cor. 11:20-33). The church, both brethren and sisters, are to partake (I Cor. 11:20-27. 10: 16-17). These statements prove that the "breaking of bread, or communion," is for the whole church.

Confess Sins

The Scriptures teach that sins committed publicly should be righted publicly. James 5:16 commands "confess your sins one to another, etc.," also Matt. 18-17, "tell it unto the church." Thus it is taught what the women (sisters) are to do in the public assembly.

JOSEPH MILLER.

1004 Lambert St., Brazil, Ind.

Ifs

If a man die shall he live again? Job. Many men die that are not fit to die, much less to live again. What may they expect in the resurrection? John 5-29.

If we obey God's commandments, we are at peace with Him and with each other, and are ready to die at any time.

If we are at peace with Him when we die, we will be at peace with Him in the resurrection. John 5-29.

If God be for us, who can be against us? Paul. Rom. 8-31. For He has said, I will never leave thee, nor forsake thee. Heb. 13-5. So that we may boldly say, the Lord is my helper, and I will not fear what men will do unto me. Heb. 13-6. Therefore, brethren, let us keep our courage renewed, put on the whole armor of God, and fight against spiritual wickedness in high places, putting it out of the Church.

If we love the praise of men more than we do the commandments of God, we will do that which is the most popular, in order to please men, regardless of what God's word has commanded. We will feel great because we are with the majority in the matter and so well pleased with our work. Men pleasers are condemned. Eph. 6-6.

If all is going well and souls are not dying in sin now, and will not die till the warm summer months, well enough, but if they are perishing now for the bread of life, why wait for July and August to preach to them, why not have a meeting in the pleasant spring month? They might die before summer. A number of preachers are not in meetings now. If they can preach the plain gospel, and souls need to hear it, why not have them busy. I have not been engaged in meetings since the meeting with the Locus Street brethren of the Church of Christ (in Abilene, Texas), Christmas week. I have been working for the tax assessor, assesing taxes in the city. The work is just about over, and I am ready for the gospel field again. If you want a meeting, and want the good old Jerusalem gospel preached, pure and simple, as it is in God's word, I am ready, for any time and place, until July; have some time not yet taken after July. Souls are dying daily; let us take the gospel to them; call and I'll come.

If we all will work to raise the subscription of The Apostolic Way to 10,000 new subscribers this year, it will be doing a great work for the salvation of souls. Let us ALL co-operate in this great work, and with Brother Duckworth in making the paper a success. He and family are making a great sacrifice in the work of the paper, and should have the fellowship of the brotherhood continually.

If all the writers who write to the paper (and especially those who write on controverted subjects) would humble at the feet of Jesus in meekness, in brotherly love, in kindness and in sympathy for the one in error, then in kindness and candor present the truth on the subject, and never, never let our writings get to where they will appear to others as personal. If we do, it may hinder others from seeing the truth on the matter, and, too, I know that it will be hurtful to the paper and the cause for which it is so earnestly contending. Brethren, let us consider well the good of the cause. Submited in love.

If you want to read a good tract, size 32 pages, on the great subject, Holy Bible, What Is It Worth to Us? It deals with the infidel theories that are being taught in the school books, the immorals of the day, and ungodliness in a general way. This little tract is just off the press. It is of great interest, and will be very beneficial to all, and should be in the hands of every young person in the land. It will cost you only 25 cents and will do untold good. Also the book, "From the Cow Camp to the Pulpit," will soon be ready for delivery; $1.50 per copy.

SIDNEY W. SMITH.

Box 483, Abilene, Texas.

Who Is Right

Brethren, I notice an article in The Apostolic Way of March 15, Brother Johnson's reply to an Advent's question. Brother F. M. Strickland says that if he is right then he is wrong, and Brother Strickland cited me to Lev. 23:32. Also he says if the women came in the end of the Sabbath, as Brother Johnson contends, then Christ rose on the Sabbath. Have you not noticed the Greek word oxe, which is translated after, instead of the word texos, which is translated end, and, according to Brother Johnson's statements, Matt. 28:1 contradicts Mark 16:1, Luke 24:1, and John 20:1. So we learn from Lev. 23-32 that they celebrated the Sabbath from evening to evening, and we also learn from Luke 23:56 that the women rested the Sabbath, according to the commandment. So this is another proof that the Brother's idea of Matt. 28:1 is wrong. We find in John 20:1 that Mary came while it was yet dark, and when she had thus come she found the stone had been rolled away and Christ was gone. So it is a fact that Christ rose some time before daylight. So you see what a shape Brother Johnson has put himself in by taking the stand that the Sabbath was from sunup until sunup, and if he hasn't given the Adventtists a stick which they delight in using on him, then I can't see the reason why. But if we are wrong in this, then we are ready to be corrected.

Brother Strickland is holding a meeting here at Gulfport for the first time that the truth has been preached here. We are trying to establish the cause of Christ at this place.

A. S. RILEY.

2320 24th Ave., Gulfport, Miss.

Drifting

For several years there was no Church of Christ at Hatton Gap. The gospel had never been preached there, as there were no members of the Body of Christ there. But finally Brother Unpopular went down and held them a good meeting, baptizing about 30, among whom were Tom Shortacre, Old Man DoLittle, Alfred BeAbout, and Butch Longfellow. All accepted and obeyed the gospel as soon as it was heard and understood.

Brother Unpopular visited them occasionally, doing most of the preaching without compensation. Finally he got them well enough developed to start a congregation with deacons and elders. Arrangements were made and the time announced to set the church in order. A large crowd assembled, and the church was set in order, appointing Tom Shortacre and Alfred BeAbout as elders and Butch Longfellow and Old Brother DoLittle as deacons. Everybody was well pleased with the selection.

Alfred BeAbout was the foremost member among them, did most of the corre-

spondence, and always attended to the calling for a preacher. Brother Unpopular moved out of the country, so they had to secure another preacher. Brother AllFuss was called, and he informed them that they should be more up to date. He said they would meet at 10 a. m. each Lord's day, study the Bible in three different classes, using Betsie Shortacre and Sally BeAbout as two of the teachers, aud Butch Longfellow as another, making it one part he and two parts she. Sally BeAbout didn't much want to be teacher, but as her husband, Alfred, was gone at that time she was persuaded to take the class.

In a few days Alfred BeAbout, one of the elders, came home, and Sally told him what had taken place. He told her that she shouldn't teach, citing her to I Tim. 2:11-12; I Cor. 14:34-35, as proof. Sally agreed that she was doing wrong, and resigned as teacher.

Alfred went to see all the members that week, teaching them that such a practice as they had been led into was not authorized by the word of God, and that they ought to give it up. They agreed to put the matter before the church the following Lord's day, and let the church decide upon what to do.

When Lord's day came the matter was brought before the church. Tom Shortacre and Old Man DoLittle had but little to say, but Butch Longfellow had a lot to say. He said Alfred BeAbout was guilty of hersey, and most of the members agreed with him. The other two officers agreed to be governed by the majority of the congregation, so they had but little to say. Brother AllFuss was highly praised and Brother Unpopular was ridiculed from start to finish. Alfred BeAbout was informed that he could either "get out or shut up," so he had to quit meeting with the old congregation, but got out and started another one. Of course he was branded as a "factionest."

Brother Big Preacher was finally called to hold them a meeting. He told them they could do lots better by having their Sunday school organized. Some objected to this, but he reasoned like this: "Now, you brethren must admit that your Sunday school, as you have it now, is not authorized in the Scriptures, but you have it on the grounds of liberty in Christ. And it couldn't be wrong to use your liberty in putting a superintendent, a secretary and a treasurer in." He got that done. Then he made an appeal like this: "Young folks need some entertainment. You have the Sunday school, and you know it was the Sunday school that put the organ in the church. David says, 'Praise the Lord on stringed instruments,' etc. We have more Scripture for the organ than for the Sunday school. Now let's put one in." To this most of them agreed, but some began to get their eyes open and took their stand with the Lord and went to meeting with Alfred and Sally BeAbout, and, of course, they were called "factionests," "silly," "senseless," etc. But their desire was to serve God.

"Know ye not that a little leaven leaveneth the whole lump?" Watch out, brethren, you are liable to be gradually led into error when you really mean to be loyal. The Devil's bait works some times.

JAS. DOUGLASS PHILLIPS.

Cowan-Sommer Debate, $1.00 per copy.

The Year Book

I received the Year Book and am well pleased with it.

There are 226 preachers listed in the book. I have been thinking that if all these preachers could hold ten meetings each this year what a grand success that would be. It would mean 2,260 meetings conducted in behalf of true Apostolic Christianity, and in all probability there would be brought into the church something like twelve thousand, and many congregations established.

Can't we stir ourselves up and work to that end? I suggest that Brother Duckworth and the leaders everywhere urge all to strive to accomplish that goal.

As one of the preachers, I am ready, and will do everything within my power to accomplish the desire of our hearts. The Lord willing, I am to be in Burnet county, Texas, in July for some meetings, and I am anxious to arrange more meetings in the Lone Star State. Those needing a meeting may write me at once.

W. T. TAYLOR.

Box 93, Elk City, Okla.

Passed On

Brother T. D. Buchanan, of Prescott, Ark., departed this life March 19, 1927; age 86; survived by his wife and four children. He was married August 18, 1863, to Miss Josie Billingsley. He obeyed the gospel in early life under the preaching of Brother John S. Robinson, of Okolona, Ark., and continued a faithful member of the Church of Christ unto the end. Funeral services consisted of a few songs and a prayer by Brother Warren Reagan, of Prescott, Ark.

A. C. MOODY.

Rt. 1, Hope, Ark.

Christian Activity

Scott, Ga., April 18, 1927.

Mr. J. A. Dennis, Union City, Ga.

Dear Brother Dennis:

We expected Sister Dennis and Clarence to come with you on your trip to Savannah, Ga., but were disappointed when we learned that they would not come. Thursday, when you arrived in Dublin without them, and we learned that it was because your car would not run on account of it's many years of use , while you have been driving far and near to preach, and that it was for the lack of funds to pay railroad fare that Sister Dennis and Clarence could not come, we began to think how much you needed a new car and how much more convenient it would be than to depend on going by rail everywhere you went. We came to the conclusion that if the brethren would help a little a car could be bought with almost the railroad fare, and that it would enable you to take your wife and baby with you a good many times when you could not otherwise, and, too, you could go into the rural sections and fill appointments that you could not reach without one. So we are herewith sending a fifty-dollar check as a start, and we feel sure that others that know of you and your work will be glad to assist in this work. You may show this letter to the brethren where you go, so that if any wish to they can have the opportunity to help. Yours in the One Faith,

JOHN W. LAMPP.

COMMENT

The action of Brother Lampp, as shown in the copy of the letter he sent us, is worthy of our strongest commendation. Brother Lampp does not do things by halves. He is a poor man, making his living by hard work. Many who know Brother Dennis personally could buy Brother Lampp several times, if measured from a financial standpoint, but few surpass him in value when measured by faith and Christian activity.

If brethren in Georgia and Alabama have a mind to work as Brother Lampp has, Brother Dennis will receive enough to buy a new car, or pay the difference between his old one and a new one, in time for his next trip. Brother Dennis is working hard; the sacrifice he is making and the good he is doing should cause the brethren to give him that support necessary to the furtherance of the cause in that field. A man cannot work successfully in that field without a car, and contributing to a fund for purchasing this car would not be helping Brother Dennis, but would would be helping the cause of Christ. There are others who could send a fifty-dollar check. Will you?

R. F. D.

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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, May 15, 1927 | Vol. XIII No. 20

Boasters

"In several issues of that paper (the Firm Foundation) we find where preachers have resigned from their unscriptural pastorships; some to enter the evangelistic field and some to 'work' with other churches."—Dr. Trott in Apostolic Way.

Well, if a preacher has an "unscriptural pastorship" he should resign it. But I will give Dr. Trott a good five-dollar "teacher's Bible, with helps," if he will find one instance in the Firm Foundation where one of my brethren reported that he had "resigned a pastorship" to take up some other work. If Brother Trott should find no use for the Bible he could loan it to Brother N. L. Clark to teach a Bible class. —The Firm Foundation.

I am glad to learn from Brother Showalter that "if a preacher has an "unscriptural pastorship" he should resign it." That will call for quite a flock of resignations throughout the land of Christian preachers who have assumed the same functions and powers as the so-called "pastors" of sectarian churches, although they have done so under a different title, under which they hope to hide its unscripturalness. I will be glad also to receive the Bible, so generously offered; send it to me addressed to Box 26, Munday, Texas, and if I find in it any mention of a "minister" of a local church I will gladly send the price. Perhaps the "helps" in such a Bible will "help" me to find the "Bible class" mentioned above, for I have never been able to find it in any copy of the New Testament I have ever seen. I hope Brother Showalter's offer is not one of those empty, boastful bluffs so often used to cover up unscriptural practices, and if not, I will agree to prove to the readers of the F. F. that the jobs of such ministers as have been advertising their resignations in its columns are as foreign to anything to be found in God's Word as whales in the Arizona dessert. I hereby challenge Brother Showalter to put his best man on the job and let me do this, for it is essential to the fulfillment of his requirement. If he refuses to open the columns of his paper for this purpose he will thereby prove himself to be an idle boaster, making an offer to me on certain conditions and then refusing to allow me to show that I am entitled to the Bible. Boasters are not highly spoken of in the Bible, though it was prophesied they should come (2 Tim. 3:1-7) and they are included in a most unenviable class.

One of these boasters recently visited Munday, bragging on having run Alva Johnson all over the state and being unable to get him to debate the Sunday school issue; boldly declaring that he is ready to meet either Cowan or Johnson, though I very seriously doubt that he could be induced to meet either of them. As is a common custom with these Sunday school preachers, he derided those who call for a "thus saith the Lord" as ignorant and uneducated, claiming great superiority along this line for his fellow innovators. As a matter of fact, everyone knows that as well-educated men oppose the class teaching as contend for it and all such boasting is merely an effort to divert the attention of brethren from the real issue, which is whether we have either precept or exampel for it in God's Word. Education has but little to do with the scripturalness of a man's position. Many who have splendid educations have often but little knowledge and less wisdom. If they could shed some of their education, or exchange it for a modicum of the knowledge and wisdom revealed in the Bible, they would be greatly profited.

There are no better educated men than the Roman Catholic clergy: from them the very best are selected as Cardinals and from the Cardinals they choose the Pope. If there is anything at all in their claim they should all agree with the Pope's claim of infallibility and get into the Catholic church. That institution is the mother of harlots and all innovators really belong there, for religious harlotry consists in substituting the wisdom of men for the wisdom of God. G. A. TROTT.

No Abiding Place

So long as men remain in the flesh they are subject to the whims of the material existence, and they have to put up with the unpleasant as well as the pleasant things of life.

One of the most unpleasant things with which we have had to deal since becoming publisher of The Apostolic Way has been the necessity of moving, and this unpleasantness, I suppose, we will have to continue to bear so long as we depend upon others to furnish us an abiding place.

We are now located at 4819 East Grand Avenue. Please notice the change in the address and remember that we said we are now living at 4819 East Grand Avenue. We will move again if we have to, but the prospects of our remaining in this location are better, and we are hoping to stay here for some time. A sister said: "I hope you are done moving until you can move into a house of your own," and so do we.—Publisher.

Another Dissection

W. W. Freeman felt called upon to say something, and not being able to defend the Sunday school, he proceeded to find some discrepancy in the English of some of the writers of The Apostolic Way. Brother Trott replied to him so effectively that Elmer L. Nichols felt called upon to come to the rescue of Brother Freeman, not in defense of his unscriptural practices, but trying to blind the eyes of the readers of The Apostolic Way by talking about "GRAMMAR."

One of the sure marks that show lack of spirituality is for a young man to manifest disrespect and disregard for age. It is more "hypocritical," however, to close by saying "brotherly." His parting shot shows a delectable degree of intellectuality (?). He is "down" on a woman "not speaking" in the assembly; hence, he is not "well up" on this. He is "down" on the common cup in the communion, so he is not "well up" on this. He is "down" on the opposition to the "hired pastor," so he is not "well up" on this. He is "down" on the time being all consumed by the saints in the "Divine Service," so he is not "well up" on this. His is a most bold attempt to frustrate the grace of God. His position conclusively espouses "popery." You must learn from us intellectualists.

True intelligence, culture and refinement never boast. An honest man will always defend what he believes religiously, and never resorts to the Elymas attitude (see Acts 13:8, 11). Brother Hollis, their "hired pastor" at Ardmore, Okla., has had my signed proposition over a month, affirming that they are unscriptural in work and worship. I insisted on their getting Charlie Nichol to defend them. It is pitiable; another instance of captivity being led captive.

G. W. PHILLIPS,
Ardmore, Okla.

Ashamed of Sommer

I have read the Cowan-Sommer debate. I am glad to know that we have a man like Brother Cowan that can and will stand up for the truth, and I am made sad to know that Brother Sommer would turn against the truth like he did in that debate. There is no wonder they boasted in the Review the way they did before the debate was in print. If Brother Sommer made one point I could not see it. He must have been angry from the beginning to the end. It looks like Brother Cowan was so kind, and made things so plain that it made Brother Sommer angry. I guess it is because Brother Cowan is from the South that he thought he wouldn't know any-

thing; but Sommer saw he had gotten up against the wrong man. No wonder there are so many unbelievers in the world; when a man like Daniel Sommer will get up to defend a thing that he knows is not taught in the Bible. I believe Brother Sommer knows that he is wrong, but he started that business and he is going to stay with it right or wrong. But he did a poor job. I would be ashamed if I were him. He talked like people who did not believe like he did were not fit to live. Too bad, but we must have patience like Brother Cowan. Sommer didn't want Brother Cowan to call him brother. That is sure the limit.

Well, that is just the way W. G. Roberts acts when he is in a debate. I have heard him in two and I was ashamed of him both times. There isn't anything to that; that kind of talk doesn't prove anything. The class people have quit talking about the debate to me since they have read the debate and I don't blame them; guess they are like I am, ashamed of Brother Sommer, but I love Brother Cowan for the truth's sake, and I hope he will always stand for the truth. I wish he could come up here and preach in this county. If he should, and W. G. Roberts gets smart, I hope he will stop him.

RALPH KITSON,
Mozier, Ill.

Who Is Right?

Under the above caption appears an article in last issue of The Apostolic Way from Brother A. S. Riley, which is offered as a criticism of my recent remarks about the Sabbath.

He says that if I am right, Brother Strickland is wrong. Well, so far as that is concerned, we may both be wrong.

He also says that I contend that the women came at the end of the Sabbath, Matt. 28:1. I beg your pardon, Brother Riley; it is Matthew who says that, not I. Listen, Brother Riley, while I read Matt. 28:1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary * * * to the sepulchre." But, oh, you say, "mistranslation." Well, then you should criticise the forty-seven who translated the Bible instead of me. I notice that when the Methodist, organ and Sunday school folks get in a tight they always want to cry, "mistranslation." I believe what the Bible says about it, regardless of you and Brother Strickland.

Next, you say that Matt. 28:1 contradicts Mark 16:1, Luke 24:1 and John 20:1, but you are wrong again. Mark 16:1 reads: "When the Sabbath had past." The second verse reads: "They came at the rising of the sun." Certainly, when you reach the end of a thing the thing has past, has it not? Luke 24:1 says that they came early in the morning on the first day of the week, and John 20:1 says that on the first day of the week cometh Mary when it was dark unto the sepulchre.

Taking all the evidence, it shows that the women left home, or wherever they were staying, before daylight (they cometh when it was dark didn't say that they reached the sepulchre when it was dark) and reached the tomb at rising of sun, hence they were on the way, or journey, from daybreak to sunup, including end of Sabbath and beginning of Lord's Day. Though the women rested on the Sabbath, yet were they allowed a Sabbath day's journey; no argument there.

As to furnishing the Advent's a stick, I would be glad if they would try using it on me. Sic'em on me, Brother Riley; I am ready to go and I won't holler "mistranslation," either.

ALVA JOHNSON,
Turkey, Texas.

Smith-Clark Debate

I moderated for Brother W. S. Smith in a discussion with W. H. Clark, a Seventh Day Adventist. This debate was held at Stealy, eight miles southwest of Purcell, Okla. It began on the night of April 17th and closed the 21st.

The propositions under consideration were: The observance of the Sabbath, or Lord's Day, and the Kingdom question. The first three nights of investigation were given to the Sabbath keeping. Mr. Clark showed that the Jews, under the old covenant, were commanded to keep the Sabbath, but never did he prove where the disciples of Christ in this age of the world were to remember and keep the seventh day holy. With his arguments he constructed, as it were, a nice house, but Brother Smith left him without a foundation by using many passages of Scripture, especially Deut. 4:13 and Gal. 4:21-31. Clark failed to notice these two texts until almost his last resort, then he did very little with them.

On the Kingdom question Brother Smith showed by prophesy and Mark 9:1, Rev. 1:9, with many other proofs, that the Kingdom had been established.

Mr. Clark said he felt foolish in meeting such arguments, and as far as his contradictions were concerned he manifested his feeling.

Brother Smith placed four questions before Clark as follows (1) In Dan. 2:34-35, when did the little stone become a kingdom, when it was cut out of the mountain, or when it filled the whole earth? (2) After Christ's Kingdom has been established will it have any bad material in it? (3) Will all the kingdoms of the world have to become subject to Christ before His Kingdom will be established? (4) If the Kingdom of Christ is not to be established until after the thousand-year reign, when is it to be delivered up to the Father? He failed to give these any consideration whatever.

RALPH W. HAMILTON,
Norman, Okla.

Wilkinson-Smith Debate

This debate was held at Blanchard, Okla., four days, beginning April 12, 1927. Tom Vaughan was Wilkinson's moderator and I moderated for Brother Smith. The speakers conducted themselves nicely all throughout the debate. All that Brother Vaughan and I had to do was to call time and enjoy the speeches, and this we did well.

Proposition No. 1

The congregations of the Church of Christ who teach the Word of God in what is known as the Sunday school, using the class system and women teachers, are Scriptural in faith and practice.

Affirm—T. B. Wilkinson.
Deny—W. S. Smith.

Proposition No. 2

The congregations of the Church of Christ who oppose the teaching of the Word of God in what is known as Sunday school, using the class system and women teachers, are Scriptural in faith and practice.

Affirm—W. S. Smith.
Deny—T. B. Wilkinson.

We could not ask for space to publish the debate, but I want to speak of a few things that were said. Wilkinson first said that the Sunday school was not an organization. Then he said the Sunday school was the church of the living God. He saw that the church of the living God was a great organization and took that back. He said he did not say the Sunday school was the church, but that it was Christians at work in the church. Wilkinson defined his class system, one teacher to one class; went to Acts 2 and found seventeen classes and seventeen teachers and Peter did not teach any of these classes. Brother Smith pressed him so hard on the teachers that he had to claim one hundred and twenty teachers, and that was too many teachers for seventeen classes since one teacher for one class was his system. He then jumped to twelve teachers, and said there were twelve at least. He also said that the Lord established a great class system, two big classes: Jews, Peter was their teacher, and, Gentile, Paul was their teacher. Brother Smith showed that Peter broke over the Lord's rule and went to the house of Cornelius and taught the Gentiles, Acts 10, and also that the Lord had authorized Peter to do so. Acts 15:7-9. He also showed that Paul broke the rule and became very hypocritical, in that when he was with the Jews he became as a Jew, (I Cor. 9:19-21.)

These are some of the funny things that happened in this debate, and there were many others, too many to speak of all of them. I am predicting that the Sunday school church will not call T. B. Wilkinson any more to defend their practice. Brother Smith did a good job in this debate and he did it in a nice, kind way, and I am bound to believe that it will have its weight with all who attended the debate with an honest heart.

BOB MUSGRAVE,
Elk City, Okla.

Announcements and Reports

D. J. Whitten, Gunter, Texas, April 29, 1927—Brother John W Hedge and I have signed propositions for some debates on the Sunday school question which are to be held this fall. I am to affirm the following proposition: The method held by the brethren that I represent, of teaching the Bible to an assembly, is the one and only method revealed for our guidance. Brother Hedge is to affirm: The brethren that I represent are within Scriptural bounds in adhering to the so-called "Sunday school" method of teaching the Bible.

Brother Hedge says he will meet me on these propositions wherever I can find a place to debate. He claims that I challenged him, and that I am the one to arrange places for the debate. Now, if brethren know of places where a debate on the Sunday school question is needed, just get busy and I will gladly meet Brother Hedge on the above propositions.

"Every place where the Church of Christ meets is a place where a debate on the Sunday school question is needed."—Publisher.

J. T. Taylor, Mangham, La., Route 2, Box 49, writes us April 26, 1927, that the flood waters from the Mississippi have backed over his land, compelling him to move. He wants to find a home for himself and little boy. He writes that his boy

is 9 years old and that he is 53. He wants to work on the farm where his boy can have some sister's motherly care. Anyone in need of help would do well to investigate.

J. H. Wilson, China, Springs, Texas, April 28, 1927—I received the Cowan-Sommer debate and have read it all and re-read a good deal of it, and I praise God for a big brother like Cowan and thanks to the Lord that he is doing his duty like a 'big bud" to safeguard the little ones of the household of Faith.

Brethren, I feel like we dare not pray for the blessing of the Lord on a brother like Sommer, when he tries so hard to swindle us out of the heritage of the life to come. So, the best that I could do is to ask God to give light to those honest hearts who are following Sommer's lead, that they turn from the dark road to the Heavenly light revealed through the Gospel unto Holiness and eternal life.

Earl W. Carter, Route 2, Kingman, Ind., April 15, 1927—The Apostolic Way is sure getting the truth before the people. I have learned a great deal since I began to read it in connection with the Bible. I was raised up in the Sunday school and thought it was right. I was ignorant, just like thousands of others are.

I have had the paper sent to some people that wouldn't read it. I guess it was hitting at their ungodly practices too much, but we can't make people do; we can persuade them, and if they won't listen we have done our part.

James Douglas Phillips, Everton, Ark.—I have arranged work in Tennessee for August. Would like to arrange meetings in Arkansas, Missouri, Tennessee or Alabama for July and September. Write me.

C. C. McGuffin, 414 N. Main St., Roswell, N. M., April 21, 1927—We are just completing our new church house. Worshiped in it first time last Lord's Day. The house is 28x40 feet. As we have a nice place of our own, we hope to accomplish more for the Lord in the future than we have in the past. If the Lord wills, we expect to begin our meeting the second Lord's Day in June. Brother N. L. Clark doing the preaching. Will be glad to have brethren passing our way stop and visit with us. Our place of worship is 424 East Fifth Street.

J. Frank Copeland, Gunter, Texas, May 3, 1927—My meetings begin on the following dates at the following places:

Tulia, Texas—June 4.
Gainesville, Texas—June 25.
Near Loraine, Texas—July 23.
Steel Hill (Near Spur, Texas)—August 6.
Turkey, Texas—August 20.
Rock Creek (Near Silverton, Texas)—September 3.

W. J. Duncan, Del Rio, Texas—I am enclosing check for $5.20; the five dollars is for your own personal use; the twenty cents for the Preachers' Year Book. Am also enclosing clipping from San Antonio Express—you have perhaps read it. These preachers are honest when they say WE ARE SILENT, for they sit and listen while the WOMEN do the teaching in the SUNDAY SCHOOL, which they have substituted for the church. The Del Rio church has some women teachers, and they have parties for their classes' JUST LIKE THE NATIONS AROUND US. WILL THERE BE FAITH WHEN HE COMES? Yes, but it will be a small number.

Alva Johnson, Temple, Texas, May 4, 1927—Am here with wife in hospital. Have been here a week. Expect to operate tomorrow. Am billed to be at Cove, in South Texas, Saturday. Had a good meeting at Mobeetie.

I consider the Cowan-Sommer debate the best of its kind I have ever read. Cowan surely reached the climax in that debate. I hope it can be circulated in every place where those subjects are giving trouble.

Brother Lee Sanders and I are to meet at Dodsonville the last day of May or first day of June.

L. H. Barron, Fort Payne, Ala., May 3, 1927—Find enclosed $1.50. I want to abide by the suggestion of Brother O. A. Timmons. I think it is a good one.

I am sending Brother Dennis a small amount and I want to say to the brethren, especially in Alabama, let's join in with Brother Lampp and help buy that new car. I know Brother Dennis; he is a good man and worthy of our support.

I want to say in regard to Brother Sidney W. Smith's 32-page sermon on "What Is the Bible Worth to Us," that I have read it and the brethren will make no mistake in ordering it.

I. G. Williams, Charleston, W. Va., May 2, 1927—Just read the Cowan-Sommer debate; best yet on subjects treated. Brother Cowan did better than C. R. Nichols in his debate with Bradley.

E. Gillespie. 309 N. Chestnut Street, McKinney, Texas.—We desire to thank you all very kindly for past favors rendered in helping us along life's way. May the grace of God be with all who love and serve Him according to His word. My health continues poor and we are in need of help. Any assistance rendered will be thankfully received and appreciated.

James T. White. Lometa, Texas, May 5, 1927—I have some open time to spend at any place that teaching the Word, as it is in the Book, would be appreciated. Would be glad to hear from any such place, and if we can arrange dates I will come and help. I do not care to go where the whole council of God to saint and sinner cannot be declared. In case I fail, or should not do as promised, I will pay my own expenses both ways.

We expect to have Brother W. T. Taylor with us here in a meeting the last two Lord's Days in June. He lives at Elk City, Okla. He is booked for a meeting in Burnet County, where there is not a loyal body, so far as I know. I hope he can get one together and I believe he can.

J. P. McCarrell, Goldin, Okla.—Brother N. O. White of Ink., Ark., began a series of sermons at Glover, Okla.; preached three nights. One S. J. McCarrell, a Missionary Baptist, challenged Brother White for a debate, commencing the following night. Brother White led on the church establishment. Then the Baptist man led one speech and digressed from the proposition, to which Brother White rose to a point of order. But the Baptist refused to stay with the argument. Also called the debate to a close and left. We continued the meeting and as a result baptized five, one restored, the church strengthened. Brother White is strong and expresses a Christian spirit at all times. Any brother who is loyal, satisfied with the Bible teaching and passing Golden, Okla., stop and see how we do.

J. A. Dennis, Union City, Ga.—The car fund, started by Brother and Sister Lampp with a $50.00 check, is doing fine. The church at Oak Grove and Savannah supported the meeting well, also gave $25.00 on the car fund and will send at least that much more soon. The little church here (at home) will do their part on the car. Many thanks to all.

From Anniston I'll go to La Grange and then to Atlanta or Union City for my last meeting in this field until I return in the fall from Oklahoma and Texas.

We have prayed for more laborers in this field and hope our trip West will help along this line.

The F. F. is helping us in this field and I hope she will continue to holler. The spirit in which you are answering her is bound to prevail. Your answer to "All Fools' Day" was good.

A. C. Kessler, Savannah, Ga., May 2, 1927—Brother J. A. Dennis of Union City, Ga., has just closed a meeting under a tent at Port Wentworth, a suburb of Savannah. Although there were no additions, we had a good meeting. We had good attendance and the best of attention. Many who heard Brother Dennis said that he certainly did preach the Bible, and we believe that if it had been possible for him to have stayed for another week we would have had some additions. All of us are sorry that it was necessary that he leave, but previous engagements made it imperative.

Ira W. Chisum, Mountainair, N. M., April 25, 1927—We have just finished a successful meeting here. Baptized ten and two restored to the church. Brother Oscar Brannon did our preaching. Brother Brannon is certainly a good preacher. He has put many people here to studying the Divine truth.

Firm Foundation

The Apostolic Way must be hurting the old Firm Foundation, she is beginning to squirm; silent contempt no longer works. It seems that the editorial belongs to us now. Well I hope they will continue—

I notice that it is advertising the "Sommer-Cowan" debate, but failed to tell the readers what a good book it was, and even left out what they were debating about.

But one thing noticeable, outstanding, all its writers see things just alike, or in other words, all are "PLIABLE," bending together.

I've been thinking that a Publisher or an Editor were about the same thing, but I notice the big difference now. The F. F. has an Editor and the Apostolic Way has only a publisher; too bad, too bad. How can the F. F. get along without a publisher. Moreover, the F. F. has not explained why it is right to eat cabbage at home and not eat cabbage at the Lord's table.

J. A. DENNIS,
Union City, Ga.

Cowan-Sommer Debate — Price, $1.00 per copy.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN 1916-1923
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The Horribleness of Destruction

Millions, millions of acres under water. Millions of lives, human and animal, destroyed. Millions of dollars being assembled for relief and repairing of dikes and dams. Billions of dollars' worth of property gone, destroyed.

Human ingenuity was unable to grapple with the awful catastrophe. The greatest brains of the country were not able to stay the destruction.

Members of the Church of Christ have lost their homes and property and personal effects, and some perhaps their lives. Why? Because they were unable to stay the hand of the destroyer: the power of destruction was too great. The great oak bent like a twig. The great levee that had stood the test of high water for years was brushed aside.

O puny man! puny man!-who art thou? And why trusteth thou in the uncertain physical forces of this old world? You had better prepare for that Heaven where no power of destruction can enter, where no hand is strong enough to pluck thee away.

Millions of souls are being washed by the waters of time into everlasting destruction from the presence of God. Kind reader, are you doing all you can do to carry the Gospel of Jesus Christ to this throng? Will some of this great perishing multitude face you in the judgment? Will the responsibility of their everlasting banishment be charged to you? Will it be charged to me? May God help us to see, to understand, and to sacrifice for the spread of the truths of the Gospel of our Redeemer.

Makes It Easy

In a personal letter to the publisher, Brother J. D. Strickland of Henagar, Ala., says: "A short article for the paper. If you think it worth using use it; if not, throw it in the waste-basket and don't think you will offend me. I know there are so many who can write better than I can. I think the paper gets better all the time."

Many thanks, Brother Strickland, not only for the article, but for the spirit in the suggestion above. I have no ambition to be a dictator or a ruler. I have but one purpose, and that is to help the cause of Christ. Somebody must determine what articles to publish. Since we receive about four times as many as we can use, somebody must make a selection. The only one in a position to make these selections is the publisher or office editor of a paper. He is the man who carries the responsibility. He, of necessity, must have the last say, and when a writer expresses the sentiment as expressed in the quotation above the work of making the selection is much easier. But when a brother is touchy about his writing, easily offended, thinks that what he writes should be given right of way, it makes it hard on the publisher who wants to do the right thing by everybody, and especially do the best thing for the cause of Christ.

The man in the office only can have a clear view of many things that will effect in this way many communities, and even then he might publish the wrong thing or might withhold from publishing the very thing that should have been published. The publisher qualified to handle a periodical like the one we are publishing must at all times realize that he is in the flesh and likely to make mistakes, but it certainly makes the load lighter when the writer realizes the same thing.

It is hard, it seems, for some to realize that a publisher must make some selection of subjects as well as articles. The columns of this paper have not been closed against any individual or any subject, though every article and every subject cannot be handled as quickly as we would like.

Location Wanted

Since we first undertook the publishing of The Apostolic Way we have received inquiries in this office for the location of congregations and the names and addresses of one or more of the elders or leaders.

We have several times called the attention of our readers to this, and you would be surprised to know how few of the more than one thousand congregations standing with us in our opposition to innovations have furnished us with the desired information. If we had the information on file in the office we would be able to furnish brethren traveling from section to section with information as to just where they could meet for worship, besides being able to furnish congregations with much needed information that they would appreciate.

At your next Lord's Day meeting ask if this matter has been attended to, and if not, see to it that someone writes us promptly.

The Preacher's Part

It is easy to tell the other fellow how he is falling down on his job and some times he needs to be told. Some times he is told of his shortcomings in a way to make him feel disgusted rather than repentant, but surely the preacher has become a kicking block for every kicker in the land. The fellow who doesn't want to go to church kicks the preacher; the fellow who doesn't want to give money to the Lord kicks the preacher; the fellow who doesn't want to give up the affairs of the world kicks the preacher; the fellow who wants to follow the flesh kicks the preacher; the fellow who likes to talk, but can't find anybody who likes to hear him talk, kicks the preacher; the banker who wants more usury, the merchant who wants a bigger profit, the farmer who wants all the land joining him, the laborer who wants to "slack" on the job, the gambler, the dram-drinker and the bootlegger all kick the preacher.

So it is no wonder that many of the preachers become kickers themselves; so be it far from us to get into this kicking performance. Yet we would like to say something to the preacher concerning the extension of the circulation of The Apostolic Way. When you are fixing to go to a place for a meeting let us know about it and have us send some sample copies into that community, to you or some other brother. Then hand the papers out and have something to say about them publicly several times during the meetings. Then talk to the brethren about the importance of the work the paper is doing. Without it every preacher fighting the Sunday school would find his success reduced at least one-half, since it is the only publication willing to publish both sides of the question. The news of the work and the acquaintance the brethren have of each other enables the preacher to expose error and lead thousands back to the Word of God whom he could not have reached otherwise. It was the recognition of this principle that caused the apostles and early Christians to write and send letters among the churches. Some of these letters we do not have in manuscript today, but they did their work, filled their place.

Preachers, drop us a card telling us of your prospective meeting and then drop us another card telling us about the results. This information is needed in this office and the brotherhood would be glad to read about your work.

R. F. D.

Personalities

By this heading I refer to the use by our writers of the names of those whom they wish to criticise, particularly such use as reflects on the intelligence, morals, or motives of others. I have frequently heard good men say that they could not assist in circulating certain religious papers because they contained so many personal thrusts at others. On the other hand some readers indorse such writings, considering a writers skill in saying harsh and insulting things about others a test of the author's ability and fidelity to Truth. Consequently, the publisher who tries to please one class of his readers in this particular is sure to displease another class. My object in this article is to discover, if possible, how far the use of offensive personalities in such a paper as The Apostolic Way is of real advantage to the cause of Truth; for this, after all, is the true test of any of our efforts.

First, I feel sure that all readers who possess the spirit of Christ will agree to shut out of our columns all statements that **misrepresent** any one. For me to accuse another of saying or doing a thing when I know I misrepresent him is simply to "bear false witness against my neighbor," in short, to tell a lie on him. I sometimes fear that people who call themselves Christians are not only guilty of such falsifying but that they take delight in those whom they know to be guilty of such conduct. There are various ways of committing this sin. One rather common way is to seize upon some phrase or statement from the words of another and by perversion of its evident meaning make it appear to say what the writer or speaker never meant. This is a most cowardly and despicable act, for the guilty party thinks he can protect himself from prosecution or other punishment by pleading an "honest interpretation" of the other's language. If, on the other hand, I honestly mistake another's meaning and consequently misrepresent him, I should be ready to correct my statement when I see my mistake. This of course, is the only right way before God and honest people.

In the next place, matters of a strictly personal nature between individuals should never find expression in a religious paper unless they throw light upon some matter of general interest. If I am in a controversy with a man over some doctrine or practice of religion, my personal relationships to my opponent may be properly mentioned whenever it will help the reader to understand and appreciate the controversy better, but in no other case. To use the columns of a religious paper as a channel for the expression of personal feeling is surely very wrong.

Matters of a purely local nature, although of public interest within a certain community, sometimes find their way into our papers in a form that nearly always heaps condemnation upon certain individuals. This is one of the most injurious forms of objectionable personalities. If a church in some distant community has a row over its elders or preachers, why in reason's name should they want to tell the whole wide world about it? The best place for a family fuss, if it must be, is at home; and the more closely confined it remains, the better for all parties concerned. I have read long, detailed reports of troubles among brethren that made me almost sick, not so much because of what the writer reported as because of the fact that he was thoughtless enough to want to tell anybody else about it. If trouble arises in a congregation of Christians, they will first consider the matter carefully and prayerfully among themselves alone, lest they bring reproach upon the Lord's house in their own community. If advisable to call in other brethren for consultation, they will do this quietly and as privately as possible. After the matter has been settled, they will give to other churches simply the results of their efforts, and this only when it appears to involve in some way the interest of other churches.

Often the language used by a writer in referring to another is the most offensive part of a personal criticism. There is a general standard by which even men of the world recognize certain language as befitting certain places. Expressions that are considered permissible in common conversation among rough and uncouth men or sometimes even in a political harangue are wholly unsuited to the pulpit: and what I cannot appropriately say in the pulpit, I ought never to say in a religious paper. What possible good can I accomplish by calling any man a liar, a hypocrite, a fool, an idiot or other bad character? I sometimes wonder whether some of us who use such epithets so glibly with our pens would be willing to look the other fellow in the eye and say the same things about him. Again I ask: what good does such language do? I hear brethren now and then repeating some of these hard things they have read and applauding the author. Yes, we have brethren who are thoughtless enough to consider such writings an evidence of loyalty to the Lord, jut as one may find boys or men who will praise a ruffian as a hero because he can fight and swear.

Finally, if all of us who write for the papers would pray earnestly over everything we write before we ask the publisher to give it space, or even if we would keep an article a few days after writing it and re-read it thoughtfully before sending it in, I believe that our words would be truer to the divine standard. And we should always remember that there is a vast difference between firmness and fidelity to Truth on the one hand and bitterness and unnecessary harshness on the other.

N. L. CLARK,
3021 Forest Park Blvd., Ft. Worth, Texas.

What Is Religion?

What is a man's religion?
Is it the way he acts?
Or is it something that he has
Or something that he lacks?
Does it consist of any creeds
Besides the word of God?
And is it like the common weeds
That wither in the sod?

Is it the lusts of flesh of earth,
Or faith in God above?
The words of man are nothing worth
If measured by His love.
Is it the things we do or say?
Is it the clothes we wear?
Does it depend upon the way
The women wear their hair?

Has not the man that saith, "Lord,
So many works I've done
In Thy dear name, Thou mayest Lord,
Lay up the crown I've won."
A better chance to win a crown
Than he, who by his deeds,
Has helped to keep divisions down
And dig the graves of creeds?

If that's religion, then I've none
And so feel free to speak.
Salvation's free to everyone,
To Jew as well as Greek.
To rich or poor, or bond or free—
They're all the same to God—
And may His love abide with me
'Til I'm beneath the sod.

D. EARL SMITH,
Sand Springs, Okla.

Roping

In this article I will notice a few strange animals that I have roped in the past.

First—Why do some brethren preach baptism upon a confession of faith in Christ for remission of sins, and then accept baptism upon a profession of feelings because of remission instead? Now, isn't this a strange animal?

Second—I ask the brethren if they can conscientiously worship without the organ, and they all answer, "yes." Then I ask them for the sake of peace to discard it, as we cannot honestly worship with it, and they yell "Disturber of the peace!" Now, what is that? Name it.

Third—A preacher preaches the Gospel; baptizes many; builds up a congregation which speaks where the Book speaks and is silent where it is silent, are living in peace. But look! here comes a great Gun from another state and gets trouble up by introducing things not written. But the little home preacher loves the cause so well that he dares to contend with the big Gun. The elders get angry and, without any Scriptural authority whatever, put out the little home preacher and the church is ruined. But still they style themselves the Church of our Lord. Someone name this one!

Fourth—I ask a preacher: "Do you believe Paul meant for the church today what he said in I Cor. 14:33?" "Certainly I do," was the answer: "Are verses 34 and 35 for the church today?" "No, siree!" "Why not?" "Well, because you want to get up trouble, division. I will not argue with you." In verse 33 Paul says, "God is not the author of confusion," and in the next two verses he tells us what will cause confusion. Now, brethren, you must not have confusion in the church, but you must not know what causes confusion. We want to make you believe that the other fellow is causing the trouble. Name it and take it.

Five—Did Jude mean for us today to earnestly contend for the faith? (Jude 3.) Certainly he did. Are we contending for the faith when we have the sisters teaching in the congregation? Certainly. Where shall we find it? In Rom. 16:1-2. First, let us notice Sister Phebe, verses one and two. Verse one, she is a servant of the church. Verse two, assist her in whatsoever business she hath need of you (why), because she hath been a succorer (or helper) of many, and myself, also. What was Phebe's business? Why, it was teaching the congregation. Then you have her teaching Paul, an inspired man, for he says that she helped him also, and the other sisters were doing the same thing as mentioned in verses three and four. No wonder Paul was such a power with all the sisters teaching him. This is a new one. What shall we call it?

Six—I know a preacher who contends for that which is written; no more, no less, well qualified, and I like him. Yet he sells Joe S. Warlick's works upholding the Sunday school. He tells me privately that the Sunday school, the class system, is not taught in the Scriptures. Yet, he preaches where they have it, and are divided over it, and he says nothing. When asked why he doesn't try to set them right, he answers, "I am not ready to quit the field yet." I wonder if that is the reason that the Firm Foundation carries so much sectarian rot in books, etc. Don't want to quit the field? Brethren, these are strange animals to me.

I believe in declaring all the counsel of God, keeping back nothing that is profitable to the world and to the church. Fight the good fight in order that we may lay hold on eternal life.

J. E. THOMAS,
Route 2, Box 4, Gilpin, Ky.

Fighting With the Sword of the Spirit

It seems like a number of our brethren just can't bear the thought of Christians fighting with the sword of the spirit (in debates) unless it is with some of the sects, then it is all right, and some of the same ones think it right and a Christian's duty to fight with carnal weapons in war.

Frequently we hear some of the innovators say: "You 'anties' are too fussy, you just go with a chip on your shoulder, always looking for a fight. That is all right toward the Methodist or Baptist, etc., but I don't think brethren ought to dispute with one another. I don't like The Apostolic Way because it is always fighting so much. I think they ought to spread the Gospel more."

But, listen at the Word of God. Paul told Timothy to endure hardness as a good soldier, II Tim. 2:3. How can we be soldiers and not fight? The child of God who doesn't fight in this Spiritual warfare is surely a compromiser with the enemy. We are to fight and be good soldiers to

please Him who called us to be soldiers. II Tim. 2:4.

Eph. 6:13-19, Paul describes the armor the Christian soldier is to wear. We can't lay aside these divine for carnal weapons, but if we are to be good soldiers for Jesus we must fight with the sword of the spirit wherever we encounter the enemy (the devil). It seems like we find him (in disguise) in our own ranks, trying to seduce our own soldiers about as often as anywhere. Then, can we just let him alone and let him lead away as many captives as he wishes without a struggle? Every true soldier will say no, a thousand times no, but when he gets into our own rank we must fight him harder than ever till we drive him out.

In I Tim. 6:12 Paul tells Timothy, a young preacher, to fight the good fight of faith, etc. We can't fight a fight of faith to sustain a thing that the Word of God is silent on „faith comes by hearing" (the Word of God), Rom. 10:17. Therefore, a thing can't be of faith that the Word of God says nothing about (as the Sunday school, for instance).

In II Tim. 4:7 Paul says he has fought a good fight. Paul didn't fight with carnal weapons, but with the sword of the spirit. He met the enemy of righteousness wherever he found him—he even withstood Peter to his face, Gal. 2:11, before them all—verse 14, same chapter. Why? Because they walked not uprightly according to the truth of the Gospel, verse 14.

It seems to me that here is Apostolic precedent for using the sword of the spirit even on a brother if he advocates a doctrine not sustained by the Word of God.

The battle is on. Then let us who profess the name of Christ gird on the Christian armor and take the sword of the spirit and be forward in the fight 'till the enemy (that old serpent, the devil) is completely routed, that we may say as Paul that we have fought a good fight, we have kept the faith, and realize that a crown of righteousness is awaiting us when the Prince of Peace comes to claim His own.

J. D. STRICKLAND,
Henagar, Ala.

Presumptious Sin

I have noticed that the Word has been perverted when speaking on the subject of Sunday school as well as many other subjects. I have looked for a correct answer, to my mind ,as to why the erring ones take the view they do.

David, who the Word says was a man after God's own heart ,says in Psalms 19:13: "Keep back thy servant also from presumptious sin; let them have no dominion over me: then shall I be upright and I shall be innocent from the great transgression."

The trouble is, to a certain extent, nearly all Bible students are presuming too much. We find the word presume to mean: to try to prove a thing without a basis, or foundation; to form conclusions. David calls that the GREAT TRANSGRESSION, and I am inclined to believe David knew what he was talking about when he said that.

Brethren, let us get away from presumptious sin. How? First, study to show ourselves approved unto God (II Tim. 2:15); second, what shall we study? (II Tim. 16:17). We find "all Scripture is given by Divine inspiration, and 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." In I Thes. 5:21 we find the Apostle Paul is admonishing us to prove all things, and only hold to that for which we have proof; hence, quit presuming.

If all of us will study the Word more for the truths' sake and not to prove MY WAY OF THINKING, there wouldn't be nearly so much schisms or divisions. If we will study II Tim. 2:16, 17-18 so as to be benefited thereby, I believe we will see through the same window. "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:36). If we study and abound in the Truth, that great sin of presumption will not be hanging over us.

To my mind, presumption is the cause of all the different sects that now exist. It seems as if some have kept presuming until they have left the Word entirely out of it. We, as members of the body of Christ, need to talk more on presuming; warning against it, and the preachers need to preach more about it.

We are commanded to edify one another, and it is our duty to give warning against presuming a thing and not proving it. We are on very dangerous grounds when we take a shadow of a thing for a substance. Let us be firm, standfast, unmovable, always abounding in the Truth, not shadows, and be able at all times to give an answer for the hope that is within us. If we do this, it will make us that we shall neither be barren nor unfruitful, and in the end there will be a perfect peace. We shall reign with Christ and be made joint heirs with Him. Presume less and prove more.

S. E. WINFREY.
Whitesboro, Texas.

Our Plea

"Ours is not a plea for a new church or denomination, but it is rather a plea for the restoration among all believers of the doctrine, faith, spirit and practice of the New Testament church," said the Rev. Jesse P. Sewell, minister of the Church of Christ at Corsicana, in his Sunday morning sermon at the Pearl and Bryan Street Church of Christ. His subject was "Our Plea." Mr. Sewell was formerly for twelve years president of the Abilene Christian College at Abilene. He is a former pastor of the church where he preached Sunday.

"Our plea is that all believers should be Christians only and not denominational Christians," Mr. Sewell continued.

"Ours is a plea for union. It is a plea for consolidation of denominations, church federation or the establishment of ecclesiastical trust or combine. It is a plea for such a union with Christ and such conformity to His teaching as would bring all believers in Him into fellowship and cooperation.

"This is not an easy thing to do. It is easy to become partisan. It is easy to become devoted to custom.

"During the last century the party spirit has greatly decreased and the ecclesiastical authority of denominationalism is not to be compared with what it was a hundred years ago. Yet it is altogether too strong now.

Free From Human Authority

"Our plea is not for liberty to reject divine authority, but it is a plea for liberty to reject human authority, whenever and wherever it is found, and to accept all truth revealed in the word of God. The great advantage in denominational separate existence does not consist in the amount of the divine truth which we may have discovered and which we may practice, but rather in the great fact that we are free from all human authority to search the word of God for this truth and to accept and practice any and everything we find there. We are responsible to no human authority. We are responsible only to God. Our plea is that the faith and practice of Christians should not be decided and dictated by human ecclesiastical legislative bodies, but that individuals and local congregations should be free under God to search the Scriptures and therefrom fix their own faith and decide their practice.

"Ours is a plea for loyalty. It is not a plea for loyalty to denomination party, name or creed, but for loyalty to Christ and His word. Any idea of liberty or liberalism which involves disloyalty to Christ is at war with the fundamental principles of our plea, and is based on a false conception of Christian liberty. Christian liberty is not license to do as one pleases or to follow the authority of men. It is the liberty to do God's will as revealed through Christ, no more, no less, nothing otherwise, and this without the inteference of men. Our plea is a plea for loyalty to Christ in all things.

Plea for Progress

"Ours is a plea for progres in the discovery and practice of divine truth. The importance of our plea and our safety in making it do not consist in the particular truth we have accepted and which we now practice, but rather in our attitude toward all truth in Christ. If we ever allow ourselves to become satisfied with our achievements in the realm of spiritual knowledge and practice our usefulness will be ended. It is not the truth we know and practice that is all important, but all truth revealed in Christ Jesus. Our minds must ever be kept open and our hearts warm as we continue to search the Scriptures. Our desire must be to know all divine truth which has been revealed to man.

"In conclusion, our plea is for the restoration of the original doctrine, faith, spirit and practice of the New Testament church among all believers in the Lord Jesus Christ, and not a plea for a new denomination. It is a plea for Christian union, that is, for such union with Christ and such conformity to His teaching as will bring all believers into fellowship and cooperation. It is not a plea for the union of denominations, church federation, or the establishment of an ecclesiastical trust or combine. It is a plea for liberty, not the liberty to reject Christ and His authority, but the liberty to reject human authority whenever and wherever found, and to accept the practice anything found in the New Testament without the interference of men. It is a plea for loyalty. It is not a plea for loyalty to denomination, party name or creed, but for loyalty to Christ and His authority in all things. It is a plea for progress—progress in the discovery and practices of divine truth, a progress that leads out of the shackles of human traditions and on to perfection."

COMMENT

We clip the foregoing from the Dallas News, April 4. Surely it is a good sign to

to see men preaching on the subject of Christian unity, loyalty to Christ and His word.

Preachers of the Church of Christ twenty-five years ago were doing a great deal of preaching on the subject of Christian unity, but for years now we have not heard much on this subject. Why? The reasons might be varied according to the person answering this question, but there is one thing sure, the result of its neglect is being perceptibly observed in the Church of Christ.

If Brother Sewell and other advocates and defenders of the Sunday school, ladies' societies, young folk's societies, and the "pastor" system will do enough preaching on Christian unity, a larger per cent of their members will be caused to see and realize that most of the "big city" Churches of Christ are failing to practice that observance of the authority of the New Testament that will eliminate division, for the things that are causing division in the Church of Christ are not the things authorized by the Scriptures, but the things some claim the right to practice that are not authorized by the Scriptures.

It seems to us that Brother Sewell should be able to see that a close following of the discourse he is reported to have given will eliminate the things which are now causing divisions, sorrow, and sadness in the Churches of Christ.

R. F. D.

Baptist Baptism

Now if a man joins the Baptist Church here is the confession he must make. The preacher at the conclusion of the sermon calls for joiners. One or more come forward, the preacher takes them by the hand, asks if they believe that God, for Christ's sake, has pardoned their sins. They answer yes, then the preacher calls for a vote to see if the members will accept them into the church. If they vote yes, then the preacher tells the convert that at some future time they will baptize him or her into full fellowship of the Baptist Church.

Now if Daniel Sommer or Brother W. G. Roberts, or any other preacher that preaches that sect-baptism is valid, will ask their next convert the same question, accept the same confession and call for a vote to see if the church will accept the convert as a member and baptize for the same purpose that the Baptists baptize for, then I might believe they thought they were right. You ask one of the Review staff if he would ask the convert the same question, take the same confession, and then baptize for the same purpose that the Baptists baptize for, see how quick he would say it would not be valid, and then want to divide the Church of Christ by admitting them into church on a baptism that they say is not valid. Shame on such preachers. The Baptists teach all their members that baptism is not for the remission of sins, but is a church ordinance; and that you can be saved without being baptized, but that you can't get into the Baptist Church without being baptized, thus setting the Baptist Church higher than Heaven. But shame on a preacher of the Church of Christ that would fool a good Baptist man or woman out of Heaven by persuading them into the Church of Christ on a confession and baptism that they themselves will not perform. So if Daniel will ask his converts the same questions, take the same confession and baptize for the same purpose that the Baptists baptize, then I will say he believes what he preaches, for if Baptist baptism is valid we cannot please the Lord if we fail to preach valid baptism. I said if Daniel would do this. I used to say Brother Sommer, but as he admitted in the Sullivan debate that he was still in Adam, which he surely did when he told Brother Cowan that he was a brother to him in Adam but not in Christ. Poor Daniel, what a fine work he did from 1878 to 1906; and now kicks his work all down for sect-baptism.

W. M. PICKLER.

Orleans, Ind.

The Corsicana Meeting

Corsicana, Texas, May 1, 1927.

To the Brotherhood:

Some six years ago I came to this place and could not find a church that patterned after the New Testament. The one I found here had the modern Sunday school and hired pastor, which we can find neither precept nor example for. I made an attempt to teach them the truth, but was told to keep quiet. Since then I have not given up trying to get people to be content with that which is written. By God's help I have succeeded in gathering a small band of disciples together who meet every first day of the week and who are guided in all things by a "Thus sayeth the Lord."

We have bought and paid for a lot (which has the proper restrictions in the deed) and are building a small house of worship on it.

We have arranged with Brother J. W. Kelly of Abilene to hold us a meeting to include the first and second Sundays in June.

Now, we are planning to make this meeting one of the best that has been held in this part of the state, and we are hereby asking you to co-operate with us in making it a grand success.

The first Sunday in June is especially set apart as a day for the different churches and individuals in this part of the state to better understand each other and to stress the spirit of co-operation among churches. We especially request your presence on this day and any other time that you can do so, because if the brotherhood will show an interest in the meeting by being here in great numbers the world and probably some of our erring brethren will come out to see what is going on and will have a chance to hear the Gospel in its purity.

The church at Dallas has promised to co-operate with us and Brothers Duckworth and Conner will be here to help us as much as possible.

May I count on you to announce this at your public meetings and as many of you that are near enough come and bring as many with you as you can, because we need your moral encouragement.

The meeting will be held at 1620 West Tenth Avenue.

Yours for the old paths,

E. E. STARK.

COMMENT

We appreciate the fight Brother Stark has made for the cause of the Master in Corsicana. The difficulties with which he has had to contend would have discouraged many a brother not so stout hearted, but E. E. Stark is willing to fight, to sacrifice, to endure and keep working. Brethren in near-by congregations would be doing a great work to lend him a helping hand in this meeting. In a conversation with Brother Stark he said: "We do not ask for money, we are asking for co-operation. We want brethren to encourage us with their presence." Every congregation within reach should see to it that one or more of their members are at the Corsicana meeting the first Sunday in June and at as many other services as possible.

R. F. D.

Debate-Sentinel Oklahoma

Proposition No. 1—The method of teaching the word of God to an assembly as practiced by the Churches of Christ, the whole assembly being taught by one man, is the only way of teaching the assembly, and that teaching must be one man only teaching at a time.

Bob Musgrave—Affirmative.

C. F. Cannon—Negative.

Proposition No. 2—The Scriptures teach by precept, example, justify dividing the assembly into classes for the purpose of teaching to them the word of God. When said assembly has met for the purpose, with both men and women teachers, and said teachers have the qualifications as set forth in the Scriptures.

C. F. Cannon—Affirmative.

Bob Musgrave—Negative.

Proposition No. 3—In the Scriptures only one cup is scriptural, and the use of more than one in the memorial worship is adding to God's word and it is a damnable practice.

Bob Musgrave—Affirmative.

C. F. Cannon—Negative.

Proposition No. 4—Separate or individual communion cups are scriptural and necessary. I mean by scriptural that the word of God will allow, or justify, more than one for the church in worship.

C. F. Cannon—Affirmative.

Bob Musgrave—Negative.

This debate will be at Sentinel, Okla., beginning May 16, 1927. Everybody invited to come.

BOB MUSGRAVE.

Rejoicing

We find in 3rd John what it takes to make one who is a child of God rejoice. John says: "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." When the good old Apostolic Way came to us last night after my day's work was done and I found in its columns an article from my dear brother and friend, J. C. Beaty, of Victor Hill congregation, you don't know how I rejoiced as Brother Paul said. I want you to bear with me in my folly while I tell you about the church at Victor Hill. I moved into that community about seventeen years ago. There was no congregation close there. I found a few good loyal brethren, and we met and began to keep house for our Lord and Master in his appointed way. The writer was made elder and teacher and did all the setting of things in order, and in my weak way taught them most all the time for about ten years before I moved away. Brother Jim Beaty moved in and began to worship with us. He proved himself to be a loyal Christian, also his wife was a Christian woman. He was not only a true child of God, but a true preacher. I love him and

his family, as well as many other good brethren there. While my home is here in Blackwell, my heart and love is with those good God-fearing, God-loving people of Victor Hill. When I read that article it made me rejoice to know those good brethren had fulfilled their promise made to me many years ago that they would keep out all innovations, such as class system, pastor, individual cups, or anything contrary to the revealed will of our Lord and Master.

As I try to pen this on this Lord's day I am filled with praise. I praise the Lord and I praise my brethren at Victor Hill and elsewhere this morning where they are worshiping Him according to His will. Myself and family are deprived of that glorious opportunity. We drove eighteen miles last Lord's day to worship at Ponca City. The Ponca City congregation were meeting with all these innovations, G. W. Hardin as pastor. There is a Brother Harsh there who just came from the old digressive church, so Brother Harsh protested against these things that we can't find in God's Word. There were some more good brethren who stood up for the truth, and they divided about a month ago. They are now meeting at two places. They are zealous, fully determined to worship God in His appointed way.

God has told us to preach the Gospel, and if we preach something else we will be punished for it. God has told us how to worship on the Lord's day and if we change it He will certainly punish us for so doing. There are many good, honest brethren here in Blackwell, but they have been misled; their eyes are blinded in regard to the worship, yet there are some who know the truth, but are too weak in the faith to stand for the truth. I know whereof I speak. I pray they may have the courage as that of Brother Harsh and those other brethren who stood with him. May God bless them and keep them in the right way. The Apostolic Way gets better all the time, for the writers have the spirit of Christ in them. May God's richest blessings rest upon the faithful.

D. F. SULLIVAN.

Warning to Preachers

Among the numerous temptations which confront the evangelist and cause the downfall of some is the temptation to commit fornication. The Gospel preacher, like the family physician, enters the home with the assurance that he has the confidence of all. He may use this to further the Gospel of our Lord, or abuse this confidence in order to serve his own selfish desires. The unmarried need to be on their guard, as well as those who are married.

Brethren, we ought to be aware of Satan's devices and heed the warning, "Let him that thinketh he stand, take heed lest he fall." Consider Joseph in the house of Pharaoh. "And it came to pass after these things that his master's wife cast her eyes upon Joseph; and she said lie with me But he refused, and said unto his master's wife, "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater than I;; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?" (Gen. 39:7-9.) Do not the Gospel preachers have everything in the homes committed unto them, but the wives and daughters of the brethren? How can you do this great wickedness and sin against God? Joseph maintained his self-control and kept himself at a safe distance. "And it came to pass, as she spake to Joseph day by day, that he harkened not unto her, to lie with her, or to be with her (verse 10). He avoided the presence of the dangerous woman. It is far better to be falsely accused, as he was, than to feel the sting of guilt. Read this case carefully and imbide the lesson which is there. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:18-19.) Let not this sin be named among us.

Paul said to the Thessalonians: "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour" (I Thess. 4:3-4). This was addressed to the entire congregation at that place. If all would observe this commandant there would be fewer temptations to commit this sin.

Again Paul said: "See them that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15). Brethren, watch your steps. Choose those places to stay while in your protracted meetings which will be free from temptation as much as possible. Does it look well for the Gospel preacher to spend the day with some sister when her husband is gone from home and nobody else is there? Walk circumspectly.

Brethren, the teaching is as follows: Treat the elder women as mothers; the younger as sisters with all purity.

Today, when we are making the fight for a clean church, what could hurt the work more than for those who are contending for the faith to fall from their own steadfastness? Strive to maintain your purity of life. "Be thou an example to them that believe, in word, in manner of Word. There were some more good brethlife, in love, in faith and in purity." How shocking it is, and with what sorrow we hear the news, when it is noised abroad that some brother has committed this sin. Put on the whole armor of God, that ye may be able to stand in the evil day.

LELAND H. KNIGHT,
1615 Dodson Ave., Ft. Smith, Ark.

Flimsy Excuse

"Every one should refuse to debate with J. N. Cowan till he squares up that money matter between him and Daniel Sommer, and apologizes for his unpatriotic reflections on our Revolutionary fathers. This and much mishandling of Scripture on Cowan's part appears in That Cowan-Sommer Debate of five days at Sullivan, Ind., last November. It was on War, Classifying and Rebaptism. Every one should read it! 378 pages; price $1.00."—The Apostolic Review, April 12, 1927.

The foregoing appearing in the Apostolic Review is calculated to prejudice the minds of some who do not understand the facts. "Till he squares up that money matter between him and Daniel Sommer." One who did not know what it was about would think that I owed Sommer money that I would not pay. I offered him Ten Dollars for every point of difference in organization in his Sunday School and the sectarian Sunday Schools. He tried to find four points of difference for which he claimed I owed him Ten Dollars each. But he utterly failed to sustain the points of difference, as the published debate will show. Not only that, but Sommer's brethren all over the country will wonder why he did not defend them in their use of the literature. This debate will prove a boomerange on his own head because he denied their practice in debate.

As to casting reflections on the "Revolutionary fathers," I did not do that, and I have not asked the readers of the debate to look up certain pages in the book to find Cowan's mistakes. I feel confident the readers are intelligent enough to discover the blunders of Brother Sommer without much help from me. I do not need to offer them a key to the proper understanding of the debate, as the Review force have done.

But they are trying to find some excuse to keep from having to meet me again, and I confess my surprise at such a flimsy one. But don't worry, I have W. G. Roberts signed on the dotted line for a repetition of the debate on the same propositions at Shreveport, La. We will see if he can do any better than Sommer. This debate is to begin Dec. 4th, 1927, and continue six days.

Yours for fair investigation,
J. N. COWAN.

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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, June 1, 1927 | Vol. XIII No. 21

Truth in a Nutshell

I do not think I have ever seen a more terse and undeniable statement of the causes of division and strife than the following which I have clipped from the Gospel Advocate:

"From a casual observance of conditions in the religious world, it would appear that there are many grounds of differences and of the controversies that are incessantly and unceasingly raging. But, upon a closer examination of the situation, it may be very clearly seen that underneath it all there is but one fundamental cause and that there is but one fundamental point at issue. That fundamental issue is whether or not people are going to accept God as the Lawgiver and Ruler. To accept God as the Lawgiver and Ruler means that nothing shall be done as service to God except what God authorizes and commands. God does not authorize or command anything that cannot befound word for word in the Bible. If no one had left the Bible, there would be no divisions or denominations in the religious world. If all would come back to the Bible, lay aside their theories and dogmas, and preach and practice simply what they find in the Bible, divisions and denominations would vanish before the setting of to-day's sun."

JAMES A. ALLEN.

No semblance of an argument can be advanced against the principles set forth in this clipping, nor could the only ground of peace and harmony be more clearly or emphatically expressed. If put into actual practice, strife and division would truly "vanish" as mists are dispelled by the rising sun. Could any truism be more patent or more undeniable than that "To accept God as the Lawgiver and Ruler means that nothing shall be done as service to God except what God authorizes and commands. God does not authorize or command anything that cannot be found word for word in the Bible." (Black face type mine).

Not only in the hundreds of denominations do we see the evil effects of a disregard for this rule, but even among those who profess to be governed by it we note that it is deliberately violated when it comes in conflict with some pet theory or practice of our own.

For instance; the tug of war has been going on for years over the practice of some who will accept as members of the one body those who had accepted a false doctrine, made an unscriptural confession and submitted to a baptism because they believed their sins had already been pardoned, for the purpose of entering an organization wholly of men. Can any one find "word for word in the Bible" any justification for such a practice? Again we find the God-created unit—the Church of Christ—subdivided into man-made units called classes: we see women teaching in these classes: we hear and read of "women's metings," "young peoples meetings," "located ministers," "singing evangelists" and many other things, for which we can certainly not find authority "word for word in the Bible."

If Brother Allen and the other able writers for the Gospel Advocate will join with us in our efforts to eliminate these things, "come back to the Bible, lay aside their theories and dogmas, and preach and practice simply what they find in the Bible," peace and harmony will once more prevail in the church of the living God."

Alas, we have plead in vain for an investigation of these things in our leading religious journals and have only been ridiculed and jeered at.

As Brother Allen truly says "The fundamental issue is whether or not people are going to accept God as the Lawgiver and Ruler."

This being the fundamental issue, why is it that the Gospel Advocate, Firm Foundation and other papers claiming to believe the above stated principles absolutely refuse to open their columns for investigating it?

Their preachers rant and boast behind the protection of their pulpits, and indulge in all manner of invectives and ridicule, but not one of them will be permitted to investigate the scripturalness of their practices in their columns. They are "too proud to fight," but not too proud to shoot from ambush. They won't fight because they can't win: They know they can't win because they are fully aware that their practices flatly deny their claim that God's word is their only guide.

Under these circumstances the only course left open to us is to open the eyes of the thoughtful to what God has commanded.

G. A. TROTT.

A Combination

The Firm Foundation (G. H. P. Showalter), the Gospel Advocate (F. D. Srygley), the Christian Leader (Ira C. Moore), and the Apostolic Review (Daniel Sommer and his Boys) have found a common ground at last. For all these years they have been 'sputing and disputing with each other, but now their quarrels are like the quarrels of sweethearts; while they fuss at each other they are making "goo-goo eyes." To all this we have no objections, just merely relating facts. But when it comes to The Apostolic Way they are united, bound together hard and fast. They are "sot" on destroying that little bitty, measly, unimportant, insignificant Apostolic Way.

Very well brethren you may succeed in destroying the Apostolic Way, but until you do it will be a thorn in your side for we intend to keep fighting. We do not intend to allow Brother Showalter to keep his face covered with that flimsy pretense he puts up about not having a written discussion with us through the columns of the Firm Foundation and the Apostolic Way. He knows, and everybody else knows that knows anything about a discussion, that the thing he calls a discussion between him and Brother Clark was simply a correspondence in an effort to try to find a proposition they could debate. In that correspondence Brother Showalter claimed to have given Brother Clark an "awful whipping" yet Brother Showalter said in that same correspondence that he and Brother Clark were agreed; but of course, no one can be more inconsistent than a fellow trying to dodge the truth of God.

Brother Srygley is an old war horse, possibly he feels too old to tackle Brother J. P. Watson of Tennessee, but that is no excuse because he might rope some of the other writers and hog-tie them, gag them, then drag them into a scrap with Brother Watson.

Ira C. Moore. Ah, well Ira knows that he will come out better if he tells his folks to leave off reading The Apostolic Way, making them believe it is "pison." Ira is not afraid for his folks to read sectarian literature, but he has an Ohio "jemminy-fit" when he thinks his readers are about to read something put out by the Apostolic Way and its co-workers.

And Brother Daniel Sommer and his Boys. Well, sir, if you would peep in on them and really see just what they are thinking about no doubt you would be astonished, amused, yes and possibly disgusted to think that men who claim to be the "representatives of the common people of the church" should have such thoughts and give forth such utterances as are coming from that territory.

Yes. sir, we are ready for the scrap, and the activity of the Sunday school preachers and writers is a convincing argument that cannot be successfully refuted, that all of them realize their pet "goddess" is being attacked and discredited by The Apostolic Way.

R. F. D.

Baccalaureate Services Well Attended

Last Sunday, at the eleven o'clock hour, one of the largest crowds ever assembled in the school auditorium listened to a very instructive address from Brother Duckworth of Dallas, editor of a church paper, and a very highly intellectual man of much ability. His words of counsel to the graduates were such as to inspire them to greater heights and ambitions.—The Tulia Herald.

Brother Duckworth's Visit to Tulia

According to custom here, the different religious bodies in town are called upon in rotation to furnish a preacher for the Baccalaureate sermon. This year it fell to us to select a man. One of the local school authorities suggested to me that, being few and not having very many educated men among us, he feared we would not be able to fill the place with a capable man. The school having reached a high standard in educational circles. I expressed my belief that we could secure a man he would not be ashamed of.

The address was delivered by Brother R. F. Duckworth on May 15th, in the high school auditorium, to about one thousand people. There were twenty-five graduates in the class, seven of whom were from Christian families.

The school superintendent, Professor W. H. Junger, Jr., said the sermon was one of the best ever delivered here, and met with general approval from the public.

In the discourse, stress was laid on the abundant natural resources of the brain and mind—the thought factory, the individuality of each brain, and the responsibility of both parents and children in cooperation with society to develop the latent powers of both body and mind, of which God is the author. The necessity of being truth seekers was emphasized. Truth comprehended, becomes an instrument of inestimable worth in the accomplishment of anything of value here, and the truth as revealed in the New Testament, when comprehended and devoutly adhered to, makes us free from sin, will save us from final condemnation, and assure us unending happiness in eternity.

Space forbids that I give a further synopsis of the sermon.

Brother Duckworth spoke twice on Sunday to a well filled house at our place of meeting. The church was well pleased with his preaching, and I can gladly say several were surprised in the humble, kindly disposition of the man. Because of Brother Duckworth's unrelenting war on a rising evil, the Sunday school, he has been misunderstood and misjudged by many who were not personally acquainted with him nor realized the importance and magnitude of the fight he is helping to carry on in defense of purity of life and fidelity to our Lord.

We are hopeful that much good will come from the visit both from impressions made on the church as well as on the outside.

J. T. CORDER.

That Good Article

Dear Brother Duckworth:

Yours relative to the hard sayings and reflections cast upon the names of others should be read and re-read and considered. It is bad enough to be misrepresented by willful enemies, but still worse if we in turn strive to revenge ourselves by doing likewise. In doing so we surely fall upon our own sword. I admire the spirit in which you are replying to all the gainsayers. Time will prove "who is who" so far as right is concerned.

I am ashamed of some writer's articles in the different papers. I have quit reading anything but The Apostolic Way, as I get both sides in it, as far as you can get the opportunity to publish them.

J. M. PORTER,
San Augustine, Texas.

Announcements and Reports

Oscar Brannon, Box 683, Winters, Texas, May 12, 1927—Just back from a trip through New Mexico on which I held meetings at Mountainair, Cherryville, Macy (twelve miles south of Mountainair) and Portales, also preached once at Lubbock, Texas. Baptized ten at Mountainair, also two restored. One restored at Macy and three baptized at Portales. Failing to give satisfaction at Mountainair and Cherryville, I will have to return there in September and try again. Expect to meet some opposition from the Mormons at Mountainair. I also preached once at Fairview, N. Mexico.

We sure do need more preachers in New Mexico. I met some grown ups that never heard a sermon of any kind in their life, and older ones that had not heard any preaching for sixteen to thirty years. Why not send a few missionaries there?

Clarence V. Miller, Box 1055, Corpus Christi, Texas—We would like to know if any of the brethren have any of the "Gospel Songs" as compiled by Jas. W. Acuff and William D. Evridge, in fair condition that they have discarded. If so, we would like to obtain same at a reasonable price. Any of the brethren who have, please communicate with me, giving price.

I certainly enjoy reading the "Way" and may God be with you in your efforts to spread the truth as it was given us by Christ and the apostles.

W. C. Aytes, 1310 4th St., Wichita Falls, Texas—Closed an eight days effort with the Church of Christ in the house of old Brother Willingham, near Deval, Oklahoma. Closed at night first Lord's Day, in May. Four added by confession and baptism, and the church strengthened. Thanks and praise to God.

F. R. Keele, Eldorado, Texas—I am inclosing a check for twenty-five dollars ($25.00) for which I want you to use fifteen for the paper and the remaining ten for yourself.

I am very interested in both you and family and also the paper; you are doing a great work.

We are doing right well in the church now. Brother Johnson is to hold our meeting in July.

J. E. Allen, Wingate, Texas, May 12, 1927—The congregations in this immediate vicinity (Shep, Hylton, Wingate, Dora) seem to be doing reasonably well. We are studying the Hebrew Letter at Shep. The Wingate congregation is studying Romans, and Hylton is studying First Corinthians. There is a nice interest being manifested by the more zealous at each place.

Brother Sidney W. Smith offers encouraging lessons at Shep each third Lord's Day and Saturday night preceding. Brother D. J. Whitten gave us four excellent lessons about the first of April. His lessons are well calculated to arouse purity of thought and purpose in all those who want to follow the Lord. Brother Chas. W. Watkins is to hold meetings at all the above places this summer. We are anticipating a feast of good things from the Word of the Lord.

W. H. Reynolds, Kinston, Ala., May 19, 1927—I am to meet E. M. Farmer in a debate the 5th, 6th and 7th of July at Slocomb, Alabama. The propositions to be discussed are the words to be used in baptizing the penitent believer. Mr. Farmer is one of the fellows who indorsed Loyd to debate with Dr. Trott.

Slocomb is on the Central of Georgia R. R. between Dothan and Lockhart.

W. P. Jones, Lamar, Okla., May 20, 1927—After about three months illness with inflammatory rheumatism, I am better, and will soon be able to resume my gospel work. During all these days of suffering I was cared for by my brethren in the Lord. I praise and thank him for such love and fellowship.

Earl W. Carter, Rt. 2, Kingman, Ind., May 19, 1927—Wants to know address of W. S. Enix.

Alva Johnson, Floydada, Texas, May 21, 1927—Am here to begin meeting tonight. Left wife at Temple, she is doing fine. Meeting at Cove was good; one baptized and one restored. The church surely stood behind me in a financial way. Day services were at Cove and night services were at Barbers Hill. They are fine people to work with.

Ira L. Sanders say he will be at Dodson-June 1st.

J. M. Porter, San Augustine, Texas—Brother J. D. Tipton will begin our meeting Friday night before the first Lord's Day in August.

H. H. Montgomery, Shreveport, La., May 18, 1927—If there should be no hitch in the matter, the debate between Brothers Cowan and Roberts will be held here next December. The brethren here will demand that the disputants recognize each other as gentlemen. I have read and re-read the Cowan-Sommer debate, and note the unkind epithets Sommer used when he could not meet Cowan's arguments; and we shall expect the disputants to keep to the propositions, and not run off after something foreign to the propositions in order to prejudice the minds of the hearers like Sommer did in the Sullivan debate. Brother Sommer's contentions in that debate were so weak that I was surprised a man of his ability would resort to such tactics.

Joseph Miller, 1004 N. Lambert St., Brazil, Ind.—I am glad to hear that Brother Roberts is intending to debate with Brother Cowan at Shreveport, Louisiana, beginning December 4, 1927. No doubt Brother Roberts thinks he can make an abler defense of Brother Sommer's position than Brother Sommer did. In my judgment, I believe Brother Roberts to be the most efficient of any in their ranks to defend Brother Sommer's teaching (position).

D. J. Whitten, Gunter, Texas, May 20, 1927—My meeting at Blue Grove was a great meeting. The church has been divided for years over the Sunday school question and some other little matters. Some of the brethren who opposed the Sunday school have been meeting at Henrietta for worship for several years until last summer,

Brother Reese held a meeting at Blue Grove, and since then the brethren have been meeting for worship in W. O. W. Hall at Blue Grove. I preached two weeks, and preached every sermon to the church. Both sides attended the meeting, and I succeeded in getting the brethren to leave off their opinions and take "thus sayeth the Lord" and worship in peace. Now, instead of having two congregations worshiping at Blue Grove, we have one congregation with about seventy members. I baptized six and three were restored. The crowd was large from the beginning, considering the conditions prevailing, but the crowds became very large before the meeting closed. I am sure this was one of the best meetings I have ever conducted. The brethren were all happy and determined to get along in peace from now on. So, brethren, let's rejoice and praise the Lord for the victory.

I am to leave for meetings at Robstown, Odem, Slater, Midway, and near Seymour, the 28th of May. I am to begin at Robstown June 4th, the Lord willing that I live. I will be busy until October if nothing hinders.

J. A. Bradbury, Box 155, Sweetwater, Texas—I am willing, anxious and ready to declare the gospel of Christ any place where it is in demand. My time is booked for the summer except the first part of July. Seemingly the most important meeting pending is at a point near Norfield, Mississippi. Brother Enoch Case is the leader there and writes many important and interesting circumstances concerning the work.

J. E. Tidwell, Houghton, La., May 19, 1927—Brother Thomas Fergerson, 1502 Texas avenue, Shreveport, Louisiana, is now out of business, and is giving all his time to singing teaching. He is a Normal teacher and a real Christian man. Call him, he will give you service.

Why Attend Lord's Day Meeting?

There has been a great deal written about the Lord's day meeting, the things to be done, their order, etc. Among which is the Lord's Supper or commemoration. There has been lots written about the fermented and sweet wine, the use of one cup and a plurality of cups, extending down to the modern individual cups, and the time of day to meet. I have no objections to such articles and like to read them, but why should we observe this has employed my thoughts more than these. I am sure there are many who do not understand or we would not have so many "lay members" who are "layouts" from Lord's day worship. I would be glad that all could come to a knowledge of the truth, therefore, I want to call attention to some facts concerning it. 1. It is the body of Christ and his blood of the New Testament. Matt. 26, Mk. 14, Lk. 22. 2. "Except ye eat the flesh of the son of man, and drink his blood ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Jno. 6:53, 54. 3. It is to be done in rememberance of Him (Luke 22); also to show his death till He comes (I Cor. 11). 4. It was observed on the first day of the week. Acts 20; I Cor. 16. 5. It perpetuates our salvation. I Cor. 15. Paul said they were standing in the Gospel and would be saved by it if they kept in memory the thing he had preached. He said he had preached the Gospel and declared it was the death, burial and resurrection of Christ. I will just comment briefly. The Corinthians had to keep in memory what Paul preached to be saved by it. He had preached the death, burial and resurrection of Christ. The observance of the Lord's Supper keeps these things in memory and keeps us alive. If we fail to do so what is the result? Jesus said we have no life in us. Now, listen, when Jesus said this some of his disciples said, "this is a hard saying, who can hear it?" It seems to be a hard saying, yet, because so many can not hear it, Paul asked the Galatian, "who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. 3:1. There are many devices of the world to attract and influence Christians to not obey the truth. The devil tries to stay between people and baptism, and when he fails at this he tries to get between them and the Lord's day meeting. Do you not think, going to singing conventions, decorations, or visiting friends and relatives and staying home to entertain them and such like on Lord's day, instead of attending the worship is an offense to the Lord? He is going to send forth His angels and they shall gather out of His kingdom all things that offend and those which do iniquity. Brethren, receive with meekness the engrafted word, which is able to save your souls.

GEO. M. McFADDEN.

A Good Meeting

I was called to Robert Lee, Texas, to assist them in their meeting beginning on the 9th of April.

We were having services night and day, the church manifesting much zeal and a splendid interest in the work until Tuesday night, April 12.

We had met and had services and had returned to our homes and at midnight a terrific cyclone swept down upon the town, reducing much of it to ruins. Some houses were not damaged, many were seriously damaged, while some were completely demolished.

Our church house, in which we had worshipped God three hours previous, was blown away and much of it reduced to splinters, nothing being left on the ground where it stood except the rocks it had stood on.

Other church houses were wrecked and ruined, the Primitive Baptist being the only one receiving no damage.

Wednesday was a busy day with us. Everyone donned his overalls and went to work gathering up rubbish and straightening up and reroofing houses. It is gloriously strange that no lives were lost.

We began on Thursday night and continued the meeting, preaching twice in the Court House, then the Primitive Baptists offered the use of their house, which we accepted and closed Sunday night with three confessions. From some cause unknown to me the baptizing was put off until the following Sunday, so I left the work in the hands of others and returned home, but before the week was out I was called back to Robert Lee, and on my arrival I found that another young man had decided to obey the truth.

On Lord's Day before the morning service four noble souls were baptized into Christ in the waters of the Colorado River. The good old, true and tried soldier of the Cross, G. C. McCraw, did the baptizing To God be the praise.

I love the people of Robert Lee and would be glad to discuss the truth with them in many more of its different phases. They are on the Rock, and I exhort them to stand firm.

J. HOWARD STEWART,
749 Willow St., Abilene, Tex.

P. S.—Any one sending a donation to assist those brethren in erecting a tabernacle in which they may worship would be doing a good work, and it would be thankfully received by them.

A Misrepresentation

Brother F. B. Srygley has repeatedly charged it on us who oppose the unscriptural practice of the Sunday school class system of arrangment for teaching that we oppose "teaching the Bible"—that we oppose teaching it "in the meetinghouse on Sunday." But when I showed that he had in this charge greatly misrepresented us—that we do not oppose "teaching the Bible in the meeting house," nor anywhere else, on "Sunday morning," or any other part of that day, or any other day, then the brother tried to escape by saying:

"You knew when I referred to your opposition to teaching the Bible on Sunday morning in the meetinghouse that I meant in the classes as it is usually practiced in this country and therefore I did not misrepresent you, your statement to the contrary notwithstanding." (Letter to me, March 16, 1926).

In Sec. 5 of my reply of March 17, on the foregoing I said:

(1) When you "referred to" my "opposition to teaching the Bible on Sunday morning in the meetinghouse" you "referred" to something that did not exist; . . (for that is not what I oppose). Therefore your **referential statement** was a misrepresentation, "your statement to the contrary notwithstanding."

(2) When you say you "meant in the classes" you acknowledge that you misrepresented us by what you said, though not by what you **meant**. If you **meant** "in the classes," and you did not say "in the classes," then you did not say what you **meant**, and did not **mean** what you said. And since you had a reason for saying what you said, and for **meaning** what you **meant**; and for not saying what you meant, and for not meaning what you said, I kindly ask you to state and explain your reason for such a course.

(3) But it is to be granted that you **meant** "in the classes," because you knew that phrase contained the issue: and it is to be granted that you did not **mean** what you said, because you knew it to be untrue: for if you knew it to be true, doubtless you would have **meant what you said.** Therefore, according to your own concession, you misrepresented us by what you said, knowing at the time that it was untrue. Now do not think (or complain) that I am impugning your motive when I am only drawing out the logical consequences of your own statements.

J. P. WATSON,
Cookeville, Tenn., Rt 9.

The Apostolic Way
CHURCH OF CHRIST

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"Dame Gossip"

There is no doubt but that Christians are neglecting in their practice, and the teachers among us are neglecting in their instruction, some of the requirements in the Bible that are of most value, while they are spending much time on things of minor importance. This does not mean that there is anything that the Lord requires that may be regarded as of little value. Rather, it must be admitted that everything enjoined of heaven should challenge our attention. The Savior in rebuking some of the religious leaders in his day, however, referred to the "weightier matters of the law." He referred to some things they had done which he said they "ought to have done but not to have left the other undone." There is too much tattling, gossiping and idle talking—far too much—to-day among those who profess to be loyal followers of the Lord Jesus Christ. There are too many "busy-bodies in other men's matters."

It is hard for us to estimate or compute the evil results of gossip. There would be very little injury done to one's character if one would go in person to the one he criticises. This is not done, and herein lies the monstrous error and the resulting appalling sin. Backbiting is one of the most pernicious and damning practices. Many communities are torn asunder by idle talking, and tattling of backbiters that often extend their gossip into the realm of actual slander.

People think differently and talk differently when in the presence of the one who is guilty of an actual or supposed wrong. When men differ on any question, they can often get together if they will talk together, and particularly if they will talk together alone.—The Firm Foundaion, May 17, 1927.

COMMENT

How could Brother Showalter write the above, and then in the very same issue pen the following:

"Nevertheless the 'Apostate Way' has not yet located the chapter and verse that tells us it is right to teach a class in science and wrong to teach a Bible class."

Could not Brother Showalter see that he is doing the very same thing he is condemning when he speaks of The Apostolic Way as the "Apostate Way?" Why did you say that, Brother Showalter? because you cannot meet the issue? because you cannot successfully defend your position on the teaching question? We could call the Firm Foundation the "Flimsy Foundation," but that would not prove anything, nor show that the position taken by its editor was unscriptural.

We are not convinced that Brother Showalter will affirm that the New Testament is a guide for conducting humanly organized schools, or any other human instiution. It does not tell a man whether he shall engage in farming, banking, or merchandising; nor does it propose to tell him whether he shall plant corn or cotton. The New Testamen is a guide for the religious work and worship under the New Covenant. We might disagree as to the advisability of the attempt to teach science in classes, in teaching science in our schools we appeal to human experience. Does Brother Showalter mean to tell us that in things religious we have nothing higher to appeal to than human experience? We hardly think he has gone far enough for that, in fact, we are persuaded he will say, for a religious guide we will turn to the Bible. Teaching the Bible is surely a religious act, then let us turn to that book and follow the precepts and examples found therein concerning the great subject of teaching. The practice, for which Brother Showalter and the Firm Foundation are contending, is dividing the Church of Christ, and to try to compare it with the practice of human schools and other human institutions can but lessen the respect for, and confidence in, the Word of God as the only guide in Christian work and worship.

Of course, if Brother Showalter desires to continue to dodge the real issue and call The Apostolic Way the "Apostate Way," or by any other name which his fancy and imagination can conjure, there is no way to stop him until his sense of propriety, honor and fairness can be sufficiently aroused to cause him to follow the suggestions made by him in the statement under the caption "Dame Gossip."

In the Firm Foundation for May 24, Brother Showalter again reveals the fact that he has The Apostolic Way on his brain. Unless he yields to its sobering influence, his rebellion against truth, as shown therein, may cause him to have "brain storm."

He seems more concerned about Brother Trott, Brother N. L. Clark, Brother H. C. Harper, and Duckworth than in an attempt to defend his unscriptural practice. It has been demonstrated many times in the business world that some men at the head of big corporations or financial institutions became so saturated with greed, with selfish importance and domineering incentives that they resented anyone else entering their line of business. Has this same spirit taken hold of Brother G. H. P. Showalter? Something caused him to make a nasty fling at the editors and publishers, of a paper, occupying a field of activity; Brother Showalter seems to have become convinced is only his field of operation. He says: "The 'Living Message' formerly of Morrilton, then of Dallas, has ceased to live. This clears the field for the inexperienced to start a new paper." It would seem that these good brethren who thought they had a right to run a paper, made the awful mistake of not asking G. H. P. Showalter if they could publish a periodical. Can it be possible that their downfall is due to the connivance and under-ground work of Brother Showalter and those whom he dominates?

We have only a slight acquaintance with Brother Merritt and others who published and edited The Living Message, but it is no disgrace for a man to make an honest effort and fail, and while we disagreed with these brethren on some points, we do not hold them in contempt as it would seem Brother Showalter does.

Look out! publishers of religious papers, the great and mighty G. H. P. Showalter may now be reaching for your scalp, and when you are gone he may say that the field is now open for some inexperienced man to start a paper. How much experience did G. H. P. Showalter have in the publishing business when he became editor and publisher of the Firm Foundation? Come down off of your high perch, Brother Showalter, and walk and live with us common folks, else the limb upon which you are perched may break and give you a mighty fall.. R. F. D.

Fighting the Truth

Council Bluffs, Ia.—Closed three-weeks meeting near Kellerton on January 26. Started church to working with about a dozen members. Prospects good for some more to take stand for the truth later. Cause of Christ at Kellerton has suffered somewhat and been started on account of Cowan's doctrine advocated in a measure, but I started them teaching the Bible to the young and allowing women to read the Scriptures with the men in Bible study, and interest began to pick up. I also had enjoyable visit with Brother W. J. Campbell—the minister who had, in a measure, been advocating Cowan's doctrine of "no classes, and women keeping silent;" and after we talked the matter over one afternoon we came to better understanding about work there, and that night we both announced that in future the church at that place would have classes for the young and also permit women to read the Scriptures with men in Bible study. Brother Campbell stated the reason he started them the other way was just because the rest of the churches of Christ in that immediate vicinity did not have classes, etc., so he wanted to have them all alike. I believe Brother Campbell very sincere in his work, and hope in future the church there prospers. I also sold to Brother Campbell a copy of the "Sommer-Cowan Debate." Good people of that community very sociable, and I enjoyed hospitality of several not members of the church. I look forward with pleasure to my return. In meantime we would like for loyal preaching brethren near Kellerton to visit them occasionally and help build the work. Write to either Brothers Harry Waggoner or Harry Heggs, both on Route 2. Will some loyal brother in Iowa or northern Missouri please look after them? I am now conducting Bible Reading at Council Bluffs; preached for brethren yesterday morning and night and we had four additions, including two from digressives. Surely it was day of rejoicing for all! Brethren have been making remarkable progress along line of developing members, and I was able to see marked improvement. In April I expect to drive to Tell City, Ind., for a meeting; I might arrange to stop night or two with a few churches on the way. Write to me at my home address.—W. Elmo Brumback, box 279, Nevada, Mo., January 31.

COMMENT

The foregoing from the Apostolic Review shows the tactics that are being used. Brother Brumback didn't tell us that he divided the congregation, that he drove some good brethren from the worship, that he had no respect whatever for the truth of God. No, certainly not, these things are of no interest to him. His great desire was to drive in the wedge that is splitting the Church of Christ. He says that Brother Campbell stated that "the reason he started them the other way was just because the rest of the churches of Christ in that immediate vicinity did not have classes, etc., so he wanted to have them all alike.' A fine reasons, Brother Campbell, and that is the reason why the Lord forbade human additions. The only thing upon which we can agree is the Bible, and the Bible will make all congregations alike; without classes, and women keeping silent in the assemblies.

If this is the W. J. Campbell with whom I have had some correspondence in past years, the W. J. Campbell that once lived at Harwick, Iowa, I am persudaded that he is a good man; but good men some times are misled and caused to yield when they should stand firmly, uncompromisingly and eternally for "Thus sayeth the Lord." We are hoping that Brother Brumack has not stated Brother Campbell correctly and that he, Brother Campbell, will get closer and closer to the Book instead of walking from it. We are hoping that brethren who love the truth in that section will increase their efforts in behalf of primitive Christianity that others may be led from error and caused to accept the divine way and discard the human way as advocated by the Apostolic Review and other periodicals,

realizing that they cannot successfully defend their unscriptural practice but have to resort to misrepresentation of facts to keep their followers confused.

R. F. D.

Religion in My Own Home Town

The city of Temple is typical of the general religious situation in this country. The congregation where I worship is composed of about two hundred people. We are not perfect, but claim to be Christians only, eschewing all party names and denominational affiliations. We recognize the Bible as the only infallible rule of faith and practice and make it our aim to work and worship to "the things that are written." A few well-meaning brethren of radical tendencies have established a congregation of their own at a different location, thinking it sinful of Christians—especially women—to teach the Bible in classes on Sunday morning. "Other things there are, which they have received to hold," which, if bound generally upon the churches, would confine them to a narrow channel of unwarranted human opinion, and the opinion of a radical minority at that. On the opposite extreme we have the "Christian Church," which plays on instruments of music and compromises the New Testament order in other respects. Their attitude toward denominationalism generally is entirely too friendly for people who are thoroughly indoctrinated in the principles of the faith. We do not claim perfection, but occupying, as we do, a conservative position between these extremes, we believe we more nearly approximate the divine standard than any other congregation in Temple. All should seriously seek to do the will of God as it is revealed in the New Testament. The New Testament church is the divine pattern of such existence and activity.

Temple has denominational churches characterized, as they are everywhere, by unscriptural names and practices. Some of them boast wealth and numbers. As an example of utter disregard for the teaching of the Scriptures, I quote from the Temple Daily Telegram of April 16, 1927, part of an announcement of a service of the First Methodist Church.

> "At the close of Sunday school Sunday morning there will be a general assembly of the Sunday school in the main auditorium, at which time the reception of children into church membership will be attended to. At the opening of the morning preaching service the pastor will baptize babies and at the close of the preaching service the adults will be received into church membership."

This church claims a membership of about one thousand adults. Some of the most prominent and delightful people in the city worship there. The pastor is a man of fine personality, likable, engaging. But scrutinize these facts. A careful reading of the New Testament reveals not even one mention of the "first" or last Methodist church It is a human denomination under the law of a creed written by men. According to the above announcement it has "babies" in its membership, babies who know nothing about God or Christ or the Holy Spirit; who know not their right hand from their left; who are incapable of faith and have no need of repentance. What good does it do the precious little darlings to have membership in the Methodist church? The few drops of water they got from the pastor didn't save them from sin even if the creed does so intimate; they receive no bread or wine in the Communion services of that body and can neither pray nor sing. No Methodist preacher has ever yet given a New Testament reason for "baptizing" a baby. There is no command, example or necessary inference authorizing any such practice in that Holy volume. It is wicked to do such things in the name of the Godhead without divine authority.

The New Testament authorizes only the baptism of believers (Mark 16:15; Matt. 28:18-20; Acts 2:37). "And when they believed Philip preaching good tidings concerning the Kingdom of God and the name of Jesus Christ they were baptized, both men and women" (Acts 8:12). The reason babies are not mentioned ought to be reason enough to keep a preacher from "baptizing" them now. The baptism in the New Testament was not the touch of a moistened finger, but a complete immersion of the entire body in water (Rom. 6:1-6; Acts 8:35-40; Heb. 10:22). When penitent believers submitted to baptism God forgave their sins and added them to the church (Mark 16:16; Acts 2:38, 47). They became Christians and members of the church at the same time and in the same way (John 3:3-5; Gal. 3:26, 27). Human denominations can neither find authority for their existence nor distinctive practices in the New Testament.

CLED E. WALLACE,
The Firm Foundation, May 3, 1927.

COMMENT

Someone once said, "Consistency, thou art a jewel." We might apply it to the above article and add: lost jewel. Brother Wallace says the city of Temple is typical of the general religious situation in this country. Evidently he is right, but the religious situation isn't the only thing that Temple can boast of as being on par with the rest of the world. It has in its citizenship one, Cled E. Wallace, whose weak defence of his unscriptural Sunday school is typical of the position taken by all defenders of this institution ordained by men. Hear him: "We recognize the Bible as the only infallible rule of Faith and Practice and make it our aim to work and worship to the things that are written." Now watch him dodge. Brother, you say the Sunday school is a good work. Apply your Rule of Faith to it, tell us where the Bible mentions it, tell us what inspired writer informs us as to its organization, how to conduct ourselves in it and what food is necessary to its existence.

He speaks of a few well-meaning brethren and brands them as radicals. Because they could not stomach the unscriptural things that were being practiced in the church that Brother Wallace stands identified with, they went off and started another congregation, because they wanted to work and worship where they could measure their practice by the measuring reed. Brother Wallace stamps them radicals and traveling in a narrow channel. Well, according to this interpretation, the Lord was a radical. He said, "I can of mine own self do nothing. As I hear I judge, and my judgment is just because I seek not mine own will, but the will of my Father, which hath sent me. If I bear witness of myself my witness is not true," John 5:30-31.

Even the Son of God would not go beyond the will of his Father for a witness. Notice the difference between the Christ and the advocates of the class system with their women teachers. They have neither God, the Son of God nor the Holy Apostles as witnesses of their work. They only have themselves as witnesses. As Paul says, "For 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. But we will not boast of things without our measure, but according to the measure of the Rule which God hath distributed to us a measure to reach even unto you," II Cor. 10:12-13. In these two passages Paul uses the rule or measure five times. How many times can you use it to your class system? The only way the Apostle could have furnished you with a measure for your practice would be for the 14th Chapter of I Cor. to read: "Let your women keep silent while the located minister speaks. Ladies are first, you had your opportunity to speak in a public capacity while the Sunday school was in session, but now the bell has rung, the little church trumpet has sounded which has assembled the worshipers." And that is your cue to keep silent.

He mentioned the Christian Church with their instruments of music and says he doesn't like them. Why? He says they have no Scripture for their instruments of music. Why, my brother, you have surely read your Bible to little profit. The same chapter that speaks of your kind of a Sunday school says, "Let us praise God with instrumental music." Both are mentioned in the third chapter of—Imagination.

But he says we want to occupy a "middle ground;" wants "to hold a conservative position between these two extremes;" says that is more like the New Testament church. But the only New Testament church I can read of occupying such a position is the one mentioned in Rev. 3:15. The Lord never commended them for holding that position, but said because they were neither cold nor hot he would spue them out of his mouth.

Spiritually speaking, you are occupying the only position that the Lord can't stomach. You can always tell a goat from a sheep: a goat will walk a fence, a sheep will not. The goats don't want to stay with the sheep, yet they are afraid of what is on the other side, so they walk the fence and make of themselves a target.

What he says about the Methodist church we can all say "Amen" to, but why? Because he has come back to the Word of God, turns the Light thereof upon it, he finds the Word of God a most wonderful medium to measure other men-made institutions. Why doesn't he try it upon his class system? Every argument he uses relative to the Methodist church and their practice can be used with equal force against any unauthorized practice. As for the brethren being in a narrow channel, they fear the Lord. He said, "The Way is narrow," not medium. Paul said the "New Way was made possible by the Testament of the Lord, sealed by His blood," Heb. 10:20. Who is going to furnish the blood to broaden the way, that we may practice the things of the religious world not mentioned in His will?

R. O. CONNER,
4815 East Grand Ave., Dallas, Tex.

Christians Relationship to Carnal War

I have received a copy of the Cowan-Sommer debate and carefully read it. Brother Cowan won a complete victory over Brother Sommer on the questions of classing the audience in the house of God for the purpose of teaching the Gospel, and on re-baptism. Both Cowan and Sommer miserably failed to present the truth on the question of Christians participating in carnal war. Each sorely garbled the scriptures on this question.

Does God's law make it obligatory on Christians to do military service for the state when the state demands such service of them?—From my understanding of the scriptures I answer this question, Yes. And at this juncture I will lay down a rule of procedure that should and will be accepted by seekers for the truth on any proposition which depends on any law for its interpretation. We must let the law, if possible, interpret itself; and that the power that enacts a law has the only power except the power of God to annul, limit, repeal, and enforce its laws. From these facts we see by observation that we are not able to resist the laws of the state. Then if the law of God puts or makes it obligatory for Christians to obey the law of the state, and if this law of God puts no limi-

tations to this obedience then the Christian's duty is to obey; but if God, the Supreme Power of the universe, has put any limitations on any law, either by Himself or man, it is the Christian's duty to as strictly observe such limitations as it is to obey any positive law.

With these rules, stated for interpretation of God's law, I will proceed to examine the scriptures that are used to support the negative side of this subject.

(a) "Thou shalt not kill." This is a positive law of God. None, but Him, has the power to limit it. If God has not limited this law, man is left by it in a direful condition. He could not, with impunity, gather vegetables or kill any animal for food, or kill any fowl, or even accidentally kill his fellowman. But happily for man, God has shown us either by His commands, His acts, His precepts, or by His examples that He did not give this command in the broad sense that many of us are wont to use it when we are eagerly looking for something to evade some duty that God has directed us to perform.

Immediately after God gave this law He commanded His faithfuls for every man to put his sword by his side and to go in and out of the camp from gate to gate, and for every man to slay (kill) his brother, and for every man to slay his companion, and for every man to slay his neighbor. Then again, by directing what animals the Israelites may eat, what kind of killing that the slayer was not to be punished for, and by Jehovah's leading, and even fighting the battles for these Israelties and commanding them to destroy whole nations because they had displeased Him. From and for these causes namely: to kill accidentaly or in war, that God has excused all who kill without hate or intent to kill from punishment by Him. Hence, the commandment (Thou shalt not kill) has limitations which circumscribes its meaning.

(b) The acts of Shadrach, Meshach, Abed-nego and Daniel in refusing to bow down to images, as the laws of the powers that be, had commanded them to do, is also referred to as evidence that Christians are justified in refusing to do military service at the command of the state. To make Christian acts parallel with the action of these godly Hebrews it is incumbent for those making this argument to produce the command of God prohibiting the Christian to do military service. For be it remembered that these Hebrews had the plain explicit commandment of God which says that thou shalt not bow down to an idol (image) or worship any other God. If we cannot find such commandment of God prohibiting Christians doing military service, then I inist that these examples fail to support the negative of our subject for reason that God has not so commanded. God in all ages of the world has used man and nations to execute His purposes for the inhabitants of the earth.

We will now examine Isa. 2:4 and Mic. 4:3. In these scriptures we learn that in some future time that all nations will beat their swords into ploughshares and spears into pruninghooks. They will learn war no more. This time is yet to come as this event has not yet existed. In Joel 3:10 a reversed condition appears. God's people are to beat their ploughshares into swords and their pruninghooks into spears. All people were to do this. This prophesy is clearly verified in the World War, and has been verified in all wars.

God sent His Son, Jesus, to promulgate to the world His seven spirits; love, mercy, peace, patience, worth, justice, and power. Christ is God's messenger and is depicited by the four symbols; the white horse, the red horse, the black horse, and the pale horse, Rev., Chapters 1-8.

The symbolic white horse, with Christ the messenger, is Christ delivering the gospel of love, peace, mercy and patience. The world slew the messenger, neglected the gospel, spurned God's love, refused His mercy, rejected His peace, and wore out His patience. God's wrath is now put forth. The symbolic red horse is sent into the world. This horse appeared about the year A. D. 70. The second mission of Christ is to send the sword on the earth, Matt. 10:34. Then the word of God by Joel began to be fulfilled, and is now being fulfilled. During the World War everything under heaven and in or on the earth was converted into instruments of war, Joel 3:10. The white and the red horse are today together upon the face of the earth. The one, and the only method, to put down or stop the red horse is to preach the gospel, Christianize the world. Then that much desired condition, spoken of by the prophets Isaiah and Micah, will come to pass, Isa, 2:4, Micah 4:3.

If we are the servants of the Most High we will obey Him, and accept labor in His vineyard. The entire world is his vineyard. Remember that the briars and the thorns must be cleared out. When the power that He ordained commands us to take the sword and acquit ourselves, as becomes the servants of God, we must obey, Rom. 13:1, 1st Peter 2:13-14. For all things were created (ordained) by Him and for Him, Col. 1:16, Rev. 4:11. He is the head of all principality and power, Col. 2:8.

The symbolic black horse with the messenger and the symbolic balance, depicts the end of things on earth. Black shows justice with eyes closed. The balance shows all receiving their just rewards. The pale horse exhibits God's power executing judgment upon the wicked world.

From precepts and examples of God's dealings among the nations of the earth, and from prophesy, and from His word declaring that all things were created by Him and for Him, and that He is the head of all power and principality, I conclude that all wars are His working among the nations of the earth, visiting His wrath upon them, chastising them for their wickedness.

If this is true I pray that God's servants may see their duty to labor in His vineyard, and stop trying to hinder His work by teaching His servants to refuse to labor, and lauding them for going to prison at the dictation of their conscience rather than obey His laws. Such acts are open rebellion.

Come off of that high horse of rebellion against God. Quit guiding him with consciencious scruples. Paul once rode this same horse, and guided him with Paul's scruples. He could only destroy the saints in this life, but this erroneous teaching will deliver its followers into hell.

With wars Christ is chastising wicked nations, and he is ruling them with a rod or iron.

D. D. HARTSELL.

Reply

In reply to what Brother Hartsell has to say about the Cowan-Sommer debate, will say that I also have read a copy of same, and I agree with Brother Hartsell that Brother Cowan won a complete victory on the re-baptism and class questions. But I do not agree with him when he says Brother Cowan garbled the Scriptures on the war question. For example, when Brother Cowan said, "The spirit of Christianity is antagonistic to the spirit of war," and quoted Rom. 12:20: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head," where did he garble this scripture? Is there any part of Rom. 12 that teaches contrary to this verse? No! Then this scripture was not garbled, for in order to garble scripture there must be some part of it that teaches contrary to the selected part. And this is a fair sample of all the passages he used.

Now I proceed to notice what has been said about Christians participating in carnal war. First, his rule of procedure which, when simmered down, is this: If the law of God makes it obligatory for Christians to obey the law of the State without limiting that obedience, then it is the Christians' duty to obey; but if God has put limitations on our obedience to the law of the State, then it is the Christians' duty to observe such limitations. I shall not find fault with this rule, but immediately after giving this rule, he quotes, "Thou shalt not kill," and says that those who take this in a broad sense are looking for something to evade a duty which God has directed us to perform. Question—What is this duty? The only answer is that He has made it the Christians' duty to kill someone. Who is it that God has made it the Christians' duty to kill? Is it our neighbors, our friends, or our brethren? Everybody answers, no. But, says one, "the State says kill your enemies, and Paul says, 'Be subject unto the higher powers.'" Yes, I know that these things have been said, but right here I wish to notice the case of Shadrach, Meshach, and Abed-nego. Why did they refuse to worship the image? Because God had legislated as to what they should worship, as the Brother has admitted; but he says that in order to make the Christian's act of refusing to do military service parallel with this case, we must produce the command of God that prohibits such service. To this I agree, and propose to produce such command.

Military service demands that you hate your enemies; God demands that you love your enemies (Matt. 5:44). Military service demands that you overcome your enemies with guns and swords: God's law demands that you overcome your enemies by doing good (Rom. 12:19-21). God, having legislated as to how I, as a Christian, shall overcome my enemies, prohibits the Christian overcoming them in any other way. Then when the Christian refuses to do military service he is not evading a duty, but performing a duty of faithfulness, and the Brother's rule is applied, therefore it is not the Christian's duty to kill anybody.

Next, as to his reference to Ex. 32:27, will say that this passage has no reference to our duty as Christians, for God has not commanded us, as Christians, to so act toward any member of the human family.

Next, we notice what is said about Isa. 2:4 and Micah 4:3. It is said: "We learn that in some future time all nations will beat their swords into ploughshares and spears into pruninghooks." He argues that this is yet in the future because nations are still warring. I might, with just as much propriety, say that the Lord's house has not been established, for Isa. 2:2 says: "It shall come to pass in the last days that the mountain of the Lord's house shall be

established . . and all nations shall flow unto it." Have all nations, as such, come unto the Lord's house? No! But the Lord's house has been established, and its blessings and privileges extended to all nations (Mark 16:15), and those who accept, enter. Just so with the fourth verse, when the law of the Lord goes forth, it rebukes all nations of sin (John 16:8); and they, of all nations, who receive the rebuke, beat their swords into ploughshares and their spears into pruninghooks. Thus, every true Christian is today fulfilling this prophecy, for we, as Christians, have no need for such weapons as the weapons of our warfare are not carnal (II Cor. 10:4).

Next, our attention is called to Joel 3:10, with the statement that this is God's people who are to beat their ploughshares into swords and their pruninghooks into spears, but who does the Book say shall do this? If you will read Joel 3:9-11, you will see that the heathen are the parties named by the prophet; but I will say this, if God's people should do such a thing, they then would be heathens.

We next have quite abit of speculation about the white, red, black, and pale horses of Rev. 6th chapter, in which he makes the red horse represent war. Then he says, "The one and only way to put down or stop the red horse (which is war, remember) is to preach the gospel, Christianize the world." But I thought he said that Christians were directed of God to fight in carnal war; and now he says that to make Christians of the world will stop war. The two statements cannot be true. But it is true that the only way to stop war is to preach the gospel and Christianize the world. But why will this stop war? Because the spirit of Christianity, as presented in the gospel, drives out the spirit of war, and the man who is truly converted by the gospel will do as the prophets, Isaiah and Micah, said he would: "beat their swords into ploughshares and their spears into pruninghooks, and learn war no more." Then if we are servants of the most high we will obey him and put on the whole armor of God (Eph. 6:11) which He has ordained that we, as Christians, should wear in the fight, and take with us the sword of the spirit, which is the word of God (Eph. 6:17), which is the only weapon that we, as Christians, have a right to fight with. Then if we wish to put down war, let us preach the gospel and manifest its principles in our lives by loving our enemies, overcoming evil with good, and thus be laborers in His vineyard.

FRANK STARK,
Bradshaw, Texas.

One Passage of Scripture Wanted

1. For singing an "invitation song" in the assembly.
2. For the practice of allowing the sisters to SPEAK in the singing in the worship on Lord's day.
3. For giving uninspired oral comments on the Bible in the assembly of the Saints on Lord's Day.
4. For the practice of reading a chapter in the Bible and two or three individuals commenting on it in the assembly.
5. For using charts and blackboards in teaching an assembly.
6. For translating the Bible out of the language in which God had it written into the English language.
7. For a church spending money to erect a meeting house.
8. For making and using modern songs set to modern music.
9. For a church adopting or "standardizing" a song book to be used in its worship for one year or more.
10. For the universal practice among Churches of Christ of the women speaking and talking to each other in the assembly just before and after the house or hours of worship on the Lord's days.
11. For using glass and aluminum containers instead of one cup.
12. For the practice of using a platter or plate on which to distribute the loaf in the observance of the Lord's Supper.
13. Last of all, wanted the passage of Scripture which would justify the churches over the country in dividing over the aforementioned practices if there are no Scriptures justifying same. Who will be the first to give me this much needed information through the Firm Foundation and The Apostolic Way, which papers have received a copy of these questions for publication?

Yours for Truth and right.
JOHN W. HEDGE.

Kosse, Texas.

COMMENT

"Balderdash" — Daniel Sommer. Had Brother Hedge been looking for the truth, he would have seen the fallacy and the absurd foolishness of what he wants others to think are great questions.

Brother Hedge evidently believes no scriptural authority can be found for the foregoing. All of these he practices or encourages others to practice; therefore, he is doing the same thing the Methodists do when they sprinkle babies. Now will Brother Hedge give us another article, telling us the difference between the practice he mentions and that of sprinkling babies, or using the mourners' bench and using instrumental music in the worship, or having a missionary society? If the Firm Foundation is fair enough to print his article with this reply, we will gladly give him space to show us this difference.

Of course we understand, and everybody else understands who understands what Brother Hedge understands, thinks or imagines the thing he is trying to justify is not a parallel case, or even akin to the case he mentions. It is not possible for him to pull his sectarian "Sunday School," "Bible Class," "Bible Study," through upon such hypothesis. We are commanded to teach. The Lord showed them how to do the teaching; they did it according to example shown them by Christ. Then they commanded us that when we teach an assembly it should be by one speaking at a time, and that always a man. When we follow their example we are acting upon specific scriptural authority. When we follow their command we are guided by specific authority. Brother Hedge knows this; admits our practice here is scriptural, but is not satisfied with it. He wants to bring in something else. A lot of his brethren are not satisfied with this something else; they are asking for scriptural authority for it. He cannot give the authority; therefore, he wants to divert their minds to questions that are not at issue.

Now we are ready to give as much space to Brother Hedge's articles as the Firm Foundation will give our replies, with the understanding that the Firm Foundation is indorsing him and his work. Of course, if he is not big enough in his own ranks to have his paper show him that much courtesy, he cannot expect us to furnish him space. R. F. D.

Visit the Brethren

In June first last, issue of The Apostolic Way appeared a good article, I suppose it was from Brother Duckworth, on the above caption. I wish all The Way readers would look it up and read, re-read and consider well.

When Brother Good Preacher goes to Pumpkin Centre and preaches for Jim Lawson and Deacon Wetherspool; or to Hatton Gap and visits and preaches for Tom Shortacre and Alfred BeAbout, he generally gets up an interest and the brethren are encouraged to go on in the fight, when had he not gone, interest would probably have gone dead.

But if, when Brother Good Preacher is preaching at Hatton Gap, and brethren from near-by places will visit the meeting, giving their encouragement and support to the meeting, more good is usualy accomplished than when the preacher goes alone. So let us do more of such visiting. Some times old Brother DoLittle down at Gobler Trott, who is sitting on the stool which bears his name (do little) and is whittling on the stick of "do less," can be encouraged to work for the Master, by some one simply visiting him, and encouraging him to push the work at Gobler Trott.

When Brother Good Preacher preaches at Big Place, we all want to go, and do all we can to assist in the meeting. But when he goes to Hatton Gap, we want to make excuses to keep from going, because it is not so encouraging for us to work at Hatton Gap where the lights, singing, etc., are poor. But some times we go, any way, because Brother Good Preacher is there. But when Brother Poor Preacher (usually a boy, needing encouragement) is at Hatton Gap, we don't want to go at all, because the lights, singing, preaching and everything is poor. But that is the very place we should want to go. Go down to Hatton Gap, Brother High Up, encourage Brother Poor Preacher, so that he may finally take Brother Good Preacher's place; encourage and help the Hatton Gap brethren; help them in their singing, praying, supporting the preacher, encourage them to do more for the Lord, and your efforts will be crowned with success.

But, alas! the poor boy, who is really in need of help, does not get help at the time he most needs it. I speak from sad experiences. Brethren think that, because a preacher is young, he needs no support and encouragement; and, as a result, many, many promising young preachers give up in discouragement; or, on account of their youth, are influenced by the fair speeches and liberal offers of the innovators. And is he altogether to blame? No, sometimes the brethren for whom he has been preaching, are as badly to blame as he. They gave him no support, but had it been Brother Good Preacher, they would have given a support.

But sometimes we have the wrong kind of visiting; i. e., they visit at the wrong time. When Brother Poor Preacher is preaching at Hatton Gap and Brother Good Preacher is preaching at Big Place at the

same time, and some of the brethren from Hatton Gap go to Big Place to hear Brother Good Preacher, taking with them the best singers from Hatton Gap, including the leader, thus leaving Tom or Betsie Shortacre, who are both poor singers, to lead the singing at Hatton Gap, they are visiting at the wrong time. Let's have more visiting at the right time, brethren, and the cause of Christ will be greatly strengthened thereby.

JAS. DOUGLAS PHILLIPS.

P. S. The reader will notice that I have simply given substitutes for the names of places and individuals. I could have given real names of both places and individuals and probably it would have been a good idea to have done that, but probably not. Brother, are you guilty?—J. D. P.

Questions

1. What is God's law of marriage from the beginning that made a man and woman one body as husband and wife in the sense that they became one flesh, and where may find it recorded in the Bible?

2. Can the action or conduct of both husband and wife cause the law that binds the two together as such to become dead so that there is no longer a fleshly union without the physical death of either man or woman?

3. If you say no, then after Israel had gone off and played the harlot and God said, "Return unto me, backsliding Israel, for I am married unto you," but she refused to quit her whoredom, so God says, "I will give her a bill of divorce and put her away." Then after God did this they were still bound together as husband and wife since neither one had died. Jer. 3:1-14.

4. Then when Israel became married to Christ, God's Son (Rom. 7:4) was not His Son living with his Father's wife, because God, His Father, had never died. Paul says such fornication was not found among the Gentiles. I Cor. 5:1.

5. If you say yes, then could not Christ, by showing His love in giving His body for the offences of God's apostate wife, so pleased His Father that His Father made his marriage contract dead, null and void. So they could have His Son to husband them and be no adulteress.

6. Then could a husband or wife by giving their bodies to the use and pleasure of another that belonged wholly to their companion so sin against their husband or wife; that after refusing to quit such sin could not the other divorce from them and marry another and be no adulteress?

Will someone that loves to write and preach on marriage and divorce answer the above questions?

Respectfully,
J. W. KELLY.

The Devil—The Deceiver

In Job 1:6 we read: "Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them."

Notice, will you please, when the sons of God came to present themselves before the Lord, Satan came also among them. Now, I am persuaded to believe that most every time the people of God come together Satan is in their midst in some form.

We see him pictured to our minds in Gen. 3:1 as a serpent, something that is very dangerous to tamper with. Also in Rev. 12:9 we again have him called the great dragon, that old serpent called the devil, and Satan which deceiveth the whole world.

Now, his work is to deceive, and he is doing his part well, you need not doubt. He wants you to live a lie instead of the truth. That is what he caused mother Eve to do the first account we have of him.

We notice again in I Peter 5:8 he is represented as a lion: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." He is destroying or devouring the souls of men and women every day of our lives through some avenue of sin. Remember, he comes in right among the people of God, for they are the ones he is after.

In I Tim. 2:9-10, God, speaking through Paul, says: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Instead of the devil having you to believe those truths as spoken by the apostle Paul, he comes into our midst through the avenues of fashion, having on the shingle bob and a waist without sleves, his skirts above the knees.

Oh, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:1-8.)

SAM LEMLEY.

Preaching and Preachers

The preaching of the gospel of Jesus Christ without addition or subtraction was never needed more than now.

Preachers willing to preach the gospel without addition or subtraction never had greater opportunity than is now before them. I receive calls from different parts of the country wanting me to send them a preacher. I get calls from preachers wanting a place to do some preaching, but I cannot take the responsibility of selecting the place to which a preacher shall go nor the selecting of a preacher for any given place. If I had the ability to make such selections it would not be right. The individuality and free-handedness of preachers and congregations must be maintained.

Some of our preachers have more than they can do, but from experience I realize that it is next to impossible for a brother who has more calls for meetings than he can reach, to send satisfactorily someone in his place. I am going to suggest that our older preachers when they know a man who is capable, full of vim, energy, and get-up, and who is not getting the amount of work that he can do, that they commend him. Preachers whom I have never met, whose peculiarities and temperaments I know nothing about, very often want me to recommend them.

R. F. D.

One Point

I sent for the Cowan-Sommer debate, which I read with interest. Hope the brethren will give this careful study. But one point on the war question, seems most writers overlook, that to me is important:

Rom. 13:1. The fighters seem to think because the powers that be are ordained of God, that we should be subject to only one and have power to resist all others. But if we be loyal to one power and resist one or more others, we are still guilty, as the powers that be are ordained of God (all, not one); so, to fight for one power and resist others would not be consistent with the command. Then in Titus 3:1-2 we read: "Be subject to principalities and powers, and obey magistrates;" 2nd verse: "Speak evil of no man, be no brawlers, but gentle, shewing all meekness unto all men." Then I Tim. 2:1-2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men (not the ones of one nation): for kings, and for all that are in authority (not rulers of one nation); that we may lead a quiet and peacable life in all godliness and honesty." How can anyone make these passages harmonize with the spirit of war?

N. R. WINTERS,
Springfield, Colo.

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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

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Why Suppress the Truth?

In the Gospel Advocate of March 10, 1927, page 230, under the caption, "The 'Sunday-School' Question," Brother F. B. Srygley quotes approvingly from the Firm Foundation, and then says, by way of comment:

"J. P. Watson, of Cookeville, Tennessee, cannot understand why I will not discuss the 'Sunday school' question with him through the Gospel Advocate and the Apostolic Way. The Firm Foundation expresses my sentiments on this subject so well that I will allow it to answer for me in the above. Will Brother Watson please take notice?

"F. B. S."

Yes, Brother Srygley, "I take notice" as follows:

1. I "notice" that "you have missed it again," for I can, and I do 'understand why" you "will not discuss the 'Sunday school' question with" me "through the Gospel Advocate and the Apostolic Way."

(1) It is because you know that the operation of the Sunday school class system is an unscriptural practice—that it is not revealed in the New Testament; and, for this reason, you know you cannot defend it by the word of God. This is your first and principal reason.

(2) Another reason is, because you do not want your fallacious arguments you would have to put up in support of the unscriptural practice to be exposed under the penetrating light of gospel truth and sound logic.

(3) Again, it is because you do not want your readers "disturbed with the truth" on the subject, just as you said of the Baptists (See G. A., January 27, 1927); for wherein you have judged them you have condemned yourself, being guilty of the same thing, as I showed in the Apostolic Way of February 15, 1927, page 7, according to Jesus (Mat. 7:1-2); and Paul (Rom. 2:1).

2. I "notice" that Brother Srygley and the editor of the Firm Foundation seem to be sentimentally agreed in their opposition to a fair, honorable, and Scriptural discussion of their practice; and in misrepresenting us with reference to this question. I cannot think it is ignorance, or lack of information, that causes them to so misrepresent us here and to misstate facts, especially as Brother Srygley has persisted in doing for more than a year.

3. I further "notice," from the language of Brother Showalter comparing the editor of the Apostolic Way to a "wounded grasshopper," and Brother Srygley's alliance with him, having compared us to a "pack of coyotes," or "wolves over the country," that these brethren have taken the same course against us to discourage and to hinder us from our faithful work to restore the divine and ancient order of worship in the public teaching service of the churches that Sanballat and Tobiah took against Nehemiah and the faithful Jews to hinder and discourage them in their work of rebuilding the broken-down walls of Jerusalem. (See Neh. 4:1-9).

4. I "notice" also that even as Sanballate wrote misrepresentations concerning the purpose and work of Nehemiah and his faithful brethren, so these brethren, Srygley and Showalter, write misrepresentations of me and my brethren who are making faithful efforts to restore the divine and ancient order of teaching in the churches, or assemblies (public capacity).

5. In conclusion I "notice" that though it may "take no moral courage" for Brother Showalter or Brother Srygley "to tramp the foot on a wounded grasshopper," yet their evasive course has demonstrated the fact that it requires more Christian courage than either of these brethren have summoned to engage in an open fair discussion of their practice pertaining to this question upon the principles of honorable controversy. No, they would tremble at the very thought of having to enter such discussion, knowing, as they well do, that they have absolutely no evidence in the divine record to back them up in it.

But, indeed, if they are Christians, and we, their brethren, as compared with them, are but wounded grasshoppers, then surely they should have mercy on us poor helpless creatures and show us sympathy sufficient to heal up our unfortunate wounds by citing us to the Scriptures that authorize their practice, and thus save us instead of tramping out what little life is left in us and push us on into eternal destruction. So come on, Brother Srygley, with the remedy; we are ready for the healing salve so soon as you show us that it is found in the prescription Book of the Great Physician.

J. P. WATSON,
Route 9, Cookeville, Tenn.

More Debates

S. A. Ribble on the Sunday school question at O'Donnel, Texas, beginning 5th and continue over the 8th of July.

Have agreed to meet Early Arceneaux, some time in September, at Robstown, Texas. This debate will take the place of the one that was to be held between Ira L. Sanders and me.

Still expecting to meet W. G. Roberts at Shreveport, Louisiana, beginning December 4th. J. N. COWAN.

Apostles in the Church

The Mormons claim that a church must have apostles in it to be scriptural. Hence, they have twelve living men claiming to be the apostles of Jesus Christ. They picture the church under the simile of "the perfect man" referred to by Paul in Eph. 4. That apostles, prophets, and workers of miracles constitute different members of this man, and a church without these members is deformed because of a lack of these prominent limbs or members. I shall only refer to the first of these positions in this article.

Have we apostles in the Church of Christ? I answer, emphatically, Yes. The church would not be complete without them, and the world could not have the light of the Gospel without them. At Antioch, when trouble came up over the question of circumcision, they sent to Jerusalem to the apostles and elders for a decision on this question, and when said decision was received, it was final. To whom should we go today for a decision concerning our church troubles? Certainly, to the apostles. What apostles? The same ones that settled the Antioch trouble. To appeal to our "Big Preachers," sometimes called Evangelists, to hand down to us a decision as to the differences among us, would be no better than for the Mormon people to look to their uninspired apostles to hand down to them their law. I'm sure we have too many members who look to the preachers more than to their Bibles for guidance in matters pertaining to church work. It is a well known fact, that when one is elected or appointed to take the place of another, the former officer's authority ceases. That we can no longer look to them for ruling on questions of authority. If the inspired apostles selected and qualified by Christ, are ex-apostles, and others are now seated upon their throne, then we are no longer under the jurisdiction of the original twelve. Therefore, if debating with a Mormon, I would forbid him to use the words or rulings of them, and confine him to his modern apostles for authority. Then I would try them that said they were apostles and find them to be liars, as did one of the seven churches of Asia. Thus having driven them from the New Testament, and having impeached their false witnesses outside the New Testament, they would be at sea without a

compass. I imagine they would feel about like the fellow that would not abide by the authority of Paul in regard to teaching when the whole church come together in one place, and could not substantiate his human plan because he is driven from the New Testament to find authority for it. There is only one way to escape the authority of the Apostle Paul, and that is to take the Mormon position that the ruling of the Original Twelve is not binding upon us today. Paul was not a whit inferior to them. If the Mormons are forced to rely upon such prophets as Joe Smith, they sure are in bad. They would be headed in the wrong direction. It is reported that Joe Smith said, "If Brigam Young gets in the lead, he will lead the church to hell." This was at a time when there was rivalry for leadership between Smith and Young: If Smith was a true prophet, the Mormon church is on the road to hell, for Young certainly became president of the Mormon Church. If Smith was not a true prophet, the book of Mormon is a farce, for it was through him that it was revealed.

I have very grave fears for the members of the Church of Christ who are depending upon certain leaders in the church to do their thinking for them and to lead them. The work of the Apostles of Christ was to remain, and it is through the work of these Apostles that the truth was handed down to us in the New Testament. This is a perfect law of liberty, thoroughly furnishing the man of God unto every good work. The rules and regulations laid down by the apostles to govern the congregations in the first century were infallible and perpetual. To take any other position is to cast the church into the deep without an anchor. There is no letter addressed to any congregation that we know today. The only way that we can obtain our rule of faith and practice is to apply the instructions given to the first churches to the churches of today. Yes, these apostles are still ruling in the church, and the church would not be complete without them. Christ is head over the church today, as much so as He was in the days of the apostles, and if He can be head of the church without living in the flesh here on earth, just so the apostles can rule in the church without being here in the flesh. In fact, Christ rules through His word, and the apostles were His ambassadors to make His word known. They were to rule with Christ, Mat. 19:28, so, as long as Christ rules the Apostles will rule, and that through the same words as they did while here on earth. In my next, I want to show why we still have elders in the church.

J. N. COWAN,
Robstown, Texas.

An Appeal

The First Church of Christ of Savannah, Georgia, (a Sunday school church) has recently sent out letters to many of the members of the Oak Grove congregation near this place, asking us to help them with their Sunday school and to co-operate with them in other ways, and it is our desire to let the churches everywhere know just what men claiming to be Christians will, after having accepted error, say in trying to justify it. We wish to notice some of their statements. The first thing we wish to notice is a statement made in the first letter: "during the next four Sundays we are going to prepare for the largest and most extensive membership drive in the history of the Bible school of the Savannah Church of Christ. An intensive campaign of nine months with a goal of 250 members." The members are what we will pay especial attention to, so let us keep this in mind while we examine a few more statements. In their lesson No. X they say, and we agree with them that faith comes from God's word. We will quote the statement: "So then faith cometh by hearing, and hearing by the word of God (Rom. 10:17; read from verse 11 through the 17th verse). There are many faiths that come by hearing. The only way you can ever believe Mormanism is to hear their teaching. But the faith that saves, comes by hearing God's word. Read also Acts 15:7. Now let us reason a little. Since faith comes by hearing the word of God, and any faith from another source is a faith founded on some other teaching than that given us by the apostles is sin, since "whatsoever is not of faith is sin" (Rom. 14:23). Now brethren, you know very well that the word of God says nothing about Sunday or Bible school, hence it must be sin since it is not of faith. Now let us go back to their statement in their first letter and reason a little more, and I am sure that any one can see the folly of their position. An intensive campaign of nine months with a goal of 250 **members**. Members of what? Is the Sunday school the church at work? or is it an organization aside from the church, having no connection with it? Now if the Sunday school is the church at work it seems to me that the **members** obtained must be in some way **members** of the **church**. Brethren, is this true? Are the members of the Sunday school members of the church? Of course, every one knows they are not, but as sure as you live they are members of something, and what is it? Yes, they are simply members of the Sunday school, but what is the Sunday school? If, my dear brethren, the Sunday school is the church at work, members of the Sunday school are members of the church since they are both one and the same thing, but on the other hand if the Sunday school is not the church at work, then it is some organization not connected with the church and therefore a society pure and simple, without any more excuse for existing than any other society, whether it be a secret order or a society to teach Christianity, such as the Christian Endeavor.

The above being true, the church at Oak Grove has decided to send the following letter to the members of the Savannah Sunday school church.

Yours in Christ,
A. C. KESSLER.

The Letter

Springfield, Ga., May, 1927.

Dear Brother:

Since you ask us to help you to your goal of 250 members of your Bible school, we must first know that we are doing God's will before we act. Now we are willing and anxious to co-operate with you to the fullest extent if you will but practice your teaching in your lesson No. X on "Faith." We get faith by hearing the word of God, Rom. 10:17. That is the only source from which faith in God and the teaching of the Christ can come, hence, any faith that we may have in some society, church, or any other organization not mentioned in the word of God is a faith not founded on the word of God, and therefore from a source of sin.

We wish to say here, that you are always welcome in any of our homes at any time, and also at the Lord's day worship, either here at Oak Grove or at our little congregation at East Savannah, and you are requested to call our attention to any error that we might possibly make in our teaching, as we would not for any thing teach an error.

If you will, (since having come into our homes and asked us individually by letter to contribute to your church debt, we think you are duty bound to do so) answer a few questions that we shall ask, we think that these questions will probably cause you to see your error and cause you who are sincerely looking for the truth to quit teaching man's ways, and teach nothing but the Holy Bible as the apostles have authorized us to do. We therefore submit the following questions, asking you to study them carefully and give us an intelligent answer to each one. First, is the Sunday school the church at work, or is it a separate institution. Second, if it is the church at work, are those **members** that you get in this drive in any way **members** of the **church**? Third, if not, why not? Fourth, if the Sunday school is not the church at work, why call it the "First Church of Christ Sunday (or Bible) school?" Fifth, also is it not in the same category as the B. Y. P. U. or the Christian Endeavor, or any other society, the purpose of which is to upbuild and teach Christianity? If not, please give us a plain explanation of the difference.

These questions are reasonable, and we feel that they should be answered. They are submitted in love, and hope they will be received in the same manner.

Yours for Christ,
H. J. HINELY,
W. B. DASHER,
Elders.

Be Ye Faithful

Just completed the Cowan-Sommer debate and feel Brother Cowan won his points fair and square. In these perilous times we must watch and pray, as wolves in sheep's clothing are surely ravaging the Good Shepherd's flock, leaving a few faithful here and there; and brethren, the percentage of faithful are becoming fewer year by year. The cause is division among themselves over some heresy introduced by "once" feeders of the flock of faith, but now whose food is not of the bread of life.

Brother J. Phillips writes interesting articles, and having met him I feel he is one of our best versed preachers on the prophesies and Revelations. If the Brother W. M. Pickerall of Orleans is "Mat," I know him well and preached his father's funeral, as Orleans was my home town of years ago.

The Apostolic Way seems to put forth the Truth and let's all do our bit to help, as the Truth has been so perverted that it behooves we few faithful preachers that are left to preach the gospel. "Be instant in season, or out of season," let the word of the Lord dwell in us richly for the sake of the Master for whom we labor. The Lord's blessing be upon all those who remain faithful in His dear name.

M. F. PRUETT,
Wheatfield, Ind.

The Unpardonable Sin

What is the sin against the Holy Spirit? This question has been asked numberless times. Many are the views taken as to what this sin is.

A great many claim the answer was given by Mark when he said: "Because they said he hath an unclean spirit" (Mark 3:30). This statement by Mark follows the answer of the Savior to the scribes, when they said, "He casteth out Beelzebub by the prince of Devils."

Others claim, when one dies in his sins, he has committed this sin against the Holy Ghost. And some say that Ananias and Sapphira sinned against the Holy Spirit when they agreed together to lie to the Holy Spirit.

I cannot accept any of the above positions as being correct. In the first place, Mark does not say the accusation of the scribes was the act; but, it called out what the Savior had to say concerning this sin. Concerning the other two positions, this unpardonable sin is something one does while here in his life and cannot get forgiveness for, and not something brought about by the act of dying. I do not believe anyone but a Christian can commit this act, or sin against the Holy Spirit, nor do I believe a babe in Christ can do this act against the Holy Spirit.

The sin against the Holy Spirit, to my mind, is one of the most, if not the most, serious matters that can confront a Christian. And I do not believe a matter as important as this would, by inspiration, be left so confused that those, at least, who could commit this sin could not know what it was, or when they would be in danger of this, so they might avoid it. I will now refer to the scripture which I believe make plain what this sin is: Heb. 6:1-6, 10:26-29, II Pet. 2:20-21, I John 5:16. Now I shall leave it to those who may read this article to take up those scriptures referred to and read them carefully; and I feel sure we will agree that all are bearing upon the same sin, an unpardonable one. If so, then it must be the same sin the Savior was talking about when He called it the sin against the Holy Ghost and said it "Hath never forgiveness," for there is only one sin that hath never forgiveness that is spoken of in the Bible. We find in the scriptures mentioned above that those persons who can, or had committed this sin were persons who had knowledge of the Holy Scriptures, had tasted of the good Word of God, and the "powers of the world to come" and "partakers of the Holy Ghost," if they shall fall away to renew them again unto repentance.

These scriptures, to my mind, show plainly that the ones who commit this unpardonable sin are persons who have reached a high state of Christian life, who have studied the Holy Scriptures, Old and New, and gained a correct knowledge of how to live before God and man, and lived out to a superlative degree, and then become tired of this holy life and turned back into the weak and beggerly elements of the world. What could be brought to the minds of such that would cause them to repent? You could not call their minds to any of the blessings or threatenings of God's good word but what they are familiar with, and become hardened against and despised. The Holy Scriptures are the work of the Holy Spirit, and when one has embraced and accepted the glorious gospel of our Lord and Savior, and lived out a perfect life then goes back on all this, knowingly; he has trampled under foot the Son of God and put Him to an open shame, and has done despite unto the Spirit of Grace. With such you could do nothing to move them to repentance. They have sinned against light and knowledge, which hath never forgiveness. Nothing to them could ever bring about again "Godly sorrow," which would work "repentance to salvation, not to be repented of."

In conclusion, I will say: while such characters, or Christians, can sin against the Holy Spirit, I do not think that but very few of this number would ever turn away from such a holy life, or sell their birthright for a mess of pottage as did Esau. While I further believe, thousands who have been born again have gone back into a worldly life, that such are very ignorant of many of the good things stored away in God's Word, which will, when brought to their minds, renew them to repentance, and cause them to rejoice in a blessed Christian life. The scribes who attributed Christs work to Beelzebub had never "tasted of the good word of God" nor been made "partakers of the Holy Ghost," therefore could be brought to repentance.

A. J. BOND.

Extremes and Extremists

Some one has said that extremes on moral questions are always wrong. If we define "moral question" to include every question about which there is a right and a wrong view possible, and make the word "extreme" apply to that view of the question that is furthest from the opposite view, the statement is correct. Take for example the subject of Baptism. One class of extremists have made the use of running water essential to its validity. Another has demanded that the body be made nude for baptism. Still another class has held that water is necessary to remove the taint of inbred sin, etc. On the other hand, men of such learning and piety have contended that baptism is a mere outward form, a meaningless rite that can be as well administered with a few drops as with an ocean. It is easy to see where the true middle-ground is in this case. And if one will consider all passages of Scripture bearing on the subject, what the Bible teaches will appear clear enough. Are these extremists honest? To be sure, they may be. They are led to these extreme and antogonistic views by permitting their minds to dwell on certain lines of thought to the exclussion of other equally correct doctrines. For example, in the case before us, a man studies the doctrine of justification by faith until he can see nothing in the plan of salvation on the human side but faith. He makes to himself one argument after another to satisfy himself fully that the doctrine is true. Afterwards he comes to consider what the Bible says about baptism. He finds the teaching of baptism for remission of sins. His logic now demands that he harmonize this new doctrine with the former concerning faith. He must either admit a contradiction in the teachings of the Bible, explain away the passages on baptism, or harmonize the two theories by surrendering his former position on faith.

On the other hand, suppose one starts with baptism. Suppose too that he has in mind already a decidedly Calvanistic background. He sees that baptism is for remission of sins. He assumes the doctrine of hereditary total depravity. He puts the two together and draws the conclusion that infant baptism purges the little one of inbred corruption. By such courses of reasoning on all religious subjects, men of honesty, ability, and piety have been led to teach most extreme and hurtful doctrines.

What has just been said concerning faith and baptism applies fully to the items of public worship. The music question illustrates this quite well. Those who strive to justify the use of instrumental music in worship, resort to every subterfuge known to perversions of logic. They have assumed the correctness of their practice and feel justified to resort to any possible ground to justify it, even though in doing so, they knowingly violate all the demands of language, logic, and history.

On the other hand, zeal for the truth and a strong conviction that the use of instruments in worship is wrong have led good men to the opposite extreme. These will sometimes object to instrumental music ever anywhere. They seem to overlook the difference between the public worship of God and the daily secular relationships. To be consistent they should never eat anything at home except bread and wine. Others are found to insist upon solo singing only, because the New Testament says nothing directly about congregational singing. Then, too, we can find brethren who object to solos. So here it goes. Extremes are easy to find on either side of all such questions.

Much has been said in these columns about how to conduct the Lord's day worship. In a recent issue of the paper, a brother suggested that we take what the Bible says about the matter. I agree to this, but will some one give us book, chapter and verse for his practice at this point? I dare say that no one can do such a thing without interlining it freely with his own opinions. Here again extremists appear among us. One man insists that prayers should precede all other acts of worship, another contends for Acts 2:42 as a guide, putting the prayers last. How can these two ever worship together? Still each of them would conscientiously insist that he is taking the Bible for what it says. Would it not be better for the cause we love to keep our preferences and opinions out of the public worship and make no rule on any point for the churches unless we can read this rule in unmistakable terms in the Bible?

The principles involved in this matter of extremes from the ground on which we, as a religious people, are fast going to ruin. It is sad but true that many of those among us who stand out as leaders are recognized as such because of their extreme views on some controverted question. I have been called an extremist because I was not willing to subscribe to certain popular practices which no one could justify by either Scripture or logic. But I have always contended for the utmost liberty where no clear-cut statement of Scripture was contravened. In taking this position I have come into collision with those who contend for extreme literalism, even in figurative language. I believe that the interests of God's Truth demand that we agree on all matters upon which the Bible is prefectly clear and that we refrain from any attempt to make a rule for the churches where there is reasonable room for doubt.

N. L. CLARK.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS
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Calls From the Field

We are having so many calls from the field, so many suggesting that we are needed to do some special work, and yet we are tied to the office most of the time. Brother Leland H. Knight says: "I have thought if a man could be secured to look after the publishing of the paper for a few months and let you into the field you could do a great work in arousing the brotherhood to action. We who are in the ministry all the time are doing what we can, but your position as editor of the paper has given you a wider acquaintance with conditions over the country and at the same time your ability makes you a very desirable man for the field. I would rejoice to know that you were released from responsibilities which hinder you, and could be abroad among the churches. The harvest indeed is white, but the laborers are few. North Arkansas is suffering now due to a dire need for gospel preachers."

Surely that would be a great arrangement, but a man without experience as publisher would need to spend several months in the office before he could relieve me of the responsibilities of looking after the publication of the paper. A man who drops in for just a few days, or even a few weeks, can hardly fit into the general work of the office. Occassionally someone comes along and can render assistance by doing some special work, but the general routine cannot be so easily picked up.

If we had the funds with which to employ a man adapted to this kind of work until he learned how, it would be a great relief to us and enable us to do much more field work than we can otherwise hope to do.

Brother J. C. Bryant of Chilton, Texas, suggests: "That we give Brother Duckworth fifteen days twice a year in which to hold two meetings and agree not to ask him to publish our paper during this time. In this we will not miss but one paper each meeting. Give Brother Duckworth his time that he wants to have these meetings, and any where there isn't a church out in a mission field.

"Ask every reader of The Apostolic Way to donate twenty-five cents for each meeting. I don't know how many readers we have, but if that is not enough, make it fifty cents. Let each meeting last fifteen days. Brother Duckworth needs the preaching, the out-door life and the support, and the lost souls need the gospel.

"I expect to hear an Amen from as many as can get in the next copy."

Surely this would be fine. I do not know of anything I had rather do than preach through a series of meetings in a community where the gospel was unknown, where no congregation had been established. Yet the demand for me to visit the different parts of the country so consumes my time and energy that it would be difficult for me to do this work even though I should miss two issues of the paper. We are reaching thousands through the columns of the paper, and with present plans carried out we will be reaching thousands who have never heard the gospel presented. A little co-operation from each congregation and the paper will be going into the homes of several thousand people each issue who are not acquainted with the simplicity of the gospel of Christ.

I appreciate the suggestions of brethren, I am glad that they are thinking about me and the work, and I pray that my strength may endure and that I may so grasp the situation as to spend my time in that field of endeavor where the greatest amount of good can be accomplished.

R. F. D.

Helping Find Them

The value of locating the different congregations in order that we may inform members where such congregations are located is beginning to be appreciated. We now have a small band of brethren in Detroit, Mich. A brother furnished us with the name and address of a brother who has moved to that city, so we can now notify the brethren worshiping there how to get in touch with him. Recently, through correspondence from this office, we brought brethren together where there was no congregation. Both parties were driving some distance to worship, but upon receipt of advice from us they got together and laid plans for the establishment of a congregation in that place. Thus we are helping churches to find individual members, and helping individual members to find churches. This work has only begun, with the co-operation of all brethren, we will extend the activity and effectiveness of this feature of the work. Hundreds of congregations have not written us where they are located and how visiting brethren can find their place of worship. Surely we have asked for this often enough for every one to respond, and yet they have not. One clerk in the office is now giving a good percent of his time in an effort to locate congragations, and this work would be greatly forwarded if brethren would come on with the information. If some one in your congregation has not written us the location of the place of worship, giving the names of two or more leaders, it should be attended to promptly.

R. F. D.

Storm Sufferers

The elders of the Church of Christ in Dallas, desiring to be of assistance to those in need, prepared a statement which we published in our issue of May 1st. In this statement they said: "If anyone knows of one or more congregations or individuals of the Church of Christ who are sufferers in any of the disastrous cyclones or floods of the country, who are in need of help, and will send us the names and addresses of their elders, we will get in touch with them and render some assistance."

One brother came by, the church gave him some assistance, expecting to help him more, but have never heard from him since he left Dallas for Wilson, Oklahoma. One or two others have written, claiming there was no congregation where they lived and neglected to advise where or how the elders here could determine if the church was being imposed upon. Persons desiring help should give references in order that assistance be not delayed. Some other congregations have communicated with the Dallas church, expressing a willingness to assist.

Brethren desiring to communicate with the church here should address C. A. Stark, 4923 Phillips street, or R. O. Conner, 4815 East Grand avenue.

Brother J. H. S. Harbour of Fort Smith, Arkansas, writes me that a man by the name of Smith, whose initials he did not learn, stopped with them and made a talk, advising the congregation that he was one of the flood sufferers, and stated "That he had met Brother Duckworth and that he had learned that Brother Duckworth had sent his wife $17.00." Some mistake somewhere. I have sent no one in the flood district money direct. I have met several Smiths who are preachers, but if any of them were living in the flood district I did not know it. Brother Harbour sent a pair of eye glasses belonging to the said Brother Smith, but I have no idea how to reach him.

Brethren should not be slow to help the flood sufferers, but some degree of caution is necessary that they be not imposed upon by false pretenders.

R. F. D.

Appointing Elders

"I would like to see a good article in the Apostolic Way in regard to the manner of appointing elders and deacons. Who is to do the selecting and who is to do the appointing? Yours for the truth."

H. S. STOCKER.

COMMENT

We find in 1 Tim. 3:1-13 Paul is giving some instructions to Timothy concerning elders and deacons. In the tenth verse he says: "And let these also first be proved." Paul does not tell Timothy here how these elders were to be selected or appointed.

In Titus 1:5-9 Paul tells Titus about elders and their qualifications beginning his statement with: "For this cause left I Thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed Thee," but even here the procedure is not given.

In the sixth chapter of the Acts of the Apostles we have the twelve calling the multitude together and saying: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business." Here the multitude of the disciples did the selecting and the apostles did the appointing.

In Acts 20:28 the apostle says: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Now we have Paul instructing Titus to appoint. The apostles at Jerusalem appointing, then Paul saying the Holy Spirit made overseers. The Lord said He would be with the apostles until the end of the earth, Matt. 28:20. Then the apostles had the assembly do the selecting. After the selection the acting spokesman, may appoint, designate or declare and the Holy Spirit will by this action make them overseers, not bosses or dictators but overseers. Certainly the one

selected must have the qualifications, and the qualifications mentioned in the sixth chapter of Acts are not sufficient, hence the apostles gave more detailed qualification, but the method of selection in the Acts of the Apostles seems to be satisfactory except that in the absence of apostles the spokesmen for the assembly, as Titus evidently was for Crete, may make the announcement, but the evangelist or spokesman was never given the right to make the selection neither was a few of the assembly allowed to make the selection, but the multitude did the selecting.

R. F. D.

The Publisher's Easy Chair

I was never privileged to be one of the preachers in an old fashioned union meeting where one-half dozen churches of different faiths were brought together. Each having a preacher and the preachers preaching sermon about. And it was a bit puzzling for me to know how one of our brethren who had entered into such an arrangement would feel when objections were made against his preaching on "the establishment of the kingdom," "conditions of pardon to the alien sinner," "the necessity of complying with the Word in all things religious," seeing they had agreed to have a gospel meeting and that each man should be allowed to present his own views, yet, when the time comes these objections were filed, I say I never knew just how a preacher would feel, but, I have an idea now, he would feel like a publisher trying to run an open forum. If this aforesaid preacher preached on these questions a lot of folks having gone into this meeting would kick; a lot of his own brethren having gone into this meeting would kick if he did not preach on these questions. He is bound to have objectors if he did or if he did not. So with the publisher, especially this publisher. There is a general demand for an open forum on questions at issue. We are asked to allow both sides to be heard, but it, seems Brother 'A" wants an open forum on all things he believes and advocates. He wants an opportunity to use paper to knock the horns off of Brother "B," but if Brother "B" is given a hearing through our columns Brother "A" is ready to quit. We have been having some recent experiences of this kind in reference to the discussion between Brother Hartsell and Brother Mickle. One brother writes: "I would not hand out a paper that published such stuff as Brother .....said in this debate; I'm getting tired of it, you can just stop my paper." Another brother who had previously felt hurt at the paper for some things it did not publish thinks this discussion is the finest thing he ever heard; agrees with Brother.....perfectly; thinks the debate is calculated to do much good.

Try plaining a rough pine board with knots in it. If it is the only board you have you will not quit but go right on. So are we. We are glad there are not many knots in the board—not many brethren among us who are so little and hard to please, but we are going to be kind and write kind letters to those who become offended, try to explain to them if we can, try to deal fairly, justly with everybody, fighting with all the vim we have.

R. F. D.

Announcements and Reports

Leland H. Knight, 1615 Dodson avenue, Ft. Smith, Ark., May 26, 1927—I was with the congregation at Johnsons, Arkansas, from April 22nd to the 29th in a meeting. Two obeyed the gospel. This is the place where I conducted debate on the Sunday school question with E. V. Cowan, March 28-31. The congregation is getting along well.

I was with the home congregation, the Dodson Avenue Church of Christ at Fort Smith, in a meeting beginning May 8th and continuing ten days. Three adults obeyed the gospel. The church there is in splendid condition and is growing.

I am now in a meeting at Springdale, Arkansas. Some Sunday school factionists tried to destroy the church here, but it has weathered the storm and is in good condition. I feel as much at home here as I do in any place in the world, I love these brethren and have labored with them for the past three years. The meeting will continue over Sunday. I begin at Sand Springs, Oklahoma, June 5th, and will be there about three weeks if the Lord wills.

A. M. Scrimshire, Ft. McKavett, Tex., May 25, 1927—We just closed a good meeting with Brother J. W. Kelly doing the preaching, and it was well done. No visible results, but the seed was sown in an able way. Brother Kelly made his home with the writer. We sure were glad to be with Brother Kelly, he is a great and Godly man. May God spare him long on the earth to proclaim the pure word.

J. A. Dennis, Union City, Ga., June 1, 1927—The meeting at Anniston, Alabama, is now past history. I preached three full weeks including four Lord's days. For the first ten days the evenings were very cold, in fact it was too cold for a tent meeting, however the brethren and several outsiders attended every night. The last week of the meeting was full of interest, and many outsiders attended. We had seating room for about 250, this was filled and many others were standing.

Several brethren who have been worshiping with the Sunday school are through with it and will worship from henceforth "in spirit and truth." We have competent brethren there to do the teaching and much and lasting good will be done.

The Apostolic Ways you sent were given out and many others promised to subscribe in addition to the subscription list attached.

Brother Gardner Hall, the preacher for the Sunday school attended three services and said he enjoyed my preaching and also learned some things that he did not know. Some of the Sunday school members went to outsiders (sinners) and tried to keep them from hearing me, and they succeeded in keeping some away.

Lord's day afternoon I met two Mormon elders. They preached forty minutes and promised to allow me the same amount of time, but before I had talked ten minutes I had them both on their feet butting in all the time.

I will start next Lord's day in LaGrange, and will continue for at least two weeks.

The Car Fund

We have received $129.00 on the car, several have promised to help, and others intending to help we would appreciate it at once; or if you haven't the money and intend to help later, let us know what you are going to give so we can trade before going to Texas and Oklahoma, as we want to take the wife and boy.—J. A. Dennis.

J. C. Bryant, Chilton, Texas—The meeting will begin in Chilton, Falls County, the first day of July, and will last ten days. Brother Alva Johnson will do the preaching. We expect some campers. All those intending to come, let me know and we shall prepare for you. The Sunday school people may wonder if they are invited. Yes! Yes! Especially. We love you, and we are doing all we can to teach you where you have been misled. The church at Chilton is praying for you to come back to the Bible and all be one.

J. A. Bradbury, Box 155, Sweetwater, Texas—Due to unavoidable circumstances my meeting at Norfield, Mississippi, has been cancelled. I can now arrange meetings for the middle of August onward.

C. B. Holloway, Star Rt., Star City, Ark., May 24, 1927—The following is a list of donations sent Sister Evidell Sarrells of Pine Bluff, for which we thank each and every brother and sister in Christ for the amount sent her:

A. M. Scrimshire	$ 3.55
C. W. Smith	1.00
J. E. Spear	1.00
J. W. Tompkins	5.00
J. W. Phariss	1.00
Carman Watson	5.00
E. C. Clement	5.00
R. B. Griffith	3.50
	$25.05

Hardy Bonebrake, Joplin, Mo.—Brother W. C. Rice of Mountain Home, Arkansas, closed a good meeting May 8 for the Cowyer congregation, six miles southesat of Joplin. Seven were baptized and one restored. Brother Rice preached at the water, and just as he began, it started raining and continued throughout the services. There were three confessions at this service. I thought it showed true faithfulness in the large crowd, as there wasn't but one car that left the creek until services were over. I have seen a great many people baptized, but this was my first to witness in the rain. Yes, they were sprinkled and then baptized.

Alva Johnson, Holdenville, Okla., June 7, 1927—Meeting here starts off well. Am in home of Brother and Sister R. H. Howard, a fine place to stay—my first visit here. Our meeting at Floydada was one of the very best ever held there from most every standpoint. Attendance more than was expected. Their new building (40x68) would not nearly accommodate our crowds. My support in every way was the best I have had for many years. Twenty-five were baptized, nine restored, and ten placed membership with the congregation there. I found the church ready for the meeting which speaks for the success of our efforts. I go next to Temple, Chilton, Eldorado, Dodsonville, Loco, and Phillipsburg, Missouri, in order named. Hope all will be ready for their meetings.

Leland H. Knight, Sand Springs, Okla., June 6, 1927—I began the meeting yester-

day. The prospects are the brightest that we have had in Sand Springs.

J. N. Cowan, Robstown, Texas, June 7, 1927—Meeting at Austin, Texas, starts off well. Almost rained out last night.

Sam L. Shultz, Lexington, Okla., May 17, 1927—I will preach at Waco, Texas, the first Lord's day in June. On Wednesday night after at Chilton, Tex. Second Lord's Day at Hoyt, near Cameron, Texas. Third and fourth Lord's days at Orange, Texas, for a meeting. First Lord's day in July at Walker, Texas. Second and third Lord's days in July at Ridge for a meeting. Then back to Oklahoma for a meeting the first of August.

Test of Fellowship

The above statement has appeared so often in the Firm Foundation of late and quite a few writers in The Apostolic Way setting forth their several views as to just where to make the test. On this all-important question having been asked by numbers of brethren, put like this: "Do you make a test of fellowship of this or that thing?" I submit prayerfully the following to the readers for their prayerful consideration:

(1) Do you make a test of fellowship of the use of instrumental music in worship?

(Ans.) No. I never put it in there and I do not teach others to use it. Therefore I did not make the test but I take Paul's statement just as it reads in I Cor. 14:15, Eph. 5:19.

(2) Do you make a test of the Sunday school or Bible school?

(Ans.) No. I never put them in the fellowship of the congregation. The ones who make and use it make the test. I teach the statement of Paul on teaching just as it reads in I cor. 14:27—31, I Tim. 3:1-2.

(3) Do you make a test of women teachers in the assembly?

(Ans.) No. I never started that in the assembly; I do not teach that to the congregation. I teach Paul's charge to the Corinthian Church together with his charge to Timothy just as it stands in I Cor. 14:34, I Tim. 2:11-12.

(4) Do you make a test of the individual communion tray system in the partaking of the communion or fellowship?

(Ans.) No. I never started it nor taught the cup in the plural form to the assembly so you see I had nothing to do with the making of the thing that is testing the fellowship. I preach it just as Paul gave it to the church at Corinth, I Cor. 10:16, and 11:25.

(5) Do you make a test of fellowship of eating emblems in the Lord's Supper?

(Ans.) No. I never started that teaching and do not teach to others that we are commanded to have a Lord's Supper or emblems either. I teach it just as Paul gave it in I Cor. 10:16.

(6) Do you make a test of fellowship on the teaching of the Communion as a memorial only?

(Ans.) No. I never added the word "only" to make the test. I teach it just as Paul put it in I Cor. 11:23-28. I use the word for in verse 26 just like I do the word for in Gal. 3:27. To refute the "faith only" position sects take on the 26th verse. We show his death in the act in both instances, Rom. 6:3.

(7) Do you make a test of preaching the word as it is given by inspiration?

(Ans.) No. I never started the word but the Lord did. And He makes a test of the things he put in the fellowship, just like men have made a test of the things that they put in it.

CONCLUSIONS

Which one do you want to be tested by? Which test are you willing to risk in the Judgment? Some good people may think above human tests are purely harmless. some may object to one or more as harmful but I pray and hope to see the day when the plain word will be allowed to settle all tests of Christian fellowship.

"The things I write unto you are the commandments of the Lord." Paul, I Cor. 14:37.

May God give us courage to stand the test.

JAS. T. WHITE,
Lometa, Texas.

Women Teaching

Someone said, "An honest man is the noblest work of God," but who is more noble, and who can wield a greater influence for good, than a pure Christian woman? When she is dressed modestly, and chaste and discreet in her behavior, coupled with a meek and quiet spirit, her influence for good is beyond computing. The apostles understood that it is possible for a wife, by her chaste behavior, to influence her husband to accept and obey the word of God. Peter said: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corrputible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:1-4). Christian wives can, and should influence others besides their husbands to live holy lives, Christian women who are not married, as well as those that are married, should so conduct themselves as to lead others to, and in the way of life. God made the man the head of the wife, made her his companion and helpmeet, and not to boss him or to be his slave. When the wife assumes the right to rule her husband, she sins, being in rebellion against the word of God. Nevertheless, there are many families that would have been better off had the hubands heeded the advice of their wives.

Paul said: "I will, therefore, that the younger women marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully." The woman's place primarily is in the home "guiding the house," helping her husband to bring up their children in the "nurture and admonition of the Lord." No one is so well fitted to teach her children as the Christian mother, who has the word of the Lord dwelling in her richly. If her mind is filled with the word of God as it should be, she can teach many with whom she associates besides her own family, and that too without violating God's law by teaching in public.

A. J. JERNIGAN,
Dexter, N. Mex.

Human Terrapins

Did you ever see a highland terrapin? When I was a boy I met one in the road. These little animals have a peculiar way of defense. They take their house with them wherever they go. When they sense danger they pull their feet and head in and shut the door. You can roll them, tumble them, and do almost anything you please to them and they will positively refuse to open the door to their little house. The one I found in the road was a curiosity to me. The moment he discovered that I had taken notice of him he pulled in his little legs and head and closed the doors of his house. I tried almost every way to get him to open up but to no avail. I rolled him over, I laid him on his back, and tried to pry the door open with a stick, but there was nothing doing. I picked him up and took him home with me. I was told that if I would put a coal of fire on his back he would open up. I did this and sure enough he opened up running. I am told that if you will do this a few times their back will become calloused and there is nothing that will make them open up. These little four footed animals never show fight. When danger is sensed they close the door of their house, let come what will, they are done.

There is a human terrapin, somewhat different from this little four footed animal. They walk and talk like men. They are known as the Sunday school species. They sometimes show fight and have to be made close up, but seldom ever show fight but one time. After one fight you cannot pour enough fire on their backs to make them open up. Some of them are wild, and hard to catch, in fact you can't catch them. They stay in the brush or hide under rocks and trumpet loud and long. They never come out in the open. One they call Nichol, another Arceneaux. A man by the name of Cowan put a coal on the back of one human terrapin named Tant. He opened up and made fight, but no amount of fire can get him to come out again. One they call Whitt opened up in Dallas and made fight, but that hardhearted and inhuman Cowan poured so much fire on his back that he was compelled to get out from under it, so run he did. There were several big human terrapins present, but the fire was too hot for their brother terrapin, therefore they could not stand the pressure, so they closed their little houses, and they are in there yet.

H. C. PEARSON,
Gainesville, Texas.

Another Phase of the Subject

Sound speech is another phase of the subject of reform. Only think of the unscriptural use of words in the religious realm of today. "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Again; "Speak thou the things that become sound doctrine" (Titus 2:1). And again; "Sound speech that cannot be condemned" (Titus 2:8). In the face of these and other plain passages we hear such words as "get religion," "get saved," "get through," "professed religion" among the denominations. I dare say almost every gospel preacher since the reformation has criticised the sects for this inexcusable and unauthorized use of human paragons. At the same instant some of our own brethren, especially those of the

Sunday school, are using such unscriptural words as Sunday school. Now please furnish us with the much needed information as to where this term is found. Just no where in the Good Book at all, or in the same chapter where 'get saved" is found. Inspiration knows nothing about Sunday or Sunday school. The early disciples never gave nor used the term or the institution either. Any standard dictionary or encyclopedia of facts shows the word Sunday to be of Saxon idolatry, hence of heathen origin. Why not say the First Day of the Week (Acts 20:7) or Lord's Day (Rev. 1:10)? By so doing we honor His will and show reverence for divine things, speaking where the Bible speaks, calling Bible things by Bible names.

Again we hear a number of loose disrespectful terms afloat among this same class of people, such as the "Old Master" for the Deity; "One Eyed John," "Two Eyed John." Shame! Shame! Some of our brethren have actually accepted and gone into print without a protest, the sacred title 'Reverend" which term occurs but once in all the Bible, then applied to God. Sure enough, as Brother Tant said, we are drifting.

W P. JONES,
Lamar, Okla.

Religious Teaching

Attorney General Carlstrom has just submitted an opinion at the request of State Superintendent Blair which involves religious instruction during school hours, as provided for by a statute of Illinois, holding that the allowance of credit for such religious instruction is sectarian and in violation of the constitution of the state. The case arose at Marion, Ill., where, in the public schools an intermission was allowed on Wednesday afternoons for all the children whose parents had signed a statement designating the church such parents wished their children to attend. Credit was given in the regular school course for the work done in these classes of religion. The attendance record in school was lowered also if the children did not attend the religious exercises in the church to which they were assigned or did not attend church services on Sunday. Children whose parents did not designate a church preference were kept in for some sort of work in ethics.

After discussing the legal phases involved, Attorney General Carlstrom says: "Notwithstanding one's personal inclination that knowledge of The Scriptures should be made available to our school children by every proper method, I am constrained to conclude that in view of the holding of our court and of the courts of sister states having constitutional provisions similar to ours, our courts would hold a rule embodying the plan outlined as being sectarian and in violation of the constitution of the state of Illinois."

The practice in the Marion schools no doubt was in violation of the state constitution, but a serious question grows out of the fact that parents and guardians are willing to turn the religious training of their children over to strangers and expect the children to form any proper conception of the meaning and value of religion, or the important place it should occupy in life. A child is most unfortunate who does not learn to lisp its bedtime prayers at a mother's knee and hear the sweet story of Bethlehem from a mother's lips. A child misses the best there is in life if it is deprived of a father's prayers and admonitions, of a mother's voice in sacred song and of love and counsel that only a mother can give. If the child must get its religious instruction elsewhere than in the home, its faith cannot be such that it will not fail, nor its belief grounded so that it will not weaken. There can be no substitute that will take the place of home training —religion in fact is caught rather than taught. Parents should live it, as well as teach it.

COMMENT

The foregoing clipping from the Commercial News of Danville, Illinois, is worth passing on to our readers. The attempt to legally control the reading of the Bible or religious teaching is a dangerous, hurtful tendency. The giving of credit by public schools upon attending or not attending religious services is in direct conflict with the very principles of free religious activity.

It has always been strange to me that parents of the Church of Christ would insist upon having their children taught the Bible by school teachers whose religious affiliations they do not approve, and whose conception of Bible teaching they know nothing about. On the other hand, parents who believe the Bible, who claim to be guided by it, need not be alarmed because the school their children attend have some kind of religious instruction, seeing such parents should be sufficiently acquainted at all times with what is put before their children's minds to be able to eradicate or remove any false impressions made.

I do not believe that parents should be willing for their children to be taught any subject without their so closely following the child's mind as to be able to detect erroneous impressions made upon it. The care and protection of mental conceptions in children are too important for parents to permit themselves to be ignorant of the kind, class, or degree made upon the minds of their children. A broken arm or a broken leg should not elicit any more consideration from the parents than a deflected principle of truth or a false impression of it. An error planted in the mind of the child, if not uprooted, may grow until it becomes a tree difficult to remove.

R. F. D.

Cowan-Sommer Debate

I have read the above debate with some degree of carefulness, and wish to state that I am well pleased with Brother Cowan's effort. I also heard four sessions of this debate; Brother Cowan presented the truth in a plain dignified manner, and exposed error in the same way. The debate shows that Brother Cowan proved his propositions to be according to the word of God. Anyone who reads to know, may clearly see that Borther Sommer failed to show his position to be in keeping with the New Testament. I am glad this debate has been put in print; it will speak for itself. When the little Davids are turned loose on the Goliaths, who talk about their "theological battles, and how they cornered the monster," etc.: the Goliaths then go down as the one of old did.

JOSEPH MILLER,
1004 N. Lambert St., Brazil, Ind.

Appreciated June 1st Issue

Your last paper is the best you have ever put out. The comments on all matter by all writers is to the point and any one will be benefited by it that loves the truth. The clipping from the Gospel Advocate, styled the "Truth in a Nutshell" is worth the price of the paper a year to me. Just keep yourself humble and stay with the truth and God will bless you.

I have just attended a debate at Rocky, Oklahoma, between C. F. Cannon and Bob Musgrave, of Elk City, Oklahoma. They discussed the class system four nights and the individual cup two nights. Brother Osterloh moderated for Brother Musgrave; Will M. Thompson for Brother Cannon. They did their best to down Bob, but he had the Book on them. Cannon used such words as "twaddle-rot." He never tried to answer the scriptures put before him. In affirming, Cannon used the commissions and Acts 2, and said in behalf of women teachers and the class system that there were seventeen classes, and that men and women all spake at the same time. This I call "balderdash." In behalf of individual cups, Cannon said it was sanitary and was obeying the laws of the land, and said that you did not have to drink out of a slobbery cup, and did not have to drink after tobacco users, cancer and tubercular patients, and to use common sense and your judgment. But bod gave a good account of himself. Cannon is an elder in the church at Rocky, and a rank Sunday school man.

I want you to send me one dollars ($1.00) worth of the last issue of The Apostolic Way. I want to scatter them among some of my Sunday school friends. I want them to see that good piece from the Gospel Advocate as well as the other good pieces in it.

A. C. RICHMOND,
Rocky, Okla.

Preach the Word

Every congregation can and should support a preacher, a blameless character sound in the faith, and the ability to maintain and defend it are essential requisites in ministers of the gospel. Supreme love to Christ, manifested in Acts, of good will to men, cannot be despised, but must be respected even by the wicked. Though they may hate and oppose it, their conscience condemns them, and thus forewarns them of their final doom.

The gospel inculcates upon all Christians the duties appropriate to this age, sex, and condition, and requires the performance of them for the purpose of honoring God and preventing the reproach which they will otherwise bring upon His cause. Those who love and practice what is good are constantly growing better. Not the professions but the practices of men are the index of their true character. I do not think, neither do I desire to be understood as thinking that a congregation should support a preacher to preach to them. The elders are the teachers of the congregation. Many of us preachers should be seated in the congregation and be taught a few lessons.

Desire of preeminence is a besetting sin, even in ministers of the gospel. Men must by the Holy Spirit, through trials, the discipline of providence, and the word of truth be purified from sin in this world or remain under its powers and suffer its consequences in the world to come. Paul to Titus, Heb. 12:14; Rev. 22:10-15.

A. M. GOOL,
Route 1, Millsap, Texas.

The Apostolic Way

Benjamin Franklin published a paper called the Octographic Review in which he set forth the idea of having a "thus saith the Lord" for all that we teach or practice. The Christian Standard was started by the liberals because the Review, of which Brother Franklin was editor would not advocate their innovations. The Review fought the Standard and its innovations for many years. But of later years it has gone after the flesh pots of Egypt. The Firm Foundation fought innovations but finally gave in. So did the Christian Leader. In 1913 The Apostolic Way was

started by Trott and Rice for the purpose of fighting innovations in the church. It is being persecuted, misrepresented, and ridiculed by its enemies. But it is having a mighty influence over many brethren and has been unusually successful in getting brethren to turn from their error and returning to their first love. Most of the loyal brethren are circulating The Apostolic Way, but it needs a much wider circulation. Brethren, let's both circulate it and support it. It is doing good. Its address is 4819 East Grand Ave., Dallas, Texas. Its price is only $1.50 the year.

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

Passed On

Grandma Rupp passed away at Hartwick, Iowa; was buried May 15, 1927. She was 92 years old. This makes two out of the church here in a short time.

J. A. GRAY,
Hartwick, Iowa.

What Are We Doing? Serving the Lord or Self?

Do we not claim to steer clear of all innovations, even the much esteemed Sunday school? and are we teaching our children and bringing them up in the nurture and admonition of the Lord?

Home training for the young and tender mind cannot be improved upon and it is the Lord's way. If we live as the Lord directs, we should talk to our little ones of the glories of heaven and the horrors of hell, reading to them scriptures bearing on these themes and live up to duty in their presence, it will have a better and more lasting effect and on Lord's day carry them to the meeting with you that they may see and learn how the Lord has directed we should worship Him.

Try this way and see it work.

H. H. MONTGOMERY,
2724 Penick St., Shreveport, La.

Thoughts

"They that forsake the law, praise the wicked but such as keep the law contend with them," (Prov. 28:4). The true Christian is full of joy and contentment, and is always ready to weep with those who weep and rejoice those who rejoice. His heart is overflowing with the love of God. He is rejoicing evermore and praying without ceasing; in fact he is the only truly happy man on earth, because his treasures are in heaven, his hope is there and earthly disappointments do not discourage him.

It would be well for those who are going into apostasy to heed these words, written by Mr. John Hall in the North American Review many years ago. "They find the church's teachers are not priests but elders chosen by themselves; they with the people make a holy priesthood. All true churches and ministers are in succession to the apostles in holding their doctrines. The apostles in the nature of things could have no successors. Nothing human—antiquity, tradition, "fathers" or councils can divide authority with the supreme word of God, enthroned in the church as it is in the heart, and the Christians find all church history warring against all beginnings of compromise and surrender just as civil history shows how liberty is secured only by constant resistance to insidious interference with original and heaven bestowed rights."

Long, continued clear weather makes deep dust out of the rich soil and the wind carries it up and it fills the air and injures the health; so the improper use of wealth and pleasure diverts the heart from the true object of life and becomes a scourge to blind the soul, to hide God's Holy life from it. Paul, in his letter to the Christians at Rome says, "Because that when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened: and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things that were not convenient," Rom. 1:21.

Sinner, did you ever think how much God loves you and desires your salvation although you daily live in open disobedience to His Son, Jesus Christ? God desires that none should perish, but that all should come to repentance, and you know He loves you because He gives you life and friends and every sweet enjoyment. Do you doubt His love? It is stronger than an earthly parent's love, and can you doubt their love? Children sometimes forget their parents and leave them homeless and comfortless in their helpless age, brethren and sisters may become alienated so they will not speak to one another. Bosom friends are changed to open enemies; lovers are parted in hatred; but it is against the deepest and mightiest principles of nature for parents to become indifferent to the welfare of children for whom they have toiled and suffered, over whom they have wept and prayed, on whom they have fixed their dearest hopes and fondest affections. And yet, sinner, you are God's child, stolen from Him by Satan; your own sins stand between you and all that is for your good —God, happiness, purity, heaven, and rest. O will you forsake sin? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and unto our God, for He will abundantly pardon," (Isaiah 55:7). Can you doubt His love since He gave His son to die to redeem us all from sin? O, when death comes it will be too late! I want to meet you all, redeemed, in Heaven when time shall be no more. If you believe, come in obedience by repenting of sin, confessing His name, and be baptized into Christ for the forgiveness of your sins (Acts 2:38).

S. W. YORK,
Renfrow, Okla.

Be Ye Doers of the Word

Much has been said about who should not preach, but very little has been said about who should preach; but still we know that no one who is not a doer of the Word should try to preach it.

Faithful men should preach (II Tim 2:2) but they should be faithful enough to believe "all things that are written" (I Cor. 13:7) before they begin preaching (II Tim. 2:6), and if they preach the "all things" which they themselves "believe," all the believers will be of "one mind and one judgment" (I Cor. 1:10).

But how do the brethren know when a man should preach? They know it when the man has proven himself to be faithful, and able to teach the "all things that he himself believes" and by his showing himself a pattern of good works (Tit. 2:7-8).

But how does he know that his brethren want him to preach? He knows it because they encourage him, and support him in his preaching (I. Cor. 9:14).

But how do his brethren know that he wants to preach the word of God? They know it by his willingness to go, not setting a price on the Lord's work, but proves that he feels sure that when he has done his part as a "doer" those who are "doers" will do their part in supporting him.

But how does he know that his wife wants him to preach the word? He knows it by the encouragement she gives him, and by the sacrifice she makes without murmuring.

Now, how many preachers who are "doers" like the above, do you know? Open your eyes, preachers, and look at yourself.

How many preachers' wives like the above do you know? Open your eyes and become a "doer" of the word, for more than twenty-five percent of preachers' wives neglect the worship after their husband's death.

Yes, and how many members of the Church of Christ do you know like the above? Don't you know that there are preachers who have become discouraged because the members were not "doers" of the word?

My prayers are that all of us will become "doers" (James 1:24-25).

J. E. TIDWELL,
Haughton, La.

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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, July 15, 1927 | Vol. XIII No. 24

Queries and Quips

Please answer the following questions through the Apostolic Way:

1. Can disciples come together on the night of the first day of the week and break bread and be scriptural in so doing? We read in Acts 20:7 that the disciples came together on the first day of the week to break bread.

As no special time of day is ever mentioned as the proper time for the communion it is evidently left to our discretion and may be scripturally partaken of at any time during the first day, whether before or after dark.

2. Does the breaking of bread and eating, in Acts 20:11 have reference to eating the Lord's supper?

The addition of the clause "and had eaten" shows that the breaking of bread here spoken of was in partaking of what we would call a lunch.

3. Would disciples be scriptural in breaking bread at night, as we find in Genesis 1:5 where God called the light and the darkness night, also in Heb. 10:25 we should not forsake the assembling of ourselves together but to exhort one another and so much the more as we see the day approaching?

When "day" is used in contrast to night, it refers to darkness and light, but when not so used, the day has always been considered as being twenty-four hours long.

* * *

We once heard of a man who drank to excess and when his wife would lecture him on the evils of intemperance, not being able to answer her arguments, he would simply reply by kicking the dog. This reminds us of the tactics of some valiant champions of the Sunday school. Instead of trying to produce a "thus saith the Lord" for their unscriptural institution they proceed to "kick the dog." In other words, knowing their inability to meet the arguments of their opponents, they proceed to berate and bemean those who oppose them applying every ugly epithet they can think of and accusing them of ignorance, fanaticism, as heretics and trouble makers.

* *

Some may be surprised at the comparison of ourselves to a dog, but it should be remembered that the dog is often a nobler animal than the man who kicks him, and besides it is no uglier term than some of those used by our kickers.

* * *

However, we all know where the trouble lies and why it is that these boastful warriors have not the courage to face the issue in a written discussion: it is simply because they are unable to find a single scripture to sustain their contention, so what can the poor fellows do but kick?

* * *

Let us be fair and not return evil for evil by misrepresenting them, as they do us. Many of them are men of great mental ability and undoubted education; not more so than those who oppose them and with fully as many illiterate ones in proportion to numbers, but unfortunately they are in the sad predicament of unarmed warriors facing men armed with gleaming swords. Not having a single scripture to hurl at us they supply its place with misrepresentation and invectives.

* * *

Some brethren complain that the Apostolic Way is always fighting. Well, beloved, that is just what the Apostolic Way was started for, to FIGHT against "imaginations, and every high thing that exalteth itself against the knowledge of God." Could it possibly have a more Godly mission than that? When innovations cease and the devil no longer goes about seeking whom he may devour our fight will be over and we may all join in the songs of peace, but until then we must fight the good fight of faith or suffer the doom of traitors to our Lord and king.

G. A. TROTT.

Religious Publications

It is sometimes urged that people have the Bible, containing the full revelation of God to man, and why, then, should we have religious papers? The same objection could be made against living preachers with fully as much reason, and yet those who object to the papers do not hesitate to hear preachers and even give their money in support of them. The religious paper does for the eye exactly what the preacher does for the ear; and if one is wrong, it does not require a Solomon, nor the son of a Solomon, to see that the other is also wrong.

Good will is a fine thing in so far as it goes, but it does not go far enough in the publication of a paper unless it leads one to support the paper by subscribing for it. A paper can no more be maintained simply on "good will" than a horse can pull a plow on wind and water. You must put oats, corn, and hay to a horse if you expect service from that animal, and, likewise, you must give to a paper your financial aid if you expect it to live. Religious papers are the most difficult of all publications to maintain because of their limited circulation and the lack of friends to increase their subscription lists. This is a fact whether it should be so or not.

Some object to advertisements in religious papers; but if it were not for the revenue from that source, very few religious papers could run at all. The Saturday Evening Post, while not a religious paper, yet with the largest subscription list of any paper in the land, could not exist without the revenue from advertising.

Quoting from an exchange, we have the following:

"The Southern Baptist Church is noted for its denominational loyalty. Above most communions does it seek to provide honestly for its own house. No religious body in America is more intensely evangelistic than Baptists, and an evangelistic church is interested reading the news of the kingdom. And yet—but the story hangs on that "yet", so it must not appear too early. These Southern Baptists have made a survey of their denominational papers, and they are trying to open the eyes of their people to a startling situation.

"Fewer than one-third of the Baptist homes take any Baptist paper. The cost of publishing Baptist papers has increased two hundred per cent since 1910, while the subscription price has remained the same as it was then. The subscription price per paper is $2.00, and the survey reveals that the cost of production is $2.41. The other source of income is advertising. And here is another surprise. Commercial advertising has dropped off to an alarming extent. The reasons? Well, religious papers are actually the best advertising mediums on earth; but advertising experts, receiving much publicity themselves in daily papers, advise business men to avoid "class" publication, and religious journals come under that head. Altogether it is not surprising to learn that the group of Southern Baptist papers ended the year 1926 with a deficit of $20,578.24 for the year.

"Fraternal as we may be in spirit, this is not related merely to excite sympathetic cooperation with the excellent journals of our religious neighbors. We wish them every prosperity, but we tell their story for selfish reasons. We hope that it will cause our own brethren to take an inward look.

"What of your own Christian Courier? Have you thought of its problems? Do you bear in mind that the price of subscription to none of our own journals pays the cost of production? Some thoughtlessly speak of how much Saturday Evening Post they can get for a nickel, not knowing that this great magazine gets from $7,000 to $12,000 per page for its advertising, $17,000 for its double center page, per week. A hundred pages a week at an average of $8,000 per page is $800,000 per issue for advertising. That is why they can sell it for 5 cents when it costs from 12 cents to 15 cents to produce it. Give us $800,000

for advertising space in a single issue of the Courier and we would be willing to pay the brethren a dollar apiece to go to the post office after it."

Some, I fear, have a wrong conception about the financial status of the Gospel Advocate, which is probably the reason they object to its advertising. Now, not one of the editors of the Advocate receives a penny for the work he does on the paper. They give their time and labor simply for the sake of teaching the word of God through its columns, and most certainly it is not asking too much of others to take the paper and read it, thus contributing to its support.

Many homes are supplied with what are called "secular" papers that cost five or six dollars a year, and yet they cannot afford (?) a religious paper that costs only two dollars per year! Something is wrong somewhere; and if it is with the religious paper, it should be clearly pointed out.

F. W. Smith, in Gospel Advocate, June 23, 1927.

Comment

The secular press and the religious press are carrying many statements similar to the foregoing relative to difficulties religious papers are facing.

One, naturally, asks WHY? The answer is given in the foregoing. The cost of production has increased in every item, paper, presses, linotypes, linotype operators, press operators, binders, folders, mailers and postage have played an important part in this increase. The subscription price will not pay the bills.

The religious paper must cease publication or turn to advertising and donations. The religious papers carrying advertising are calling for help. When a paper like the Gospel Advocate, before the brotherhood for fifty years, a good advertising patronage, a good book business, finds itself handicapped for lack of funds; what can be expected of a young paper like The Apostolic Way, no advertising, a book business not yet sufficient to be a source of financial help?

While all of this has been going on, while this depression has effected all religious journals to the extent that some are just holding their own, others have ceased publication altogether, while others are skipping two or three issues for want of funds, The Apostolic Way has more than doubled its subscription list, it has created such an interest among the brotherhood that it is surprising to the uninformed. The private correspondence, alone, some months reaches from 1500 to 2000 letters, the majority of which are of such a nature that they require a reply, all of which add extra cost and expenses. In addition to this Brother Duckworth is gathering and compiling data locating congregations and getting names and addresses of leaders which will be of great interest and service to the brotherhood at large. When this work is completed it will show several thousand congregations and will be distributed among the preachers and congregations. The worth of such information to the Cause of Christ and the church at large can never be measured in dollars and cents. When business firms plan to do such work for business interests they expect to spend thousands of dollars, and do; but they realize that they are developing a field in which to work, they are marshalling their forces together in order to reap a great harvest; and so Brother Duckworth is so planning the Master's work in regard to preaching the Gospel and extending the borders of the Kingdom, planting the pure seed of the Kingdom in the hearts of thousands that have never heard the Gospel; and doing it in such a way that every congregation that is walking in the light can have fellowship with each other in this great work. Surely, every consecrated Christian, who believes in the promises of the saviour, who will say, "thou hast been faithful over a few things I will make thee ruler over many," will want to have a part in this work.

Brother; this work cannot be accomplished without funds. The $1.50 subscription price just barely pays for printing and mailing the paper. Brother Duckworth's support and the expense of this work mentioned must be met by donations.

Thousands of The Apostolic Way readers, who have not realized the sacrifice a few have made to keep the paper going, would be shocked if they were told the paper would be published no longer.

I believe nearly every reader had rather send a small donation each year than see the progress of the work, being accomplished, checked or destroyed. Some who are not, could, I am persuaded, give monthly, a few could give large donations; and not only relieve but enable the paper to reach more homes faster, thus, increasing the amount of good accomplished.

When we want a meeting, we find a way to get it. When we want a church house bad enough, we find a way to get it. When we want a milk cow bad enough we get one. When we want a new automobile bad enough we find a way to get it. When the brethren decide to make The Apostolic Way the biggest and most influential religious journal published, they will find a way, the donations will be sent and the plans already laid will be executed, the Kingdom spread, the truth preached and thousands turned from error.

R. O. CONNER.

Determined but Handicapped

I was possibly more intimate with Clarence Teurman than any other man during the six years he published The Apostolic Way. Much of the time I conferred with him daily. I knew he was "determined." I knew he was "handicapped," but I did not realize what mental strain he suffered when compelled to miss an issue of the paper for lack of funds.

In June, 1921, Brother Teurman wrote me, he was two issues behind with his bills and saw no way to continue to publish the paper twice a month. He said, "I believe I could get out, preach and raise funds enough to keep a monthly going." When I received this letter, I realized for the first time what a jolt it would be to my work as a preacher if the paper was made a monthly. I knew the opposition would take advantage of such a step, discourage the faithful, proclaim the cause for which we were contending a failure, convince their own followers that the supporters of The Apostoilc Way would never be able to get anywhere.

I understood that something must be done quickly. Brother Teurman was at the end of his strength without help from somewhere. In previous years I had been able to respond with my own funds, but now I was giving all or my time to preaching; hence had no funds. I was in a meeting, wife was with me. We had a typewriter so in addition to preaching two and three times per day, I dictated letters to several hundred brethren whose names and addresses I had. In about sixty days, Brother Teurman wrote me a very encouraging letter in which he said, "Have paid back bills and have money in the bank." His feelings as revealed in the two letters showed how much he appreciated the assistance of the brotherhood.

It was Brother Teurman's belief that as the brethren understood his needs, they would supply them. I have the same faith. I do not believe the brethren want the Apostolic Way put back to a monthly, and if they can be brought to understand the needs, they will furnish sufficient funds to continue publishing twice a month. Yet, it would be better to publish a monthly out of debt than a semi-monthly with a constant growing indebtedness.

We missed July 1 and will miss August 1 issue, but hope to receive sufficient funds to make up for these two issues by giving two sixteen page issues later.

We are determined to keep up the fight. We believe that as brethren understand, they will furnish sufficient funds to continue the campaign we have maintained for the past three years. We know, or think we do, by publishing once a month, we could preach quite a bit, and while in the field, raise funds enough to keep a monthly going. But we expect through the cooperation and assistance of the brethren to make the fight through the paper more aggressive instead of less aggressive.

R. F. D.

Four Questions Answered

Please answer the following questions concerning the 20th chapter of Revelation.

1. In the Second verse, is the thousand years yet to come?

2. In the fifth verse, who was the rest of the dead that lived not until the thousand years were over?

3. In the twelfth verse; "And the books were opened." What constituted the books?

4. In the fourteenth verse; "And Death and Hell were cast into the lake of fire. This is the second death." Is this the everlasting punishment, or are they consumed that they will be no more?

J. M. SPARKS,
Weathers, Ark.

ANSWER

1. The one thousand years represent an indefinite period of time (2 Peter 3:8-9) beginning at Pentecost and extending to Christ's second advent. It embraces the reign of Christ; the Gospel period.

2. **The rest of the dead** implies two conditions of the dead. In verse four, we find some that had died (their bodies dead) but their spirits alive, in Christ. The rest of the dead (their bodies dead) having died out of Christ; their spirits not in union with Christ are also dead: not unconscious however. Jesus says: "Happy are the dead that die in the Lord," therefore, unhappy are these that die out of the Lord necessitating consciousness. They will not live again until the restoration of their bodies; in which (resurrection) their bodies are again alive: hence they live again, but in their bodies, not in Christ. Death is the result of separation from life. The body separated from the spirit is dead;

so also the spirit when separated from Christ (the true life) is dead, but conscious.

3. The books (plural) constitute the Old Testament; from Genesis to Malachi inclusive. The Antedeluvians, Patriarchs, and Jews will be judged thereby. Another book (singular), the Book of Life, the teachings of Christ, will judge from Pentecost until Christ comes; the end of the one thousand years.

4. Yes, this is the everlasting punishment. Matthew 25:31, 46 teaches that all nations (all people that have ever lived in the flesh) must appear before Him in judgment. He separates them. The righteous go into life eternal; the unrighteous into everlasting punishment, everlasting destruction, (not annihilation) but banished from the presence of the Lord and from the glory of His power (II Thess. 1:7, 9). "Where their worm dieth not, and the fire is not quenched (Mark 9:43, 48). A constant, everlasting realization of the enormity of their loss; having died out of Christ, will be cast into outer darkness and there will be weeping and gnashing of teeth (Matt. 8:12). Lost, lost forever.

G. W. PHILLIPS,
Ardmore, Okla.

The Pain of Death for Heretics

The above title was the subject of a notable discourse pronounced in the church of the Holy Martyrs in Turin, Italy, on January 23rd, 1927, by the Jesuit Father Oldra:

"When the church has exhausted all the resources of Christian patience, when every attempt to persuade and every spiritual and material stimulus fails, and the guilty one deprived of his goods and separated from society, which he infects by his contagion, headstrong, in his evil ways, continues in his heretical propaganda stubbornly persisting in wishing to compromise public order and the peace of Christian consciences, then there remains nothing else for the church to do in order to defend itself and its subjects, and compel the heretic to accept the true interpretation and obedience of the Catholic church, except to inflict the penalty of death.

"The Catholic state has the right and duty to defend its religion which it recognizes as true, viz., the Catholic, and to impede the diffusion of every other concerns their public manifestation. And for this purification the penalty of death may become necessary.

"Remember, brethren, that heretics have been the most damnable thing that has attacked the Catholic faith in all ages—evil, immoral, disgusting wicked, shameless, unpatriotic, and unsocial people. Remember the heresis of the Catharl, who were called 'puants' (stinkers!), because they were worth nothing but a blemish. Remember the heresies of the Waldenses, of the Albigenses, of the Lutherans, of the Anglicans and of all those wicked vandals hungry for Christian blood.

"Remember, brethren, that a heretic is worse than the greatest criminal, remember that the thirty years' war destroyed one-half of Europe and was due to the heresy of Luther. And your conscience will not be any more disturbed by the necessary effort to eradicate from the world every bad germ moral and material infection."

(The above from the home of Roman Catholicism needs no comment; although it merits consideration by those who see no danger in this religio-politicnl institution.—J. F. Love.)

Comment

The above from the Marshall (Ark.) Republican of April 29, 1927, shows the attitude of the papal hierarchy toward all Protestants and, in fact, all who may differ from them in some points of faith and practice. The Roman Catholic doctrine is the most damnable heresy in all Christendom. Look at her priesthood! Look at her system of nunnery! They allow neither priests nor nuns to marry, and this constitutes the vilest of whoredoms. On account of her corruptions, literal and spiritual, she is called "Mystery, Babylon the Great, the Mother of Harlots and of the abominations of the earth" (Rev. 17.:).

They "burn heretics"! Yes, they have been guilty of burning Christians for many centuries. No wonder Daniel said of them: "I beheld and the same horn made war with the saints, and prevailed against them" (Dan. 7:21); and again: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and shall think to change the times and the law" (Dan. 7:23). No wonder John said to them: "And it was given unto him to give breath to it, even to the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed" (Rev. 13:15); and again: "And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus: and when I saw her I wondered with great admiration" (Rev. 17:6).

All who wish to see how the Roman Catholic Church has put to death many saints should read Gibbon's "Decline and Fall of the Roman Empire"; Fox's "History of the Christian Martyrs," and Neander's "Church History."

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

Kinder Better

I believe June 15, 1927, issue of The Apostolic Way is the best issue, generally speaking, that I have gotten. Seems that I can read between the lines, as we say, more of brotherly love, of kindness for everyone, as well as more sincere regard for the church of the lowly Jesus than in any previous issue; if you get my meaning. I am trying to say the general tenor of the issue is purer, cleaner and more instructive, as well as covering a greater scope of thought.—R. C. Kirk, Sadler, Texas.

I am writing you in appreciation of the splendid selection of articles which appeared in the last issue of the paper (June 15, 1927). I tell you that last issue of the paper is wonderful. There is no personal quarrels, reflections nor sarcasms to be found in it—for which I am certainly caused to rejoice. Such matters should not be found taking up the space of a publication like The Apostolic Way. There has been a great improvement in the paper within—well, I will say the past six months. I like a paper that I can feel free to pass on to a non-believing friend without any apologies for some of the things printed in it—such a paper is the last issue of The Apostolic Way.—Glen A. Shelton, Camp Normoyle, San Antonio, Texas.

Song Books

We have endeavored to find a Song Book, a majority of the brethren could or would be willing to use. The percentage of the people who sing when attending religious services grows less and less.

I am told by experienced singers that a large majority who sing, sing by ear altogether or in part; so I realized the need of having a book all could use whether expert singers or not. I am sure visiting among churches will increase and when two or more churches come together for a mission meeting more brethren could better help in the singing.

No one book has been selected. If you desire us to order song books for you we will gladly do so; when ordering be sure to specify number of books desired and give title of book as well as name of publisher.

R. F. D.

Gunter College, Fourth of a Century

Gunter College will begin her twenty-fifth session September 14th. The work is affiliated and includes all grades from the first up through two years of college. If you are interested in a safe, thorough school under Christian influence, or if you know of others who may be interested, write to Jno. R. Freeman, President, Gunter, Texas.

Cowan-Nunnery Debate

This debate is scheduled to begin July 10th and continue six days. The general church question will be discussed. Brethren within reach of Levelland, Texas, the place where the debate is to be, should attend and help the little band of loyal disciples there.

J. N. COWAN.

Smith-Smith Debate

W. S. Smith, Purcell, Oklahoma. I am to begin a discussion with a Baptist at Washington, Oklahoma, the night of July 17, and to continue eight nights. The following propositions are to be discussed:

1. The Scriptures teach that the Church of Christ with which my brethren and I stand identified was set up on the first Pentecost after the resurrection of Jesus Christ from the dead.

Affirm, W. S. Smith.
Deny, C. E. Smith.

2. The Scriptures teach that the child when born is pure and becomes a sinner by the act of transgression and it possessed the nature of its father Adam before he became a transgressor.

Affirm, W. S. Smith.
Deny, C. E. Smith.

3. The Scriptures teach that the alien sinner in order to become a child of God must be baptized for the remission of sins.

Affirm, W. S. Smith.
Deny, C. E. Smith.

4. The Scriptures teach that a child of God who has been born again becomes a sinner by the act of transgression, hence has fallen from grace and unless he repents of his sin will be finally punished with everlasting destruction from the presence of God.

Affirm, W. S. Smith.
Deny, C. E. Smith.

5. The Scriptures teach that the Missionary Baptist church with which my brethren and I stand identified was set up during the personal ministry of Christ on earth.

Affirm, C. E. Smith.
Deny, W. S. Smith.

6. The Scriptures teach that the Missionary Baptist church has existed all the time since the personal ministry of Christ on earth.

Affirm, C. E. Smith.
Deny, W. S. Smith.

7. The Scriptures teach that the child is born depraved and is utterly void of the holy nature of God and is wholly inclined to evil.

Affirm, C. E. Smith.
Deny, W. S. Smith.

8. The Scriptures teach that the alien sinner becomes a child of God before he obeys the ordinance of Baptism.

Affirm, C. E. Smith.
Deny, W. S. Smith.

The Apostolic Way
CHURCH OF CHRIST

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Christian Activity

We live in an age of activity. The sluggard, the idle, the lazy, the indifferent are left behind in the commercial, the professional, or the religious race.

The teachers of religious error manifest more activity, more zeal, more sacrifice than Christians, and we simply show ourselves unworthy of the divine mercy by trying to justify ourselves with, "A man should have more to preach a doctrine like that." "The doctrine of Christ does not need so much to keep it going."

Certainly the doctrine of Christ will live, if only "two or three" present their "bodies a living sacrifice." Yet we all know that the greater the number giving themselves to the Master's cause, the faster will it grow.

Adventists and others sacrifice that they may publish and distribute millions of pages advocating a false way, while Christians are satisfied to pass out a few pages, then say, "We cannot get our neighbors interested." Surely "the children of this world are wiser in their generation than the children of light."

We realize the need of arousing sound brethren to greater activity in trying to reach their neighbors and one way to interest them is through the printed page. If you can get them interested, they will come to meetings, receive instruction.

We can send ten copies of the Apostolic Way ten months to one address for $10.00. There will be five or more good tracks in each copy; 100 tracks per month; 1000 tracks in ten months on different subjects, and 1000 tracks distributed in any community will greatly increase the attendance of public meetings.

Yes, you can reach, interest, bring out to your meetings a number of families that have not been attending. Order the papers and we can help you make every one of them count.

An Unsafe Practice

Occasionally our attention has been called to the practice of brethren assembling with, or without, others for the purpose of singing, and in such practice, entertainment or worship, as they might choose to call it, they use instruments of music.

Such practice can have no good results. If instrumental music will help in the singing, then why should it not be used any time and anywhere. I do not believe that instruments accompanying the human voice ever help strengthen or improve that human voice in the art of making vocal music. There is no single instrument that approximates the richness, power, sweetness and impressiveness of a single human voice. No combination of intruments can approximate the richness of an equal number of human voices selected with the same care.

I believe that Christians should decline to sing in any assembly, of whatever its nature, where human instruments accompany the singing. No, I am not talking about private singing; I am talking about those places and gatherings where they partake the nature of a public assembly, whether it be in a home, in a school building, in the church or in the open.

I am supposing that all my readers believe that it is wrong to use instrumental music in the worship of God, hence I am not arguing that point, but if it is, and it is, then it is certainly unsafe, dangerous and destructive for Christians with such convictions to engage in such singing where the instrument is used. We cannot successfully oppose a thing so long as we practice it, and I do not believe that the Lord has prescribed singing for the Lord's Day worship only.

The Bible in the Public Schools

A brother sent me a paper from Oklahoma telling about a stormy session of the State Senate in an effort to legislatively require the reading of the Bible in the public schools. Just what the final result was we are not advised, but it seems that there is a general agitation relative to legislation concerning the Bible. When men attempt to legislate against the Bible or in favor of it they are walking on dangerous ground. The Bible should not be made a subject of legislative action. To do so is to mingle the authority of church and state.

It is not the function of this paper to attempt to control legislation, but when it comes to mixing "church and state" we expect to always be found opposing such a mixture.

Men should be allowed to follow their own conscientious convictions in studying and practicing what, in their judgment, the Bible teaches, so far as the laws of the land are concerned, and the state should not attempt to compel any man to recognize the Bible. The Lord Jesus Christ or his Apostles never used force in the promulgation of the Truth. If persons believe the Bible should be read in the public schools, let them say so, allow the opponents to express themselves, and then leave the action to the individual, as far as civil power is concerned.

Christians should read the Bible whenever and wherever they can have a volunteer audience to listen, but to compel a man or woman by force or authority to listen to the reading of the Bible is to go beyond the practice of Christ and His Apostles.

R. F. DUCKWORTH.

SPOILING FOR A FIGHT

In a recent essay in the Firm Foundation, I commented briefly on the religious situation in my own home town. Among some other things I said:

"A few well meaning brethren of radical tendencies have established a congregation of their own at a different location, thinking it sinful for Christians—especially women—to teach the Bible in classes on Sunday morning. Other things there are which they have received to hold,' which, if bound generally upon the churches, would confine them to a narrow channel of unwarranted human opinion, and the opinion of a radical minority at that."

I then took a rap at those erring brethren "who play on instruments of music and compromise the New Testament order in other respects." And I stated as modestly as I could that the congregation where I worship occupied "a conservative position between these extremes." I made it clear that we did not claim perfection but "recognized the Bible as the only infallible rule of faith and practice and made it our aim to work and worship according to the things that are written."

When I read it over it occurred to me that I would get my name in the Apostolic Way, a semi-monthly humorous religious journal published in Dallas, Texas. The little faction in my own home town mentioned above, and other similar ones over the country, could not operate with maximum effectiveness without the inspiration they get from Dallas. They all read the Apostolic Way and the 14th chapter of I Corinthians. I do also. Somebody, probably a friend who knows I have a sense of humor, pinned my name to a one dollar bill and sent it to the Dallas office and I have had semi-monthly amusement ever since. Everybody who appears in that paper has a chip on his shoulder. They are all spoiling for a fight. They charge on the slightest provocation and if they don't get that, they charge anyway. These little Don Quixotes mount their little hobby horses with full armour on and charge at every wind mill in sight. In fact the paper is worth the $1.50 per year they charge for it. I intend to renew as soon as my time is out.

Well, sure enough, no sooner had my article appeared in the Firm Foundation than a doughty knight in the Apostolic Way, sitting fulhardmured astride his hobby, rode for it. And what he did to it was aplenty! And while he was working me over, others of his kind were walloping such enemies of the New Testament order as G. H. P. Showalter, F. B. Srygley, James A. Allen, Irl C. Moore and similar rebels against God. Boys, it's some show! If you're serious when you read it, it's a tragedy; if you're otherwise, it's a comedy. And it's an all-star case. Such comedians as Dr. Trott, R. F. Duckworth and R. O. Conner get so realistic sometimes you almost think it a sin to break bread or sing with a brother who thinks it proper and right to teach Bible classes on Sunday.

They copied my whole article into the Apostolic Way. It was decidedly the best thing I've seen in the paper since I have been reading it, with the possible exception of some things they have copied which James Allen and C. H. P. Showalter wrote. If they would use more such material and omit some of the foolish comments, they could add a half dollar to the subscription price of the paper and get by with it and do more good.

Yes, they copied all I said into the paper and then Brother Conner had spasms that took up another column and a half of space and headed it "Comment." He doesn't understand how in the name of all the holy angels above, I can take the Bible as a rule of faith and practice condemn instrumental music in worship and such departures as infant sprinkling and denominational churches; and then teach a class of men the Bible in the church house on Sunday morning, while some qualified Christian woman teaches a class of children something about the life of Christ in another room of the same building. Of course he uses the expression "weak defense of his unscriptural Sunday school" in order to "manufacture hate-stuff." The Apostolic Way can take a perfectly legitimate work, caricature it, affix horns, cloven hoofs and a tail, call it "Sunday school" and the "few well meaning brethren of radical tendencies" will rise up and curse it as a "drugon of major departure from the Lord's order. My suggestion that brethren ought to be "conservative" makes Brother Conner see nightmares right in the Apostolic Way office. He sees the Lord spewing a whole church out of his mouth and in the throes of that vision he sees a goat walking a fence. He's delirious. Just because the Lord threatened to spew the lukewarm, self-satisfied, Laodicean church out of his mouth is no conclusive evidence that he wants his followers to be a lot of hot-headed fanatics. The Lord's figure of speech is, of course, all right, but nevertheless some brethren need to cool off a little.

The brother's reference to the 14th chapter of I Corinthians and some other passages forbidding Christians going beyond what is written are not in point. He misapplies them. They have no reference to the right of qualified Christian men or women to teach the Bible in classes at a suitable time on Sunday or any other day in the week, much less forbidding it. They could just as logically be used to forbid a woman teaching her own children, or to forbid the Dallas brethren running a paper, or going to prayer meeting, etc.

I sincerely hope that Dr. Trott will put an ice pack ready to apply to Brother Conner's fevered brow when he reads this. For if my other mild utterances so agitated his soul I fear the eruptive results that may follow this. They are all spoiling for a fight. As I do not count much in that line; somebody will probably contaminate them when the show ceases to be a comedy and becomes a tragedy.

—Cled E. Wallace, Firm Foundation, June 28, 1927.

Brother Wallace says he has a sense of humor. Maybe he will laugh this off. I said in my comments to his previous article that we could look for Brother Wallace to dodge. And sure enough he has dodged behind everything from an ice cap to a windmill.

He says, "When I read it over it occurred to me that I would get my name in the A. W." But he didn't know it was going to hurt so or he would have been more careful with his armour. When a man strips himself of the Word of God and depends upon human opinion for precept and example in his work and worship he ought not to say that he recognizes the Bible as the only infallible rule of faith and practice.

I inferred that he might cite us to the Scripture that furnished him with his Sunday school, division of classes and women teachers. And this is his passage:

"These little Don Quixotes mount their little hobby horses with full armour on and charge at every windmill in sight." Therefore, the Sunday school is right and Scriptural(?)

He charges that the brethren who oppose these unscriptural things look to Dal-

las, Texas, for their inspiration. Well, they looked with longing eyes for many years for something inspiring out of Austin, but, finally, they had to turn to Dallas.

We will come to visions:

He says Brother Conner has visions, maybe so. However, I am willing to compare my visions with his. Brother Wallace says he reads the 14th chapter of 1st Cor. Well, when a man can read that chapter, which is addressed to the church when it is assembled on the first day of the week, and can see where Paul says, "When the church is assembled in one place to divide it up into classes and let the prophets speak three or four at a time and let the women also have their classes," I think he can out-vision any vision a visionary mind ever visioned.

But as the mist clears away he can see one or two things clearly, one is that the A. W. is worth $1.50 a year. Thanks, Brother Wallace, we always knew our supporters thought so. But we are glad the opposition is beginning to see it and he promises when his time is up he is going to renew. That's fine. If Brother Wallace will read the Way for two years we feel sure that he, like many others, will come back to the Book and be satisfied with the things written therein.

He thinks his article in the Way was the best thing he had ever seen in the paper. Well, we are glad you liked it. Trust you will like this one as well, and trust that you will be generous and not try to keep all good things to yourself, but will do good unto all men as you have opportunity. So, we will make you this proposition: If you will distribute the other issue with this one among your members at Temple, we will furnish copies free gratis. He says if you read it (the A. W.) when you're serious, it is a tragedy. If otherwise, it's a comedy. Well, it's the same way when you read the Bible. If you're serious when you read what the Master says about the doctrines and commandments of men and what Paul says about going beyond what is written, and at the same time trying to nurse a Sunday school, the Bible is a tragedy. But if a fellow occupies the position of an infidel, not believing these Scriptures, of course, to him the Bible is a comedy.

He says something about my objecting to his teaching a class of men in the church house on Sunday morning while some qualified Christian woman teaches a class of children in another room. I don't know in what sense he uses the word qualified. Paul says to Timothy (2nd Tim. 2:2): "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." So we see that the **Holy Spirit** qualifies men to teach when the church comes together. Perhaps Brother Wallace can tell us what spirit qualifies women to teach at the same assembly.

It seems the Brethren were so bent in disobeying the Lord in this respect that they thought they could build a church house and put partitions in it. Then sit back and say, "We sure fixed it." Their logic is that when you divide an assembly into different rooms it ceases to be the church, the family of God. By the same logic, you could reason that a man's family ceases to be his family if he has separate bed chambers for them in the same house.

He next accuses Brother Conner of taking a good work and making a pictorial or exaggerated representation of it, adding horns, cloven hoofs, a tail, etc. But, my Brother, that isn't my animal. I admit it has the marks of the beast, but it is your animal. not mine.

He objects to my calling it a Sunday school. Yet, perfectly all right for those brethren who perform in it to call it the Sunday school. For instance, at Brother Dunn's meeting last week in June, one of the leaders of the Trinity Heights congregation, in telling how their church had grown from thirteen members a few years ago until a few Sundays ago they had 260 present at Sunday school. The debaters are the ones who object to that name, and not all of them.

Let any twelve disinterested men go and observe your procedure as silent listeners and ask them what kind of a meeting it was and see if they don't tell you it was a Sunday school. It is the biggest institution today, both religious and political, in the United States.

The Brother I mentioned from the Trinity Heights Church didn't say a word about the church or its worship. He left it for our imagination as to whether they had any worship or not. But he sure was strong for the Sunday school.

You will notice the same thing if you will read the field notes in the F. F., in which this article of Brother Wallace appears.

By J. H. Childress, "Nocona, Texas, June 17. Belcherville had 63 in Bible classes Sunday and Nocona reported 144."

By J. H. Childress, "June 20. Figures still tell the story of our Bible school increase. June 7, 1925, 45 present; June 6, 1926, 120 present; June 19, 1927, 185 present."

No wonder the thing is sapping the life out of the church, when all the man power and woman power that can be mustered together is being used for its growth and development. The S. S. brethren's love and affection for this thing is like that of a very learned judge of this city with whom I was conversing about this question. He said, "Conner, if I had to give up either the church or the Sunday school I would give up the church. The Sunday school is the greatest institution in the world." I tried to tell him how that the church was the Body of Christ, how that Christ died for the church, how that He purchased it with His blood, how that He was head over all things to the church, but we couldn't read where Christ was head over anything to the S. S., how that His name was not connected with it in any way, and that the church was His bride, and when He comes back He is coming for His bride. The brethren should lay off that old Babylonish garment, they have borrowed from the sectarians, and come out and be pure and spotless, the Sons of God.

Brother Wallace suggested that Dr. Trott apply an ice pack to my fevered brow. Evidently somebody has been telling Brother Wallace something. I am wondering if Brother Wallace has been conferring with Brothers C. E. Neve, W. W. Freeman or Elmer L. Nichols, whose red-hot tilts were cooled off so "sudden like" by the Doctor's unanswerable logic. And I would further remind Brother Wallace that Dr. Trott is just as efficient with the knife as he is with an ice cap and he has the sharpest knife that God ever made. It is sharper than any two-edged sword, and if the Sunday school brethren will just hold still the Doctor will skin every sectarian bump off of them and make them meet for the Master's use. But if they get mad and crawl off in the brush the Devil will get them sure.

He says, we "are all spoiling for a fight. As I do not count much in that line, somebody else will probably accommodate them." It is probable he has in mind the great warriors he mentions, such as G. H. P. Showalter, F. B. Srygley, James A. Allen and Ira C. Moore. I fear his expectations are in vain. The big boys have gone in the hole. They are like the elephant. You know what the elephant said to the mosquito when they were out on that gang plank? He said, "Don't shove me off or I'll drown."

Sincerely yours,
R. O. CONNER.

Brother Alva Johnson preached for the faithful at Temple, Texas, in a meeting covering the last two Sundays in June. Big crowds, fine interest, more than twenty additions.

With Cled E. Wallace poking fun at the faithful and Alva Johnson with his earnest conscientious devotion preaching the truth, great results can always be expected to follow.

Brother Johnson went from Temple to Chilton, Texas, where he preached until the night of July 8, 1927. Receiving a message calling him to his wife's beside, he left at once. Her condition as a result of her recent operation made the deaths in her sister's family doubly hard on her.

The Chilton brethren insisted that I be with them Saturday night and Sunday. Though not well, I went. Two who had been hearing Brother Johnson preach made the good confession and were baptized Sunday afternoon.

R. F. D.

Passed On

George Washington Montgomery was born November 27, 1854. Died May 25, 1927. Age 73 years. Born in Vernon Parish, La. Married Sennie Crawford November 9, 1887. Six children living, three dead. He obeyed the Gospel about 30 years ago, being baptized by a Brother Hearn.

The writer was called from Robstown to Pearsall to conduct the funeral services. I have known Brother Montgomery for several years, first meeting him at Bay City, Texas, where he was leader in a small congregation of loyal disciples. He was a great man in the true sense of greatness. He loved the truth and was one of the best qualified elders I ever saw. Brought his children up in the nurture and admonition of the Lord, and they are all members of the Church of Christ. He leaves a faithful wife and children to mourn his departure, but they all took comfort from the Word of God, and are striving for that home to which Brother Montgomery has gone.

J. N. COWAN.

Mary Jane, wife of C. P. Hopkins of Nocona, Texas, and daughter of John W. Casey, was born in Maddeson County, Tenn., December 27, 1846, and died at her home June 10, 1927. Sister Hopkins was baptized into the Church of Christ at the young age of 10 and was a devoted Christian for more than seventy years. What a grand reward hers must be. I judged her one of the best of earth and felt no hesitation in speaking to her loved ones.

Brother Hopkins is nearly 86 and is deprived of his companion of sixty years. He needs consolation and our prayers.

Write to him at Nocona, Texas. In hope of eternal life,

JOHN R. FREEMAN.

Sister Halsel Leona Offill was born July 29, 1863, in Lavaca County, Texas. Died February 28, 1927. Was married to John W. Byars June, 1881. To this union were born two children, who survive her. Her husband, John W. Byars, died in 1884. November 3, 1889, she was married to Brother James F. Offill. To this union were born nine children, seven of whom survive her. All were present at the funeral service.

Sister Offill was baptized in April, 1891. She lived true and devoted to Christ the remainder of her life. She lived to see all her children true Christians. She trained her children to read the Bible and go to church.

Burial took place in the McBee cemetery near Lawn, Texas. Services conducted by J. H. Stewart and Sidney W. Smith of Abilene.

SIDNEY W. SMITH.

The Meeting at LaGrange, Ga.

The brethren at this place had made all plans for a good meeting, such as advertising, talking and making preparations for a place and seats; so there was nothing for me to do but preach. The first night we had a splendid crowd and it got better each service until the rains began, our crowds were then uncertain until finally we had to quit several days before we intended to. We did not have the Tent this time as they thought it best to have an "Open Air Meeting."

The church is doing well, many of the members are making sacrifices for the Cause. They have a building fund started and expect to build before long. Brother Larkin Earnest, the preacher who took his stand with us last year, is proving to be a wonderful help to them, he works in the mill each day for a living, meets every Lord's day for worship and at night preaches for them in the hall.

We had several visitors from Taylors Cross Roads, Napoleon church at Mt. Carmel.

J. A. DENNIS,
Union City, Ga.

Church at Detroit, Mich.

The work at Detroit, Michigan, is progressing nicely so far. A week ago yesterday we had about twenty adults and a few children—not all members of the church, however. We expect more in the future as I have been to see several more (some not members) the last two weeks.

We are now trying to get a place to meet. Anyone wishing to meet with us here can get in touch with the work through Brother Otha B. Hensley, 6031 Grandy Ave., Detroit, Michigan; Brother James Benny Watson, 4825 Canton Ave., Detroit, Michigan, or Carman Watson, 5902 Domine Ave., Detroit, Michigan.

Harper-Tucker Debate

We were glad to have Brother Harper in the office again. He spent about a wek in Dallas; talked at one of the cottage meetings of the church; made a splendid talk Sunday morning, and one Sunday night.

Brother H. C. Harper and Brother W. C. Tucker are to debate the wine question at New Salem, near Brookhaven, Miss., beginning August 11th at 9:30 A. M.

These two brethren have given considerable time to the study of this question, and the debate is expected to be of more than ordinary interest to persons interested in studying this question.

R. F. D.

Announcements and Reports

Van Bonneau, Sherman, Texas, June 8, 1927—Meeting at Verdi is doing fairly well. Two restorations to date. I have the following dates booked for meetings in 1927:

June 4-16, at Verdi, near Pleasanton, Texas.

June 17-26, at Center Point, eight miles east of Floresville, Texas.

July 1-17, at Elk City, Oklahoma.

July 22-31, at Antioch, near Van Alstyne, Texas.

August 5-17, at Hastings, Oklahoma.

August 19-30, at Brannon Bridge, near Millsap, Texas.

September 2-11, at Live Oak, near Eden, Texas.

Oscar Brannon, Winters, Texas, June 6, 1927—My debate at Winters, Texas with the Baptist was rained out before the close. We only discussed the establishment of the church and the "modern Sunday school." We hope to finish the debate with Mr. Brunson soon.

N. L. Clark, 3021 Forest Park Blvd., Ft. Worth, Texas, June 25, 1927—I have been preaching here, Roswell, New Mexico, two weeks tomorrow. This is a fine country and contains many fine people. The meeting has been quite well-attended. The interest has been good, the attention excellent, but no confessions yet. I go next to Dale, Texas.

Van Bonneau, Box 27, Dodsonville, Texas, June 29, 1927—Closed a meeting at Center Point, eight miles east of Floresville, June 26. Heavy rains, bad roads and severe sickness in the community prevented the meeting from being what it should have been. Two were baptized and three restored.

C. R. Graves, Lockney, Texas, June 21, 1927—We had an enjoyable time Sunday. I preached here at home. A woman with grandchildren made the good confession and was baptized. I am to begin a meeting at Chillicothe the 2nd of July and continue over two Lord's days. From there to Dozier, Texas.

A. M. Scrimshire, Ft. McKavett, Texas, June 21, 1927—Commenced a meeting June 10th at Menard, Texas. Closed at the water June 20th with one baptized, three restored and two from the Sunday school took their stand with us. We were assisted by Brother Foster from Eldorado. Will preach next at Eldorado. All loyal brethren coming to Menard will find a loyal congregation worshiping at the courthouse at 3 p. m.

J. F. Fairless, Motor Route A, McAlester, Okla., June 21, 1927—If it is the Lord's will, I will begin a meeting at Rosston, Okla., about ten miles east of Holdenville, July 16th. We would like to have the co-operation of neighboring congregations. I have some time in August not taken.

J. W. Kelly, 762 Pecan St., Abilene, Texas—My summer's work, as now arranged, will close August 28th at Pearl, Texas. I would like to spend the month of September near Pearl or anywhere south toward Austin or San Antonio. Write me at the above address.

John R. Freeman, Gunter, Texas, June 18, 1927—I began with the faithful at Cleburne last night. The brethren are doing their part and are hopeful of good results. I expect to be here until the second Lord's Day in July.

If the Lord wills, I shall begin at Gallatin, Texas, July 15, and at Carey, Texas, near Childress, on July 30.

Sam L. Shultz, Box 55, Lexington, Okla., June 15, 1927—I left home, Lexington, Okla., and preached at Waco from Sunday, June 1, till Tuesday night. Then to Chilton, Texas, and preached from Wednesday night till Friday night. Then on to Cameron, Texas. Preached at Hoyte, five or six miles southeast of Cameron. No loyal brethren meeting in Cameron.

Next to Orange, Texas. Then to Walter County. Then to Robertson County, near Easterly. Then Marlow for a meeting embracing the fourth and fifth Lord's Days in July. Then back to Oklahoma for a meeting.

J. D. Tipton, Camden, Texas, June 12, 1927—I am to be with the church near Lufkin, Texas, beginning July 9th. This will be my third meeting at this place. Also have been preaching for them monthly almost three years. We have a faithful little band at this point. I am also booked for a meeting at San Augustine, Texas, beginning August 5th. I have time for another meeting between these dates.

J. B. Cranfill, Abilene, Texas, June 25, 1927—Our meeting is to begin July 15 and continue the balance of the month. Brother L. H. Knight will preach for us.

W. P. Jones, Lamar, Oklahoma, June 22, 1927—Visited Sunny Dale, Okla., last Lord's Day. Spoke to a small but attentive audience. Returned home (Lamar) and preached to quite a crowd on the "good confession" and baptized one "the same hour of the night."

H. H. Montgomery, Shreveport, La., June 20, 1927—I am one who is willing to comply with Brother J. C. Bryant's suggestion to have Brother Duckworth hold two meetings each year of two weeks each in destitute communities, and I will suggest every reader of the Way, who can, donate for these meetings one dollar instead of 25 or 50 cents. When enough of the brethren agree to Brother Bryant's suggestion, and a time is agreed upon when the work is to begin, Velva Street Church of Christ will come across with her donations. Let us hear from all the churches.

H. E. Pritchard, Carey, Texas, June 24, 1927—Our meeting begins Sunday, July 31. Brother John R. Freeman will do the preaching. Every one invited.

James Douglas Phillips, Everton, Ark.—I am to begin a meeting at the Chapel on

Route 9, Cookeville, Tenn., (J. P. Watson's home church) the first Sunday in August. From there to Samaria. I hope all brethren in reach of each place will attend. Would like to arrange other work in that part of the country.

I preached Saturday night, Sunday and Sunday night (June 18 and 19) at Gamaliel, Ark. Two young ladies obeyed the Gospel.

D. J. Whitten, Gunter, Texas, June 26, 1927—Meeting at Robstown closed Lord's Day night with eight restorations. I am working on the churches wherever I go, trying to get the brethren to do more work.

Oliver A. Burk, Gunter, Texas—I have not arranged any meetings for the summer. Next September finds me, the Lord willing, serving just where I have served for the last five years as Dean of Gunter College.

It is my wish to do all I can in the service of the master, so will gladly give all my time during July and August to meeting work. I held four mission meetings last summer and would like to hold more this summer.

Sam Finto, Floresville, Texas, July 5, 1927—Brother John G. Sanders held our meeting at Fairview. Began June 17th and closed June 26th. Had a fine meeting.

J. W. Lampp, Scott, Ga., July 2, 1927—Brother J. A. Dennis came by and preached at my house at night May 2nd to a good audience. John W. Lampp, Jr., (my son) and Rosa Lampp (my sister) made the good confession and followed their Lord in baptism the same hour of the night, which made our hearts glad.

We are leaving this afternoon for Union City, Ga., to spend a day or so with Brother Dennis before he leaves for the West.

G. A. Lewis, Coleman, Texas, June 30, 1927—I appreciate The Apostolic Way. Am 70 years old, have read the Gospel Advocate for 40 years, the Christian Messenger, Burnett's Budget and the Firm Foundation since its first issue. I think The Apostolic Way the soundest of any published in the brotherhood.

Have We Elders in the Church?

In a former article I showed we had the same apostles in the church today that were set in by Christ. That they were still ruling in the church through their words found in the New Testament. Some may ask, "Should we have elders to take the place of the ones we read about in the New Testament?" Or, "If we have no living apostles in the flesh since the death of the original ones, have we authority for living elders in the flesh since the death of those in New Testament times?" I answer: We have the authority of the apostles handed down to us in their writings, but we have no such writings from the elders of the New Testament churches. So far as I know, we have not one line preserved that any of those elders wrote, unless said elder was an apostle as were Peter and Paul. Be it understood that in this article I use the word "elder" in the sense of a bishop or overseer of a congregation. I know the word sometimes means an old person. But one may be old in years and not possess the qualifications of a presbyter or bishop. Much has been said and written about these qualifications. Some extreme views are entertained by good brethren. One view is that it required miraculous power to make an elder, and after he was made he could perform miracles. But when I read the qualifications stated by Paul in Timothy and Titus I fail to see why a miracle would be required to acquire any one of them. Some one is ready to say, "How about healing the sick as per Jam. 5:14?" The gift of healing is not one of the qualifications that Paul said to prove.

Other Christians, no doubt, had the gift of healing. If this gift is essential to being an elder, it may be essential to being a Christian. I will remark here that there is not one thing miraculous in Jam. 5:14. It is the duty of elders and other Christians to pray for the sick and for the erring brethren today. If the sick get well or the erring one is restored, our prayer is answered. I pray for the sick and at the same time administer to their needs; give them remedies. I pray for the wayward brother and at the same time administer the exortation and rebuke required by the Lord. If they repent, confess and pray God to forgive their wrongs, my prayer is answered. If the remedy for the sick is to annoint them with oil, I can pray for them and do the annointing in the name of Christ. I can give a cup of cold water, or even calomel, in the name of the Lord. In fact, all that I do is in His name. Another fact about the gift of healing which some have overlooked is this gift was not always used in cases of sickness among the first Christians. Paul, who had power to heal, left Trophomus at Miletum sick and advised Timothy to use a little wine for his stomach's sake and his often infirmities. See 2 Tim. 4:20; 1 Tim. 5:23.

Some think Jam. 5:14 implies a miracle, and, knowing we cannot perform miracles, they conclude we have no elders. But we have seen there is no more miracle about praying for the sick and seeing them restored than there is about praying for an erring brother and seeing him restored. One brother, when shown this, said, "I don't pray for the sick, nor for erring brethren." Why would he not pray for them? Because if he did and they got well or were restored his prayer would be answered, and he would lose his argument on Jam. 5:14. It is argued that the text says, "And they shall recover." "Shall" is conditional, as may be shown from various Scriptures. We have no proof that every one the elders prayed for were restored to health. If they were, why should any of them die? The idea that the eldership ceased with the age of miracles will force us to the conclusion that evangelist and teachers also ceased. The same passage that said God gave some pastors (elders), also said He gave some evangelist and teachers. Eph. 4:11-12. One brother saw the inconsistency of contending the eldership ceased and not the evangelists and teachers, and he quit evangelizing. I knew another who said the church as an organization ceased with the age of miracles. The "no-elder idea," when reduced to its last analysis, results in fatalism. I heard one man say we did not need preachers and teachers because we all had access to the Bible and could learn for ourselves. If this be true, we can unshoulder the burden of responsibility for the salvation of others. No need to let your light shine unto others in your lives—just send them a Bible and tell them to make the best of it they can. If we should undertake to show them the proper division of the Word we would be teaching them and teachers would not be "ceased."

J. N. COWAN.

Occupying Same Position

Notice in this issue the article about the Church at Waco. From time to time we have been calling attention to the fact that we are occupying the same position that was occupied by the leading sound Gospel preachers in the beginning of the Reformation, more than a hundred years ago, and in the fight against innovations forty to fifty years ago. We have accumulated some data convincing on this point, and from time to time will give it to our readers.

Pioneer preachers who fought instrumental music, societies, etc., stood where Campbell, Stone, Franklin, Scott, and others stood a hundred years ago. And they stood where the Apostles and early Christians stood nearly 2000 years ago. We are not right because we are in the minority in the point of numbers, but we are right because we accept the apostolic doctrine and practice.

Brother L. W. Hayhurst spent two weeks with us in June. He said, "Brother Duckworth, I haven't money to give, but if you can use my time I will give you two weeks of it." I knew his ability to state briefly what he learned in research. So I put him to writing history, or rather compiling historical evidence concerning the religious institutions of our and former times. The mass of statistical and historical evidence he was able to accumulate, in connection with some matter of our own selection, will be appreciated by our readers. We expect to use a part of each issue, beginning with August 15, for the publication of this information. Preachers and church leaders who do not have a library of their own will find this information of exceptional value, and each subscriber should order a few extra copies of each issue for the next year or so, as there will be a great deal of information they would like to have their neighbors read. In fact, our subscribers should distribute thousands of copies of The Apostolic Way each issue.

If It Is Scriptural—

"It is Scriptural for qualified men and women to teach the Word of God in classes any day in the week, using uninspired literature as lesson helps, so long as such class teaching does not in any way conflict with the regular Lord's work and worship and the other vital and specific commands and requirements of the Gospel."—James A. Neal in Firm Foundation, June 14, 1927.

This statement is self-contradictory. It is like saying it is right to do right so long as it is right to do so. It is like saying it is right to tell a lie so long as one does not falsify.

If it is Scriptural to have Sunday school at other times than at the Lord's worship, pray tell us what "other vital and specific commands or requirements of the Gospel" could it violate? The truth of the matter is this:

First—Sunday school originated among the religions of men and is built on a sectarian pattern. It is not according to the

New Testament pattern. Second—Those who use the system of classes, uninspired lesson helps as texts and women teachers at assemblies are not following the commands or examples of the New Testament; they are off the track. Third—Sunday schools are a substitute for home training; training which God demands of parents. Fourth—Advocates of Sunday school despise certain Bible Commands; I Cor. 14:35, for instance, and so on to the end of a longer list than could be given against instrumental music in the worship. Fifth—Our Sunday school brethren are deceitful (I trust not intentionally), for they say Sunday schools are wrong and then carry on identically the same thing under another name. If Sunday schools are wrong, they are wrong for you, my brethren, just as much as for your neighbors whom you condemn and then imitate in your teaching service.

L. W. HAYHURST.

Church of Christ, 1016 North Palmetto St., San Antonio, Texas—Christians residing or visiting in the vicinity of this city are invited to worshp with us. Services each Lord's Day at 10:30 a. m. Apostolic order strictly observed in all things. WHERE THE BIBLE SPEAKS, WE SPEAK; WHERE THE BIBLE IS SILENT, WE ARE SILENT.

Our little congregation has nearly doubled through what little publicity (only twice) we have had through the paper.—Glen A. Shelton, Camp Normoyle, San Antonio, Texas.

We gladly give the above statement space. The results of publicity, as shown by this statement, are in keeping with well-directed publicity at all times. In fact, publicity has always been recognized by Divinity as a great means of putting forth the truth of God. I wish we could make The Apostolic Way a sixteen-page paper every issue, that we might have more space to give to congregations, but alas! too many brethren are more interested in better, bigger, newer automobiles, homes and farms than they are in advancing the truth of Christ.—Publisher.

History of the Church of Christ in Waco

I realize that a great deal has been said through this paper on the Sunday school and salaried pastor questions. Yet, it behooves us as Christians to fight the things that need fighting, and certainly unscriptural things that are causing the blood-bought body of Christ to be divided need attention. So, with just as few words as possible, I will say what I think should be said on this occasion.

I have before me the Waco Times-Herald, dated April 24, 1927, with an article on the history of the Church of Christ at Waco. "The history of the Church of Christ at Waco dates back thirty years, when a small band of loyal men and women began meeting in a little room at Edgefield to worship God as they believed the Bible taught." The article goes on to say that from Edgefield they met from house to house and held one meeting on South Fifteenth Street; built a church house in 1903 at South Fifteenth and Webster Streets; built and moved to North Tenth Street in 1911, and November of last year built and moved to a $50,000 building at Sixteenth and Columbus Streets. "The entire basement is built especially for the Sunday school departments, being subdivided suitably for the different classes. J. W. Barnes is now superintendent of the Sunday school."

Now, the facts of the case are that the Church of Christ in Waco started in Edgefield more than thirty years ago by Brother Arch Thomas' father and family, and they had no Sunday school. After the church house was built in 1903 the Sunday school was brought in. Although there was some objection, the majority ruled.

The writer remembers very well being in Sister Miller's class, who was the first woman teacher. My mother was baptized shortly after the new house was built in 1903 by Brother Kidwell and was one of those who objected to the Sunday school when it was first brought in.

Now, there are, at the present time, two Churches of Christ in Waco that have a Sunday school and one Church of Christ meeting for worship at South Fifteenth and Park Streets, worshiping as they did in Edgefield over thirty years ago. If that was all right then, why isn't it all right now? Who has sought to change the time?

Now, there are only three people living in Waco who were members of the church in Edgefield over thirty years ago. They are Brother and Sister Arch Thomas and Sister Batterton. They are all members of the Fifteenth Street congregation.

I say where, oh where, is the church that started in Edgefield over thirty years ago? Who has gone out from it and changed the worship? Brother Barnes, we challenge you now, as we have many times before, to put up a representative man and show by the Bible that you have a right to be Sunday school superintendent in the Church of Jesus Christ. I know that sometime reporters will make mistakes, but I have a pocket full of clippings where the North Waco church has advertised its Sunday school and pastor.

We managed to get a discussion out of Brother Norman of the church at Rusk and Hood Streets in East Waco. The weather was very bad and only a few were able to attend. Brother Norman told Brother Johnson that he would consider him unfair if he said Sunday school a single time. Only a short time after this a piece came out in the Waco Morning News: "Church of Christ at Rusk and Hood Streets has communion and sermon at 11 a. m., with Sunday school at 10 a. m."

We know that in many locations the young brethren have had the hard fight to make against innovations, but we thank God through the name of Christ that some of the old heads in Waco are faithful.

R. G. HATTER,
3000 N. 19th St.,
Waco, Texas.

Sister Teurman

Sister Teurman, the widow of Clarence Teurman, has four children: Bernice, Clarence, Don and Annice; two boys and two girls. At the death of her husband she was left without a living income. She moved to Gunter and put three of the children in college, and she and children have been working their way.

Sister Teurman took up the work of teaching art as a side branch to the college work. She has had to study as she went. Teaching and studying art, combined with the care of bringing up her children, trying to make ends meet in a financial way, and the care of a home has been a rather heavy burden, but she has borne it in a way that is commendable.

Other women have men to depend upon; she has not. She and the children chop cotton, when they can get it to chop, pick cotton, or whatever they can get to do, to make a dollar. And although she teaches art, building up an art department or any other department is not very profitable.

My brother, if you had a widow and children left as Sister Teurman and children are, how would you want the brethren to feel toward them? Is that the way you feel toward your widowed sisters? "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, that their abundance also may be a supply for your want: that there may be equality." (II Cor. 8:13-14).

L. W. HAYHURST.

Cowan-Arceneaux Debate

The debate at Robstown, Texas, between Early Arceneaux and the writer is scheduled to begin Wednesday, September 21, 1927, to continue four days. I expect this to be a greater debate than I have yet held on the Sunday school question. About seven congregations are interested. A general invitation is extended to the brotherhood at large to attend.

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CHURCH OF CHRIST

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly $1.50 Year | Dallas, Texas, August 15, 1927 | Vol. XIV No. 2

CLIPPINGS AND COMMENTS

Isn't it strange that just when I have formulated an article that appears to me to be a deadener on innovations; a full, free and forcible exposition of the feebleness and futility of their arguments, that I should find in the columns of the Gospel Advocate one so invincible, so irrefutable, by that prince of writers, James A. Allen, that I am constrained to quote him rather than present my own crude effort? Just read this extract from an article of his in the issue of June 23 and be convinced that I have not been extravagant in my praise.

"But we urge upon the Bishop that, to be consistent he take the Bible on everything else. The same Bible that says Jesus was born of a virgin also lays down the conditions of pardon to an alien sinner. The same Jesus who was born of a virgin said: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto end of the world.' (Matt. 28:19-20). The same Jesus also said: 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' (Mark 16:15-16). Is it more vital to accept one statement of the Bible than it is to accept another statement of the Bible? Can a man be regarded as a believer who accepts the part of the Bible that suits him and rejects the part that does not suit him? What good is it for a man to accept the statement of the Bible that Christ was born of a virgin and yet refuse to do what Christ requires 'every creature' to do to be saved? During the personal ministry of Jesus many believed on Him, but for fear of being put out of the synagogue did not confess Him. The faith that will not obey is not the faith that saves.

"Let us accept the Bible as a whole, not accept a part of it and try to explain away other parts. To try to explain away the virgin birth is no worse than to try to explain away the command of Jesus that every believer be baptized. Will the Bishop be consistent and accept it all. The naked point at issue between the Christian people and the denominational world is simply that the Christian people insist on taking all of the Bible as it is, as God gave it. It is nothing else than that the Christian people contend that the religious world must teach and practice what was taught and practiced by the primitive church, under the leadership of the Apostles, as the Apostles 'preached the Gospel unto you by the Holy Spirit sent forth from heaven."

How true—how unanswerable and yet what a weapon it puts in the hands of the Bishop and others with which to smite a large majority of professed Christians. Suppose the Bishop comes back at Brother Allen with a demand for Bible precept or example for the Sunday School; women's meetings; young people's meetings; receiving as members those who have been baptized in obedience to a human creed; located, ministers, etc., etc.? Then "What, oh what, will the answer be?"

* * * *

And now comes Brother Showalter with the following: "We have offered Dr. Trott a five-dollar teachers' Bible if he will locate the copy of the Firm Foundation where one of our brethren reported that he 'resigned a pastorship' to take some other work. He comes back in a wild way and goes trotting all around the proposition, talks of 'boastful bluffs,' and gives his postoffice address for sending the Bible. No, sir. The doctor will have to find the place where the said report has been made. The Bible is ready, and will be sent as soon as Dr. Trott locates the statement he says is contained in 'several issues of the Firm Foundation.' When I comment on the writings of any one, and especially a brother, I always quote what he says in full, so that the readers may judge whether my comments are germane or not. It is a pity that Brother Showalter's untenable position makes it impossible for him to exercise the same courtesy toward me instead of merely giving his own garbled version. Of course, if he insists on being judge, jury and prosecutor in his own person, deciding all matters to suit himself, in star chamber style, I can have no hope of ever getting that Bible. A proposition like that is a perfectly safe one for Brother Showalter. If, however, he will open up his columns for the proof, I am ready to submit and allow disinterested parties to decide whether I am entitled to the Bible. I am more than willing—yea anxious—to produce it.

In order to escape the charge of "trotting all around the proposition," I shall use Brother E. A. Elam as my witness; a brother too well known to the entire brotherhood to need any introduction or commendation by me. In the Gospel Advocate of June 23 he says: "Minister is not a title. 'Janitor' or 'sexton' is as much a title as 'minister;' yet a preacher who is fond of titles, **who knows no better,** it may be, publishes himself as 'minister' of a certain congregation, whereas there should be as many ministers in that congregation as there are servants of the Lord in it. Evangelist is not a title. An evangelist is a preacher of the Gospel, and to evangelize is to preach the Gospel, wherever that is done. Yet some preachers speak of 'evangelizing'—that is, they speak of going into 'the evangelistic field,' and when in it. if he continues to preach the Gospel(?) Yet some who claim already to **preach the Gospel** say that when they have filled 'the engagement' which they have with a certain congregation they intend to enter 'the evangelistic field.' Some otherwise well-informed and intelligent brethren say that certain preachers who 'speak well' should do nothing but 'evangelize.' What do such brethren know about 'sound words,' speaking as it were oracles of God?"

I believe any unbiased person will say that Brother Elam's testimony entitles me to that Bible—that what he wrote above is undeniably true—that it proves my case beyond the possibility of a doubt, and that this is just the kind of notice that the F. F. has published many, many times. As a matter of fact, every one knows that these so-called "ministers of congregations" or "located evangelists" are functioning exactly as the sectarian "pastors" all around us. I really wanted that Bible, because I am anxious to see if there is any mention in it of the Sunday School, located evangelist, or any of the other new-fangled imaginations which we are told the Word of God is to cast down.

G. A. TROTT.

A Sixteen Page Paper

July 15th issue of the paper, received this morning, have read everything in it and wish to say that this issue is great. You have a good selection of articles, which I am sure that any sincere seeker of the truth should appreciate. Brother Duckworth, why don't you put the proposition of a sixteen-page paper, with an increase in subscription price corresponding to that of volume of the paper—make the paper for $3.00 per year—before the subscribers? I, for one, voice my approval, even at an increase to $4.00. I am in nowise a moneyed man; in fact, it is hard for me to provide for my family and self, but I believe the paper to be A-1, with our best preachers of the Gospel, and who would not give $1.50 or $2.00 a year more to insure the teaching of twice as much Gospel truth by one or more of our ablest preachers? Brethren should not think of this matter as merely subscribing or buying a paper, but the paper as being a great asset to every worker of the Church, advocating and contending for the true principles of Christianty, and, among other things, as being enlightening to the Christian, etc. It is our greatest blow to the innovators, as all who read can plainly see from their jabber and chatter about the paper, its editors, publisher, methods, etc. It is a thorn in their side, a torture from which they cannot escape without laying aside their unscriptural practices, and it is hurting, hurting, hurting, something terrible. I, for one, know how it affects the innovator, as I myself endured the torture of having the truth flung into my face twice each month through the columns of the paper, while I was laboring mightily under the burdens of building up a Sunday School. It was a bit like an incident I recall where a young man had a long black beard, other young fellows were commenting upon it within his hearing, and a lady said that they should be ashamed to talk about that man's beard to his face, whereupon one of the men said: "Well, when that thing becomes embarrassing to him, he knows how to cut it off, and it belongs to him." Well, The Apostolic Way kept talking about my Sunday School to my face and caused me to feel terribly embarrassed in the knowledge of the fact that it was unscriptural, so I just cut it off. I believe it my Christian duty to support any move for the enlightenment of mankind in the way of the Lord. If the paper contends for the truth, and is a means of enlightenment to those in and out of Christ, then it is my duty, and the duty of every one contending for these same principles, to support the paper, even to the point of denial of ourselves of some of the little niceties of life which we all like and enjoy so much.

GLEN A. SHELTON.

Camp Normoyle, San Antonio, Texas.

Comment

Brother Shelton has set forth the desires and aspirations of many, many readers and supporters of The Apostolic Way in wanting to see the paper a sixteen-page semi-monthly journal without advertising matter, wholly devoted to religious teaching on things pertaining to the Kingdom of God. No one in the brotherhood, as far as we are informed, ever published a sixteen-page semi-monthly paper without a portion of said paper being devoted to advertisements. One reason, to publish such a magazine, is a man-size job. But the readers of The Way recognize that they have in Brother Duckworth the man. They know they have in him a man of ability, of courage and zeal, a man who has had years of experience in the newspaper work. And, in addition thereto, they know that they have that ever dependable Dr. G. A. Trott, who has been tried by fire and has stood the test and has proven to be pure gold, whose counsel, mutual exchange of opinion and advice is an asset to any publisher. And it might be well to state here that an effort is being made to move Dr. Trott to Dallas. And with two such men as Duckworth and Trott, with a sixteen-page paper, all opponents of truth will think the woods are on fire.

We have realized all along that sooner or later, because of the demand of the brotherhood, The Apostolic Way would be made a sixteen-page paper. However, we were not looking for it so soon. But the increased interest that has been manifested in the last twelve months, and the activity shown on the part of the workers for the paper, causes us to think that the hour is near. Uncle Josh says he always found that the best time to set an old hen was when the old hen wanted to set. And so the best time to make The Way a sixteen-page paper is when the readers want a sixteen-page paper.

The printers are ready, Brother Duckworth is ready; the question is, are YOU ready? The present issue is a fair sample of what you would get twice a month, and as Brother Shelton says, surely you would rather have such a paper as this at $3.00 than an eight-page at $1.50.

There are two outstanding features in Brother Shelton's article. The first is, "Brethren should not think of this matter as merely subscribing or buying a paper, but the paper as being a great asset to every worker of the Church, advocating and contending for the true principles of Christianity." The other is, "I believe it is my Christian duty to support any move for the enlightenment of mankind in the way of the Lord." Now, if every reader will get that spirit, we will have the best paper ever published by the brotherhood, **briming full** of spiritual food for the hungry.

You remember when the Lord turned the water into wine, He had them fill the pots up to the brim. He didn't believe in half-doing a thing. Jesus did all things well. Let us imitate Him, and what we do, do "heartily, as unto the Lord."

Brother Duckworth will expect YOU to drop him a line telling him whether or not you want a sixteen-page paper. Don't wait, but do it now.

R. O. CONNER.

Now, what do you think of that? Did you ever want a thing "so bad" you could hardly eat or sleep, and when you had made up your mind that you would have to wait—have the thing desired put into your hands? Then you know how I felt when I read the above statements.

Every time we have published a sixteen page paper there has been a general approval and commendation, which added fuel to our desire for a regular sixteen-page journal. But how could we get it? was the unanswered question.

The suggestions in the foregoing point out a way. I have submitted the suggestions to several, including Dr. Trott, and every one said, it is the thing to do. The readers are constantly calling for more, and they will no doubt be willing to pay for the increase.

A regular sixteen-page magazine at $3.00 is cheaper than an eight-page at $1.50, since it will contain more than twice as much reading matter as an eight-page. If any are not able to pay the $3.00, some way will be found to help them get the paper.

Tell us what you think. Would you like to have a sixteen-page paper?

R. F. D.

Worship of the Early Christians

"Let us go back once more to the first Christians, and have well in mind the social nature of their worship. 'All ye are brethren.' There were no kings or priests, except as all were kings and priests. They 'exhorted one another;' bore 'one another's burdens,' 'the strong bearing the infirmities of the weak.' They had 'the same care one for another.' If one was 'honored, all rejoiced; if one was afflicted, all sorrowed.' 'You may all speak, one by one.' 'By love serve one another.' 'Confess your faults' —not to a lordly and special priest, but 'one to another, and pray one for another.' With no society but the church, and with no caste in it; with no organization, except the bishops and deacons in each congregation, and evangelists as missionaries —with no confederation of churches, courts of appeal, or law making assemblies to 'devise ways and means,'—their entire worship well became what Paul calls 'the simplicity of the gospel of Christ.' They met for worship every Lord's day, and conducted their worship according to the ideas expressed in these quotations. There is no evidence that they ever met for, or ever had, in their weekly worship, what we call preaching. Not one of their officers was necessarily a preacher, though their bishops were teachers, and able to 'stop the mouths of gainsayers with sound words.'"

"The act of kneeling was thought peculiarly to indicate humility before God; to exhibit a sinner who had fallen away from Him, and in need of divine grace and mercy. Accordingly it was uniformly required of all who had fallen under the censure of the church for their offenses, as an indispensable condition of their restoration to their former covenant relations.' They also bowed their heads, and their bodies, and sometimes fell prostrate on the earth, but they never sat in prayer. There is no evidence that in the days of the apostles any one ever stood up to pray. And the apostolic habit of kneeling was kept up in the second century. But in the third century, in company with many other departures from apostolic simplicity, they stood to pray—except when they needed forgiveness of sins. And this should have brought them to their knees every time it was reasonably practicable."—Kendrick, Live Religious Issues of the Day, pp. 322-323, 324.

One or more in each community order a bundle of TEN copies.

Church of Christ—Its Elders

The following is an Extract from the pen of one who is second to none in "contending earnestly for the Faith once for all delivered to the Saints." Published in the FIRM FOUNDATION; Tuesday, February 20, 1894. Pass it on it is as good now as ever.—B.M.M.

Does any one doubt the propriety or necessity of training the young, the middle-aged and old men in the various acts of work and worship, such as reading, teaching, exhortation, admonishing, singing and prayer? Does any one doubt the propriety of putting this class of church members to visiting the widows and orphans, the sick, the poor and afflicted, supplying their needs, comforting, encouraging and aiding them in their trials? Let such tell us what they would have them do? Must they sit with folded hands on the stool of do-nothing, until they fall asleep, never to wake again until it is too late? Will such tell us what the overseer oversees? What does he rule? Strange overseer who does all the work himself, rules or governs nobody but himself. It is this neglect to call forth the latent energy, talent, and tact of the whole church, that has destroyed the divine order, and substituted human plans and ways of work and worship. If any one is unwilling to heed the wise and scriptural counsel of well trained elders, to take part or bear the burden, and thus by divine direction grow into a well developed Christian, he is not needed in the church—he is in the wrong place. The church is no place for idlers. If it was understood by all, and urged by the elders, that it was expected of all who become members, that they must enter immediately, upon the work, those who were unwilling to "work out their own salvation with fear and trembling," would not be so apt to enter the church; and those that did enter, would expect to be called upon to go to work at once. We have all along been too anxious to get members—report big meetings to the papers—and have neglected the edification of the Body in love. (Yes, it is even more so now at this time, May, 1927). Is such work any better than deception? Will it result in anything short of dishonoring God, and the corruption of the church? (It certainly will not).

We have members added who languish and die, the elders not going to them, not even sending any one else to them, to admonish them. Well informed elders, should remember, that many new converts, do not their duty, or feel that interest they should. When erring, or sin is committed, the elders should at once set about correcting it. Let it go no farther. Those who have been educated in the art of government by being governed, in the art of commanding by obedience to lawful rulers, will, all things being equal, make the best of rulers or elders. The government of Christ requires his law to be executed, enforced, honored * * *. He has made no provision in the constitution of his kingdom for self appointed leaders or lawgivers. There is one Lawgiver, who is able to save and to destroy. Jas. 4:12. Human laws, doctrines or customs taught and enforced, dishonor the King, impugn his wisdom and benevolence.

All that we know of Christ or can know of him is to be learned in his word, laws and institution. There you will find him and nowhere else. He is in his words, in his commandments and appointments now as he was when here on earth. Does any one doubt that Christ was in his word, in power, mercy and goodness, when he said to the Centurion, "Go thy way: and as thou hast believed, so be it unto thee?" And his servant was healed from that hour. Mat. 8:13. Or when he arose and rebuked the sea; and there was a great calm, verse 26; or when he said to the son of the widow of Nain, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak. Luke 7:14-15. When he called to Lazarus, "Lazarus, come forth," John 11:43, his power was in his words, not in human words or human devices, wisdom or appointments. God has put neither law, mercy, power or grace in human devices. They are not given by God, sanctioned by Christ, sealed by the Spirit, nor practiced or taught by the apostles. There is no authority of God in them, or given to support them. And more, those who invented them, and taught them, do not claim any divine authority for them. They do not claim that God has appointed or approved them anywhere in or out of his word. Let the church learn that prosperity, peace, joy and love are to be found in God's words, appointments, and in such as he has approved, and not in man's doctrine and words.

To accept the will of God and live it out day by day, is the only road open to permanent success. To depart from God's appointments, or substitute others, is to bring division and strife. To be of the same mind, speak the same things, and to be perfectly joined together in the same mind and in the same judgment is to edify the body of Christ.

Let us cultivate love one for another. Above all things, have fervent love among yourselves. 1 Peter 4:8. Above all things, put on charity or love, which is the bond of perfectness. Col. 3:14. Love as brethren, be pitiful, be courteous. 1 Peter 3:8. Love is said to be among the first fruits of the Spirit, Gal. 5:22, and crowns the Christian graces. 2 Peter 1:7. Let love be without dissimulation or hypocrisy. Rom. 12:9. Paul places it above all tongues of men and angels, gift of prophecy, to understand all mysteries, all knowledge, all faith, charities or sacrifices of body. 1 Cor. 13:1-4.

Not many weeks ago I stood before a grey headed man and pleaded for union on the word of God—asked him if he could not unite on that and that alone? I have never received an answer yet. I asked him if he and those who stood with him could cast out brethren who had with their labor and money helped erect the house without giving them a cent? He has not replied yet. Could there be love, fervent love, in that man who desired human innovations to the fellowship and communion of God's children? Is it love to turn God's children out of doors, to deny them the house they had helped to build? Let us strive for that which moves to every good work—love.

A. ALSUP.

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This Cup: Luk. 22:20, 1 Cor. 11:25, 26, 27.

That Cup: 1 Cor. 11:28.

Jesus said to his Disciples, "Divide it" Luk. 22:17. How? All of you drink of IT, Matt. 26:27. They obeyed. They all drank of IT. Mk. 14:23. Can we do as they did? If we can, that will be infallible.

Safe? If not, why not? Will we do that? Are we humble enough to do that? Would that be obeying the Blessed Savior? If so, here is the promise: Read Heb. 5:8, 9.

Yours for The Whole Gospel,
BOB MUSGRAVE,
Elk City, Okla.

How would you like a paper like this (16 pages) each issue?

The Rise of the Baptist Church

By Daptist church, we mean the Baptist church in the aggregate, just as we refer to the rise of Methodism as a whole, and not to any division of it. We are not referring to a rise of Baptist principles as principles, for the Baptists hold many doctrines in common with others, but we are concerned with beginnings of historic Baptist churches. Unless history states that a Baptist church existed at a certain time and place, there is no way to prove the existence of such church.

There are a few debaters who try to prove a succession of Baptists as far back as the apostles. In opposition to this, authentic historians say that history does not so teach. But if individual Baptists could be found all the way back through the "Dark Period," since there are no modern historic Baptist churches back of 1606, the Baptists prior to this date could not have received baptism at the hands of a regularly ordained Baptist preacher, nor upon a majority vote of the church, since no such church existed. Hence to trace individual Baptists where there were no Baptist churches would only increase the difficulties of the church succession idea.

But if the Baptist succession chain is to be resorted to by tieing on to the Minnonites, Anabaptists, Waldenses, etc., it must be remembered that they lose Baptist baptism, for these churches sprinkled grown-ups and babies too; and that many of them rejected baptism altogether.

Modern Baptist churches are an outgrowth of the Minnonites, and leaving off all other names, they were first called Baptists at Amsterdam, as the quotations that are to follow will show.

L. W. HAYHURST.

In Sketching Events of the Revival Period Mr. Cramp Was Looking Forward "Toward" Baptists.

"My readers may be surprised that I am saying nothing about the Baptists. Let them be patient. I am working my way toward them. In fact, many of those of whom I have just been writing advocated Baptist sentiments ."—Cramp, Baptist History, page 103.

The First Known Baptist Church Was Organized in 1608 by an Unbaptized Man.

"Smyth, Thomas Helwys, and thirty-six others, then formed in 1608 the first Baptist church, composed of Englishmen that is known to have existed.

"Smyth is generally called the 'Se-Baptist,' which means that he baptized himself. There can be no doubt that such was the case, since an acknowledgment of the fact still exists in his own handwriting. In this respect he resembled Roger Williams. He held that the real apostolic succession is a succession not of outward ordinances and visible organizations, but of true faith and practice. He therefore believed that the ancient, true apostolic succession had been lost, and that the only way to recover it was to begin a church anew on the apostolic model. Accordingly, having first baptized himself, he baptized Helwys and the rest, and so constituted the church."—Vedder, A short History of the Baptists, page 137.

The First Baptist Church in England Was Established in 1611 by Helwys and Others.

"Smyth died in 1812,—(1612)—but before that, the church he had been instrumental in founding had disappeared from Holland. Persecution seems to have become less severe in England, and Thomas Helwys and others returned to London, probably some time in 1611, and founded the first Baptist church, composed of Englishmen, known to have existed on English soil."—Vedder. A Short History of the Baptists, page 138.

"The arminian or General Baptists originated first. About 1606 a congregation of Separatists at Gainsborough fled to Holland to escape persecution, and established themselves at Amsterdam. Their leader, John Smyth, had been a clergyman of the Church of England; now his contract with the followers of Arminius and with the Mennonites led him to the adoption of many new opinions. He became convinced that infant baptism is not warranted by the Scriptures, and he therefore baptized himself, no doubt by affusion. Several of his followers joined him and a new church was organized, practicing the baptism of believers only. Smyth soon withdrew from the church, but others held to their faith, and, returning to England in 1611, established the first General Baptist Church in London. By 1626 there were five such churches in England, and by 1644 they had increased to 47."—International Encyclopedia, Vol. II, page 487.

Until After the Reformation All Those Believing in Re-Baptizing Persons Who Had Been Baptized in Infancy Were Called Not Merely Baptists, But Anabaptists.

"Anabaptist: a member of any sect holding that rebaptism is necessary for those baptized in infancy."—Webster.

Separatists (Who Had Recently Restored Immersion) Were First Called Baptists at Amsterdam.

"Baptists. A name first given in 1644 to certain congregations of English Separatists, who had recently restored the ancient practice of immersion. These congregations were the first in modern times to maintain that immersion is essential to valid baptism; other bodies had practiced immersion but without such teaching."—International Encyclopedia, Vol. II, page 487.

The Baptist Church Cannot Antedate the Sixteenth Century.

"According to Dr. Chambers they (the Seventh-day Baptists) arose in England in the sixteenth century. Assuming the beginning of the sixteenth century as the true period of their origin, would carry them back as far as any of the modern denominations of Christian date."—Milner: Religious Denominations of the World, page 156.

Succession.

"The most that we can say of the various Anabaptist bodies of the Continent is that on the whole certain of them seem to have held those views of Scripture teaching that are fundamental in the Baptist faith of today. But from about the year 1641, at latest, Baptist doctrine and practice have been the same in all essential features that they are today."—Vedder, A Short History of the Baptists, page 135.

Baptists Evolved From the Waldenses Through the Anabaptists and Mennonites.

"'We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long, in the history of the church received the honor of that origin.'"—Milner: Religious Denominations of the World, page 42.

"The seeds of their principles had long been sown through Europe; the Waldenses had held them fast; the Paterines suffered for them; the Lollards diffused them; Wickliffe embraced them. At the first dawn of the Reformation, they emerged on all sides, and after fifty years of unparalleled suffering, from Romanists and protestants alike, at last found protection under the Prince of Orange, the founder of the Dutch Republic. They were called indiscriminately Anabaptists, (or Rebaptizers), but they of course disowned the name, as incompatible with their principles, and still more, as disgraced by a small party of fanatics in Munster, with whom they had not the slightest identity or connection."—Milner: Religious Denominations of the World, page 41.

Baptist Church Not Traceable Beyond 1612.

"But the earliest reliable account that we have of an organized Baptist church there, is one in London, 1612-14, and from that time onward their church-history in Great Britan is clearly traceable, and after 1641 very full."—Sanford: A Cyclopedia of Religious Knowledge, page 82.

(To be continued)

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How to Learn the New Testament

(By Alexander Campbell)

"Begin with Matthew's Gospel; read the whole of it at one reading or two; mark on the margin every sentence you think you do not understand. Turn back again, read it a second time in less portions at once than in the first reading; cancel such marks as you have made which noted passages which on the first reading appeared to you dark or difficult to understand, but on the second reading opened to your view. Then read Mark, Luke and John in the same manner. After having read each evangelist in this way, read them all in succession a third time. At this time you will be able, no doubt, to cancel many of your marks. Then read the Acts of the Apostles, which is the key to all the Epistles; then the Epistles in a similar manner. Always before reading an Epistle, read every thing said about the people addressed in the Epistle, which you find in the Acts of the Apostles . . In pursuing this plan, we have no doubt, in getting three times through the New Testament, that you will learn much more of the Christian religion than a learned divine could teach you in seven years."—Grafton, Life of Alexander Campbell.

Dodsonville Debate

I notice Brother S. S. Bozeman has made a great mistake in his report of the debate held at Dodsonville between Bros. Johnson and Sanders on the Sunday school question.

He stated that if the victory was won by fuss and assertions, Brother Johnson gained it. On the other hand, if it was left to Bible proof text which all discussions should be, Brother Sanders won a great victory.

Brother Bozeman, are you sure you remember right well? Surely you have forgotten. If you didn't forget and really thought you were telling the truth, surely you had on a pair of echoing ear drums, and Brother Sander's speech sounded in them when Brother Johnson was speaking. Now, Brother Bozeman, we are all going to meet God some day and by our words, we will be justified and by our words we will be condemned.

Brother Bozeman, you remember the evening before the debate started you were, it seemed to me, trying to knock Brother Johnson and your loud "amens" during the debate when you thought Brother Sanders made a point was some of that fuss you heard. You know that Brother Johnson was disturbed a great deal while he was speaking, and this was some of that fuss you heard. Talk about assertions, why didn't Brother Sanders affirm his proposition. Yes, he said it was because Wellington Church didn't want their name in it. But the main reason was he knew he would have to rely on bold assertions. He put in his time riding Brother Johnsons past work. If Brother Johnson had been the worst digressive in the world (of course he was not) what did that have to do with the issue?

The church is not torn up at Dodsonville as yet, but several have stated that they could see the truth of the thing now. That Brother Johnson proved his proposition. Some of Brother Sanders' own brethren said he failed. And if it is necessary the evidence can be produced.

J. L. PRITCHARD,
Dodsonville, Texas.

Surely any unbiased thinker attending this debate could not help but observe that Brother Johnson used several times as much scripture as did Brother Sanders. Brother Johnson had signed a proposition affirming a negative and Brother Sanders persisted in his refusal to affirm anything.

There is an old adage that "Any fool can ask questions, but it takes a wise man to answer." It seems Brother Sanders realized the best course for him was to follow this principle, and demand that Brother Johnson do all the affirming. The practice of the Dodsonville brethren was not in question, except their objections to the Sunday school. The question at issue was the faith and practice of those who believed in classes but Brother Sanders declined to affirm that these brethren were right in their faith or in their practice. I never saw any sectarian debater work harder to avoid the discussion of his faith and practice than did Brother Sanders in this debate. He even boldly asserted that he would not defend it in that discussion. Brother Johnson's work was well done; too well done for the Wellington church to be willing to allow him to meet Brother Sanders at Wellington in a denial of their practice. If they were satisfied with Brother Sander's work, let them put him up at Wellington. If they do not agree for Sanders to represent them in a defense of their practice at Wellington, it will be because they know he is not able to meet Alva Johnson on this question.

R. F. D.

"Johnson Easy Met"

"I have just met Alva Johnson in discussion at Dodsonville. I found him more easily met than I expected. He is a better speaker than J. N. Cowan, but no stronger in argument."

IRA LEE SANDERS,
In "The Way of Truth."

Yes, Brother Sanders, Alva is very easy met. He is so easy met that he will sign a proposition unfair to himself in order to be met. The following propositions were submitted to Brother Early Arcenaux during his stay at Lockney:

The West Side Church of Christ as a body is scriptural in all its doctrine and practice.

Affirm. Alva Johnson
Neg.....

The College Church of Christ as a body is scriptural in all its doctrine and practice.

Affirm.....
Neg. Alva Johnson

Brother Arcenaux turned down these propositions by saying he would not debate a general church proposition just to debate with Johnson.

We then submitted the following propositions:

It is unscriptural and therefore sinful
(1) To divide the Assembly into classes.
(2) Using women teachers and
(3) Uninspired literature as practiced by the College Congregation.

Affirm. Alva Johnson
Neg.....

The Scriptures authorize
(1) Dividing the assembly into classes.
(2) Using women teachers and
(3) Uninspired literature as practiced by the College Congregation.

Affirm.....
Neg. Alva Johnson

Brother Arcenaux turned this proposition down also by saying that if his brethren wanted a debate he thought he and Johnson could agree on propositions.

Brother Sanders, if you will get on the dotted lines there will be something doing in Lockney or Floydada if you had rather debate at home. What do you say? We wait to see.

C. R. GRAVES,
Lockney, Texas.

TEN copies each issue TEN months to one address $10.00.

Cowan-Ribble Debate

The J. N. Cowan and S. A. Ribble debate is now history, and fond history to the memory of the sound brethren.

The general subjects of class teaching, women teachers and uninspired literature were discussed. The attendance, attention and behavior were exceptionally good. The disputants conducted themselves in a Christian manner, except partially violated by Brother Ribble in Brother Cowan's last speech, over some matter that he claimed to be new, but had been used before.

Brother Cowan did his work well, and we believe that Eternity alone can tell the amount of good done in this debate. Brother Ribble is an exceptionally good hand to let arguments alone, many he did not attempt to answer after his attention had been called to them time and again, but resorts to sarcasm, criticism and misconstruing of arguments and even the word of God.

This debate was held at O'Donnell, Texas, and continued for four days, two sessions a day. Brother Ribble's moderators were Brother Liff Sanders for first two days and Brother Chas. Bankhead the last two days. The writer acted in that capacity for Brother Cowan through the debate. Time and space forbid that I give any of the arguments.

JAMES W. ALLEN,
Wingate, Texas.

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Gold Paved Streets

I think the paper, The Apostolic Way, is the best paper I ever read and I love it and the writers thereof more and more as the days go by. If it be wrong to debate, why did the Holy Spirit give the command to put on the whole armor of God and fight with the sword of the spirit? We find that our Savior and the devil were from time to time engaged in some of the hottest discussions known to mortal man. I believe he who refuses to engage in debates falls short of duty, but let it be done in decency and in order so come on dear Brother. Put on the whole armor of God. Step out under the unfurled flag and the banner of Christ. Go ye forth with banners waving. Conquer in his name, winning souls for him and at last be permitted to enter the city and bask in the sunshine of the Father's love and walk the gold paved streets of the New Jerusalem.

O. B. PAGE.

TEN copies each issue TEN months to one address $10.00.

A Mission (?) Meeting

A few months back I read in a little paper published by the Sunday school folks somewhere in Tennessee the announcement of a mission meeting to be held at Wingate, Texas, by one R. L. Collie of Winters, Texas.

To those who do not know the truth this would leave the impression that we have no Church of Christ there, but we do, and that too one that is able to take care of those who at this present time are trying to divide asunder and send to destruction members of the One Body for which Christ died.

These Brethren offered to furnish their house, song books and lights and insist on the members attending provided they would be allowed to have a man present to expose any error the Sunday school folks might undertake to teach or else be allowed the use of their house at Winters for the same number of nights if he (Collie) would insist on the Sunday school folks here coming to hear us.

This offer was turned down and they secured the M. E. church house and preached about three or four nights and quit.

This only shows their unfairness and unwillingness to let their false theory be

tested in the presence of the thinking public.

We have a standing CHALLENGE here over a year old (and keep renewing it often) to debate our differences with them but the Sunday school folks absolutely refuse to even consider the possibility of it.

May the Lord help us to FIGHT THE GOOD FIGHT OF FAITH unto the end and the victory will be ours.

OSCAR BRANNON,
Winters, Texas.

Cowan-Sommer Debate

From the **Christian Evangelist**, a paper published in behalf of the ultra type of digressive among the Disciples of Christ, we copy the following. Read it carefully:

"**Debate.** Between J. N. Cowan and Daniel Sommer.

"We know that Daniel Sommer is from Indianapolis, Indiana, and for long connected with the **Apostolic Review**; but as for J. N. Cowan we know nothing more than that he is set down on the paper cover as hailing from Robstown, Texas. The interest of the debate is considerably lessoned by not relating the circumstances under which it occurred, and furnishing the readers with some information as to the standing and religious connections of the disputants. The following is the proposition debated: "The Church That I. Daniel Sommer, represent is in Name, Organization, Discipline, Doctrine, Practice, Worship, and Work, authorized by Jesus Christ." Mr. Sommer affirms and J. N. Cowan denies; then Mr. Cowan affirms and Mr. Sommer denies. The book is about equally divided between the two. At first, we thought we were looking into such a debate as one might have read fifty or seventy-five years ago, but on closer inspection we find it is really a debate on "the war question, the class question, and the re-baptism question." One would hardly suspect such from the wording of the proposition.

"Mr. Sommer affirms that the Bible authorizes the right to serve our country in 'carnal warfare that one may regard as just, and therefore we should not agitate this question and divide churches over it.' Mr. Cowan denies and likewise appeals to the Scriptures.

"There are Baptists in Illinois, and many places in the South, who will not receive a member of the Christian Church, who was baptized for the remission of sins, without rebaptism. Mr. Cowan affirms that he would not receive into his church any one unless he had been baptized for the remission of sins, even though he may have been previously immersed upon a confession of faith. Mr. Sommer denies the necessity of re-baptism where one has been immersed whether he understands it to be for the remission of sins or otherwise.

"So the debate runs through 378 pages. The discussion of the war question and the class question are at least vital. They have been handled with some ability. Those who are interested in reading such debates will doubtless find some interest, and possibly some profit, in this one."

Remarks

I am glad the Christian Evangelist has given us this much advertising. Perhaps some of their readers will write Brother Cowan or Brother Sommer about the price of the debate, and finally order and read a copy.

He seems to agree with Brother Sommer on the re-baptism question. Probably Brother Sommer made this look good to him. There was a time when the ones publishing the Evangelist would not receive into their fellowship any one who had been sprinkled. But they are doing it now. Probably the New Digressives will be doing that in twenty-five years from now. They can do so by the same authority by which the Old Digressives are receiving people on sprinkling and pouring. One departure from "that which is written" (1 Cor. 4:6) calls for another, and it is about time for the Review to make another departure.

Having both heard and read the debate, I want to insist that all who haven't read it do so as soon as possible. It is the best I have ever read on the points at issue. Of course it has its imperfections, but it is a real good debate.

Brother W. G. Roberts has signed the same propositions to debate with Brother Cowan at Shreveport, La., beginning Dec. 4. 1927. All who can should hear this debate. Probably Brother Roberts will do a better job than Brother Sommer did. I am sure he will not take the same positions on some things that Brother Sommer did.

JAMES DOUGLASS PHILLIPS.
Everton, Arkansas.

How would you like a paper like this (16 pages) each issue?

Excusing Disobedience

If "silence" in the Scriptures is "consent" as is often said of other things, there is no end to what might be said and done in the church affair—Excuse me, please.

Because "there is no Scripture to condemn it" it therefore, is not "wrong" or sin. Yes, there are many who think things; they have thought that women can "teach" publicly; also use other innovations in work and worship, and walk out with clean heart and hands.

If the same silence is good authority, I could think too; and name pork and beans and sliced tomatoes to accompany the Supper on the Lord's table—it might meet the requirements of a keen appetite. We might too add just here that we can also have machines and records to do our preaching and praying, and save embarrassment on the part of those brethren a little ashamed to pray.

If there is a way to serve the Lord, there is surely a way not to serve him, therefore, because we are servants and worshippers is no evidence at all that God only is served, it might be ourselves or the Devil.

"The most effective way" they call it. This is the one power of de-throning Christ in the hearts and minds of His people. They have concluded a most effective manner of doing things—they measure themselves by themselves.

I would consider myself a poor standard by which to judge my brethren if I set up my conclusions, opinions and constructions of the Scriptures, then demanded by brethren to step up and "toe the line or just be offended and get out." Cain's fall would be mine: Cain had nothing but his opinion, therefore, lost.

Before one can be served, something is to be done as service. God is a being, and has expressed His desire for service, and has plainly appointed all men; in fact, He has challenged every man in unmistakable terms, therefore, things not mentioned by Him are classed DOCTRINES OF MEN. Touch not, handle not, taste not; so sayeth the Lord. Surely God knew that men would in time standardize themselves to substitute His word. They even did it almost in His face: what will they not do "in the dry."

Easy it is to preach the word, but hard to keep out the "tares." Why should people be so crazed for pomp, pride, style and fashions and more effective ways of doing things as service to the Lord? Remember, if you exercise choice as to how you work and serve Him, you are serving just yourself.

J. M. PORTER.

How would you like a paper like this (16 pages) each issue?

Innovations Withering

Have been meeting with and preaching at the following congregations this year: Mt. Carmel, Napoleon, Liberty and Haywood the last three months. These, except Liberty, are near me—have been raised up together with them. Mt. Carmel and Napoleon are fruits of Brother Teurman's work, and are doing fairly well, though there is room for improvement. Liberty is an old congregation that was planted several years ago by the old pioneer preachers, was almost dead till last spring, year ago, when they wrote me to come over and help them. They are doing very well now—having regular Lord's Day meetings, some good brethren there who are willing to work. Haywod is as old as I am, and for the last several years has swung or swayed between digression and loyal.

While Brother Teurman was in this field he labored with them about a year and the work was prospering till S. H. Hall, through some sinister move, came down and attempted to ruin Brother Teurman's influence, privately peddling a letter he had from an old brother who lived near. Brother Teurman learned of his perfidy in time to confront him at Haywood face to face. Hall showed himself lacking in spirituality, privately trying to ruin a brother and refusing publicly to meet the issues. This put a damper on the work there. Some tried to put the congregation in fellowship with the Christian Church. Some of the loyals began worshiping with the Napoleon congregation.

I thank God that I can now report them loyal—have discarded the class system. I was there Lord's Day and worshipped with them, and if the brotherly spirit of love and fellowship manifested continues, I have no fears for them as to loyalty in the future. Let us pray that honest people will drop all innovations and worship God in the beauty of holiness.

W. L. SHELNUTT.
Wedowee, Alabama.

Gunter College will begin her twenty-fifth term Sept. 13, 1927. Persons interested should write.

JNO. R. FREEMAN,
Gunter, Texas

The Apostolic Way
Devoted to the Interests of the Church of Christ

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

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Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Disturbing the Innovators

The innovators are disturbed. The Apostolic Way is exposing their pets. We have shown there is no scriptural authority for the "Sunday School," "Bible Schools," "Bible Study," and that it is unscriptural to have women teach in an assembly, in a public meeting, as these brethren are having their women do. We know they are disturbed by the manner in which they try to prejudice the minds of their readers against The Apostolic Way and its contributors. They do not meet the issue because they cannot. They debate when they are compelled to do so, or rather pretend to debate by usually following the practice of most teachers of error trying to sidestep the real issue. Instead of producing authority for things to which we object, they want to escape a discussion of such questions by asking us to debate with them questions over which there is no disagreement between us. They publish a paper, so do we, but they want us to enter into a discussion as to why we publish a paper. They believe in using song books, so do we, but they want to engage us in a discussion as to why we use a song book. They believe in using black boards, so do we, but they want us to enter into a discussion with them as to why we use a black board. It is plain to see the reason for this effort, for if we fill the columns of The Apostolic Way with the discussion of why we publish a paper, why we use song books, why we use black boards, their members would not be disturbed by an exposure of the unscriptural practice of dividing an assembly into classes, having women teachers, and using uninspired literature as a text book.

Then they make the declamation that we are opposed to women teaching. A man with half as much comprehension as a Sunday School defender is supposed to have knows that we are not opposed to women teaching. He knows, if he knows anything about what we advocate, that we are constantly urging our women to teach, but not in an assembly. They quote the commission, "Go teach all nations," and then use the digressive argument in favor of missionary societies by saying, "In face of this generic term teach, how can you oppose the Sunday School?" We oppose the Sunday School upon the same ground and upon the same hypothesis that we oppose the Missionary Society. We firmly and conscientiously believe that of the two institutions the Sunday School is keeping more people in ignorance of Bible teaching and doing more to discourage a belief in and an appreciation of the divine institution, the Church. In fact, we believe that the Sunday School is doing more than any other institution in the world to blind the eyes of the people, doing more to keep the boys and girls, men and women, from understanding the Bible than any other sectarian institution in existence. We know there is no scriptural authority for this institution. The Lord, Jesus Christ nor the Apostles ever used anything that even resembled it. The early Christians had nothing in their practice that in the remotest degree had a semblance of the "Bible School," "Bible Study" performance.

Yes, certainly we expect these brethren to find fault with our manner of procedure. They can't meet the issue. What are they going to do to save their face? Cause their followers to look at something else rather than the things they are constantly urging upon them, for which they have no scriptural authority, they must either divert their minds or give up the unscriptural things.

The Special Feature

One of the special features of The Apostolic Way will be, for an indefinte period, to give quotations from history, concerning the Church, other religious institutions, and statements from individual writers.

We have already prepared quite a good deal from history and encylopaedias, with the help of Brother Hayhurst and others. These statements from histories, encyclopaedias, and individual writers, have been selected with a view of helping preachers and Church leaders, as well as other teachers who do not have access to books containing these statements.

Our readers will appreciate these selections. We expect to show by selections we publish from time to time that the positions we are now taking are in keeping with positions taken by the Apostles, Christian writers of the first centuries, writers of the Reformation a hundred years ago, and the writers who engaged in the fight on instrumental music, missionary societies, forty, fifty years ago. Every worker will find a use for the information published in these statements.

Are You Guilty?

We are still putting forth an effort to secure the names and locations of congregations with names and addresses of one or two of the leaders.

Some brethren make apologies for being so long about notifying us of the location of their places of worship, and state that they have just neglected to send it in. And we are sure others are doing the same way. Are you guilty?

If so, correct the guilt by sending us the information. A sister from New Mexico writes: "I think it would be nice if every Church would send in its address to the A. W. We ought to know where we could find a congregation to meet with. It would cost only a postal and a few minutes' time. Sometimes we are near a Church and don't know how to find it. In the winter of '23 and '24 we made a trip across the South, spent the winter in Brawley, Calif., on up state in the spring, summer at Sunnyside, Wash., and never a loyal church did we find. Plenty with the sign, Church of Christ, but when we drew near there were musical instruments and Sunday School. I would love to know if there are any loyal congregations in the Northwest, especially Washington."

Some brethren who have been in correspondence with this office, and who perhaps have incidentally mentioned about their congregation, think that is sufficient, but it is not. The thing of value is to know where the place of meeting is located, how to reach it, and whom to inquire for when reaching the community.

We are doing very well locating congregations in Texas just now. It seems the brethren are waking up to this need and are helping us locate the meeting places of sound brethren. But some of the other states are a little slower in realizing the importance of this work. But we appreciate the help of all who have sent information and urge others to respond at once.

R. F. D.

Purpose Restated

We have stated in these columns over and over again that as publisher "I am not responsible" for the views and expressions of contributions to this paper, unless I elect to say so. Space in The Apostolic Way is limited. We seem compelled to use more of it than we like. If we stated our views on every question in each issue, we would use entirely too much space. The uncompromising fight we are making against error makes misrepresentation likely. Preachers who cannot defend their practice, or establish their claims, have in all ages resorted to misrepresentations, false statements and personal reflections regarding the men who contend for the Bible way. So we expect to be misrepresented, even lied upon.

The devil is busy; "hard put to it" trying to find something, staying the influence of The Apostolic Way in its fight against innovations. Do not let hi mdeceive you.

Yes, the devil realizes that one way to hurt the paper is to lie on the publisher. Well, we are ready to meet his lie. Our life is an open book. We have never been arrested or prosecuted for fraud or corruption; never had a case against us in court in our lives; and if the devil should come into your community telling you of some crime or misconduct of the publisher of The Apostolic Way, write down what his agent says, then have his agent sign it, give full address and send copy of statement as signed to this office and you will hear from us promptly.

One of the greatest difficulties with which we have to deal is getting the brethren who work with us to understand that some one must determine just what shall and shall not be published. One reason for this is lack of space; another is, the writer is not always acquainted with all of the facts that should be considered before an article or series of articles are given space.

In the Firm Foundation of August 2 Brother John T. Hinds, whose long experience in religious journalism makes his conclusions on such questions of special interest, says: "Sometimes of course those who criticize us get the facts correct or fairly so. But even then it might not do us or the critic any good to tell the public about it. Again, criticisms of our articles are sometimes so immaterial that publishing them is really a waste of effort. Then

criticisms are often so long that the editor cannot afford them space. The critic of course generally thinks his criticism of such value that it should be given in full. But he should remember that his views might not coincide with the editor's. He should further remember that when his article appears he is getting space to air his views, which space costs the publisher hard-earned cash. Without question, then, it must be left to the editor and publisher as to how much or how little of any one's article should be publish. Not being infallible, the editor may make some mistakes, but there must be a line somewhere and some one must draw it. With all his mistakes, the editor is the logical one to do it. If this rule were not followed, most religious papers would be filled continuously with a wrangle on some subject. Any paper that allows such to be is doomed to failure. And, in spite of this, some criticisms are very helpful and should be published in full."

We have published the following several times:

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

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

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

"We want it further understood that we are not, in any way, responsible for the views of any articles published in the paper unless we elect to state our indorsement.

"In other words, the columns of this paper are not bound by the pet views of the publisher or any one of its supporters or contributors.

R. F. DUCKWORTH.

Preacher Jealousy

Of all the things that have come before me in the Church work, preacher jealousy is the meanest, most uncalled for, most heart-rendering, soul-destroying of anything that can get hold of a man.

Recently there has come before me several instances of preachers being jealous of other preachers. Instead of appreciating the fact that some preacher is busy, active, succeeding, some preachers have a tendency to twiddle their thumbs and growl and complain.

I have seen men sit around a country store, whittle and talk about hard times; tell how their children were going barefooted, and their wives without the necessities of life, while other men, with no more natural ability than they, were hard at work ditching, plowing or doing some other honorable work.

The man who works without a plan, without thinking of the best way to proceed, often works hard and accomplishes but little. Sometimes preachers destroy their usefulness, discourage brethren from calling them into the field, by their manner, their way of getting at things, but this should not cause them to get jealous of the preacher who does know how to get at things. They should take courage and say, "If he has learned how, I can, too." No. not compromise, not "gum-shoe" and "soft-soap" around. Paul did not mean he did when he said, "I am made all thing to all men, that I might by all means save some." (I Cor. 9:22). He did not compromise the truth of God.

I have seen preachers who spent much of their time fault-finding, privately and publicly, and then wondered why they were not kept busy, and were not supported. Other preachers preached the same truths, were just as uncompromising, but were supported.

Another thing that causes jealousy is a failure to realize that prophets are often without honor in their own country, and when a preacher is living in a community it is usually advisable for him not to do too much of the public preaching; let others talk, and if a preacher comes into the community get behind him and push; boost him and his work while he is there, and do not try to find every little point on which you disagree with him, but try to find points of agreement, and talk about them with the brethren. When you hear one preacher make an argument. do not try to show the people that you could have handled it better than he did, if you had just had the chance; go to work, work hard, and some day you will have the chance, and then they will see how you can handle the argument.

It has always been peculiar to me that some preachers feel that the only way they can build themselves up with the brethren is to knock on some other preacher. We are so ready to blame the other fellow with our faults and shortcomings, to charge up our hardships, privations and disappointments, to somebody else. and not to ourselves. The preacher who waits to be called out, who waits for the brethren to keep him busy, will not often be very busy. The busy preacher is the preacher who keeps busy, who keeps everlastingly at it, Yes, he will pass through a period of hard times, and that period usually is as long as a man preaches; it has variations, but always privations and hardships. His family will have to do without many of the things they see the families of the brethren with whom he labors enjoying. His heart will often bleed as he observes the disappointments, the embarrassments and sacrifices of his family, but if he has the courage to fight on, and will use tact, he can find plenty of work to keep him busy.

Gunter College Catalogue

Have you received a copy of the Gunter College catalogue, 1927-8? I wish every family of the sound and faithful would examine this catalogue, and a request to John R. Freeman, of Gunter, Texas, will bring one to you.

The July Pioneer should be read by every lover of clean education. I wish fifty thousand of them could have been distributed in communities where we have sound congregations. If you did not receive a copy, write John R. Freeman for one.

R. F. D.

Passed On

Dear Brother: My old mother passed away April 26 in her eighty-ninth year. She was a member of the Church of Christ about seventy-one years.

SMITH LEMLEY.

Ranger, Texas.

Brother G. A. F. Wash was born in Missouri, June 2, 1841, died at Hylton, Texas, May 27. 1927. Came to Texas in 1847 with his mother and brothers, settled in Collin county and lived there until 1871. Was married to Miss Frances Curry in 1873. To this union was born seven children, three boys and four girls; all living except baby girl who died at the age of five in 1900. He leaves a wife and six children, twenty-six grandchildren and seventeen great-grandchildren. He was a kind father, a devoted husband and a friend to all who knew him. He obeyed the Gospel at Pleasant Valley, Collin county, in 1878, under the preaching of Brother John Rollins, and has always been faithful to that calling. He was one of the first members of the Hylton congregation; was not a public speaker, but was always on duty of things he could do and liberal in a financial way; he showed his faith by his works. There remains a rest for the people of God. (Heb. 4:9). No doubt Brother Wash has entered that rest for the one's rest that die in the Lord. (Rev. 14:13). To the bereaved ones, sorrow not as others who have no hope, but prepare to meet him.

G. B. SLIGER.

We have just received a letter from Sister John H. Huddleston, Delvalle, Texas, in which she states:

"My husband passed away May 31. For many years he was a true, devoted member of the Church of Christ, and always able and proud to give every one a reason for the hope that was in him. He was 61 years of age. Time flies swiftly, and in a few short years there will be a happy reunion, where tears and partings never come. There are two children left at home with me. A boy 17 and a girl 15, and we are trying to work out the crop that he left when he died. It is a hard old struggle, but the Christian has ever had his burdens, and we should not complain. I certainly enjoy The Apostolic Way. My husband thought your paper was one of the grandest papers on Christianity ever printed. He certainly endorsed its sayings."

The Theory of Evolution

(Article No. 1.)

The Apostle Paul, in the closing of his letter to Timothy, instructs him to "avoid profane and vain babblings, and oppositions of science falsely so called." We observe from this admonition that in the early days of the church, brethren had to contend with "science falsely so called," and what this false science was, we know not; but the one today is known by the term "evolution." Science is knowledge that can be demonstrated by induction, experiment or observation; or in other words, science is truth, and against the truth we have no fight to make. But an investigation of the tenets of this theory will convince the fair-minded of the fallacy of its claims; starting from a single cell of life that created itself, sprang all forms of life, both vegetable and animal. Some contend that the process involves 43,000,000 years, while others hold out a period of 86,000.000. Hence, the evolutionist has not only a law of a continual urge forward, but also an urge in every direction.

The evolutionist claims that since the hands become calloused when using an ax or a hoe for some time, that also the animals, such as the cow or horse, grew the hard hoofs as a protection from the ground. There is not a parallel comparison between the two, as the hands have not become calloused to a hardness comparable with the animal's hoofs; not only this, but when the ax or hoe is discarded the callouses soon disappear. Even the animals with hard hoofs, when they have been walking upon rather soft ground for some time, their feet become tender, and the hard ground is as sensitive to them as to a barefoot boy in springtime. We find the finger and toe nails on man, the horns on cows, and all have a hardness comparable with the hoof, yet neither of them have ever come constantly in contact with a hard surface. Is this consistency of the evolution theory? One animal, which sprang from the single cell, when its feet came in contact with the earth, took root and grew into the mighty pine trees, while another grew hard hoofs to resist the earth: one grew claws, while still another grew neither claws nor hoofs. One animal, having food pressed to its mouth, grew a strong beak, while another grew no beak at all, but teeth as hard as flint.

But let us notice their claims about mutations, and their efforts to thus improve the race. They tell us that Alexander the Great and Napoleon were mutations because of their outstanding achievements. But had they stopped to think, they would also have found idiots and other weak-minded mutations. Thus we see that the mutations take a retrogressive step as often as a progressive. Then, how can the species ever make any progress through mutations, since they are going backward as well as forward?

God created individuality when he made everything after its own kind. If He had not done this, every specimen of a kind would have been exactly alike; but this is not true, as there are no two specimen of any kind that are exactly the same in every respect. It is through the creation of individuality that men are able to breed plants and animals to higher perfection by the application of close methods in the selection of breeding individuals with many of the same characteristics they wish to propagate. Mind you, in the production of better plants and animals thought must be employed—not accident. But what do we find when plants and animals have been bred up and then allowed to run wild for accidental matings? They invariably go backward in a shorter time than they went forward by intelligent application. The truth of this is manifest to every one who has bought fine-pedigreed animals that have been bred for years, or even pure garden seed for planting. I once read an article by a breeder of a certain chicken, and in the article he gave the ancestors from which the breed was propagated. He told of the tendency of this chicken to revert to the ancestors after close application to breeding principles for every fifty years. He further stated that in his opinion the tendency to reversion would continue to infinity; that is, regardless of how long they were bred in line, the tendency would be present. **When the evolutionist's urge forward becomes a law instead of a theory, plants and animals that have been bred up will not revert to their original statuts in a shorter time than they were bred up by intelligent thought; when his urge in every direction becomes a law instead of a theory, plants and animals that have been bred up will remain in that state when left to their own resources.**

Unicellular animals, such as the amobea and the yeast, should at least make a change into a two-cell animal within one's lifetime, but they have not—they have continued in the same rut of one cell, although evolutionists began to explode years years ago. Yes, in the New Testament times they had the yeast as today, for the divine writer speaks of a little leaven, leavening the whole lump. It was before this, as in the first books of the Bible, we learn of leavened and unleavened bread. Here we have a history of the yeast extending over a period of 5000 years, and no division yet into a two-cell animal. During all this period he has been content to remain a one-cell, propagating himself by sub-dividing. If evolution were true, why should this one-cell remain the same without forming other little animals, and they in turn big ones? Just a little calculation: Five thousand years and no division, but admitting that he has changed into a two-cell in this time, we could not find figures to enumerate the years of evolution, when we should undertake to multiply the quintrillions of cells in some of the larger animals now on earth, not to mention some still larger now extinct, by 5000. Even man's years of evolution could not be computed in figures of the English language; and, when we take into consideration that man is not only composed of innumerable cells, but also that these cells are arranged into numerous organs, upon the use of which man's life depends, we find the insurmountable column of figures steadily rising until it fatigues the evolutionist to conceive of the number of years involving his process.

HERMAN GREGG.

Roscoe, Texas.

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Why Should Christians Meet On First Day of the Week?

In view of the spiritual magnitude connected with our Lord's Day meetings, Christians should make every effort that is possible to attend. It is a strenuous and solemn duty to meet and participate in the communion, and such a duty should be discharged in a joyful, yet reverential mood.

The prime object of our meeting on Lord's Day is to keep us in closer relationship with our Lord by showing His death until He comes again. When by divine guidance, Christians assemble and unite their voices in songs of praise to their Master, a spiritual mirth results which lifts our souls into a higher appreciation of the Divine Being. Again, when as a body, we humble ourselves and engage in prayer we invoke, and receive the blessings of God (Matt. 6:6). The idea is thus impressed upon us that Christians are engaged in a common cause, and our hearts beat in sympathy with the motives of the faithful in every land. Is the Christian who frequently remains idle in his home on Lord's Day inspired with a motive for common unity? Does he have uppermost in his heart the principles that promote peace and harmony to the brotherhood? I doubt it. At any rate such a character is not concerned with the interests which God has intrusted to him. Like the careless fellow who hid his talent in the earth (Matt. 25:24), he wastes his time in material gain, and shall lose his reward by incurring upon himself the condemnation of the unprofitable servant.

It seems that even some Christians are inclined to question the necessity of meeting on every Lord's Day. The divine injunction is: "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). The Israelites did not have to be told that God meant every Sabbath when He commanded them to remember the Sabbath Day to keep it holy. Today we are inclined to speculate on the meaning of God's word, and this speculation usually arises from a desire to follow our own motives. We know that it is far safer to attend worship every Lord's Day, then why not do so? Why do people take chances by continuing a habit that is questionable? We cannot possibly do too much for our Saviour. But I fear that many of us will be rejected because of sheer laziness. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58),

If we show a willingness to be prompt in our worship and other duties, God promises to assist us in our difficulties—I. Cor. 10:13. "Draw nigh to God and He will draw nigh to you," says James. But on the other hand, when one fails to meet on Lord's Day, his faith begins to weaken, his spiritual joy starts on the decline and

temptations become more irritating. Finally yielding to the temptations of sin he drifts back to the "weak and beggarly elements" of the world, and the latter end is worse with him than the beginning.

How strengthening it is to our faith when we attend worship and listen with delight to the lessons given by competent teachers! We thereby receive the smile and approval of God, which enable us to grow in grace and in the knowledge of our Lord.

In the Communion we reach perhaps the greatest unifying element of all our worship. Here before our eyes in the tragic consummation of a life that was begotten by the Holy Spirit, born of a Virgin, and signalized at its birth by the homage of both heaven and earth. The table is spread with the bread and the fruit of the vine, indicating the body and blood of our Saviour. Their separation reveals a death. Whose death? That of the Son of God. How beautiful, and yet how sad! This blood was shed to effect a cleansing remedy for the sins of mankind, and still Christians do not appreciate it enough to partake of it once a week. Our Saviour, realizing the temptation for disciples to go astray, instituted this simple meal whereby our memories can be refreshed by showing the Lord's death until He comes.

To attend worship means that we please God, feed our souls, and encourage others; while a failure to commune causes grief in heaven, reduces the size of the congregation, weakens our faith, and causes our neighbor to wonder whether or not we believe what we preach.

VAN BONNEAU.

Gunter, Texas.

How would you like a paper like this (16 pages) each issue?

Some Good Things

The Boles-Boll Debate, now running in the Gospel Advocate, should be read by all who can get the paper, both men are able debaters and writers. I have heard much about R. H. Boles and his teaching on the Kingdom question, and much that I've heard is far from what he seems to believe. However, the discussion so far is decidedly in favor of H. Leo Boll to my way of thinking.

On page 587, June 23 issue, Brother F. B. Srygley says: "I do say that I do not defend Bible colleges as Church-owned and Church-operated schools; I defend them only as individual enterprises, just as I defend newspapers."

Now this should forever settle the question as to The Apostolic Way, being on the same basis as the Sunday School, for the S. S. is "Church-operated."

On page 588, F. W. Smith says some goods things, and I here give a part of his article. Those who have criticised the A. W. along this line please take notice.

"An Inconsistent Attitude"

"Strangely enough, some object to religious papers as being controversial, while at the same time seemingly unaware of the fact that the Bible itself is the most controversial book that has ever been written. Hence, if religious papers are to be rejected on that ground, so must the Bible be rejected on the same ground.

"But when controversies in religious papers assume the nature of bitter personalities, they are unfortunate and should be condemned by all right-thinking people. However, the mere fact of pointing out the religious errors of men or religious denominations, even calling the names of the men or denominations, should not be condemned, for both Christ and the Apostles did this very thing time and again.

"If a woman is married to a man who differs from her, religiously, and a paper comes to her home pointing out clearly the errors of her husband, she should be anxious for him to see the truth. But, unfortunately, this is not always the case ,and very frequently such women are afraid to let their husbands read such papers.

"The Wrong of Misjudging"

"No one should contend for anything that he does not firmly believe to be the truth; and in this believing, he should contend with an earnestness and firmness born of honest conviction. Such contention may be, and doubtless often is, erroneously considered as 'unkind' and 'unchristian.' Who can read the Bible without being deeply impressed with the firm and positive manner in which it condemns sin and all false doctrines? Hence, the mere fact of either a writer or speaker using 'plain' and 'positive' language in opposition to others is no evidence of a bad spirit. Such a conclusion would condemn Jesus Christ and His Apostles."

In connection with this it would be well for us to remember a statement from Jesus, "Woe unto you when all men speak well of you."

J. A. DENNIS.

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The Outside and the Inside of Religion

Man is a dual being, composed of material and spiritual parts. The outer, material form is the body. It can be weighed, measured, or discerned by the physical senses. Within is the spirit, or inner self, which is known to others only through its activities or productions. So it is with every act of conduct. The deed is the outer, the visible; the **motive**, the inner, the invisible. The one is the production of the body, the other of the mind. We may learn some valuable lessons by carefully applying this distinction to the pratices of religion.

Here the first things observed is the fact that me have nearly always placed most stress on the outer, or ceremonial forms. This is to be expected, because man must judge by what he can see; and he can see only the deed. He cannot discern the motive that prompts it. Furthermore, because his attention is fixed upon the outer, man is apt to overlook or undervalue the inner. This leads logically to the conclusion that virtue or saving power resides in a given ceremony itself. The heathen in various lands are said to place great stress on certain objects of devotion. They can see these and associate with them in some mysterious way the power to heal or bless or save. There have been professed followers of Jesus in every generation of the Christian era who believed that the ceremonies of water baptism and the Lord's Supper had some mystical efficacy by which they could benefit the soul of an infant or a dying man, without any regard to the faith or intention of such person.

On the other hand, the Bible everywhere teaches that God sees and regards the motive. David was said to be a man "after God's own heart." In his selection, God rejected his oldest brother because in his heart, Eliah was not pleasing to God (I Sam. 16). The motives that actuated his life seem to have been David's commendation to God's favor. So it was in every period of Bible history. The Lord judges man by what He sees, and He sees not only the deed but the motive behind it.

The fact just stated explains the numerous Scriptures that teach God's condemnation of all who are led by delusion or hypocrisy. Only those moved by love for truth, a sincere desire to do that only which is pleasing to God, can render acceptable service to Him. In his efforts to find God's truth on any subject, it is of the greatest importance that a man dismiss from his mind every consideration except the desire to find all he can of God's will in the matter. He may not entertain for a moment his own preference or opinion or that of any other human being. To fail at this point is to start wrong, to get the inside of the service rendered, at variance with God's will, and thus to incur His condemnation, no matter what the outward act may be.

The truth is that both the inside and the outside of man's service to God are of the greatest importance. God commanded certain things to be done. Man dare not conclude that he can love God aright and substitute his own devices for God's appointments with impunity. Neither should he become like the Pharisees who were careful about the outside of the vessel while the inside was full of uncleanness.

In my association with brethren of late years, I have come to fear that many of us are losing sight of the inside of our service. This is the result of hair-splitting distinctions over the ceremony of baptism or the Lord's Supper or some other service. We get so much afraid of making a mistake in what we do that we forget to reflect properly upon why we do it. We should always remember that God is looking, not only upon what men see us do but also upon the motive that prompts our services.

N. L. CLARK.

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Beware of Using Parables

"The legs of the lame are not equal; so is a parable in the mouth of fools. As a thorn goeth up into the hand of a drunkard; so is a parable in the mouth of fools." —Prov. 26:7-9.

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Christian Relationship to Carnal War

In a former article I affirmed that the Christian is commanded to obey the laws of his country, and if the powers that be demanded his military service, that unless God had specifically forbid his doing military service, the Christian has no choice but to obey. Rom. 13:1-7; Pet. 2:13-14; Tit. 3:1.

This Brother Stark denies. I will first offer my affirmative argument, and will then reply to Brother Stark. I affirm that

God ordained three institutions for the good of the human family; and that it is the Christian's duty to Go to protect, to defend, and to perpetuate institutions with all the authorized weapons that God permits him to use. These institutions are the Church, the home, and the state. I am sure that all Christians accept the sacredness of the home and the Church. Hence, I will offer no argument to establish their ordination by Jehovah. The armour of God is the only weapon given by God to the Christian to protect, to defend, and to perpetuate the Church. Now we come to the home. The sancity of the home is held to be inviolate by all nations and people. God has informed the Christian to provide (protect and defend) his household, and if he does not do this, that he was worse than an infidel, and has denied the faith.

It is evident that God has authorized his people to possess and to use the carnal sword in protecting and defending some of of these sacred institutions and himself in emergencies, for this sword is more needful than our garment, for Christ commands us, if we have no sword to sell our garment, and to buy one. Lu. 22:36. And He commands us to teach all nations to observe (to do) this. Matt. 28:18-20. It is very plain that the sword of the spirit is the offensive and defensive weapon of our spiritual warfare, and it and the armour of God is a perfect weapon against spiritual sin; but Brother Stark says, that this weapon is all the weapon that the Christian is permitted to use. But God makes it obligatory on us to protect our family, and if we do not do this that we are worse than an infidel (an unbeliever). If we fail in this, we are sure for purgatory. Unless we give our life for our wife as Christ gave His life for the Church. Eph. 5:25; I. Tim 5:8.

Now, brethren, when the villian assails your house for the purpose of defiling your couch, to attacking the honor of your wife and daughters; to rob, to kill you and family; to burn your home and family, in order to conceal his crime, that you must defend your family and home with the authorized carnal sword (Lu. 22:36) or lose your own soul (1 Tim. 5:8) unless you lose your own life in the attempt to defend your home and family.

Brother Stark says that Christians can use no weapon except the sword (law) of the Spirit. But God informs us, that the carnal mind is enmity against God. For it is not subject to the law (the sword) of God, nor neither can be. Rom. 8:7. On casual reading it may appear that Rom. 8:9-14 denies my position, but it is apparent that the spirit of Christ is the spirit of obedience and duty. God has never commanded us to do one duty that conflict with our doing another duty that He has commanded. If we investigate Rom. 12:20, and compare it with Lu. 10:33, we will readily see how we are to love our enemies. The Jews were enemies of the Samaritans. Let us always seek the purpose of our duty to God, and never be guilty of trying to make one command of God destroy another, in order to sustain some pet theory, such is presumption and rebellion against God. Read and heed I Sam. 15:23.

From considering all the Scriptures on our duty to God and our family and fellowman, I fearlessly affirm that it is the imperative duty imposed on us by Jehovah to defend our household, even to taking the life of our assailant, or to losing our own life, or for our refusal to do this duty, we will lose our own souls. Matt. 10:28.

Now we come to the state. It is sacred because it was created by God and for Him. Col. 1:16. Because He is the head of all power and principality. Col. 2:10. He has authorized the state to bear the sword, to be His avenger of His wrath, and to execute evil doers. Rom. 13:1-17. It is our duty then to serve the state in a military capacity when the state demands our service. Rom. 13:1-7; I Pet. 2:13-14.

For lack of space, I can only briefly reply to Brother Stark. He declares that Brother Cowan did not garble the Scripture in his debate with Brother Sommer and refers us to Rom. 12:20. Brother Stark says this a fair sample of Cowan in this debate. This is not a fair sample. But Brother Cowan sorely misapplied these Scriptures. He tried to make it destroy or limit. Rom. 13:1-7; I Pet 2:13-14. When it di not limit these scriptures. Cowan simply tried to legislate for God, as he did in affirming that Cornelius laid down his sword, and belittling. I Cor. 7:20.

If Peter said anything to Cornelius about the sword, he told him to keep it, as Christ had commanded Peter, if he had no sword, to sell his garment and buy one, and to teach this to all nations. From this, we are safe in affirming that Peter told Cornelius to keep his sword.

Brother Stark certainly garbled Isa. 2:4; Mic. 4:3; Joel 3:9-17. Isaiah said, "And He shall judge among the nations, and shall rebuke many people, and they (the people), the nations shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, yes, Brother Stark, God's house (kingdom) has been established; but His kingdom has not ground all other kingdoms into dust, neither have they past away. Dan. 2:20-44. Reconsider your erroneous explanation of these texts please.

D. D. HARTSELL.

Rodessa, La.

As I come to reply to Brother Hartsell, I wish first to call attention to the issue between us, in Apostolic Way, June 1, 1927. He affirmed that God's law makes it obligatory on Christians to do military service for the state when the state demands such service of them. This I deny. But you will notice that he begins the article above with the statement that in "the former article he affirmed that the Christian is commanded to obey the law of his country, and if the powers that be demand his military service, that unless God had specifically forbid his doing military service the Christian has no choice but to obey," and then says "Brother Stark denies this." Where did I deny this? No, Brother, you are mistaken, but I did show that God had specifically forbid the Christian doing military service. So the issue between us is: Does God's Law make it my duty as a Christian to do military service, and not how many institutions God has ordained for the good of the human family, nor have I a right to protect my family. All these things are foreign to the issue. But as it has been brought up, I shall notice some of the things said.

The first Scripture he makes use of is I. Tim. 5:8. If there is anything in this Scripture to make any one even think of a sword or a gun, I fail to find it, for the writer is talking about things as far from carnal weapons as it is possible to be. Next, he refers to Luke 22:36, says, "Christ commands us if we have no sword to sell our garments and to buy one." Question, Brother Hartsell, do you believe Christ commands you to do this? If you do, have you obeyed the command?

But now for the lesson in Luke 22:36. When Christ had made the statement about the sword, the disciples said, "Here are two swords." Then Christ said, "It is enough." Enough for what? Certainly not enough for twelve men to make a defensive battle with. But it was enough to teach the lesson that He did teach when the occasion arose to use them. Hear it in Matt. 26:52. When Peter drew the sword and cut off the man's ear, Christ rebuked him, saying, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Then, in verse 53, He says He could pray the Father and He would send Him twelve legions or angels, and then in verse 54 He asks the question, "But how then shall the Scriptures be fulfilled, that thus it must be?" See! If He had fought and resisted them, then He would have manifested a different spirit than that that the Scriptures said He would manifest. Thus He became obedient unto Death. Phil. 2:8. Now will His followers be that obedient? When we are commanded in I Peter 3:8-9, "Be pitiful, be courteous, not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing." But if we fight with carnal weapons, how shall this Scripture be fulfilled that thus we should be? Now Brother Hartsell says, God has never commanded us to do one duty that conflicts with our doing another duty that he has commanded." To this I agree, but I meet my foe in combat and gain the advantage. I raise my gun, then I remember that Peter said, "Be pitiful and render a blessing for evil." I also remember that Brother Hartsell said that God demanded, kill him. Then how shall I keep these two duties from conflicting? I guess I would have to pull the trigger easy to be pitiful and send his soul on to hell for a blessing. Which would you do? Follow the flesh or manifest that same spirit of obedience as set forth in the example by being obedient even unto death?

He reaches the climax by referring to Eph. 5:25, and says we are sure for purgatory unless we give our life for our wife as Christ gave his life for the Church. I agree to this; I will kill just as many men in defense of my wife as Christ killed in defense of the Church, and I will use the same weapons that He used, for He killed none, and He used the only weapon that the Christian has a right to use, which was the sword of the spirit. Matt. 26:52-53-54. I thank you, Brother Hartsell, you should find an instance where Christ or some of the Apostles killed some one.

He refers to Rom. 13:1-7 and says, "He has authorized the state to bear the sword, to be His avenger of His wrath, and to execute evildoers." All right, but the thing I want to know is, where has God authorized the Christian to bear the sword, to take vengeance, and to execute evildoers? The very characteristics of the Christian forbids that he do such things. God has always selected those to do His work who were fitted in character to do the work He had for them to do. When He wished the Gospel of Mercy and Peace proclaimed, He selected those people called

Christians who in life manifest the principles of the Gospel, love, mercy and peace. Rom. 12:17-21. But when Paul had shown these Roman brethren that they could not take vengeance, but that they must overcome evil with good, then he shows them who it is that God has selected to take vengeance and execute wrath. The civil powers, who are fitted in character for such work, for they are filled with hatred, envy and malice.

He refers again to the Cowan-Sommer Debate, and says that what Brother Cowan said about Rom. 12:20 is not a fair sample of what he did in this debate, thus admitting that he did not garble this Scripture, and if this one was not garbled, then he garbled none of them, for he made all of the Scriptures he used agree with this one.

As to your reference to Cornelius, this is fully answered in my rebuttal on Luke 22:36. But you seem to think that I Cor. 7:20 would justify him in using his sword. If it would, then it would justify the harlot in remaining an harlot and the thief in remaining a thief. Then wouldn't you have a lovely Church?

FRANK STARK.

Bradshaw, Texas.

Announcements and Reports

W. C. Aytes, 1310 Fourth street, Wichita Falls, Texas, July 25, 1927.—

I preached here for the brethren yesterday and last evening. Two confessed their faults and one confessed the Lord and was baptized. Preaching continues, maybe, till Friday night. Then I go to Oklahoma for five weeks. Would be glad to arrange for meetings after August.

Bob Musgrave, July 22, 1927.—

I am at Healdton, Okla. In a good meeting. Will close here July 31; go to Texas, near Floydada, to begin meeting Aug. 3, then back to Eola, Okla. Begin Aug. 19, then to Washington, Okla. Begin Sept. 2, then to Pike City, near Healdton, Okla., last two weeks of September.

W. W. Wilks, Burnet, Texas, July 20. 1927.—

Our meeting, eleven miles west of Burnet (Burnet county). Brother W. T. Taylor, of Elk City, Okla., did the preaching. One was baptized and one restored. The Gospel was preached in its fullness. Our place of meeting is at Council Creek, or Council Bluff. We worship as the Scriptures direct, without addition or subtraction.

J. T. Corder, Tulia, Texas, July 24, 1927.—

I go to Knox county, seven miles south of Goree, for a meeting the last three Sundays in July. Brother J. H. Nall will lead the singing for this meeting. I have promised to be at Baker Schoolhouse, Floyd county, continuing over first and second Sundays in August, and at Triona, the last half of August. Brother Copeland is doing some fine preaching at Tulia to good crowds.

U. F. Hicks, Judsonia, Ark., July 14, 1927.

The meeting at Big Four Schoolhouse has just closed. Brother J. W. Kelly did the preaching, and needless to say it was done well. He began on Thursday night, June 30, and continued over two Lord's Days with us, preaching only at night except Sundays. No visible results were manifested, but much good was done by the sowing of the seed of the Kingdom. The Church here was strengthened wonderfully by the much-needed lessons that Brother Kelly gave us. A good crowd gave audience throughout the meeting. Brother Kelly went from here to Booneville to begin a meeting. Let us all pray for the advancement of the cause, and for Brother Kelly in his work.

A. R. Osteen, Dale, Texas, July 24, 1927.—

Meeting has just closed at this place with visible results of eleven baptized and one restored. Not only members of the one body, but the outside world as well, speak words of commendation in behalf of Brother N. L. Clark, of Fort Worth, who did the preaching. May God spare him long in the field to sow the Gospel seed. Brother Clark left a few copies of The Apostolic Way with me to distribute, and I trust I shall be able to send in a few new subscriptions soon.

W. T. McMillan, Lometa, Texas, July 29, 1927.—

Brother W. T. Taylor, of Elk City, Okla., began a meeting for us the night of the 17th of July and closed the night of the 26th. While we had only one baptism, it was not the fault of Brother Taylor, for he did able, faithful preaching, and I can cheerfully commend him to the brotherhood. Address him at Box 98, Elk City, Okla.

Walker H. Horn, Cleburne, Texas, July 20, 1927.—

Our meeting closed the second Lord's Day of this month with ten additions, five by baptism and five restored. There are several others who have said they were going to take their stand with us as a result of Brother Freeman's work here. Brother Freeman is one of the soundest men yet to visit this Church, according to our way of thinking, and his services with any congregation cannot be otherwise than helpful in every way. His quiet, unassuming way is an impression to those who love the Christ-like. We appreciated the co-operation of the brethren from other congregations, which, of course, includes the Dallas Church.

J. S. Hall, Hamilton, Texas. July, 12, 1927.

The meeting at Langford was held the two first Sundays in July. The way things changes brings sadness to the hearts of all who want to do the Lord's will. Nineteen years ago I was at the same place in a meeting, and the brethren and sisters were at peace and in harmony with one another. But how is it now? Suffice it to say it is not so now. I wonder why? Well, they knew nothing of the Sunday School then, but they have it; so we can see what the trouble is all about. Everybody says we can do the Lord's will without such a method. We can plainly see we cannot do His will with it. Why? Every time it is introduced it brings trouble and division. When alienation exists in a congregation God's will is violated. (John, 17th chapter). Peace is gone and sadness reigns. Angels weep, devils rejoice, all about that. That is not necessary to the doing of the will of God in the community that I am now talking about. Nineteen years ago they were glad every time they heard I was coming to preach, but how is it now? They are not pleased. I am now just like I was then. Something wrong. Pray for me in the fight—truth and right.

Oscar Brannon, Winters, Texas, July 9, 1927.—

The Church at this place is doing very well of late. Fairly good attendance and interest. Brother S. Werner, of Santa Anna, gave us two good and valuable sermons the first Lord's Day in this month. Tomorrow afternoon we expect to have some more of our debate with the Baptist man that is giving us some practice here. We have looked into the establishment of the Church and the scripturalness or unscripturalness of the "modern Sunday School," and are yet to investigate the plan of salvation and the possibility of apostasy. Mr. Brunson (the Baptist man) is one of the nicest "old men" that I have ever met, So far we have not used any moderators. Just a timekeeper; everything lovely. We are to have Brother J. N. Cowan with us again this summer, the second, third and fourth Lord's Days in August, and expect to spend at least a part of the first week in a debate with the Primitive Baptist. We would be glad to have brethren from a distance to come and stay like they did two years ago. Brother Smith's two books, "From the Cowcamp to the Pulpit," $1.50, and "The Holy Bible: What Is it Worth to Man?" 25 cents, stand in a class to themselves, and should not only be read by Christian people, but handed out to the men and women of the world, and can be ordered direct from him at Abilene, Texas.

Leland H. Knight, Celina, Texas, July 6, 1927.—

The meeting at Sand Springs, Okla., closed the 23rd of June with one baptism. I was with the Church at Sulphur from June 25 to July 4. Seven were baptized. I am now in a meeting at this place, which began last night. I had been with the brethren at Sand Springs before, having assisted them in two other meetings; I had also been with the Sulphur brethren in one other meeting before, but this is my first work with the Church at Celina. Outlook is good for a splendid meeting.

Van Bonneau, Dodsonville, Texas, July 11, 1927.—

The meeting at Elk City closed last night (July 10). Visible results were five baptized and one restored.

H. M. Stewart, Menard, Texas.—

James T. White of Lometa, Texas, and S. S. Foster, of Eldorado, Texas, just closed a ten days' meeting here. Much good was done in the name of our Lord. All members of the one body at this place meet together and carry out the worship with a New Testament word for word authority for each item of their worship on Lord's Day at the court house at 3 o'clock p. m. All who are willing to be governed by that which is written in His word are invited to worship with us.

Dear Brother Duckworth:

Enclosed you will please find a small check as a token for my good will toward such support as you deem best to apply, and will try to do so monthly. Hope you will receive a thousand just like it real soon. May God be with you, may you live long and prosper in your good and glorious work, and as I prosper you can count on

my help. Our "Little Loyal Bunch" is growing.

A BROTHER IN CHRIST.

Fred Miller, Montezuma, Iowa, July 18, 1927.—

Charles W. Watkins, of Petersburg, Texas, will be with us about Sept. 1 for some meetings. Most of Brother Watkins' work will be missionary work, supported by congregations in Iowa. Brother Watkins has more time to spend in the north than we will need him. Congregations in the north call him, and keep him busy as long as he can stay.

Douglass Dunn, Lufkin, Texas, July 25, 1927.—

I have just closed a ten days' meeting eleven miles southeast of here for the Church of Christ at Ball Hill. Closed with splendid interest; large crowds at each service. Four made the good confession and were baptized. Any one desiring my services, write me at the above address.

S. H. Priest, Zephyr, Texas, August 2, 1927.—

Brother S. A. Bryant, of Phoenix, Ariz., has just held us a good meeting at Pompy, Texas, beginning July 25 and continuing over the fifth Lord's Day. One baptized and much good done for the Church.

John R. Freeman, Gunter, Texas, July 30, 1927.—

My work with the Church at Cleburne, Texas, resulted in five baptisms and five restorations and a bright prospect for development generally. The Cleburne Church has three preachers, Walker H. Horn, Charles A. White and T. E. McBride, and they are doing good work. My stay, from June 17 to July 10, was a pleasant one.

Our meeting at Gallatin, Texas, July 15—24 was blessed with unusually large and attentive audiences, eight baptisms and ten or more restorations. There has been a decided improvement in conditions there since my first visit in 1926. William J. Cotton is an elder in the Gallatin Church, and Elbert E. Jenkins, a well-read young preacher, is of much assistance in the public teaching. I am to begin tonight with the Church at Carey, Texas.

J. T. Corder, Tulia, Texas, August 4, 1927.—

Just closed a good meeting with the Brushy congregation, seven miles south of Goree, Texas. The brethren there are working faithfully for the Lord. Eight were baptized and one restored.

Sam L. Shultz, Box 123, Lexington, Okla., August 3, 1927.

Am back home from a two months' preaching trip in Texas. Held three protracted meetings, the last one being at Marlow Meeting House, three miles east of Cameron, Texas; six baptisms in this meeting. In all respects this was a fine meeting; large and attentive audiences from the start. I promised to go back and hold them another meeting this fall.

I begin a meeting at Wheeler next Saturday.

Charles W. Watkins, Petersburg, Texas, August 3, 1927.

Closing meeting at Wingate, Texas, tonight. Begin next at Shep, ten miles north of Wingate, to continue over the second Lord's Day in this month; then to Whitesboro, Texas, for the third and fourth Lord's days; then back to Floydada, Texas, to be with Alva Johnson in his debate with Lee Sanders August 30 to September 2; then to Montezuma, Iowa, for some meetings in that terirtory.

Alva Johnson, Turkey, Texas, August 4, 1927.

Am to begin a meeting at Dodsonville, Texas, next Saturday; then to Loco, Texas; then to Phillipsburg, Mo.

L. H. Barron, Rt. 3, Fort Payne, Ala., July 31, 1927.—

Brothers J. D. Strickland and D. A. McDonald, of Henagar, Ala., are in a protracted meeting at what is called "Knighten Cross Roads," near Piedmont, Ala. We are using Brother J. A. Dennis, tent.

G. W. Gregg, Delta, Ala., Rt. 2, July 26, 1927.

Liberty Church of Christ is located about ten miles northeast of Lineville, Ala., about two miles over in Randolph county. We meet for worship on each Lord's Day at 10 a. m.

We have just closed a week's meeting, with Brother W. L. Shelnutt doing the preaching.

Alva Johnson, Turkey, Texas, August 4, 1927.—

Our meeting at Eldorado was good, though only four was baptized and two reclaimed. The Church was left in better shape. Am glad Brother C. W. Watkins, of Petersburg, Texas, is going to the north, for he should be known all over the United States. Hope the Churches where he is to preach up there will have their meetings well advertised, for "a great man is surely coming." He and Brother J. N. Cowan have promised to be with us at Floydada. We expect the Sunday School bunch to make the fight of their lives in Lee Sanders' debate, scheduled for about the first of September.

J. A. Bradbury, Sweetwater, Texas, July 29, 1927.

Closed a meeting with the Ramsey Church, near Gorman, Texas, on the 24th of July. Four were baptized and one reclaimed.

W. T. Taylor, Elk City, Okla, July 26, 1927.—

I am at home, after being away since June 11. As others will report my meetings, all that I will say, is, that I labored with some fine brethren and believe that much good will result from our labor. I might say many things and make some suggestions which I believe would be a benefit to the Churches and preachers.

The most important suggestion I can think of at this time is that we quit criticising each other. The world and our religious enemies can heap about all the criticism upon us that we need. Very few of us can receive criticism kindly and feel right toward our critics.

Brother D. D. Rose lives four or five miles out in the country, near Cow Creek, and has nothing whatever to do with the transgressors at Lohn. Brother James T. White was at home part of the time during my meeting in Lometa. Brother W. T. McMillan, of Lometa, is the best informed man on history and the Bible that I have met not to claim to be a big preacher. I am ready for more work.

J. M. Porter, San Augustine, Texas, August 1.1927.—

I have just arrived from Brewer's Chapel, Nacogdoches county. Baptized seven; six of them were Baptists; all heads of families. This is a loyal band, but have no officers in the Church.

Brother Tipton is with us now.

Have We Elders in the Church

(No. 2.)

I am sure that some of the spiritual gifts possessed by Christians in Apostolic times, and with which they were endowed, may be acquired by us today. In the early days of the Church, before the New Testament was completely revealed, they needed spiritual gifts to enable them to function properly until they received complete and permanent instructions to guide them in this work. Knowledge was required to enable them to rule or manage the affairs of the Church. God gave some knowledge which qualified them to "take care of the Church of God." But I contend that we can acquire the same knowledge by studying the New Testament that God gave them as a special gift. God gave to some faith by the same spirit. We obtain faith by hearing the Word of God. He gave some tongues which enabled them to speak languages different from their mother tongue. We can acquire the ability to speak with other tongues by study. The same may be said with reference to the interpretation of tongues. I say the same thing about prophesy. The things God enabled them to foretell, we may read in the New Testament, and upon the authority of the New Testament make the same predictions. When the Apostle said, "Whether there he prophesies they shall fail," he certainly did not mean that the prophesies of the New Testament would fail. But the gift of prophesy would be no longer required. God has given us all the predictions in the Bible that He intended for us to have. When Paul said, "Whether there be tongues they shall cease," he did not mean that the different languages would cease to be spoken, but that the gift, which would enable to speak these languages without having to study them, would cease. Just so with knowledge. As a direct gift, knowledge would vanish away, but we have contained in the New Testament the same information which we may acquire.

So far as gifts are concerned, we see that in becoming an elder, the things possessed by elders as a gift, we may possess, or obtain by study, unless it be the gift of healing, and I have dealt with that in a former article. I would be pleased if some one would inform me as to what the gift of healing would have to do with one being able to take care of the Church of God. Possibly that is why Paul did not mention the gift of healing when he laid down the qualifications of a bishop. Again, it remains to be proven that the word "elders." in Jam. 5:14, is limited to the bishops or overseers of the Church. I here take the position, without fear of successful contradiction, that no male member of the church who is the husband of one wife, can perform the duties of the Christian life diligently, without possessing eventually every qualification stated by Paul. Are the elders the only ones who should be apt

to teach? To be sober? of Good report? Ruling their house well? etc. But some have said, "We have no one who possesses the qualifications." Sad commentary upon the Church of God. I think the trouble is, they have drawn in their minds a perfect standard (which is right), and expect man to have perfectly conformed to this standard before they can be called elders (which is wrong). Many people will not admit there is a Christian on earth, because they have the perfect standard of Christianity in mind, and when they see our imperfections they conclude there are no Christians. The attributes of a Christian are given in II Pet. 1:5-7. viz: Virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. If one must be perfect in all these attributes before he can be called a Christian, we have no Christians. But if we contend that we may be called Christians and possess these attributes in a limited degree; that we may possess virtue and add more virtue; possess knowledge and add more knowledge, etc., then I argue that men may possess each of the qualifications of an elder in a limited degree, and be called an elder. He may grow in each of these qualifications and become a more efficient elder. Others have argued "that if the early Church needed elders because they did not have the perfect guide in the form of the New Testament, that since we have the perfect New Testament we have no further need of elders. That all the Church needs now is the Scriptures." I might argue that if sinners needed some man to guide them in the way of salvation before the completion of the New Testament, as did Phillip the eunoch, but since we have the New Testament completed that contains all the divine plan, we need no preachers today. Let the sinner read the Bible for himself. Just as certain as we need some one to call the sinner's attention to what is revealed, just that certain we need some one in the Church to call the younger and inexperienced member's attention to what is revealed concerning them.

In my next I will deal with how elders are appointed. I asy each reader to study these articles closely and wait until they are concluded before passing final judgment.

J. N. COWAN.

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Walking With God

So sublime and so glorious is the thought of walking with God that it seems to be a thing entirely above our rightful expectation. And yet the Scriptures show that it has been done and that it is demanded of every one of us.

"Enoch walked with God; and he was not, for God took him." (Gen. 5:24). But how did he walk with God? "By faith Enoch was translated that he should not see death, and was not found, because God translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him ——." (Heb. 11:5-6). Thus we see that Enoch pleased God in that he walked by faith. And since faith comes by hearing the Word of God (Rom. 10:17), we must conclude that God directed Enoch, and he walked accordingly. Again, in view of the fact implied in the question, "Can two walk together, except they be agreed?" (Amos 3:3), and of that implied in Romans 11:34, "Who hath known the mind of the Lord, or who hath been His counsellor?" we know that Enoch did not direct the way; but under the Lord's guidance walked, as it were, beside Him, suffering no uneasiness concerning the direction of the travel or the character of the road.

"Noah walked with God." (Gen. 6:9; Heb. 11:7). God said to Abraham, "Walk before Me and be thou perfect." (Gen. 17:1). "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" (Psalms 1:1-2). "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justify, and to love mercy, and to walk humbly with thy God?" (Micah. 6:8).

Let us see, then, how we of the Christian age are to walk. From Romans 6:4 we learn that we are to "walk in newness of life"—not in sin, but in righteousness. We are to "walk by faith, not by sight." (II Cor. 5:7). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16). "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3). "Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but through him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." (Rom. 14:13-15). "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:6-7). "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5). "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, that ye may walk honestly toward them that are without, and that ye may have lack of nothing." (I Thess. 4:11-12). How plain and simple and yet how beautiful are the thoughts and instructions of these passages! And that we may know the better still how we are to walk, let us study the life of the Master in connection with the language of I John 2:6, "He that saith he abideth in Him ought himself also so to walk, even as He walked."

Now, brethren, if we walk as He walked, we shall say with David in Psalms 23:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." And though we may seem to be few, there is consolation in Christ's words (Rev. 3:4), "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white, for they are worthy." Brethren, let us walk with God now, that we may walk with Him hereafter."

JNO. R. FREEMAN.

Gunter, Texas.

Obeying Divinity

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." (Matt. 7:21). So it is the Father's part to will and man's part to do what He has willed, just the way He willed it should be done. "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. 7:22-23). We cannot fail to see from this that anything done in the name of the Lord that He has not willed that we should do, or done some other way from the way He willed it to be done, is an insult to God and a mark of iniquity, and will damn in the Great Day. "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7:24). So see that nothing but doing just what Jesus says will save in that Great Day.

So the revealed will of Christ should be the end of all controversy and settle all questions of religion. Heb. 5:9, "And being made perfect, He became the author of eternal salvation unto all them that obey Him." Just that many and no more. God said (Matt. 17:5), "This is my Beloved Son, in Whom I am well pleased; hear ye Him." Hearing some creed or some man-made doctrine won't save. Christ is the Saviour, and we must hear Him in all we do and all we teach. Anything else is rebellion against him. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17). What we do by word is what we say, so our teaching must be by the authority of Christ, and what we do by deed must be by the authority of Christ; so our practice must be by His authority. It is just as necessary that our practice through life is according to His will as it is that we obey the first principles scripturally. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (II John 1:9). To transgress is to go beyond a limitation, to violate, to sin (Webster). To be in Christ is to be in His Church in union with Him and under the limitations of His law or teaching. To go beyond what He has taught is to violate His law and become sinners. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14). So to do just what the New Testament says, just the way it says it, is the narrow way and leads to life. It is right and can't be wrong; every other way is wrong, and can't be right. May God help us to walk in the narrow way is the prayer of an honest heart.

H. B. SOLOMON.

Keenes, Ill.

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The Book Called the Bible

I have recently read Brother Clark's article on the proof of the resurrection of Christ, which was fine. I do not know of any book that causes so much contrast as the book called the Bible. There are those who say that the Bible is not true; others say there are no fundamental principles by which men and women are saved, just so they believe that Christ died and arose from the tomb and do what is right to their fellowman. That it doesn't make any difference what kind of uniform they have on just so they get in the marriage-chamber (the Church). They say we are all going to the same place and it doesn't make any difference which road we travel just so we get there. But, friends and brethren, we need more than enough oil to last us to the dark hour of midnight; we must have oil in our vessels with us, for when the call is made that the bridegroom cometh, it will be too late to buy oil. (Matt. 25th chapter).

Man says there are many ways; the Bible teaches but one. Christ says that many shall seek to enter, and shall not be able. (Luke 13:25). Why? Because they are trying to change His ways. Paul says that if a man strive for masteries he will not be crowned except he strive lawfully. (II Tim. 2:5). We read (Matt. 22:11-13) a parable. Those who were bidden were called (verse 3). Again He sent forth other servants to tell them which were bidden that the oxen and fatlings were killed, and the dinner was fully prepared; but they made light of it. Those who were first bidden were certainly making light of the garments they were required to put on, and must have been persuaded from their occupations, for one returned to his farm, the other to his merchandise. The king said those were not worthy, so he sent his servants out into the highways and gathered together as many as they found, both good and bad, and the wedding was furnished with guests. In the illustration we see one classed among the bad. He may have been good morally. It is evident that the character of those was the same, with the exception of the garment. He must have thought that it would not make any difference, believing that if he got in he would be permitted to feast with the rest of them. But alas, the disappointment. When the king came in to see the guests, he saw the man who had not on a wedding garment, and he said unto him, friend, how comest thou in, not having a wedding garment? And he was speechless. Oh how sad the thought, when the servants were told to bind him hand and foot and cast him into outer darkness. Surely many will be speechless when the Son of Man shall come in His glory, and all the holy angels with Him and shall gather all nations together, and separate them as a shepherd divideth his sheep from the goats.

It would take too much space to numerate all the apparel necessary to salvation. Paul says the Gospel is the power of God unto salvation. (Rom. 1:16). The same Apostle (I Cor. 15:1): "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received." I do not believe that this Gospel will have the same reward for one that makes light of it as will be to the one that is admonished by it. For as many as are led by the spirit of God are the sons of God. (Rom. 8:14). The Holy Spirit has revealed the word unto us, and is infinite. We are born by the Word of God, which liveth and abideth forever; and this is the word which by the Gospel is preached unto you. (I Peter 1:22-24-25).

J. F. FAIRLESS.

Motor Rt. A, McAlester, Okla.

How to Treat a Brother

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies. kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. 3:12-13). Christ says, "Go and tell his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18:15). If brethren would do this, in at least nine cases out of ten, that would be the end of the matter. And all that are led by the spirit of Christ will do this; for James says. "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." (James 5:9).

Then why will brethren, and some times those that claim to be strong, tell, and some times write to, others that brother so and so has done them wrong; and in most every instance misstate the facts in the case, when they have never gone to the brother about the matter. Oh, he says, it is his duty to come to me. That is true; but he may not know that you were offended at him. So if you know it, go and be reconciled to him. (Matt. 5:23-24)

If you have the spirit of Christ and are offended by a brother, or know he is offended at you, you won't rest until you have done your part to right the matter, because Paul says, "Restore such an one in the spirit of meekness; considering thyself. lest thou be tempted." (Gal. 6:1). "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3). "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15). '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 multidude of sins." (James 5:19-20). "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflications are accomplished in your brethren that are in the world." (I Peter 5:5-9).

So, brethren, let us be careful, if a brother mistreat us, that we don't peddle it to others and mistreat him, and wound his weak conscience, and sin against Christ. (I. Cor. 8:12). But may the Lord help us to be humbled and confess our faults one to another, and pray one for another, that we might be healed. (James 5:16). In love,

J. W. KELLY.

How would you like a paper like this (16 pages) each issue?

What Must I Do to Be Saved?

Acts 16:30

"And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto Him the word of the Lord, and to all that were in the house." (Verses 31 and 32). In Rom. 10:17 we learn that faith comes by hearing the Word of the Lord. If every preacher today would speak only the Word of the Lord, all who believe would have the same faith. (See Eph. 4:5).

In nothing can one please God without the one faith. (Heb. 11:6). Hence, it is the first step to obey in order to salvation, and indeed every following step must be accompanied by faith; that is the only kind of faith that will save one. Faith, and the obedience of faith is all that God requires.

Repentence is next required. Peter on Pentecost preached the Gospel so that the Jews might hear it and believe, and after they believed his preaching concerning the Christ, the hearers asked him and the other Apostles this question, "What shall we do?" Being convinced as well as convicted of their sins, they wanted to learn how to get deliverance from them, and Peter was instant in telling them what they were required to do (Act 2:38): "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In Act 8:35-40 we find account of a nobleman who seemed much interested in learning something concerning Christ, and Philip preached unto him Jesus, and in time of said preaching we learn that the man being instructed in the Lord saw a certain water, and at the appearance of it he is said to ask, "What doth hinder me to be baptized?" Philip, the inspired, told him exactly what the Holy Spirit directed him to say to such a man, which was: "'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Saul of Tarsus was told by Annanias to be baptized and wash away his sins. (Acts 22:16). So enough has been presented to prove to any honest mind that baptism is in order to the remission of sins when performed in the name of Christ.

The intention of the writer in this short article is to present to the mind of alien sinners the plan by which God intends to

save them from their past sins. I hope I have not burdened any one with the length of my reading matter.

O. A. TIMMONS.

Ramsey, Ill.

One or more in each community order a bundle of TEN copies.

Reynolds-Farmer Debate

The debate between Brother W. H. Reynolds and E. M. Farmer on the ceremony to be used in baptizing was held at Slocum, in Geneva County, Alabama, July 5, 6 and 7.

Brother Reynolds affirmed the commission "in the name of the Father, Son and Holy Spirit."

Farmer affirmed in substance that the name used in Acts 2:38, "Jesus Christ," must be called over one in baptizing in order to valid baptism. I will not consume space to give any of the arguments. I moderated for Brother Reynolds and was satisfied with the way he handled the subject. Think he sustained position scripturally and logically. Met some fine people at Slocum. Visited at Esto, Fla., where where Brother O. M. Reynolds was holding meeting.

Was in short meeting at Lowery, Ala., with no visible results. Eight days' meeting at Leberty. Two restored and Church aroused. They are in shape to do better work than in years.

Brother J. P. Watson is preaching at this writing at Napoleon, my home congregation. Hoping for a rich harvest.

I wish to say in regard to Brother W. H. Reynolds that he is a strong preacher of the Word as written, and should be kept busy all the time.

May the Lord prosper the work.

W. L. SHELNUTT.

Infidelity in Public Schools

Parents who think their children are not subjected to the teachings of infidelity in public schools will please note the following quotations:

"Man's earliest implements were those that lay ready to his hand. A branch from a tree served as a spear; a thick stick in his strong arms became a powerful club. Later, perhaps, came the use of a hard stone, such as flint, which could be chipped into forms of arrowheads, axes and spear tips. The first stone implements were so crude in shape that it is difficult to believe them of human workmanship. They may have been made several hundred thousand years ago."—Webster's Early European Civilization, pages 3-4. If this statement is true, the Bible is utterly false. Which will a child in the eighth grade believe?

"No one knows how old the earth is. But all who have studied the questions are agreed that it cannot be less than several millions of years, and most geologists hold that it must be at least a hundred million years."—New Physical Geography, by R. S. Tarr.

"The sun is—— more than 300,000 times as heavy as the earth."—Essentials of Geography, Second Book, by Brigham and McFarlane.

How do they know the sun's weight when they know so little even of the earth?

It is no wonder that children of trusting disposition, being placed into the hands of teachers who are themselves filled with this "science falsely so called," are turned away from God.

You can do better by patronizing Gunter College, whose teachers are Christians.

JNO. R. FREEMAN, President.

Gunter, Texas.

The Tucker-Harper Debate

The debate announced through a recent issue of The Way between Brothers Harper and Tucker on the drink element of the Lord's Supper is now a matter of the past, having been held according to appointments. Splendid crowds attended each day, and excellent order obtained through each session. Weather conditions threatened one or two sessions, but no interference from this cause. Only one proposition was discussed, that being the one held by Brother Tucker. Brother Harper, though, occupied the position for the use of unfermented juice to the exclusion of everything else. I suppose the results of the debate is about as is usual; those associated with Brother Tucker on the matter was satisfied with his effort; those associated with Brother Harper satisfied with his. It might be well to add, though, Brother Tucker attempted to sustain his position from a Bible standpoint, while Brother Harper relied mainly on the discoveries of scientist and prohibitionist propaganda. They agreed to debate the proposition again wherever it was wanted.

ENOCH CASE.

Norfield, Miss.

Sister Teurman and Her Work

Sister Teurman has repeatedly expressed herself as wishing she could maintain herself and her children without the necessity of assistance from the brotherhood. The income from her place in Georgia and the receipts from her work will not support her and the children unless this income, in some way, could be materially increased.

A suggestion was made that she paint and sell pictures. I wrote her about it. In a letter to me she makes the following statement:

"I am working and striving to keep my children in this school without being a burden to any one. I would be in Georgia if it was not for this school. The little congregation at Union City have done all for us that any could do, and more than they were able.

"My work as instructor of the art department has been lots of hard work, not much pay, but a great opportunity to help Christian boys and girls. Their love and companionship has been worth so very much to me, and has helped me over many rough places. Those who see the list of art students in our catalogue would think I'm making a big salary from my teaching. Several of these students were here only a short time. Two or three were exchange work, and four others went on my children's tuition. Our depatment is growing, and I hope to make it better each year.

"Brother Duckworth, I could spare some time the next few weeks to painting. I could make landscapes, fruits and flowers at the following prices:

"6x12, $1; 8x14, $1.25; 12x18, $2; 24x24, $3.50; 24x36, $5.00

Every one interested in paintings would do well to order one from Sister Teurman. If all her spare time could be put in on paintings, even if some of the time she gives to the material care of her children could be turned over to others and let her give her time to painting, it would be fine, pleasing to her, profitable to those ordering the pictures. Address your orders to Mrs. Allie Teurman, Gunter, Texas.

Some one in every community could order at least one of these pictures. Then show it to others and take orders for Sister Teurman and forward them to her.

R. F. D.

WANTED—A congregation of the Sunday School type that will indorse Jno. M. Rice to meet J. N. Cowan or Alva Johnson in debate, the propositions are already signed. Do not all speak at once.

JAS. W. ALLEN,
Wingate, Texas.

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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, September 1, 1927 | Vol. XIV No.3

WHAT NOT TO DO

So many articles have been written, and ably written, and so many sermons preached to establish beyond all doubt just how the word of God answers the query, "What shall I do to be saved?" that it would seem a work of supererrogation to write an article on the affirmative side of this vital issue. It has been said that there are two sides to every question and it is certainly true that there is always a positive and a negative side, at least, so I have elected to write strictly on the negative side of this urgent question. To know what **not** to do prepares the mind to discern what he **must** do in order to enjoy the benefits provided for us in the scheme of redemption. The first point we need to get thoroughly settled in our minds is that under no circumstances are we to surrender ourselves to the guidance of any uninspired human being. No matter how implicitly we may trust the honest intentions of any one who seeks to become our guide in a matter so important; no matter how pure his life, how sincere his intentions, how pious or how capable he may be, let us never forget that every human mind is fallible and prone to error. There is nothing on earth that is not to some extent infected with this weakness except the word of God. It will never mislead those who diligently seek its counsels. It alone is perfect, pure and undefiled and it alone can be relied upon to lead us to that sweet home of the soul, where we hope to dwell with Christ forever.

That is why Paul admonished Timothy to "preach the word." That word liveth and abideth forever and we are told that "this is the word which by the gospel is preached unto you." (1 Pet. 1:25.)

To this Paul adds his solemn injunction, "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.)

Thus we perceive that even though we could know, positively, that the one we might be disposed to accept as our instructor was a heavenly visitor, we should not accept his teaching until we had first done like those people at Berea whom God commended because they searched the Scriptures daily to see whether the things the apostles preached were so.

It is no derogation and should give no offense to any man to have one search God's word diligently to make sure that the directions for saving his most priceless possession —his soul—are the instructions of God, not of men, for just as surely as we follow men instead of God we will lose our souls.

Next, I would admonish all to take good heed and not be misled by the popularity of any doctrine. From the days of the apostles to the present time those who fear God and keep His commandments have never been popular, but rather have been treated with contumely, ridiculed and persecuted; indeed, Paul predicted that "all that will live godly in Christ Jesus shall suffer persecution." Not that unpopularity is, in itself, proof of being right, but that the views of men are no more to be heeded than their doctrines, for Jesus himself said, "That which is highly esteemed among men is abomination in the sight of God." (Luke 16:15.)

It matters not if there be but two or three gathered together in the name of Christ and governed by His commands; the Lord is with them and will be to the end, and the ridicule and epithets hurled at us by our fellow men need not worry us.

Another thing we should not do is to look for some power, separate and apart from the preached gospel, to translate us from the power of darkness into the Kingdom of God's dear Son. Words could not make a thing plainer than Paul expressed it when he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.) We cannot deny this statement without making the great apostle to the Gentiles a liar and thus denying the integrity of the entire word of God, for if one part of it is false it all is. How foolish we would be to pray for some other power to descend from on high to accomplish that which we are so plainly told is **the** power of God unto salvation. Yet people in countless numbers are engaged in the futile effort to get God to send down some other power, because they have more faith in the counsels of some uninspired leader of the blind than they have in the express declaration of the Holy Spirit. This is a peculiarity of the human mind which is hard to understand; we cannot guard too carefully against it.

Neither should you pray for faith, seeing that the Bible not only gives no hint of faith being bestowed upon any person in answer to prayer, but most emphatically warns us to the contrary. When we pray, James teaches us that if we are to expect an answer to our prayers we must have an "unwavering" faith if we expect God to answer our prayers, otherwise "let not that man think that he shall receive anything from the Lord." (Jas. 1:6-9.)

We are positively assured by the Holy Spirit that "faith cometh by hearing and hearing by the word of God." (Rom. 10:17.) That the faith so obtained is saving faith is not a surmise, but is a plain and emphatic declaration of an inspired apostle, "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 through His name." (John 20:30-31.)

There can be no uncertainty about the saving efficacy of the faith that comes thus, because we have the indubitable evidence of God's own word for it. From no other source and in no other way can we obtain that faith without which we cannot please God. It is, therefore, sound advice to counsel you to have your faith grounded and settled upon God's unfailing word and then you may have the assurance of having your prayers answered in all things that are in harmony with God's promises.

We must not expect that faith, even when thus obtained, will save us unless accompanied by full submission and obedience, for the word of the gospel was given not only to produce faith, but to bring about "obedience to the faith among all nations for His name;" therefore, we have no right to expect the benefits of that name short of the obedience of faith. Lacking this, our faith will be dead and ineffective, being alone. (Jas. 2:17.)

It is by the obedience of faith that our souls are purified and we have no promise of salvation by the gospel until

(Continued on Page Eight)

Poking Fun at the Faithful

The Apostolic Way of Dallas, which admits that it is a "religious paper," was organized "to fight." So says Dr. Trott to "some brethren" who 'complain that The Apostolic Way is always fighting." And he broke out into capitals for emphasis. And when 'the big boys such as G. H. P. Showalter, F. B. Srygley, James A. Allen and Ira C. Moore have gone in the hole" rather than be out of a fight, they'll fight each other over "the wine question" or whether the sisters ought to be allowed to sing in the assembly. Brother Duckworth is the referee—the paper has no editors—and besides you don't edit a fight anyway—and what a time he has keeping "the faithful" unscrambled! He even had to blue-pencil Brother Harper which started another fight on an entirely new issue. A brother—one of "the faithful"—complimented the paper by saying that it seemed to him that he could "read between the lines, as we say, more of brotherly kindness, of kindness for everyone, as well as more sincere regard for the church of the lowly Jesus than in any previous issue; if you get my meaning." Yes, I think I get his meaning. If you find very much of what he mentions you'll have to search "between the lines."

The paper is fulfilling its mission, which is fighting. Over a page of the last issue was devoted to my case. The Publisher himself makes a wicked pass at me in this language.

"Brother Alva Johnson preached for the faithful at Temple, Texas, in a meeting covering the last two Sundays in June. Big crowds, fine interest, more than twenty additions. With Cled E. Wallace poking fun at the faithful and Alva Johnson with his earnest conscientious devotion preaching the truth, great results can always be expected to follow."

"The faithful" in Temple are a few brethren who fight Bible classes on Sunday instead of teaching them, whose women are rather noisy in urging that women ought to "keep silence," and who call the rest of us "Digressives No. 2." Some of them took the tongs to Brother Johnson for calling on me to pray one night. They said they'd as soon he'd call on a Methodist, and I rather suspect they would prefer it. Now, if "the faithful" will dry their eyes a moment, I'll try and speak a word in my own defense without plucking any of the feathers from Brother Johnson's angel wings. Brother Duckworth doesn't mean, I think, to leave the impression that while Brother Johnson was preaching "for the faithful at Temple, Texas," my home town, that I was standing around poking fun at him. He has reference to an article I wrote which appeared both in the Firm Foundation and The Apostolic Way. I like Brother Johnson a lot better than Brother Duckworth likes me. I heard him preach several excellent sermons in Temple, and had him as a guest in my home. I always rejoice when people hear and obey the gospel and invited Brother Johnson to use our baptistry which he didn't for "the faithful" don't like us well enough for that; and besides, some of them "can't read nothin' about a baptistry in the Bible nohow." But I think Brother Duckworth can learn from Brother Johnson that I treated him with every courtesy and consideration.

Brother Conner chases me through several columns of this fighting paper. My recognition of the "Bible as the only infallible rule of faith and practice" doesn't make much impression on him as long as I persist in teaching a class of men the Bible in the meeting house on Sunday morning while some qualified Christian woman teaches a class of children in another room of the same building. He charges that I have stripped myself of the word of God and depend on human opinion and demands that I "cite us to the Scripture." Maybe so I will when Brother Conner cites us to the Scripture that authorizes both men and women to teach the church through The Apostolic Way, a "religious paper" with a "publisher," neither of which I can read about in the Scriptures. Or maybe Brother Clark will furnish Brother Conner with the authority he depended on for years in teaching the Bible in classes in Gunter Bible College employing both men and women teachers. Brother Johnson says Brother Clark is the strongest man they have. I mean the same thing by "they" as Brother Duckworth does "the faithful." Brother Clark admitted in his debate with Brother Showalter that it was right to teach the Bible in classes, even right for women to do so. And talk about the "big boys going into the hole." The whole Apostolic Way force, editors and all—it had editors then—went in the hole and stayed there until that scrap was over and although it consumed columns of space and weeks of time not a line got into The Apostolic Way. They said it wasn't a debate. I'll admit that it was pretty one-sided. And I think that's the reason it didn't get into the columns of The Apostolic Way. They're mighty anxious now for another debate.

Brother Conner cites me to the 14th chapter of 1 Corinthians which he says "is addressed to the church when it is assembled on the first day of the week." Well, what has that got to do with a woman teaching a class of children off in a room to herself when none of them are members of the church? My reference is to a qualified Christian woman. He doesn't understand "in what sense I used the word qualified." His citation of Paul's instruction to Timothy to commit the gospel "to faithful men who shall be able to teach others also" seems to imply that he doesn't think it possible for a woman to qualify as a teacher. Priscilla was qualified to prophesy and it seems entirely reasonable that a woman might be found even among "the faithful" qualified to teach a class of children. At least Brother Clark thinks so and I think he's right about it. And Brother Clark is one of "the faithful."

But Brother Conner makes an interesting proposition. He suggests "twelve disinterested men" as a committee to pass on my practice. He knows they would call it "Sunday School." Probably so. Disinterested men on this question would come from sectarians. What do you suppose they would call "The Apostolic Way?" "A church paper?" "A denominational paper?" "A factionist sheet?" The chances are they would call it something that wouldn't suit Brother Conner. And what would they call Gunter College? "A church school?" "A Campbellite Incubator?" They'd have a time calling it something that would suit John Freeman. John's mighty particular. He won't even let them teach Bible classes in it.

But Brother Conner says "this thing is sapping the life out of the church." Yes, it's hard on the church to call the people together and teach them the Bible! If the Christian women teach the children about Christ it'll ruin the church! Howard Childress has killed one at Nocona. The people come to the Bible school in increasing numbers and the membership of the church has doubled, the old brick building they had was torn down and a nice new brick meeting house erected in its place but the church is about ruined! What they need in Nocona is for some reader of The Apostolic Way to start a fuss and build it up. If he succeeded in drawing off a faction they would be "the faithful."

Brother Cowan in the same issue of this fighting journal says that he can give a dose of calomel in the name of the Lord and cites James 5:14 as authority. But he can't find authority for teaching the Bible in classes in all the Bible says on teaching. If Brother Duckworth doesn't like for me to "poke fun at the faithful" he ought to get them to quit talking and acting so funny.

CLED E. WALLACE,
Firm Foundation, August 2, 1927.

Comment

In June 1st issue of The Apostolic Way, we gave an article clipped from the Firm Foundation under the caption, "Religion in My Home Town," in which Brother Wallace stated, "we recognize the Bible as the only infallible rule of faith and practice and make it our aim 'to work and worship to the things that are written.'" There's where you made your mistake, my Brother, for when your practice was called in question and you were asked for your scripture that authorized your dividing your assembly into classes with women teachers, over a portion thereof, you realized you had no such scripture. Hence, you adopted the same tactic that is common to all defenders of this error, namely, dodging and talking about every thing else but the issue. It is evident they do this to divert the minds of their readers from the main issue, trying to cover up their defeat. As an example Brother Wallace says I asked him to give chapter and verse for such practice and he says he will when Brother Conner furnishes chapter and verse for publishing The Apostolic Way, thereby admitting that he has no scripture for such work. But his affirmation in his article referred to declared that he did. Just so long as the Sunday School brethren stand in the pulpit with the assumed boldness of David and declare that where the Bible speaks they speak, and where the Bible is silent, they are silent, and at the same time practice things not taught in the Book, they may expect their practice to be called in question. Brother Wallace garbles my statement about women teachers. I suggested that the Holy Spirit qualified men to teach when the church comes together, and perhaps Brother Wallace could tell us what spirit qualifies women to teach the same time. He refers us to Priscilla teaching Apollis. Brother Wallace did you mean to tell us, that teaching was in the public assembly like your Sunday School or Bible Class, or was it like Brother J. W. McGarvey said "Acquilla and Priscilla took the powerful preacher into their home and there taught him"? No. Brother Wallace, that passage of Scripture belongs to my position, it doesn't belong to yours. It seems hard to take it away from you in as much as it is the only one you have used in your three articles, but at that, you have done better than some of your brethren who have debated the question. Nevertheless, that passage belongs to us. We believe in women doing just that kind of teaching. Brother Wallace would have his readers believe that we were opposed to women teaching. I am persuaded Brother Wallace is better informed as to our position than that; however, for his benefit and others who might be interested, I will say, we believe in women teaching everywhere the Holy Spirit has ordained that she should teach, but we don't want to see her dethrone Christ by teaching where she is forbidden. See.

Brother Wallace admits that if his procedure was left to twelve disinterested men, they would call it a Sunday School. I suppose that will settle the controversy as to what the thing should be called. And now if the Sunday School brethren will admit along with the sectarians and digressives that they have no scripture for the Sunday School, but that they are determined to have it anyhow, they will save themselves many embarrassments. Brother Wallace thinks Brother Conner might be

Another Goliath Roaring

We have heard that A. Leroy Elkins of Norman, Okla., is telling that he signed propositions on the Sunday school question with Brother Cowan in 1922 and Brother Cowan will not meet him.

The Church of Christ worshiping at 3601 S. Fitzhugh Avenue is agreed with Brother Cowan on this question, and if Brother Elkins can get either one of the eight congregations in Dallas agreeing with him to indorse him to meet Brother Cowan we will see to it that Brother Cowan is on hand at the time agreed upon. Now, Brother Elkins, either accept this proposition or quit telling that Cowan will not meet you.

C. A. STARK,
R. O. CONNER,
Elders.

embarrassed at some nick-name the world might give The Apostolic Way. Well, the Apostolic Way (like the Sunday Schools, with religious organizations), has taken its place along with Religious Journals and would file no objections to being called a Religious Journal.

All of his flings, about Trott, Duckworth, Harper, Cowan, etc., are only a smoke screen to obscure the real issue. I am sure these Brethren are able to take care of themselvs, if they deem it meet to reply. Brother Wallace seems to have a disposition to whip the whole "kitten, katten, kaboudle" of them, but I think his readers will expect him to take care of me first.

He thinks we ought to show scripture for publishing The Apostolic Way. The Sunday School Brethren believe in publishing and reading religious papers, so do we; no division there. The Sunday School Brethren believe in women singing in the congregation, so do we; no division there. The Sunday School Brethren believe in song books, so do we; no division there. The Sunday School Brethren believe in women partaking of the Lord's Supper; so do we; no division there. The Sunday Schol Brethren believe in waiting on the assembly with the communion, so do we; no division there. The Sunday School Brethren believe in having seats and lights, so de wo; no division there. But had the Apostle Paul said not to do any of these things and the Sunday School Brethren had insisted on doing them anyhow, we would have been divided on the things forbidden. Then where is the division? Here it is: Paul: Sisters, don't you teach in the assembly. Brother Wallace: Sisters, you go ahead. Paul: Sister, please don't do that. Brother Wallace: Sister, you take your class.

And Brother Wallace says this is the work of the church, (and he says they work and worship "to the things that are written"). To show what a wonderful work it is, he refers us to the Church at Nocona as an example. Infers this church has been built up through the efforts of this man-made institution. Well, the Digressives boast of their mighty membership and they point with just as much pride to their musical entertainments, Sunday School, Endeavor Societies, etc., as great factors in building up their large membership. The Church at Nocona should remember that they will not be judged in that last day by their great numbers, or by their activities. Paul says they will not be crowned unless they strive lawfully. You cannot always judge by activities.

There is nothing that will cause as much activity in a lump as leaven.

Sincerely,
R. O. CONNER.

The Theory of Evolution

We have some questions to ask the evolutionist. Which do you account for being the older, man or the elephant? If evolution is a physical process you must say the elephant. If the elephant, then how are you going to account for the fact that the younger has spiritual and intellectual qualities? For if the elephant were the older he would surely have met those conditions which develop intelligence before man did. Can any one account for man's intelligence other than he was made in the "image of God," since the physiological processes in man and the animals are practically the same? If in the one it generates a superior intelligence, why not in the other? How do you account for the whale suckling its young while the other sea animals do not? Since, this animal lives in the sea under the conditions that the other sea animals do, it looks as if they should also have developed this condition. How do you account for all kinds of animal life existing in one place or climate under the same conditions, since if your theory be true there ought to be only one, because of your law of necessity as you apply it to the calloused hands? This question will apply to plants as well, and considering that all life sprang from a single cell and that environment wrought the changes made, we should never find more than one plant or one animal—never both—under the the same environment.

How do you account for the different organs of the human body, and what will man look like when the process of evolution is finished—or will it ever finish? Will he be a god or a super-god?

Did evolution create the world and cause it to spin on its axis with exceeding accurate, perpetual movement? From whence does it gather force to keep its motion, cannot be made with perpetual movement, nor can an inanimate body apply force to itself?

If human life created itself, it made itself with the desire to live forever, yet creating itself so it would die. It was very inconsistent of human life to do this, for if it had the power to create itself out of nothing, by any process it might choose, it since it is a law in Physics that a machine surely must have had the power to perpetuate itself. The Bible gives the only explanation of the desire in man to live forever. God made man in His own image, and He made him to live and never die, so long as he would keep just one command of His. He broke the command of God, and death passed upon all men; but God sent His son to rescue man, bring him back to life and give him a peaceful home forever, if man would only obey Him.

But we find that where a natural instinct inhabits man there is a possibility of fulfillment. Do you suppose that man would ever have longed for a companion if it had not been possible for him to have had one? Do you suppose that man would ever have become hungry for something to eat, if there never had been anything to eat? Do you suppose that man would ever have been thirsty for water if there was no water to drink? And can we think of man with a natural desire to live forever, and yet without any means to fulfill that desire? It is within the heart of man to thirst for the water of life that Jesus came to give, and offered to the woman at the well, "he that drinks shall never thirst." Yes, Jesus came to 'deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:15.

HERMAN GREGG,
Roscoe, Texas.

An Infallible Rule

Would you admit another scribe to your paper? Well, I'll see. I have not written anything to the Way for more reasons than one. First, there are so many who are more able than myself. Another reason is because I have no typewriter now, and it is a slow job with pen or pencil.

You will find a short biography of my life in the "Preacher's Album." I was reared up under the S. S. influence and thought it was perfectly all right and labored many years as a preacher under that influence. Yet I never felt right when in Church and a half dozen classes reciting at the same time. I could not keep from thinking of Paul's statement, "Let your women keep silence in the Churches" and "Do all things decently and in order." And I would wonder, "What did Paul mean?" Was he an old fogy? Has the word of God changed? Did it mean one thing then and something else now? Who is to be the judge? "Oh, consistency, thou art a jewel."

You have as much right to your opinion as I have to mine, but when God speaks explicitly on a subject, then it is no longer an opinion, but is "Thus saith the Lord." Now the infallible way is to adopt a system of worship that all can agree on as a Bible system. What is that system?

A card class, a primary class, an advanced class and the Bible class, with Sister Jones over the card class, Miss Black over the primary class and, third, Sister Brown over the advanced class and one of the deacons over the Bible class, with the elders and visiting preachers reciting to the deacon. Now, is this the way to be infallibly safe in the matter? Chapter and verse, please. That is all found in the book of Presumption and last chapter. What does God say about the prophet that shall speak or presume to speak that which the Lord God hath not commanded? We can see the inconsistency of the sects, but can't see ours.

I said I would give an infallible rule.

You say you believe in the class system? I don't. Is the class system compulsory? Oh, no. Is women teachers in the assembly compulsory? Oh, no. Is it infallibly safe to leave off the class system? Yes. Is it infallibly safe to dispense with women teachers in the assembly? Yes. Is it universally agreed that the elders do the teaching? Oh, yes. Are you willing to abide by an infallible rule? If so, here is the rule on which ALL should agree. God help us to give up our preferences and opinions for the plain statements of God's Word.

We think our digressive brethren are very unreasonable about their innovations, but they will find the B. Y. P. U., Y. M. C. A. and L. A. S. all in the same chapter that they do the Sunday school class system.

DOUGLASS DUNN,
Lufkin, Texas.

Cowan-Archeneaux Debate

The debate at Robstown, Texas, between Early Arceneaux and the writer is scheduled to begin Wednesday, September 21, 1927, to continue four days. I expect this to be a greater debate than I have yet held on the Sunday school question. About seven congregations are interested. A general invitation is extended to the brotherhood at large to attend.

J. N. COWAN.

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CHURCH OF CHRIST

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Making a Choice

The hardships borne by many preachers (and their families) in order to preach the unadulterated word of God deserves more than a passing notice by brethren upon whom falls fewer of the hardships of life.

It is but natural while in the flesh to desire the easier, smoother path. It is but natural for men to desire to escape the hardships, sacrifices and privations of life, and the preacher who deliberately chooses the harder road, the most difficult task, the field of operation that places upon him and his a greater sacrifice, is a courageous man.

Brother J. A. Dennis of Union City, Ga., made a short visit to Oklahoma and Texas. He had work enough offered him by congregations able and willing to give him a liberal support to have kept him busy for two or three months longer, but he said, "The work in Georgia needs me. The brethren there expect me to do that work. The Cause will suffer if I do not return. Support will be much less, but I must go back." I knew he was right. I knew for the good of the Cause he was choosing wisely, and yet knowing how badly he was in need of the financial help he would have received by holding the meeting here, I wish he could have remained.

Individuals and congregations as a whole are more liberal in the West than in the East. I wish the brotherhood could appreciate fully the sacrifices Brother Dennis and family are making. If they did surely they would not be willing for them to bear so much of the burden. A few good brethren are helping Brother Dennis. The brethren in Union City who know him believe in and stand by him nobly. Keep it up, brethren. Keep Brother Dennis in the field, as others appreciate his worth, they will help you.

The War Cure

This periodical has earnestly endeavored to set forth education in the principles of Christ as the only means by which war can be averted.

A great deal is now being said about armament reduction and armament limitation. Of course, these conditions will avail when men decide not to kill. Nations are building more and larger ships, inventing more destructive means and methods for destroying human lives because the rulers of the nations believe and maintain their positions and accomplish their aggressions by force and are willing to kill men of other nations in order to satisfy their own purposes and intentions.

The only remedy comes from the principle "love your enemies" as set forth by Jesus Christ, the Lord of Glory and to the degree that His followers obey and teach this principle, will war be driven out of the hearts of men.

War cannot, will not be stopped by force. It can and will be stopped when a sufficient number of men and women show their belief in the practice of "love your enemies" by refusing to take any part in carnal war. Mr. Arthur Ponsonby, editor of the Daily Herald, a labor periodical published in London, in discussing the disarmament question said: "No one questions the difficulty of trying to abolish war by the restriction of armaments. As the discussions proceed it becomes abundantly clear that so long as there is a universal confidence in force as the ultimate remedy, no rules, regulations, ratios or standards of limitation will be of any avail. It would seem, therefore, that the time is not far distant when the idea of disarmament by example will receive more serious consideration—the emergence of a government which for the first time will abandon the war weapon, declaring its disbelief in its efficacy, and exposing its inhumanity and futility."

Preachers and church leaders should not miss an opportunity to set forth the principle of "love your enemy." It is the most effective remedy against war that can be used upon the human mind. Don't fail to use it.

An Unchristian Treatment

Some two years ago I began meeting with a little congregation near the town of Hope, Ark., using my feeble efforts in the capacity of instructor for the congregation. It being suggested that I be appointed as elder, realizing that the congregation and all their preachers were of the Sunday school tendencies, and that my task would be almost unbearable, I declined the offer, but continued to serve them as instructor. So recently a music representative and also their own preacher made a talk advocating a Sunday school. I prepared a reply and had only spoken about ten minutes when I was intercepted and treated with contempt, a part of the audience turning their backs, while others jeered. Realizing that I could not declare the whole counsel of God, and refusing to be hog-tied in that way, I have made the statement since that I would henceforth refuse my assistance to a congregation that would eventually be Sunday school, provided they could collect enough material to carry on without my assistance, and I also stated that I would not contribute any more of my means to a Sunday school representative to support him in his nefarious practice of sowing seed of discord and division among the congregations. However, we do not forsake the assembly. There being no loyal congregation, we (wife and self) have the emblems at home. Question: Did I do right? Please answer or have some one else answer through The Apostolic Way.

M. H. MOODY,
Hope, Ark.

The foregoing letter is another example of the lengths to which the advocates of error will go and then howl long and loud about, showing the spirit of Christ.

Yes, Brother Moody, so far as your letter reveals your actions, you did right. I see absolutely no wrong in them, and I, too, would refuse to meet and worship with a band of brethren who refuse to allow me to present the word of the Lord on the Sunday school or class system, or any other recognized innovation. The preacher and the song leader, as well as others, evidently realized they could not defend their practice, they knew they could not answer the arguments you presented, so, like the Jews who persecuted the Lord, stoned, imprisoned and put to death the apostles, these brethren at Hope, Ark., determined to stop your mouth, not with sound words, but with mistreatment. The Bible way of stopping people's mouths is by sound words, presenting an argument they cannot answer. But not so with the advocates of error. They are not given to sound words, so, like the persecuters of early Christians, they resort to other means to carry their point and try to thwart the truth of God.

With kindness, with firmness, even with sharp words, reprove and rebuke them. Be steadfast in following the word of the Lord and whether you convince the erring or not, you will please the hosts of heaven and receive the approbation of all lovers of truth. May the Lord bless you and strengthen you is our prayer.

A Reminder

A paper depending for its support upon subscriptions and donations can not afford to send the paper to persons who do not want it. And we do not like to drop any one's name who wants The Apostolic Way.

Hence, when we send out a reminder it is to advise the subscriber the date his or her subscription expires. Readers not desiring the paper should drop us a card at once. When they do not, we naturally think they want the paper, but for lack of funds we cannot continue to send the paper to persons who do not care to renew their subscription. So, when you receive a reminder from this office, please let us hear from you promptly. It means much to us and, of course, you do not want us to draw on donations for an unnecessary expense. Remember we expect a card from you if you do not send us your renewal promptly upon receipt of the notice of the expiration of your subscription.

R. F. D.

Points On Marriage

A few words on the much-mooted marriage, remarriage and divorce question.

Q. What constitutes a Bible marriage?

A. The becoming one flesh.

Q. When do the twain become one flesh?

A. When united in Holy (Godly) marriage.

This is Bible marriage; there are no others. See Gen. 24:69, Gen. 29:21-29.

Q. Who may remarry?

A. The man or woman whose mate has died, they having kept their marriage pure; also the man or woman whose mate has broken the one flesh (bond) (tie) or (unit) by uniting it with other flesh, thus becoming a fornication and divorcing the clean one from them. Deut. 24:1-5, Matt. 5:27-32.

Q. What constitutes divorce?

A. A severing of the one flesh, by uniting it with another. Study the above Scriptures, with which Paul is in accord. I. Cor. 7:25-40.

J. S. JOHNSON,
El Centro, Calif.

Smith-Cooper Debate

This debate was held at Enterprise, Okla., August 1, near Coleman, Okla., at the close of a ten days' meeting conducted by the writer and Brother E. J. Smith of Crowell, Texas. Mr. Cooper was endorsed by the M. E. people of Coleman, Okla. Proposition No. 1: Baptism by immersion in water, when administered to a penitent believer was for, in order to the remission of past sins. Brother E. J. Smith, affirmed, Cooper denied. Proposition No. 2: Baptism with the Holy Ghost was the only baptism essential to salvation. Mr. Cooper affirmed, Brother E. J. Smith denied. I shall not consume space to give all the arguments, but will state briefly some of the most prominent points. Brother Smith anchored his affirmative on Rom. 6-1, 4 and Col. 2:12, showing that the baptism referred to, regardless of the element, was a going into and coming out of, or a resurrection; then, if the Holy Ghost was the element used, after they were baptized, they were out of the Holy Ghost. As Paul said we are buried and raised (come out) again, and if out of the Holy Ghost they have not the Spirit of Christ. Hence none of His.

In Mr. Cooper's affirmative, he took the position that the baptism spoken of in Matt. 28:19, Mk. 16:16, Acts 2:38, Acts 19:5, Gal. 3:27 and Eph. 4:4 was all gospel baptisms and the element was not water, but gospel. Brother Smith showed Mr. Cooper's absurd teaching, first, by reading Act. 8:38, "See here is gospel what doth hinder me to be baptized? and they both went down into the gospel and he baptized him, and they came out of the gospel." Then he gave the Scriptural teaching.

The inbred sin was not in the proposition, but Mr. Cooper kept bringing it in, saying that all children were born with that sin and went from the womb speaking lies. To show Mr. Cooper's position in its true light, Brother Smith read Mr. Cooper's proposition into Matt. 19:14. "Suffer little liars to come unto me and forbid them not, for of such is the Kingdom of Heaven." Brother E. J. Smith is an able defender of the truth; he has had several debates, some with leading men of the different sects, and has successfully met his opponent. Any time any one needs some one to meet an opponent on any issues of the day, Sunday school or any erroneous doctrine, you will make no mistake in calling Brother E. J. Smith of Crowell, Texas. He has some time open for meetings this season, and if you need a man to do some pure old gospel preaching call him to do it for you; he is worthy and able.

SIDNEY W. SMITH,
Abilene, Texas.

The Rise of the Baptist Church

(Continued from August 15 Issue)

Church Succession an "Exaggerated Notion"

"Some Baptists have been betrayed into a similar search for proofs of antiquity, misled by the idea that such proof is necessitated by the promise that 'the gates of Hades shall not prevail against' the true church. If then, they reason, Baptist churches are true apostolic churches, they must have existed from the days of the apostles until now without break of historic continuity. This exaggerated notion of the worth of antiquity as a note of the true church is strengthened by the theory of baptism held by some, namely, that no one is baptized unless he is immersed by one who has himself been immersed. This is to substitute for the apostolic succession of 'orders,' which the Roman Church boasts, an apostolic succession of baptism. The theory compels its advocates to trace a visible succession of Baptist churches from the days of the apostles to our own, or to confess that proof is lacking of the valid baptism of any living man."—Vedder, a Short History of the Baptists, Pages 42-43.

The Reformers of the "Obscure Period" Cannot Be Proved to Be Baptists.

"Although certain scattered notices in historical writings render it probable that during the 'Obscure Period' religious reformers were silently working their way in different parts of Europe, the expressions used are so general and vague that we cannot fully gather from them the opinions supposed to be held by the said reformers."—Cramp, Baptist History, Page 82.

One Link in the Baptist Chain of Succession Suppressed Baptism.

"'This Baptism,' said they—and they argued conclusively from the premises—'is manifestly a vain and useless thing. It cannot accomplish the promised results. It never did. If we are already pious, baptism is needless! if we are not, baptism cannot make us so.' Thus a Christian ordinance was suppressed. The men of Arras were 'not far from the kingdom of God,' but it is evident that they were imperfect Christians. They discerned error, but they did not perceive the whole truth, for the error eclipsed it. This was the position of a large number of the reformers of the Middle Ages. They held Baptist principles as we now hold them, so far as regarded the rejection of infant baptism. Whether they practiced the baptism of believers, historians do not say, though I would not build an argument on that silence. Those of them who were priests of the Catholic Church, as the canons of Orleans, must have been accustomed to administer infant baptism. How they reconciled that practice with their convictions, I know not."—Cramp, Baptist History, Page 85.

Baptists, That Is Anabaptists, Became Menonites Who Were Sprinklers.

"The change of name was greatly in their favor. To say 'anabaptist' produced much the same effect in those days that the cry of 'mad dog' does in ours. To say 'Mennonite' at most provoked a feeling of mild curiosity as to what this new sect might be—so much is there in a name, Shakespeare to the contrary notwithstanding."—Vedder, A Short History of the Baptists, Page 124.

Mennonite Baptism.

"Baptism, which is only a confession of faith, is administered by pouring."—International Encyclopaedia, Vol. XIII, P. 319.

The Waldenses Were Anabaptists, But by No Means Present Day Baptists.

"'From this narrative it is not difficult to understand how greatly the Waldenses of the Netherlands, or so called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation.'"—Milner: Religious Denominations of the World, p. 567.

Some of the Waldenses, or Anabaptists, Rejected Water Baptism Entirely.

"It is evident that the ancient Waldenses denied the obligation of infant baptism and that others rejected water baptism entirely; but Wall has labored to prove that infant baptism was generally practised among them."—Milner: Religious Denominations of the World, P. 277.

'The religious doctrines of the Waldenses are similar to those of the Reformed "churches."—Besse: Church History, P. 168.

"The protests of the Waldenses against the church of Rome only related to practical questions, while that of the Albigeneses related to matters of doctrine."—Besse: Church History, P. 168.

A Sixteen Page Paper

We have found it necessary to miss an issue several times and when we do we try to compensate by giving a 16-page paper for every 8-page missed. These 16-page papers carry a little more than twice as much reading matter as an 8-page. The opportunity for giving a better make-up and general arrangement has caused such a demand from our readers for a 16-page paper that we feel compelled to seriously consider it, and since it was the desire of the publishers of the paper before me and since it has been my desire, we gladly consider the advisability of beginning at an early date the publishing of a 16-page paper twice each month.

We have requested our readers to write us what they think about publishing a 16-page paper, giving more than twice as much reading matter for only twice the price. If you have not written us about it, do so at once.

We plan to leave off September 15th issue and then get out a 16-page paper for October 1st. This will give us a little time to visit among the churches and give the readers another chance to compare the 8 and 16-page issues.

We are hoping to hear from our readers by September 15th, that we may prepare statement for October 1st issue, concerning plans relative to the 16-page paper. Since publishing August 15th issue several have already sent in their $3.00. We surely appreciate their faith, confidence and show of willingness to co-operate with us, but it is not necessary to send the increased subscription price until we have definitely determined to double the size of the paper.

R. F. D.

Notes

The expression "change of heart" does not appear in the text of the A. V. of the New Testament; nevertheless, it is clearly taught there. "If any man be in Christ he is a new creature" implies a change of heart as well as a change of state. Types and antitypes are as clearly taught in the Bible as a change of heart is taught. Though these were not translated into the body of the text, yet it could have been done with propriety. In the A. V. in all

reference Bible I have examined, types occurs on the margin of I Cor. 10:11.

Jesus said that if thy brother tresspass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. Who should go to the other party, the one who tresspassed or the one sinned against? Surely the one who thinks he has been injured is the one to go to the offending party.

Jesus said that if you forgive not men their tresspasses, neither will your heavenly Father forgive you your tresspasses. Sad, indeed, if we refuse to forgive those who have wronged us. Mercy is a disposition to forgive, and if we do not have a disposition to forgive our fellow man, we should not expect our Heavenly Father to forgive us. "Blessed are the merciful, for they shall obtain mercy."

A. J. JERNIGAN,
Dexter, N. M.

Individual Cups

Should the churches use individual cups in serving the communion? Is it a command? Is there any example for it? Did any of the early churches use them? Did they not originate in Babylon? Why then should churches built on the Bible pattern use them?

It is not merely for convenience, for the congregation can be waited on just as conveniently without the individual cups. Is it to keep from taking disease that individual cups are used? There is not a known case, I have been informed, where anyone got germs and took a disease from the communion. Is it not a fact, my brother, that style, pride and a desire to be like the churches around you is what invites the individual cups? If not, what is it?

L. W. HAYHURST.

Announcements and Reports

J. C. Batey, Earlsboro, Okla., August 9, 1927—Our meeting came to a close the 8th. Brother J. A. Dennis did our preaching. I feel that the church is much stronger in Faith and Practice. There were two added by baptism. Sister Teurman of Gunter, Texas, was with us during the meeting. The church gave her $56.25. I wonder if there are not other churches that will help her. I understand she still owes $250.00 on her home. Brethren, let's pay this out.

James Douglas Phillips, Everton, Ark., August 8, 1927—I am now in a fine meeting between Cookeville and Double Springs, Tenn. This is the home of Brother J. P. Watson. From here I go to Samaria, Tenn. From there to Palestine, Ark. Any brethren in Arkansas wanting my services for September or first of October should write me at once. I go to Indiana this fall. I will visit Unionville, Brazil, Knightsville, Libertyville, Sullivan and other places in that grand old state. I will have time to arrange other work in Indiana, Illinois, Ohio and Iowa. So, if brethren in any of the states mentioned want my services write me as soon as convenient.

A Telegram

Floydada, Texas, August 24, 1927.
R. F. Duckworth,
Dallas, Texas.

Sanders put off the debate. Now asks Johnson to name date after second Sunday in September. Will possibly be about the last of September.

ARTHUR B. DUNCAN.

J. B. Stone, Hillsboro, Texas, August 11, 1927—The Church of Christ at Arnott, though few in number, are striving to worship God in the way He has directed. Brother Horn of Cleburne has been preaching for us. We sure appreciate his help and encouragement.

F. K. Reeves, Marion, La., August 9, 1927—Fairview Church of Christ has just closed a good meeting here. Brother W. G. Tucker did the preaching. Two baptized, seed sown and church strengthened. We expect to have him to preach some more for us.

J. E. Tidwell, August 12, 1927—Have just closed a meeting at Millsap, Texas. This was my nineteenth meeting for this year. It was very much enjoyed by me. There was not a discord among them, which has not been the case everywhere I've been. They loved one another. I go from here to Many, La., and on the seventeenth of September I go to Elena, Texas, for a meeting.

J. N. Cowan, Winters, Texas, August 17, 1927—Please cancel announcement of debate with Ballard. The Baptist have backed down.

T. M. Williamson, Route 3, Corpus Christi, Texas, August 9, 1927—A small congregation of disciples meet each Lord's Day on Eleventh Street, between Buford and Cregg Streets. Get off street car at Eleventh Street, then walk one-half block south. Time of meeting, 10:30 a. m.

D. F. Watson, Box 242, Midland, Texas, August 14, 1927—Wish to give the location of two sound congregations which I suppose has not been reported, viz: One at Pickens, Okla., the other about two miles from Garvin, Okla.

Have just closed a meeting at Pickens, Okla. Had large crowds and splendid attention, but no visible results. Preached at Broken Bow, Okla., on the last Lord's Day in July and baptized one.

J. A. Bradbury, Box 155, Sweetwater, Texas, August 9, 1927—Closed at Cook, Eastland County, Texas, on the 7th with six baptized. Among the number were two grown women who had been baptized years ago. Have baptized several this summer whose parents were Primitive Baptists.

Oscar Brannon, Box 683, Winters, Texas, August 18, 1927—I am leaving home tomorrow for a couple of meetings in New Mexico, one at Mountainair and the other at Cherry Vale. We have a church at Mountainair, but Cherry Vale will be a mission meeting.

John Atchison, Stanton, Texas, August 19, 1927—Brother N. L. Clark of Fort Worth, Texas, closed a series of meetings for us last Lord's Day night. The meeting ran over three Lord's Days. We had a grand treat hearing him preach. He fed us on milk, bread and meat in the way of gospel truths, and did not have to divide us into classes, either, nor have more than one teacher at a time.

Brother John Redman of Colorado, Texas, led the song service. There were seven baptized, all grown; two young people lately married and one old couple, man and wife, of about sixty-five years of age, that had been Baptists for years and one young lady 19 years old, also one restored to the fellowship. To God be all the praise.

H. H. Montgomery, Shreveport, La., August 22, 1927—Brother Homer L. King of Lebanon, Mo., closed a two weeks' meeting with the Velva Street Church of Christ last night with seven baptisms and five confessions of faults. The church was encouraged to greater activity by the sound preaching of Brother King, and we hope much good may result from the meeting. Large crowds attended every night and the attention by the audience was good.

R. B. Griffith, Santa Anna, Texas—There is a small number of us meeting here on each Lord's Day at 10:30 a. m. and we would be pleased to have any loyal brethren know that they can find a small number (three to fifteen) and we welcome and desire all that are near us, or those who may be passing through stop and worship with us. We do not have a Sunday school or a class reading, but we read and speak one at a time. We read, we sing, we pray, break bread, partake of the cup and contribute "lay by in store." Are we right? If you think so, come and be with us.

D. D. Rose, Lohn, Texas, August 19, 1927—Have just closed a meeting at Wagnam, Texas. Baptized five.

H. E. Pritchard, Carey, Texas, August 20, 1927—Our meeting was good. Brother Freeman did some good preaching. Two baptized, one restored. I think good results will follow this meeting.

Alva Johnson, Turkey, Texas, August 16, 1927—Meeting at Dodsonville closed last night. Had good meeting. Fifteen baptized and nine restored, seven the last night and six the night before. Brother Burk said he knew eleven who were convinced the Sunday school system is wrong by the debate there. Commence at Loco Saturday, thence to Phillipsburg, Mo.

August 24—C. W. Watkins in meeting at Whitesboro. Expects to start for Iowa next week.

W. G. Tucker, Shreveport, La., August 20, 1927—I am at Auburn, Miss., in a meeting. Have been here a week; good crowds and the attention good. I had a bunch of "Hard Shell" preachers out last night. I preached to them on "Foreknowledge and Predestination." There is some talk of debate here with them.

Leland H. Knight, Booneville, Ark., August 19, 1927—Having a good meeting at Elk City, Okla. My health is very much improved.

The brethren at Gunter, Texas, have called me to conduct a meeting there, to begin September 11, 1927.

Ohio Not Forsaken

I am sending $1.50 for renewal for the Apostolic Way. All the fault I have to The Apostolic Way is that it does not come often enough, however, I think it is just fine twice a month. I hardly know how I would get along without it; it surely strengthens me, especially in fighting this reading around performance. I asked one of the elders of the Church of Christ in Huntington, W. V., if Bible things didn't go by Bible names. He said yes. I said, is the Sunday school a Bible thing? He answered, yes. Then I asked him to give me a Bible name for it, please. Then he began to dodge. I told him he reminded me of the soldiers in the Civil War; they would dodge behind a hooppole to save their lives. Of course, such a small protection did them no good, but that was all the resort they had.

Keep the good work going. I see that James E. Tidwell stated that he had the glad chance of baptizing a noble Baptist. That is quite different from reports I notice in the Leader. They will state that they have so many by confession and baptism, so many reclaimed and one took membership from the Baptists.

The congregation I worship with here in Lawrence County, Ohio, is the only congregation in this part of the state that has no Sunday school, but it is going to take a hard fight to keep it out. It is the same congregation that J. E. McVey preached for six years. He wrote me just before his death that he expected they had the Sunday school by this time, but they have not as yet. I need all the help I can get from you Texas brethren, for I am the only man in this part of Ohio that lets them know where I stand. I preach every Lord's Day for the home congregation when I am at home. Pray for me that I may be able to go on in this great fight here in southern Ohio, and that I stand at the post of duty where God demands me to stand until the last battle is fought and the victory is won; then, to fall, all covered with glory and honor divine, and at the judgment hear that welcome applaud, "thou hast been faithful over a few things, I will make thee ruler over many; enter into the joy of thy Lord, prepared for faithful ones from the foundation of the world."

ORIN McINTYRE,
Rt. 1, Box 111, Chesapeake, Ohio.

Have We Elders in the Church

This is my last article on the above subject unless some inquiry demands more. In this I am dealing with the "how" elders are appointed. Have talked with some who claim there are no instructions in the New Testament on the subject. The position which is very well named "Evangelistic assumption," meaning that evangelists have sole authority to ordain elders in every church, has brought trouble in many congregations. Designing men have appointed men elders to satisfy some selfish desire to the ruin of the church. They claim authority for this position is found in Tit. 1:1-3, where Paul instructed Titus to ordain elders in every church. It should be remembered that those churches did not have the instructions in writing as we have them in New Testament, and the only way for them to learn it was necessary to have an eldership, was for some-one to inform them. Titus did this work. We have a parallel in the Eunoch's case. He had no book that contained the plan of salvation, and God sent Philip to instruct him. Since we have these instructions, one may learn how to become a Christian by reading them. So, having the instructions concerning the need of elders, the churches may read them and appoint elders in the absence of the evangelist. It would not be amiss for the evangelist to be present and give what instructions he is able to give from his knowledge of the Scriptures. A congregation cannot be too well taught in this matter. But some will say, "How ordain and by whom?" Inasmuch as the appointment of deacons is associated with that of elders, I will cite Act. 6:1-6. Here we have the duty of looking out among those men fit for the position, imposed on the church. The apostles and evangelists did not do this for them. "And the saying pleased the whole multitude; and they chose Stephen, a man full of the Holy Ghost, and Philip" et al. The act of choosing is all that is implied in the word "ordain." The apostles laid their hands on them after they were chosen or ordained. Laying on of hands constitued no part of the ordination. In Act 14:23, where it is said, "And when they had ordained them elders in every church," the word "ordain" is translated from the Greek "Kirotoneo." The same word is found in 2 Cor. 8:19. "And not that only, but who was also chosen of the churches to travel with us with this grace," etc. "Chosen" is translated from the same word that "ordain" is in Act. 14:23. From the foregoing Scriptures we learn that elders and deacons are chosen of the churches. Then, let us look-out men who possess the qualifications and "let them use these offices." If none are found with the qualifications, don't ordain them. The definition of the word "ordain" should be clear enough on the "how" it is accomplished.

Ordain—"To appoint or set apart for some special work," "to ordain a minister or priest." (Webster.) If we can understand how to ordain a minister, why not an elder? If we say we cannot ordain a minister, then, under the law of our country, we have no right to perform the marriage ceremony. When a congregation selects a man to assist them in a meeting he is ordained or set apart for a special work which is to do the preaching in that meeting. If a church selects some male member to take the oversight of the congregation, they are ordained in the full meaning of that word. The church recognizes them as ordained and also recognizes those they select as ministers of the gospel as such, and the law recognizes them as ordained because the church does, and hence marriage ceremony is performed accordingly. The law has not prescribed any certain form of ordination to be adopted by the various churches, but recognizes any or all forms adopted by the churches.

I have heard quite a bit about "man-made elders." We are informed that "the Holy Ghost made them overseers in the days of the apostles." "The elders we have are man-made." But we have proven that the elders and deacons of apostolic times were chosen by the churches, and that the act of choosing was the act of ordaining, and all this by the order of the Holy Ghost. Don't forget that the laying on of hands constituted no part of the choosing or ordaining. No uninspired hands were ever laid on any one for any purpose in New Testament times. We can do everything the word "ordain" means without laying on hands. If the churches then could choose men for elders and deacons and the Holy Ghost thus made them overseers, we can do the same thing now and the Holy Ghost make them overseers. The laying on of hands, no doubt, conferred some gift on them, but we may acquire the same thing today by reading and studying the revealed will of God. I never saw greater need for competent elders than now. Many times the Cause could have been saved by elders who would keep false teachers out of the flock. An efficient eldership would destroy a demand for the hired pastor. The hired pastor is detrimental to the development of an efficient eldership. I would love to say much more on this vital subject, for the churches surely need teaching along this line, but time with me forbids that I say more now. I will try to find time to give any explanation concerning these articles or pay respect to any brotherly criticism.

J. N. COWAN,
Robstown, Texas.

Our Trip "Out West"

On July 5th at 11:15 we left Atlanta, Ga., for Gunter, Texas. My wife, little boy, Sister Geneva Dodson and the driver composed the party. We stopped the first night in Anniston, Ala., with Brother and Sister Mills and enjoyed the stay very much. The second night we camped in the woods somewhere in Arkansas, a part of the flooded district. This was an awful sight, yet the waters had receded some several days before. On leaving this place we went to Clarenton to take the boat to DeVall's Bluff, 25 miles up the river. We were on the water five and one-half hours and could see some of the result of the flood. It must have been awful.

The fourth day we camped at the foot of the mountains at Hot Springs, Ark. This we considered the most beautiful of all places on the trip. We left Hot Springs at 7 a. m. and after a hard day's drive we arrived at Gunter, Texas, the home of Sister Teurman. There we had a regular family reunion.

Monday morning, bright and early, we went to Dallas and had a joyful meeting with Brother and Sister Duckworth. They have two bright little children, a boy and girl.

From here we went to the home of Brother Witherspoon (the father of Sister Teurman) for the night. The next morning we went back to the home of Brother Duckworth for a short stay and then back to Gunter to begin a short meeting. Preached six sermons and had one confession, who was baptized the same day. From here we went back to Dallas to preach by request a sermon on "Keeping Sabbath a Sin." We had a splendid audience and all seemed to appreciate. After services we took Sister Dodson to the train, which left at 12 a. m. We then returned to Gunter and left early next morning for Percell, Okla., to hear a debate between Brother W. S. Smith and a Baptist preacher. The debate did not happen, however, as the Baptist backed out at the last minute. I preached at this place twice and enjoyed meeting many of God's chosen. We made our home with Brother Smith (and we are glad to say it was indeed a Christian home). From here we went to our meeting at Earlsboro, Okla. This is the largest oil field in the world (so I was told) and it was a great sight. Many of

our brethren are surrounded by these wells and may become rich over night. It will do some of them good, while others will lose their souls, I fear. After wandering about for several hours in the oil field we arrived at the home of Brother J. C. Batey, a Christian home. Brother Batey is a poor man and a renter, but he makes real sacrifices for the cause of Christ and preaches most every week somewhere.

The meeting started Saturday night; crowd was small, but got better every meeting to the close, and we left with the best wishes of those in Christ, also the outsiders enjoyed the meeting. Two made the good confession and were baptized into Christ.

We visited most every home and we were made glad to find most of them striving to serve the Lord. My support was fine and they also made a nice contribution to Sister Teurman and her children. May God bless their effort and increase their opportunities.

We found in this congregation two brethren who were born blind. One was self-appointed water boy and the other took care of the books. They are always ready to do their part in everything and it makes my faith stronger to be with such men. May God bless them.

We left early Monday morning for Gunter, Texas. Arrived there about 4 p. m., ate supper with Sister Teurman and the children and left for Dallas. There we spent two nights with Brother and Sister Duckworth and left for home early Wednesday morning and arrived in Atlanta Saturday at 5 a. m. after driving all day Friday and Friday night. We find all doing nicely here. Met with the church here Lord's Day morning. Preached in Atlanta at night. Will rest this week and begin a meeting in Atlanta next Lord's Day. We wish now to say a word or two about Gunter and The Apostolic Way.

There is one thing lacking and this one thing can be overcome. "CO-OPERATE" —I do not mean at Gunter, but by the brotherhood. Brothers and sisters there are making sacrifices to help us educate our children and we should help them, first, by finances; second, by sending our children there; third, by helpful suggestion. I do not think the school is perfect, but Brother Freeman and the other teachers are striving to make it as near perfect as can be for a human institution. Order a catalog at once and read about it.

Now, a few words about The Apostolic Way. It needs the same thing: CO-OPERATION. First, finances; second, good articles; third, helpful suggestions and new subscribers.

No one is asked to believe all that is published in the paper, for many things are allowed to be printed that are not believed even by the publisher. This is commendable, for every question has two sides and the brotherhood should be allowed the benefit of deciding on these questions. The Sunday school is the main issue just now, and its fight has been so effective on the G. A., Christian Leader and Firm Foundation that it has made big cowards out of them, and they are keeping their readers in the dark as much as possible. So let every individual read The Apostolic Way and let every congregation make it a monthly business at least to send the paper to several. While in Dallas I had the pleasure of meeting Brother R. O. Conner. He is a lovable man and makes many sacrifices for the Cause.

I would like to say more about the trip and the good people I met, but space forbids.

To Brother Lampp and all who have helped me to buy the nice Chevrolet coach that we made the trip in, many thanks, and I will continue to use it in the Master's work. All but $150.00 has been obligated on the car.

Yours in the one faith,
J. A. DENNIS.

What Not to Do

(Continued from Page One)

it has accomplished that for which the apostle declares it was given—"the obedience of faith." "For, if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:23-25). God is going to render to every man according to his deeds, and our deeds must be actuated by the faith of the gospel in order to be acceptable to God. It is God who holds the fate of our souls in his hand; God who has dictated the terms of salvation for that priceless entity; God who will render the final judgment, and we are assured that judgment will be according to "the things written in the books." This being true, we should not waste time and bring condemnation upon ourselves by following the devices of those blind leaders of the blind whose counsels can only lead us into the ditch.

G. A. TROTT.

Christian Culture

The pure life of Christians has been set forth by the Apostles of our Lord and the old Prophets. The life of Jesus was supremely pure. In Isaiah 61:9-11 the prophet speaks of the righteousness of God's people and the influence of such life upon the nations. "For as the earth bringeth forth her bud, and as a garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." In Titus 2:14-15, Paul says: "Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Again in Philippians 2:12-16 we have some wonderful instruction as to how Christian should conduct themselves before the world. "Do all things without murmurings and disputings: 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; that I may rejoice in the day of Christ, that I have not run in vain neither laboured in vain." These and many other passages which could be given show very clearly that God's people should be very careful to live clean, pure lives. Paul told Timothy to "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.

The word of God will furnish the Christian with all the instruction to make him a bright and shining light in the Kingdom of Christ and of God. We are not ignorant of the fact that Jesus said, "Let your light so shine before me that they may see your good works and glorify your Father who is in heaven." Matt. 5:16. It is evident that we are to so live in the world that the life of Christ may be perpetuated, and men and women may be caused to see Christ in the life of Christians and obey the gospel.

The Bible is truely our guide book in living so as to be a true light in the world. If we will study it we will know how to conduct ourselves under all circumstances and conditions of life. We will be able to steer ourselves from all evil practices if we will only study the Scriptures as we should. We need not to be ignorant of the things that God wishes for us to know and do if we will only read the Bible as we should.

Many times Christians practice things that are a reproach to the cause of our Master, just because they are ignorant of what the Bible teaches. Little boys are led into bad habits by having to keep company with men who are supposed to live pure lives. They learn to use by words and to smoke and chew tobacco and that against the wishes of their parents, just because some older person is not trained in the Christian life as they should be. A Christian should be an example in both word and deed. No Christian should practice anything as a habit that might bring the cause of Christ down low in the minds of people. We should so live as to not cause others to have an occasion to speak against our life. At this point I wish to give a few words from Brother Campbell on this subject. "A selfish person is always impolite, ungentlemanly and unChristian in his manners. This is manifest even in the beggarly elements of indecency, from the tobacco-chewer up to the veriest gormandzer, or from him who smokes in your face up to him who smites you on the face. I received the other day a very interesting letter from a sensible lady in Philadelphia on the grievances to which herself and others had been subjected by tobacco-chewers in the church. Not only was the floor of the synagogue polutted by their amber pools, so that kneeling was rendered impossible, but even the cup of blessing bore upon it the indignity of the narcotic perfume of some tobacco-breathing brother, whose juicy lips had either defiled the cup or impregnated the symbolic wine. This is really intolerable. Last year the general assembly, that supreme and august court of the Presbyterian church, was prohibited the use of the best meeting houses in the city of brotherly kindness because of the pollutions of its priesthood at the shrine of the idol TOBACCO. They were, as we learn, almost literaly turned out of doors because no decent synagogue would throw open its doors to be inundated and strewn with the libations of these devotees to the stupifying herb.

"As I have been reclaimed from this vice, I can lift up my voice against it, and testify that in my judgment it is deservedly obnoxious to the reprobation of the philosopher, the physician, the moralist, the gentleman and the Christian." The Millenniam Harbinger, Vol. 2, Page 78.

D. J. WHITTEN.

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, October 1, 1927 | Vol. XIV No. 5

"A New Paper Starts"

"Brother H. C. Harper, formerly an editor of the "Apostolic Way,' has out a prospectus announcing the starting of another paper to be published at Sneads, Florida, and to be known as 'The Truth.' Dr. G. A. Trott of Munday, Texas, will be associated with him in the paper. Both of these brethren were formerly editors of the 'Apostolic Way,' a bi-monthly published at Dallas, Texas. Both are capable writers and preachers and ought to get out a good paper. The new paper is to be published weekly and the subscription price suggested is $3.00 a year. Brother Harper, till recently, was one of the owners of the 'Apostolic Way,' and with Brother Trott probably contributed more to the success of the paper than any other man. We wish these brethren success in their new venture, and we believe they will make a success unless they make it a hobby paper. In that event, it will fail."

G. H. P. SHOWALTER,
In Firm Foundation, Aug. 30, 1927.

* * *

"Munday, Texas, August 30, 1927.
"Dear Brother Showalter:

"I am writing to request that you correct an error (unwittingly made upon your part, I am sure) in your notice of the new paper which Brother Harper is about to start. I wish to say that I am not now and have no expectation for the future of being associated, editorially, with any publication whatever. As a contributor, I shall continue to write, as time and circumstances may demand, articles for any publication that may see fit to publish them and will always oppose every unscriptural hobby, including the Sunday school.

"Thanking you for this correction, which I feel assured you will cheerfully grant, I am, with brotherly good wishes, yours for unity of faith and practice," G. A. Trott.

* * *

"I very cheerfully publish Brother Trott's explanation, and here is my authority, which I took from the 'Prospectus of The Truth,' published by H. C. Harper, Sneads, Florida, August 18, 1927:

'The Truth will be published weekly from the office at Sneads, Florida, and Brother G. A. Trott and Brother H. C. Harper will be associated together again as writers and workers for the paper, both having pledged themselves to that end for the advancement of the truth as it is in Christ Jesus'.

"The error, if any, was, of course, not mine, but Brother Harper's or Brother Trott's. They should have an understanding before they offer their prospecuts to the public."

G. H. P. SHOWALTER,
In Firm Foundation, Sept. 6, 1927.

COMMENT

To clarify matters, which the Firm Foundation seems determined to becloud, though perhaps themselves misled to some extent by the "prospectus" sent out, I wish to state that I had no knowledge of said prospectus until after the notice appeared in the Firm Foundation, and certainly had no part in its preparation.

Brother Harper, I am sure, never had any thought of such a construction being put on it as that I would be editorially connected with the new paper, as I had informed him that I had made up my mind not to appear again in that capacity in any publication. This was not due to any dissatisfaction on my part concerning the management of The Apostolic Way, but because I believed it better for the interest of the paper and the cause of Christ, that one man should have full control. Quick decisions are often necessary, and cannot be made when two or more editors, widely separated, must be consulted.

The management of The Apostolic Way has been satisfactory, so far as I am concerned, and I shall continue to write for it, subject to the publisher's approval, and for "The Truth" as well, whenever I think I can contribute anything to the advantage of primitive Christianity.

I love the service of the Master; revere His word above all things else; believe in its absolute perfection as a guide for the Church of Christ and shall contend for it earnestly with my latest breath.

G. A. TROTT.

Send us a new subscription, $3.00 the year; $1.50 six months.

Purity of Heart

"Blessed are the pure in heart for they shall see God." To reach the essence of this declaration it is important to notice the attributes of the heart. All authorities unite in defining the spiritual heart as the fountain and seat of the thought.

In Matt. 9:4 Christ asks, "Wherefore think ye evil in your hearts?" Then inasmuch as the heart thinks and also must be pure, it follows that our thoughts must be pure. Judging from the speech of some brethren, it seems that they have spent considerable time in encouraging thoughts of an impure nature to take refuge in their hearts. This, of course, tends to characterize us as children of darkness, since Christ says that numerous evils proceed out of the heart. Mk. 7:21, 22. When we sow a thought we reap an act; to sow an act we reap a character; to sow a character we reap a destiny. Gal. 6:7. Let us then abstain from the practice of evil thoughts lest our lives be thrown in jeopardy.

We read again in Heb. 4:12 that the heart intends, and since the heart must be pure our intentions must also be pure. A Christian should never devise some plan in his mind to resort to trickery and abuse in discussion to justify a cause that is flimsy. Our intentions should be pure. Many vile acts can be prevented if only pure intentions are behind them.

Our rejoicing is also a product of the heart, (Psa. 13:5), and as such should be pure. Although we are given the command to rejoice (Phil. 4:4) we are explicitly shown that such rejoicing must be pure and not from an iniquitous standpoint (1 Cor. 13:6). To express great joy and satisfaction in the revelry of the world would hardly be a property of a pure heart.

Paul in writing to the Corinthians said, "Every man according as he purposeth in his heart, so let him give; not grudingly or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. This verifies the idea that the heart purposes. Is it not a fact that such purposes should be pure since they are attributes of the heart? But from the standpoint of Christian giving how many have pure purposes? A brother considers laying by in store on Lord's day, and extending his hand into his pocket overturns a number of ten-dollar bills, and grudingly lifts a nickel from his pocket to contribute to the work of the Lord. He sings the song "Lord now I give myself to Thee" with all his might, but when asked to give a dollar to support some poor Christian widow replies, "Nobody ever helped me when I was in distress." He talks loudly about being in sympathy with the Cause but always has an excuse for not giving it financial aid. When we borrow money from the banker we pay him interest on it; yet in view of the fact that all the money we possess is borrowed from the Lord (Jas. 1:17) we persist in keeping it all and will not pay Him interest, much less give Him anything. Like the wicked husbandmen (Matt. 21:33-41) we prosper from the things which God has given to us but utterly refuse to give Him any of the fruit of our labors. God told the Israelites that they robbed Him by refusing to pay their tithes (Mal. 3:8). We rejoice in the fact that we are living under a better covenant wherein God requires us to contribute no special amount, but should we give less than the Jews did who lived under inferior circumstances?

Again, it is written that forgiveness

should be from the heart (Matt. 18:35) all of which proves that it must be pure since the heart is pure. One brother promises to forgive another for an offense, but declares that he can never forget it, and as soon as the offender does wrong to him again, he brings up the former offense. All of such is seriously wrong, and we should endeavor to overcome such defects. We need to purify our hearts and as a result the properties of our hearts will become pure. VAN BONNEAU.

Some Suggestions

We give the following suggestions because of general interest and because we believe that if each community, congregation and individual could be brought to understand our work, thousands would work who have not as yet. The brethren at Gainesville have been regular in their assistance of us and our work, not only since we began publishing The Apostolic Way, but ever since Brother Clark learned of the sacrifice that me and my family made in order that we might give our time to preaching the Gospel. Brother Clark and the others there seem determined to have fellowship with us by sharing our burden. For this we are thankful, and pray the Lord to bless them here and hereafter.

The Shreveport brethren worshiping at Velva Street have not been unmindful of us. Several of them have sent once and again to our needs, and we appreciate their co-operation and sympathy. There are a number of other individuals and a few congregations who have shown their appreciation of our work, but not all who could have helped. We have no complaint to make about the sacrifice. In fact, we will continue to sacrifice as long as we live. We do not ask any one to send to us that they may lessen our burden or remove our sacrifice, but if more would show the liberality of a few, the work we are doing would be extended, its effects broadened, and instead of preaching the truth to a few thousands, we might as well be preaching it to millions. Wife and I have determined that we will only use such necessities and comforts of life as will best fit us for the work in hand. The balance of the funds that come in our possession will be used for spreading the cause of Christ.

If one hundred would make regular monthly contributions as a few are doing, whatever came to us beyond our actual needs would be put into extending the power and influence in the good work of The Apostolic Way. —R. F. D.

July 19, 1927.

H. H. Montgomery,
Shreveport, La.

Dear Brother Montgomery:

I note your report of June 20th in A. W. in which you say, When enough of the brethren agree to Bro. Bryant's suggestion, and a time is agreed upon when the work is to begin, Velva Street Church of Christ will come across with her donation. Let us hear from all the churches.

I shall let you hear from the little band that has been meeting in the Adventist meeting house in this city for several years —with the suggestion that the Velva Street church follow our example.

There are four male members and not very many female members. None are rich, perhaps not one of us would be considered well-to-do.

You put two or three conditions to your proposition. We have not put one into ours. We are not going to let the work of others determine whether we do our duty or not, but we send to Bro. Duckworth our fourth Lord's day contribution; not once, but every fourth Lord's day contribution. We have sent this year $33.13, perhaps an average of 50 cents per day per Lord's day for each member. We are not boasting. It is possible that we are not doing our full duty, but we know that if all the loyal congregations would do one fourth as well and keep the good work going Bro. Duckworth would not have to skimp his living and scarecly have the necessities of life for himself and family but would always have a great plenty to put out every issue of the Way and to do much of the wonderful work which he has in mind and is not doing for the one simple reason that the churches of Christ are not doing their duty.

If the loyal congregations throughout the South would make one-half the sacrifices that Bro. Duckworth and his family are making for the cause of Christ we could evangelize the world in a short time.

Bro. Montgomery, won't you line up the Velva Street church and have them do as we are doing or even better? I shall expect a personal reply to this question.

It will be a sad thing to hear the Lord say in that day, depart from me, you loved your money and pleasures more than you loved me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

In the Master's name,
T. J. CLARK.

Bro. Duckworth is making a sacrifice to give you a clean religious journal. Do you appreciate that? Did you know that the paper is in debt most of the time? That if it were out of debt it would soon be made a sixteen page paper? Have you done your part in helping support the paper?

Let all congregations that endorse the paper send Brother Duckworth their contribution that is taken on the fourth Lord's day in October. Did you know that if you will all do this, it would be a small sacrifice on your part? But that it would mean much to **Bro. Duckworth and the paper? Then respond to the suggestion.** If all congregations will do this, it will be one of the greatest things ever done for the restoration of Apostolic Christianity! **Then respond with your contributions!**

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

You Are Going to Judgment

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecc. 12:14.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

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

L. W. HAYHURST.

An Appeal to the True Churches of Christ:

We, the Dodson Avenue Church of Christ of Ft. Smith, Arkansas, realizing the great sacrifice that Brother and Sister Duckworth are making for the advancement of the cause of Christ, have decided to send them five dollars regularly each month, and are asking all churches that are able to join us in sending at least the same amount regularly. We believe that at least twenty churches can do this with all ease, and could rejoice over the work that it would enable Brother Duckworth to accomplish. We are inclosing our check to Brother Duckworth with this appeal and hope that others will respond.

JOHN STOVER.

Sword or Cross?

"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16:21.) From the above we get the idea that our Savior began to explain to the disciples how that he should be betrayed and taken by a company of men armed with swords and staves, be killed (crucified) and be raised from the dead. Note the effect that this has on Peter, one of the disciples. "Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee." (Verse 22.) What can we think Peter meant by this. It seems to me that he must have meant to say to the Lord that we (the disciples) will see to it that these things which the Lord had mentioned should not come up on him. In other words, they would protect him with their "swords" as they attempted to do as recorded in Chapter 26:51. Note now the Lord's answer to Peter: "But he turned, and said unto Peter, Get thee behind me, satan, thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." (Verse 23.) We see from this passage that Peter did not understand that there were to be no swords used in the setting forth of these principles of Christianity.

"Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, and take up his cross and follow me." (Verse 24.) It seems to me that many of the present day disciples would translate the above passage to read "Let him deny himself and take up his sword and follow me." And many are practicing it. What may we expect as a result? "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it." (Verse 25.) Now let's reason a little. By means of carnal weapons, we may be able to save our lives, but by saving our lives by means of carnal weapons we will lose our lives. On the other hand, if we lose our lives for Christ's sake, not resorting to means of carnal weapons, we will find our lives. Now if we could but realize what it would mean to lose our lives by means of saving them by the "sword," I feel sure that we would hesitate before using the "sword." Here is a plausible answer, "For what is a man profited, if he shall gain the whole world and lose his own soul." (Verse 26.)

J. C. FALKNER.

The Rise of the Baptist Church

(Compiled by L. W. Hayhurst)

(Continued from Sept. 1 issue)

The Anna Baptists Were a Motley Crowd. Do Baptist Churches Now Take the Supper Weekly or Monthly?

"In some of the churches the Lord's supper was observed weekly, or whenever they could meet unmolested on the Lord's Day; in most the monthly observance prevailed."—Cramp, Baptist History, Page 385.

There Is No Account of a Baptist Church Till 1606, But There Were Baptists Before This. Wonder Who Voted on Baptizing Them?

"It was about the year 1523 that the Baptists first appeared in Switzerland. Their numbers rapidly increased."—Cramp, Baptist History, Page 179.

Until After the Founding of the Baptist Church, Baptists Were Called Anna-baptists.

"Annabaptism, as it was called, like the bush which Moses saw, though it was 'burned with fire, was not consumed.' "—Cramp, Baptist History, Page 211.

Do Good Baptists Enjoy the Communion of Other Churches?

"There were Baptists among the first emigrants to New England; but their number must have been small, as no effort was made for some time to set up separate worship. 'Some few of these people,' says Cotton Mather, 'have been among the planters of New England from the beginning, and have been welcome to the communion of our churches, which they enjoyed, reserving their particular opinions unto themselves.' "—Cramp, Baptist History, Page 460.

Baptists of the Seventeenth Century Practiced Affusion. This Is a Weak Link in Their Chain of Succession.

"It is certain that the baptism of Smyth and his followers was an affusion, for a body of Mennonite ministers made an inquiry into this matter, when at a later time Smyth gave up his Annabaptist views and sought admission to the Mennonite body, and reported: 'We . . . also inquired for the foundation and form of their baptism, and we have not found that there was any difference at all, neither in the one nor the other thing.' "—Vedder, a Short History of the Baptists, Pages 137-138.

Was Bunyan, Who Opposed Human Names and Sectarian Creeds, A Baptist?

"We may indulge in a pardonable pride when we boast of John Bunyan as one of ours. We have no name more honored." —Cramp, Baptist History, Page 432.

"His Zeal for Open Communion" Would Put Him Out of the Baptist Ranks.

"The question of communion was another cause of agitation. Bunyan's gentle temper was sadly ruffled by it. His zeal for open communion led him to speak in such disparaging terms of 'water baptism' as no other writer of our denomination in that age would have ventured to employ."—Cramp, Baptist History, Page 387.

The Early Baptists Agreed On "One Thing."

"Some few believed in the perpetuity of the Jewish sabbath; but the majority observed the first day of the week, in common with Christendom in general.

"Here and there, a church observed the washing of feet, and had a love-feast before the Lord's supper.

"But, though in these and some other points the English Baptists were not altogether agreed among themselves, in one thing there was entire union."—Cramp, Baptist History, Pages 389-390.

They Did Not Believe the Same Creed-Confession, Nor Practice the Same Ceremonies.

"They could not all subscribe the same confession, nor take part in the same ceremonies."—Cramp, Baptist History, Page 390.

The Founder of the Baptist Church in America Would Not, Could Not, Now Be Fellowshipped in Any Regular Baptist Church.

"He (Williams) denied that any ministry now exists which is authorized to preach the gospel to the impenitent, or to administer the ordinances."—Cramp, Baptist History, Page 462.

The Early Baptists Believed in Debates.

" 'Forasmuch as experience hath plentifully and often proved that, since the first rising of the Annabaptists, about one hundred years since, they have been the incendiaries of commonwealths, and the infectors of persons in main matters of religion, and the troublers of churches in all places where they have been.' "—Cramp, Baptist History, Pages 463-464.

The "Particular Baptists" Started in 1616.

"The Calvinistic or Particular Baptists sprang from a congregation of Separatists, established in London in 1616. In 1623 some members of this congregation, who opposed the baptism of infants, peaceably separated from the main body, a part of them receiving a new baptism; and soon afterwards John Spilsbury became the pastor of this new congregation."

A Vain Search After Baptismal Succession.

"In 1640 a further division in the original Church occurred by mutual consent, and some of those composing one of the new congregations soon became convinced that immersion is the true Scriptural baptism. Knowing none in England who practiced such baptism, they sent one of their number, Richard Blount, to Holland. There was at Rynsburg, a Collegiant Church of Mennonites, who had adopted immersion in 1619 (probably having received it from the Polish Anabaptists, who had possibly derived their practice from some of the Swiss Anabaptists). Having been baptized by them, Blount returned to England, and began the administration of the new baptism in 1641. The Spilbury people seem to have disliked this method, which they considered a vain search after a baptismal 'succession,' and about the same time adopted the practice of immersion de novo. As their pastor pithily remarked, 'Where there is a beginning, some must be first.' "

Baptists Gradually Adopted Immersion.

"In 1644 seven churches of the Calvinistic order united in a Confession of Faith, being joined also by one French congregation, in which baptism was for the first time defined as 'dipping' or 'plunging.' The General Baptist churches gradually adopted the same practice, though some of them continued the use of affusion as late as 1563."—International Encyclopaedia, Vol. II, Page 487.

Some Churches Are Weak Links in the Succession Chain, Since They Did Not Require Baptism.

"In some (churches), however, the want of baptism was not regarded as a bar of fellowship, so that there was satisfactory evidence of piety.'—Cramp, Baptist History, Page 386.

No Outward and Visible Succession.

"To Baptists, indeed, of all people, the question of tracing their history to remote antiquity should appear nothing more than an interesting study. Our theory of the church as deduced from the Scriptures requires no outward and visible succession from the apostles. If every church of Christ were today to become apostate, it would be possible and right for any true believers to organize tomorrow another church on the apostolic model of faith and practice, and that church would have the only apostolic succession worth having—a succession of faith in the Lord Christ and obedience to him. Baptists have not the slightest interest therefore in wresting the facts of history from their true significance; our reliance is on the New Testament, and not on antiquity; on present conformance to Christ's teachings, not on an ecclesiastical pedigree, for the validity of our church organization, or ordinances, and our ministry.

"By some writers, who have failed to grasp this principle, there has been a distressful effort to show a succession of Baptist churches from the apostolic age until now."—Vedder, A Short History of the Baptists, Pages 45-46.

The Baptist Church in America Was Started By An Unbaptized Man.

"Shortly after his (Roger Williams) settlement at Providence the whole subject of baptism came under consideration and discussion. How it originated, and in what way the inquiry was carried on, we know not. The result was however, that twelve men declared themselves Baptists in principle. Then the question arose, How were they to be baptized, since they had no minister? They might have sent to England for one; but the application might not have been successful, and it would have involved an expense which they were ill-prepared to meet; beside which, a long delay would have occurred. In this dilemma they adopted the only expedient that seemed to meet the case. One of their number, Thomas Holliman, was chosen to baptize Mr. Williams, who then baptized the other. This was in March, 1639. A church was immediately formed, of which Mr. Williams became pastor."—Cramp, Baptist History, Page 461.

"He soon established the city of Providence, and, in the spring of 1639, Ezekiel Holliman, who had been a member of his church in Salem, immersed him. Williams had been ordained first as an Episcopal and then as a Congregational minister, and after this he immersed Holliman and ten others. These twelve formed the first Baptist Church in America, where their churches now have over 3,000,000 communicants."—Sanford: A Cyclopedia of Religious Knowledge, Page 82.

Checking Up On the Faithful

As the Apostolic Way continues to devote columns of space in an effort to prove me unfaithful to the Word of the Lord, I deem it expedient to interrupt the series of articles on "What Happened on Pentecost" long enough to check up on "the faithful." You will find the expression, "the faithful," many times in the Apostolic Way. It is applied to those, and those only, who oppose "Sunday schools." Any effort the brethren may make to arrange and teach classes at any time on Sunday is "Sunday school" with them, whether or not women teachers are employed; or whether or not "uninspired literature" is used. And the brother who has any part or lot in such class teaching is unfaithful and unworthy of the fellowship of the faithful. The "more faithful" are those who are strictly against the use of more than one cup in distributing the fluid element in the communion service among the communicants. They have some lively debates among themselves over the vital question of whether the "fruit of the vine" should be fermented or unfermented. And some have even insisted on the use of a cup—not a glass—with a handle on it, the absence of the handle being not in strict conformity with the demands of the text. The most faithful are those who, in addition to heartily embracing the other articles of faith, insist that women must not sing in the assembly, inasmuch as Paul said that they must "keep silence" there. A brother in the Gunter church raised such a storm on this last point, and reached such heights of perfection in faithfulness otherwise, that the less faithful withdrew from him, and he and some followers started another church. Yes, this happened in Gunter, where John R. Freeman watches over the faithful. I suppose the most faithful in Gunter then called the less faithful, consisting of Brother Freeman and the others, "Digressives Number Three." A fine set of quibblers have risen up among us, indeed! And when you strike one of them, if your preaching doesn't chord with his particular hobby, he'll make you feel like you had red ants on you before he's through with you. They're welcome to all the comfort they will probably derive from this last suggestion.

Brother John R. Freeman, who is opposed to teaching the Bible in classes in Gunter College on Sunday, or during the week, either—although Brother Clark did it for years, employing women teachers—reports his meeting at Cleburne in the Apostolic Way: "I began with the faithful at Cleburne last night. The brethren are doing their part and are hopeful of good results." In another report he refers to these "faithful" ones as "the church at Cleburne," "the Cleburne church," etc. As a matter of fact, there is a congregation in Cleburne composed of about 700 members who are not included in Brother Freeman's "Cleburne church," nor numbered among "the faithful." True, they do not use instrumental music nor work through denominational machinery of any kind. They believe they have a right to assemble the people, Christians and others, arrange classes and teach the word of God. Therefore, they are no part of the "church at Cleburne" in Brother Freeman's report. Brother Freeman doesn't believe in sectarianism! But "the faithful" in Cleburne compose a faction which George W. Phillips drew off from the church a few years ago. Brother Phillips will probably admit that he is as faithful as anybody, but he worshiped with the congregation which Brother Freeman declines to include in "the Cleburne church" for a good long time, before he got the sheep separated from the goats; and then, to cap the climax he went to Midlothian and joined himself to "a Sunday school church" and preached for them for about a year. That hasn't been very long ago, either. I was there in a meeting during the time. Brother Phillips attending every service, bragged on me and told me what a big preacher I was, etc. Then I went for another meeting later, and Brother Phillips wouldn't come even one time. He reared around and challenged me for a debate. The church hadn't changed its practice any, and my preaching was about the same, I judge. I never could figure out what was the matter with Brother Phillips unless he couldn't find any sheep to separate from the goats. Brother Phillips has some peculiar ways, to be so faithful. One of his favorite sermons is on "The Origin of the Devil," and he would much prefer to speculate on something that the Bible says nothing about than to preach the gospel. He originated this rare bit of Scriptural exegesis: "I planted, Apollos watered" (1 Cor. 3:6). Paul did the preaching and Apollos did the baptizing. But he can't find any authority for teaching Bible classes!

Brother Conner seems inclined to feel slighted because I don't "take care" of him first and let the rest of them go by. But the temptation is almost irresistible "to whip the whole 'kitten, katten, kaboudle' of them." And while I think of it, if Doctor Trott was not an elder of the church at McGregor while they had "Sunday school," there are some brethren who have run rough-shod over that command about not bearing false witness against one's neighbors. Some of us would like to see an explanation from Doctor Trott. There are a number of the faithful sheep who have a considerable amount of goat smell on them in view of the strict line of fellowship they are now drawing.

And now I come to Brother Conner. (Then the foregoing is to becloud the issue.—R. O. C.). His is a strange mixture. If he is shooting at an issue, he needs to re-sight his gun or do some target practice. He first came at me with warlike mien because I modestly suggested that I could teach a class of men the Bible in the meeting house on Sunday, while some qualified Christian woman taught a class of children about Jesus in another room of the same building, and still recognize the Bible as an infallible rule of faith and practice and be true to the things that are written. Then Brother Conner grabbed his blunderbuss and took a noisy snapshot at "Sunday school." He talks about "this manmade institution." I refer to the right of a church or any member thereof to assemble people without regard to their faith at any expedient time, arrange classes and teach them the truth. What would Brother Conner call it if it were done on Monday? He demands the authority. I asked him for his authority for teaching the church through the Apostolic Way. He counters in these words:

"You adopted the same tactics that is common to all defenders of error, namely, dodging and talking about everything else but the issue, trying to cover up their defeat. As an example, Brother Wallace says I asked him to give chapter and verse for practice and says he will when Brother Conner furnishes chapter and verse for publishing the Apostolic Way, thereby admitting that he has no Scripture for such work. But his affirmation in his article referred to declared that he did."

No, I'm not defeated, nor dodging, nor trying to cover up the issue. And I do not intend to let Brother Conner cover it up. Many passages authorize teaching. No method is enjoined to the exclusion of other methods of teaching. Christians have a choice of methods. "A religious journal," such as the Apostolic Way which Brother Conner believes in, is a method of teaching. So is the "class system" commonly used among "churches of Christ," which he loves to call "S. S." or "Sunday School." Both Brother Conner and Brother Duckworth say they are not going to give their authority for publishing the Apostolic Way. I don't blame them unless they intend to quit fighting the method of teaching they call "Sunday School." And that is what they organized the paper for. Hear Brother Conner:

"He thinks we ought to show Scriptures for publishing the Apostolic Way. The Sunday School Brethren believe in publishing and reading religious papers, so do we; no division there. The Sunday School Brethren believe in women singing in the congregation, so do we; no division there. The Sunday School Brethren believe in song books, so do we; no division there. The Sunday School Brethren believe in women partaking of the Lord's Supper, so do we; no division there. The Sunday School Brethren believe in waiting on the assembly with the communion, so do we; no division there. The Sunday School Brethren believe in having seats and lights, so do we; no division there. But had the Apostle Paul said not to do any of these things, and the Sunday School Brethren had insisted on doing them anyhow, we would have been divided on the things forbidden. Then, where is the division? Here it is: Paul: Sisters, don't you teach in the assembly. Brother Wallace: Sisters, you go ahead. Paul: Sister, please don't do that. Brother Wallace: Sister, you take your class."

I transcribe this lengthy paragraph as an example of the clumsy sophistry used by the opposers of systematic Bible study. Brother Conner endorses a number of things in that paragraph not mentioned in the Bible, "waiting on the assembly with the communion," for instance. Would he be opposed to the communicants coming by the table for it in an orderly manner? There are numbers of things enjoined in the Bible where the method of doing it is left entirely to human judgment. This is so evident that Brother Cowan says he can give "a dose of calomel in the name of the Lord" because James said "anoint with oil." Brother Conner sings bass, uses song books and does other things not specifically mentioned in the Scriptures. He does not, therefore, repudiate the Bible as a rule of faith and practice. He seems to sense his predicament and hedges thus: "But had the Apostle said not to do any of these things, and the Sunday School Brethren had insisted on doing them anyhow, we would have been divided on the things forbidden." But where has the Apostle ever said not to employ classes in teaching? Such a method of teaching is as Scriptural as riding on a railroad train in obedience to the "Go" of the Great Commission. And the railroad train is not mentioned in the Bible.

Brother Conner has a peculiar mind. He complained bitterly about the Sunday school sapping the life out of the church and mentioned Howard Childress and the Nocona church. When I called attention to the wonderful growth of that church, he sighs that "they will not be judged in the last day by their great numbers." Can you beat it?

He accuses me of garbling his statement about women teachers. Well, here is his statement:

"He says something about my objecting to his teaching a class of men in the church on Sunday morning while some qualified Christian woman teaches a class of children in another room. I don't know in what sense he used the word qualified. Paul says to Timothy (2nd Tim. 2:2): '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.' So we see that the Holy Spirit qualified men to teach when the church comes together."

Brother Conner assumes that Paul is instructing Timothy to see that men only teach the church when it comes together. Why, then, did he use the word "anthropos," which means a human being without regard to sex? In Romans 3:28 he uses the same word when he says "a man is justified by faith apart from the works of the law." Did he mean that a woman is not justified the same way? That passage puts no restriction on woman's teaching whatever, although other passages do. Paul uses another word when man is contrasted with women. See 1 Tim. 2:8. Brother Conner is beside himself. His cause must be hard-pressed to make such use of such a passage. Really, though, I don't think he knew any better.

I have no inclination whatever to tell a sister to go ahead and do what Paul says for her not to do, even if Brother Conner does so represent me. He admits that 1 Cor. 14:34 means that a woman shall not address the church "assembled together." He also admits that a woman should teach. The woman I referred to was not addressing the church, but telling a class of children about Christ. Brother Conner objects to that, also, but the only proof he can cite against it refers to something else and is entirely irrelevant. Brother Conner, how many times have you ever seen a woman in a church of Christ addressing "the church assembled together"? Our women are not doing so.

By CLED E. WALLACE,
Firm Foundation, Sept. 13, 1927.

Comment

Brother Wallace seems mightily disturbed about the word "faithful" that appears in the columns of The Apostolic Way and suggests that it is only used in reference to those who oppose the Sunday School. I wonder if Brother Wallace isn't just as familiar with the expression, "loyal," and understands that it has ever been used relative to those who are opposed to instruments of music in the assembly, and if not openly declaring, at least inferring that those who use such are unloyal to the word of God.

I only have to repeat that the same Scripture you depend on to show the music-loving folks they are unfaithful to the word of God, will also behead your Sunday School or Bible Class system. Try it and see.

Brother Wallace thinks because some of the brethren hold different opinions as to the wine question or whether we should use one or more cups, proves the Sunday School is scriptural. "Can you beat it"?

What would you think of the "organ folks" of Dallas if they should call attention to the fact that the churches of Christ here were all torn up over the Hebrew Mission and were refusing to have fellowship with each other, and it was hinted that some of the preachers and officers were going to resign in an effort to bridge the gap, and then say "those are the ignorant, silly quibblers that say we are unscriptural in singing with an instrument?"

The first time I ever heard the wine question or the one or more cups discussed, was in a Sunday School congregation of which I was a member and at that time, actively engaged in the Sunday School work, acting as superintendent, giving attention to such work as selecting the teachers, arranging the classes, distributing the literature, etc. The first time this work was called in question and was fully discussed, I, not being a Greek scholar, nor familiar with the Greek New Testament, and having to depend wholly on the English to reach a decisnon, was overwhelmingly convinced that the Sunday School was wrong, and gave it up.

And that reminds me, Brother Wallace, in as much as the great majority of the readers of the Firm Foundation, as well as The Apostolic Way, are not Greek scholars, and wouldn't know whether we were right or wrong in Greek, let's you and I finish this bout in English. What say?

Another thing Brother Wallace is much perturbed about is the way Brother Freeman announced his work at Cleburne, in which he refers to the Church at Cleburne. Of course, he had reference to the one he labored with, but he didn't say that it was the only Church of Christ in Cleburne. But we will now give you an announcement from Brother T. W. Phillips, Jr., formerly of the Sunday School Church of Christ at Shreveport, Louisiana:

"A Correction," by J. H. Montgomery

"I saw in the Firm Foundation of December 2nd an article by T. W. Phillips, Jr., who is doing pastoral work for the Fetzer Avenue Church Incorporated, in which he said 'In Shreveport, La., we have only one congregation of the Church of Christ.'

"When Brother Phillips wrote that sentence he knew he was not telling the truth and, as evidence of the fact, I have a letter in my possession from the Fetzer Avenue Church, written by Brother Phillips, addressing the 'Velva Street Church of Christ.' He has been in several meetings of the Velva Street Church and has made two talks to the congregation. On one occasion he acknowledged that any body of Christians who would meet together on the first day of the week and engage in singing, praying, reading and teaching the scriptures to all who might be present, contribute of their means for the support of the Master's cause and remember the Lord's death by eating the bread and drinking the fruit of the vine, would be saved.

"Velva Street Church of Christ worships that way and, according to Brother Phillips, is a **Church of Christ and will be saved.**" How does that statement stand up along with Brother Freeman's? I believe it was the Saviour that said something about plucking the beam from our own eye.

Then Brother Wallace says something about Brother George W. Phillips and the sheep and goats. Well, I don't know much about that. My judgment is that if you are going to let the sheep and the goats eat together, you had better de-horn the goats, or they will starve the sheep to death. I guess Brother Phillips was just trying to do a little de-horning.

Then he levels his artillery at Dr. Trott and says something about the Doctor being an Elder at one time in a Sunday School congregation. Well, I don't know about that. Maybe so, but while reading that paragraph, I could not refrain from thinking how zealous the Apostle Paul was in his work of laying waste the Church of Christ and then later on said that in that work, he verily thought he was doing the will of the Lord, and how, later, he labored, suffered, and died in order that he might please the Lord in all things. And besides, I think men can get forgiveness of all manner of sins unless it be the sin against the Holy Ghost, and inasmuch as there was no Holy Ghost in that Sunday School work, in which you allege the Doctor was laboring, I am sure he is free from that charge.

Brother Wallace still seems inclined to want to whip the "whole bunch." In his first article, he suggested I was a scrapper, but I am sure I am not such a champion that I want to whip a whole cow-pen full at once. Ah, well, I still believe these brethren are able to take care of themselves whenever they deem it proper. Possibly they are just waiting for Brother Wallace to land the final blow that will give me the count of ten and put me out. He thinks "Brother Conner needs to resight his gun or do some target practice." No, the gun is all right. What I need is some target practice, but he is keeping the target covered up. He has consumed a whole column, and has just now come to the issue. He sure is strong for that other room. All you have to do now if you want to disobey the Lord is when the Church assembles to arrange a couple of partitions. Then you have sure fixed it. Some of the Churches are built with that idea, and some are fixed so all you have to do is raise them up and let them down. But the church buildings with their separate rooms are only found in the cities, and they represent less than 5 per cent of the Sunday School churches. The rest have to imagine they have partitions. Even many of the city churches are being made over in order to conform to the mark of this beast.

Then he transcribes a paragraph from my former comment, in which I mention some things we all engage in and says I indorse some of them that the Bible does not mention the method of doing. Sure, but what we are writing about is something that the Bible furnishes the method. The trouble, Brother Wallace, you are practicing a method in opposition to the method furnished by the Book. Without even opening the Bible, I can call to mind at least ten examples, where the method is furnished as to teaching, each one showing one assembly and one teacher, and that from the Acts of Apostles, on.

But he wants to know where the Apostle ever said not to employ classes in teaching. I answer, nowhere. The Apostle evidently thought with all the precepts and examples before us of one assembly, one teacher at a time, we would be satisfied with that. Hence, said nothing about classes. But if the class method is so superior to the one the Apostles and the early churches used, doesn't it seem strange that the Holy Spirit didn't say some wee, tiny, little bit about it? Brother Wallace, where did the Apostle ever say not to employ instruments of music in the singing?

Now, Brother Wallace comes to the expression "go" in the great commission. The Lord said go, but didn't say how to go, so we can employ any method in going. Yes, but suppose the Lord had said, "I suffer not a preacher to go on a train?" Then that would have been one method in which we would have been restrained.

We now come to 2nd Tim. 2:2. He says, "Brother Conner made an awful blunder in what's meant by men in that passage," and he says "he doesn't think Brother Conner knows any better." Yes, that's right. He sure hit the nail on the head that time. A few more punches like that and I am out. I just thought men meant men, and if I had all the 50 men that translated the authorized version, and 100 that translated the revised version along with Moffett, Goodspeed, the 20th Century, Diaglott, and others, I sure would feel like going after them for translating that word men when they ought to have translated it "humans."

Submitted in love,
R. O. CONNER.

Announcements and Reports

J. N. Cowan, Robstown, Texas, August 12, 1927—Baptized four at Eden, Texas. Visited the McCraw-Burnett debate 15 miles south of Santa Anna, Texas, Tuesday. Brother McCraw gave out and I finished two days debate.

W. M. Hutcheson, Denison, Texas—We held a weeks meeting with Brother W. P. Jones who did fine preaching, although crowds were small. We were well pleased with Brother Jones.

W. E. Bates, Axtell, Texas—The meeting at Live Oak near Bryant station bridge closed Sunday night, August 14th, twenty-seven baptized, nine restored. Large crowds and good attention at every service.

J. N. Cowan, Robstown, Texas, August 30, 1927—Meeting at Winters, Texas, resulted in twenty additions, fourteen baptisms.

J. A. Bradbury, Sweetwater, Texas, September 13, 1927—Closed an interesting meeting at Bluff Branch, School house, north of Putman, Texas, on the 11th of September. No congregation but left one. Six baptisms, two restorations.

N. L. Clark, 3021 Forest Park Blvd., Ft. Worth, Texas, Sept. 4, 1927—I preached eight days and nights in Mississippi within a mile of where I was born. The meeting was a success in every respect. Fully a thousand people heard us on Sunday and half that many almost every night. There were fifteen confessions and five additions from other sources.

E. M. Carpenter, Loraine, Texas, Sept. 10, 1927—Our meeting at White church began August 19th and closed the 28th. Two additions . Brother Bryant did the preaching.

J. F. Fairless, Motor Rt., A, McAlester, Oklahoma, Sept. 19, 1927—Just closed a meeting at Lone Star, Oklahoma, six miles

east and two miles north of Coalgate, Oklahoma. Two baptized, five restored.

Jas. Douglas Phillips, Everton, Ark., September 6, 1927—Only one baptism at Palestine, Arkansas. Church strengthened.

J. P. Watson, Cookeville, Tenn., Aug. 28, 1927—I held four meetings in Alabama, resulting in twenty-six baptisms and one restoration.

R. L. Gardenhire, Pottsboro, Texas, Sept. 6, 1927—I preached three weeks at Powell, Oklahoma, baptized sixteen; four confessed their faults.

S. E. Winfrey, Whitesboro, Texas, Sept. 3, 1927—Brother Chas. W. Watkins began our meeting here Saturday night, July 20th and closed the 28th, no baptisms, no restorations; but the church has been greatly benefitted through him in the way he set forth the Truths. All are well pleased with his efforts, and we believe the seed that was sown will spring up and that there will be a harvest in the future from the sowing.

I am moving to Gunter, Texas, Monday. We regret to leave here as we have labored hard with the church here, and our prayer is, that they will be faithful to the end.

J. J. Day, Floydada, Texas, Aug. 29, 1927—I closed a short meeting the last Lord's day in July at Liberty Hill, near Dexter, Texas, four baptized, two restored. I was booked for a meeting at the L. F. D. School House, five miles east of Roswell, New Mexico the first two weeks in August, but sickness in my house prevented me from going.

P. A. McCracken, Alfalfa, Okla., Aug. 16, 1927—We closed our meeting Sunday night, August 14th, eight were baptized, one restored. Brother Bela Watson, a young preacher only nineteen years old, did the preaching, he is a clean young man and sound in the faith.

Chas. W. Watkins, Petersburg, Tex., Aug. 24, 1927—Meeting at Wingate, Texas closed with large attendance, good interest, nine baptisms. Six of those baptized were married folks, three were young people sixteen years of age and over. The Shep meeting was well attended, four restored, two baptized (a Baptist preacher and his good wife).

Am now at Whitesboro, Texas in a meeting which will close on the night of August 28th. Home for a few hours, then to Iowa for the work there.

Emmett Offill, Lawn, Texas, Aug. 25, 1927—Paul E. Gorbett of Mounds, Oklahoma closed a successful meeting here August 21st, crowds increased each night. Twelve souls took membership.

Jas. Douglas Phillips, Everton, Ark., Aug. 23, 1927—I closed a very interesting meeting at Samaria on route 2, Cookeville, Tennessee Lord's day night. Two were baptized, eight restored. I am now on my way to Palestine, Arkansas, to begin a meeting there.

A. M. Scrimshire, Fort McKavett, Texas, Aug. 30, 1927—Commenced a meeting here at home on the 20th of August, closed on the 27th, five baptized, one restored.

Theory and Practice

When I find a good thing, I love to share it with others and I have recently found some excellent things in the Firm Foundation to which I am glad to call attention. Brother John T. Hinds, for instance says in the course of one of his excellent articles, "There can be no question about Christ knowing what remedy to prescribe. He could not be divine and not know that. In fact no one would even suggest the possibility of his not knowing. It follows that what he requires must be exactly and the very thing man needs. To suggest changing what he says or substituting something else in its stead is nothing less than infidelity. Any one who does so cannot be a safe spiritual adviser. Plainly he is a 'quack doctor.'"

In this quotation Brother Hinds uttered an impregnable truth and the corallary is easy to see and equally true. After being healed by the ministration of a competent physician one would be worse than foolish not to follow his instructions for the maintenance of good health, which our "good physician" has amply supplied in the letters of the apostles to the church. Any one who advises the substitution of Bible chairs, Sunday schools, hired pastors, instrumental music in the worship or societies of any kind not included in the things prescribed in the New Testament is undoubtedly sowing the seeds of infidelity and should be exposed as a "quack doctor."

Brother Davis gives another good thought under the heading of "CONSISTENCY," saying "Consistency demands that theory and practice shall agree. Theory is without power in the absence of practice, or where practice does not agree with it. People are not so deeply impressed with theory as they are with practice." This is also undeniable and when we proclaim to the world that we speak only where the Bible speaks and do only what we have precept or example for in the New Testament our practice should conform to our theory and enable us to give a thus saith the Lord for every item of our practice.

G. A. TROTT.

J. A. Bradbury, Sweetwater, Texas—Closed a few days meeting at Gilliland, Texas on the 28th of August. Things looked discouraging at first, but as a result of hard work much good was done, the church was not only revived but seven obeyed the gospel and three confessed their faults.

J. E. Arthur, Dickens, Texas, Aug. 25, 1927—Our meeting, with Brother C. R. Graves doing the preaching, resulted in one baptism and three restorations. We had large crowds and a fine meeting. Brother Graves "hews to the line and lets the chips fall where they may."

T. H. Wiggs Sr., Holdenville, Okla., Aug. 22, 1927—Wish to mention the following meetings in which the Holdenville church assisted in the work: Brother John Sanders of Gunter, Texas has just closed a good meeting ten miles north; Brother W. P. Jones is holding a mission meeting eight miles east; Brother Harrell, of Ada, Oklahoma, recently closed a good meeting nine miles south. This is a great work, and I consider that one of the greatest assets in this work is, that the preachers assisting in the work are all clean men, sound in doctrine and practice.

J. A. Dennis, Union City, Ga., Sept. 8, 1927—The meeting in Atlanta closed Lord's day with three baptisms. The church was strengthened. I am now in a good meeting at Douglasville, (Berea church) having better interest and larger crowds than we have had in five years; farmers are busy and tired-out but they are attending regularly.

H. T. Evans, Elk City, Okla., Sept. 5, 1927—Our meeting by Brother Van Bonneau, the first week in July resulted in five baptisms and one restoration. And our meeting the last half of August by Brother Leland H. Knight resulted in four baptims. Brother Knight is now in a good meeting at Berlin, Oklahoma, so far ten baptized and two restored. Brothers Bonneau and Knight are fine boys and will do good wherever they go.

J. Frank Copeland, Gunter, Texas, Sept. 6, 1927—Meetings were as follows: Gainesville, Texas, no visible results; Tulia, Texas, four baptized, three restored; Barnett, near Roscoe, Texas, seven baptized, one restored; Steel Hill, near Spur, Texas, ten baptized, some restored; Turkey, Texas, ten baptized, three restored; am now at Rock Creek, near Silverton, Texas, with good crowds.

Interest is generally good, exceptionally large day crowds at Tulia and Turkey. There were many happy experiences to me, much love and kindness shown by the brethren towards one another.

Sam L. Shultz, Lexington, Okla., Aug. 30, 1927—Closed our meeting at South Bend, Texas, last Lord's day night at the waters edge, four baptized "at the same hour of the night," we took their confession at the Arbor, then proceeded to the water and baptized them; every thing looks favorable for a good meeting.

Earl R. Thomas, Shreveport, La., Aug. 25, 1927—Velva Street Church of Christ: Beginning the first Lord's day in August, continuing through the third Lord's day, Brother Homer L. King of Lebanon, Mo., preached twice a day to a very interested assembly. Six were baptized, five made public confession. The assembly here appreciate Brother King for his ability and sound speech. With gentleness and meekness he taught us many wonderful things pertaining to our salvation; edifying, by stirring up our minds to greater courage, Christian endurance and patience.

J. E. Allen, Wingate, Texas, Aug. 27, 1927—Brother Chas. W. Watkins of Petersburg, Texas, did the preaching in the Hylton, Wingate and Shep meeting this summer. There are adjacent communities and the meetings were held in the order named. Brother Watkins endeared himself to the membership at each place by his faithful and forcible presentation of

the Word, and made an unusually favorable impression on aliens and denominationalists. Results: Hylton, one restoration, much interest aroused, great prospects of good to follow; Wingate, nine baptisms; Shep, two baptisms, and four restorations. The two baptized at Shep were a Baptist preacher and his wife.

J. S. Hall, Hamilton, Texas, Sept. 14, 1927—We began a meeting at Lusk, Texas, August 29, 1927, continued twelve or fifteen days; fifteen were baptized, three restored. Left a congregation of about thirty members who promised to go to work at same place where the meeting was held. This is a fine place to work. "The harvest is ripe."

Jas. Douglas Phillips, Everton, Ark., Sept. 17, 1927—Closed meeting at Lafe, Arkansas, yesterday. Two additions, church of about ten members will meet each Lord's day. General Baptists made fight, saying would put Rogers up against me in debate. He is their champion debater. Am on my way to Buford, Arkansas, for a mission meeting.

J. S. Hall, Hamilton, Texas, Aug. 29, 1927—Langford meeting: two restored. Kempner: eleven baptized, three restored. Bady Head: two restored. California Creek: five baptized, three restored. I am now at Woodson, Texas, to begin a meeting tonight.

Order copy Cowan-Sommer debate, $1.00

Book of Life

Dear Brother Phillips:

In July 15th issue of The Apostolic Way, appear some questions on 20th chapter of Revelations, answered by you.

The third question, if your answer is correct, I fail to see the correctness of it. But if it is, I would be glad to have it made plain to me.

"And the books were opened." "What constituted the books?"

Your answer is that "the books" (plural) constitute the Old Testament from Genesis to Malachi inclusive? Another book (singular) "which is the book of life" is the teachings of Christ. Or in other words, the New Testament. Now, if this be true, we find that Paul's fellowlaborers names were written in the book of life. Phil. 4:3. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. They whose names were written in the lambs book of life were admitted into the city. Rev. 21:27. Here we learn that all who will be saved in the end their names must be in the book of life. The redeemed of all ages, their names must be written in the book of life. Do we find all the redeemed recorded in the New Testament? "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works."

What dead were judged out of the books? All the dead.

You say the books refer to the Old Testament from Genesis to Malachi inclusive. Will all of the dead be judged by the Old Testament? Nothing said about any one being judged out of the book of life. Their names must be recorded there.

My understanding is that the books (plural) refer to the books of the Bible, both Old and New Testaments from Genesis to Revelations inclusive. They who lived under the Old will be judged by the Old. And all who live under the New will be judged by the New. They were all judged out of the books (plural).

The book of life is simply God's family record. The fact that those whose names were not found written in the book of life were cast into the lake of fire. Rev. 20:15. And that those who were found written in the book of life were admitted into the city. Rev. 21:27 is enough to show that those who lived under the Old Testament must have their names written in the book of life as well as those who live under the New Testament.

God told Moses, whosoever hath sinned against me him will I blot out of my book. Exod. 32:33. He assures those who overcome that he will not blot their names out of the book of life. Rev. 3:5.

Notice, Christians' names are in the book of life. Phil. 4:3. They are written in Heaven. Heb. 12:23. They are told to rejoice because their names are written in Heaven. Luke 10:20.

Something to rejoice over since all whose names were not in the book of life were cast into the lake of fire. Rev. 20:15. But those whose names were in the book of life will enter into the city. Rev. 21:27.

IRA GORDON.

REPLY

My impression has been, that the New Testament is the book of life. Jesus says, "My words are life." We are thereby made a live, have passed from death unto life. His words will judge us in that day. Judgment follows the opening of the books, and the book of life, seemingly showing we are judged by what is written in both the books, and the book of life. But His words will judge us; hence, his words are referred to in the book of life. Brother Gordon separates the books, and the book of life. The books comprehending both New and Old Testament. The book of life, being simply a record of the saved. Brother Gordon may be correct.

Order copy Cowan-Sommer debate, $1.00.

What Campbell Fought

"We are convinced," Mr. Campbell wrote, "fully convinced, that the whole head is sick and the whole heart faint, of modern fashionable Christianity." Feeling that the "clerical machinery," as he called it, was responsible for the unfortunate condition of religious society, Mr. Campbell could scarcely find terms strong enough to express his disapproval of the methods by which the whole system was maintained. Hence it was that he attacked, as unworthy of the religion of the lowly Nazarene, "costly meeting-houses and organs, selling pews, missionary wheels and boxes," and various other features employed as adjuncts to sectarian growth.

"In his opposition to sectarianism, nothing that contributed to its success escaped his denunciation. He was even for a time led to condemn Sunday schools, missionary, educational and Bible societies, because as then conducted, he thought they fostered the denominational spirit."—Grafton, Life of Alexander Campbell.

Develop Preachers

Question—Who are you going to get to "hold your meeting this year?"

Answer—Why? Brother Big Preacher. We could not risk anyone else here. There is too much at stake to take chances on any one else.

Question. Who are you going to suggest that we get for a mission meeting over on Flag Branch?

Answer—Brother Big Preacher, of course. He is the only preacher that I know that is big enough to risk there.

Question—Do you mean to say that we only have one Preacher that is big enough to preach either at home or at mission points?

Answer—Oh, we have two or three that I think will do.

Question—How many meetings do you think ought to be held this year?

Answer—Well, I guess about ten thousand would at least make a start.

Question—Ten thousand divided by three would be how many for each preacher?

Answer—Oh, I had not figured that way. That would be about ten meetings a day for each "Big Preacher."

Question—Would you risk Brother Little Preacher in a debate with any one?

Answer—Now, look here. You know that any preacher ought to have at least ten years' practice preaching or debating before he is allowed to either preach or debate at home or abroad, because if he does not, he is liable to do the Cause more harm than good.

Question—You think then, that a person should never go in the water until he learns how to swim?

Answer—Sure. For if they do, they might drown.

(Comment.—If a preacher is not allowed to try until he has had the experience, will be ever make a preacher? No! And if our little preachers are not allowed to develop into Big Preachers, when the three above Big Preachers die, what will the Church do?—Oscar Brannon.)

Two Discussions

Investigation of the "Sunday school" question by Brothers Cowan and Arceneaux at Robstown, Texas, September 21-24, was one of the most effective discussions in which Brother Cowan has taken part. The prospect of developments of this discussion is encouraging.

Alva Johnson says: "Just finished debate with Sanders at Floydada, Texas, the brethren say that much good was accomplished (which was the object of our efforts)."

Forms for this issue of the paper being made we give space for this short statement only.

In next issue we will give more details of the debates and prospective results.

R. F. D.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

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Comparing Truth and Error

One of the strongest methods of convincing men of the truth is to place truth by the side of error; in fact, the divine system of converting the world to the doctrine of Christ is by comparison.

The best steel is properly tempered for use where desired. God's system tempers the character, prepares it for use here and hereafter. The tree of the knowledge of good and evil might have been left out of the Garden of Eden, but it suited the divine plan for it to be there.

Some times brethren get the wrong idea just here and are afraid for the world to see and to know both sides; they are afraid to have truth and error compared. A false religious doctrine being taught in all parts of the country needs to be exposed, to expose it properly, it should be presented.

We are endeavoring, so far as space will permit, to run an open journal, especially for discussing questions among our brotherhood, whether relating to church work or to difference in views, or scriptural teaching to the world.

Such a policy leads to some controversy. Here we give a quotation from the Gospel Advocate, June 23, by F. W. Smith:

"An Inconsistent Attitude"

"Strangely enough, some object to religious papers as being controversial, while at the same time seemingly unaware of the fact that the Bible itself is the most controversial book that has ever been written. Hence, if religious papers are to be rejected on that ground, so must the Bible be rejected on the same ground.

"But when controversies in religious papers assume the nature of bitter personalities, they are unfortunate and should be condemned by all right-thinking people. However, the mere fact of pointing out the religious errors of men or religious denominations, even calling the names of the men or denominations, should not be condemned, for both Christ and the apostles did that very thing time and again.

"If a woman is married to a man who differs from her religiously, and a paper comes to her home pointing out clearly the errors of her husband, she should be anxious for him to see the truth. But, unfortunately, this is not always the case, and very frequently such women complain that they are afraid to let their husbands read such papers."

Sometimes a brother sees an article in the paper with which he does not agree, and for that reason, declines to hand the paper to others. David was praised by Christ and the Apostles, he proclaimed the use of instrumental music, which a later prophet condemned. Yet, we continue to circulate the Book of Psalms.

If you want to hand out a paper, you could point out an article and say, "Here's an article I would like to have you read. I do not endorse all published in the paper, neither does the publisher." If the party should read some article that you did not believe taught the truth, it would only give you an opportunity to set the truth up by the side of that article, whether the man be in the world or in the church.

The Apostolic Way should be handed to the world, to the outsider, because of the discussions of religious differences found in it. Yes, they will learn there is a difference of opinion among us, even a difference of faith in some points as well as a difference of doctrine, but it is much better for us to tell them about it, than for them to hear of it from others, and sometimes this very fact will create an interest on the part of the man on the outside, start him to making an investigation and the truth has nothing to fear from investigation. No, it will not drive him away; he is already away. Get him to read some of the articles in The Apostolic Way and he will be interested to talk with you about the religion of Jesus Christ. Show him some articles where somebody has "jumped on" the other fellow's position. When he has read it, ask him what he thinks. First thing you know, you will be preaching to him the Word of the Lord.

Keeping busy in the Master's kingdom, is much better than keeping quiet while the Devil is busy. Find a way to arouse your neighbor; talk with him about the Bible; find an article in The Apostolic Way you think he will like to read; ask him to read it then tell you what he thinks. One great trouble is we are too busy chasing the world to stop long enough to teach the truth.

Regular Pastors

The Church of Christ is "drifting." Yes, Brother Tant, "drifting." When we get after our "Sunday School" brethren for having pastors, they say, "No, we only have located ministers, or located evangelists." For years many of these congregations have denied having a "Sunday School," but are beginning to admit it now; just so are they beginning to admit that their "minister," "located evangelist," is a pastor. A brother sends me a 9x12 hand-bill with the picture of John T. Smithson on it, which reads as follows:

"REVIVAL MEETING"
"at the
"CHURCH OF CHRIST
"McLean, Texas

"Beginning Saturday night, August 20, will continue two weeks.

"Elder John T. Smithson, pastor of the Church of Christ, Amarillo, Texas, will do the preaching.

"Prof. John W. Dennis of Erick, Okla., will have charge of the song services.

"Day services 10:30 A. M., night services 8:00 P. M.

"EVERYBODY INVITED

"A special invitation is extended to the pastors of the other churches of the town to attend these services."

Notice the use of the word "pastor" in this circular, and remember this is their circular; they got it out themselves or was sponsor for it. These were handed out, and a brother opposed to these innovations, sent one to me. "Pastor of Amarillo Church of Christ," "The pastors of the other churches." What meaning can there be to this, except that these brethren consider the pastor of the Church of Christ in exactly the same attitude that they consider the pastors of other churches. That is what we have been telling them it would lead to and in some cases has already arrived at, and more and more will this ungodly arrangement take on the stamp, the class, the atmosphere of the regular pastors of the religious denominations that are around us and about us.

A thing is not wrong because it is practiced by our religious neighbors, but an effort to make the Church of Christ like the religious bodies around us is wrong and sinful. Religious denominations are organized by human philosophy, human plans and human ideas are the framework of their structure. But the tendency to follow these human institutions is strong and cannot long be resisted by brethren who begin to substitute human methods, human practices for divine.

Here is another thing that should be fought. Those who practice having a regular pastor, should be urged to defend it in public discussion. If they are right, we are wrong; if we are right, they are wrong. The question has become a public issue. Let's now have it publicly investigated. Let them affirm their practice, we will furnish a man to deny it.

—R. F. D.

The Way of Truth

The Way of Truth, published at Brownwood, Texas, by the courtesy of a Brother we have a copy of the August number on our desk.

Horace W. Busby, editor-in-chief, seems to be a "live wire." Perhaps we can interest him in an investigation of the "Sunday School" question. Brother Showalter has not shown a fairness or the courage to affirm his position on this question.

This is a "free country," any man can start a paper, if he wants to, in which to advocate the cause he espouses.

In a recent issue of the Firm Foundation Brother Showalter in commenting on the demise of the "Gospel Message" seemed to oppose other papers being started. We consider, this, paper jealousy for which we have no more sympathy than for preacher jealousy; both are unbecoming.

Church History

In this issue we complete the history of "The Rise of the Baptist Church," as compiled by Brother Hayhurst. The next issue we will begin with historical facts concerning the Roman Catholic Church, with some other statements of historical nature.

We are not excited over the idea that the Roman Catholics are going to capture the nation and put all who do not bow to the Catholic religion to the "stake," but many of the false positions and ideas held by the different religious bodies calling themselves Protestants, came to them from the Catholic Church.

In other words, almost every false religious position among the so-called Protestant Churches had its origin, in prin-

ciple, if not in fact, in the Catholic Church.

Be sure to tell your friends about these articles dealing with Roman Catholicism; extending over several issues of the paper. These articles alone will be worth the subscription price for one year.

Dodging the Issue

In all avocations, professions, and callings, the weakness of men are made manifest when they conflict with the facts of true principles upon which their peculiar brand of activity should be founded.

Especially is this true in religion and more especially true with the professed followers of Jesus Christ. Here men are supposed to follow the divine guide. When they do not, it is because of mistakes and deliberate refusal to allow the divine hand to guide them.

One of the outstanding weaknesses that is manifest among professed Christians is the leaders unwillingness to meet squarely and fairly those who question their position when founded upon error.

More than a hundred years ago, when our preachers and teachers began questioning the scripturalness of the procedure of many so-called Christian institutions, our brethren were charged with ignorance and when this point would not stand, they were then attacked personally, called selfish, mean, materialistic, etc., and the man who could say the hardest things, use the most epithets against such teachers of truth were considered by the sectarian world as their smartest and ablest men. A similar condition had to be endured 50 years ago when the fight over instrumental music and societies, was raging.

Now the same things, the same epithets, misrepresentations, are being hurled at us who question the scripturalness of the "pastor" system, the "Sunday school" system, the "Bible school" system, and other practices and performances.

The apologists for the Sunday school system are trying to make great capital out of the fact that some of us who oppose the "Sunday School" are not agreed on different questions and you would think from the way they talk, that they stand as one man on every proposition. If they were agreed on every other question, it would not prove them right on the "Sunday School," and if they were divided on every other question, that fact would not prove them wrong on the "Sunday School." The "Sunday School" question, the class system and women teachers in an assembly can be dealt with upon their merits and not upon the demerits of the advocates or their divisions concerning other questions. However, it seems to be in place just here to call the attention of Brother Showalter and others to the fact that they are hopelessly divided among themselves. Daniel Sommer and the Gospel Advocate "scrapping" over the college question; the Firm Foundation is out of harmony with the Christian Leader; the Gospel Advocate, and the Apostolic Review on "sectarian baptism"; unless perchance Brother Showalter has decided in recent years to accept of this error also, and just now there is a big scrap on in Dallas over the Hebrew Mission. The church at Sherman and the church at Peak and Main (Dallas) are defending the Hebrew Mission. The Pearl and Bryan Street Church (one of Brother Showalter's closest personal friends being one of its directors or elders) seems to be attacking it, and then in the Pearl and Bryan Street Church, there is such a condition of disagreement that it has been threatened with division. In all this we are telling no secrets, and we might go on endlessly showing that they are divided, that there are disagreements among them. We might even mention the Showalter-Oliver disagreement and the Showalter-Ledlow perturbedness, but again the fact of their being divided does not prove us correct and the fact that we might have division among our ranks over some question, will not prove them correct, and if Brother Showalter and other defenders of their practice think they are going to sidetrack The Apostolic Way and get away from the real issue, the real question before us, they are mistaken. Of course, some of their readers will be caused to lose sight of the issue by their dodging, but sooner or later a great majority of them will have the truth put before them and whether they ever yield to its influence or not is for them to determine and God to judge.

Again we would call Brother Showalter's attention to the issue. We contend that they are substituting a human institution, human organization, for the work the church is ordained to do, and whether they call that institution a "Sunday School," or a "Bible Study" makes no difference, it is the institution we are fighting. Whether he calls the located preacher "minister," "pastor," "located evangelist" or whatnot; supplanting the elders of the church, interfering with the development of male members we are fighting, and for him to say that The Apostolic Way has no editors, no publishers, no certain dwelling place, etc., does not prove their pastor system correct. Whether the paper is edited or not, it is gouging him, and whether the paper has a publisher or not, it is published, and whether it has a certain dwelling place or not, it is so disturbing Brother Showalter that it has caused him to give nearly an entire page of a recent issue of F. F. to the Apostolic Way and its writers. Everyone acquainted with the paper knows who is responsible for its editing and publishing, G. H. P. Showalter not excepted, and for him to say that we do not "believe in teaching children" shows a weakness, shows he realizes he has no scriptural grounds for his own contention and such a statement is equal to the "organ folks" saying that we do not believe in music, simply because we fight the musical instruments, a human invention, taking the place of the divine, human voice. We do not believe in his "Sunday School" teaching, but we do believe in teaching men, women and children and we contend that the Word of God by example and command shows how it is to be done and that the human institution, the "Sunday School," the human invention, the "Sunday School," is not once mentioned by any name whatsoever in all the Bible.

Now, Brother Showalter, if you are not satisfied with this, we might be able to cite you to members worshiping with "Sunday School" congregations that are on both sides of every question that has ever been discussed in The Apostolic Way, and then you try to hide behind "the anti-class folks are divided." Shame on you and all others who follow the same tactics.

—R. F. D.

Music In Worship

"God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth." John 4:24.

To worship in "Spirit" is to worship sincerely, honestly, conscientiously, believing it to be right. To worship in "truth" is to worship as the "truth" directs. Jno. 17:17. "Thy word is truth." Then in order to worship acceptably we must worship sincerely and as the "word" directs. If we do that we do not believe to be right in worship, it is not in spirit. If we do things in worship that we do not find authorized by the "truth" it is "vain" worship. Read Mark 7:7-8. Listen—"Ye shall not add to the word which I commanded you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I commanded you." Deut. 4:2.

Christ did not authorize instruments of music in the worship of the Church of Christ, neither did he authorize women elders, teachers, preachers, and leaders, nor do I find anything said about the Sunday School, in the worship. None of these are done "in truth." See?

Now Paul declares in the Gal. 1:8-9 "that if an angel from Heaven preach any other gospel than that which he had preached, to let him be accursed." I ask here did Paul preach for us to use instruments of music in the worship? Chapter and verse please. Then we can't worship in "spirit" and in "truth" and use them for we can't believe it is right without evidence to produce that faith and there is none. Hence it is not in "spirit," neither is it in "truth" for the "truth" does not authorize it. So it is neither in spirit nor in truth. Hence it becomes "vain" worship.

Listen once more to that grand and noble old soldier of the Cross as he writes to the church at Colosse in the third chapter, 17th verse.

"Whatsoever ye do in word or deed, do all in the name (by the authority) of the Lord Jesus, giving thanks to God and the Father by him." Then we must have Christ's word for all we say and do. Can you find it? If not, will you quit it? Well, some say, "I don't see any harm in this or that. The Bible does not say not to do it, therefore I don't see any harm in it." No, and Cain did not see any harm in offering the products of the soil as a sacrifice to God. God did not say not to do it, but God would not accept the sacrifice. But why not just be content to do what God says do, and stop at that?

Rom. 14:23, "Whatsoever is not of faith is sin." How do we secure faith? "Faith comes by hearing and hearing by the word of God." Rom. 10:17. Since we must worship in (or by) faith and faith comes by the Word of God, then it follows that if we worship without authority from God's word, it is sin because whatsoever is not of faith is sin.

The Holy Spirit guided the Apostles into all truth but they failed to mention instrumental music in worship, therefore, I conclude that it is not a part of the "Truth," "Thy word is truth." John 17:17.

Listen again—Paul said, Acts 20:27, "I have not shunned to declare unto you all the counsel of God." But he did not declare instrumental music. I would like to

add here also that neither did he declare the B. Y. P. U., Y. M. C. A., L. A. S., W. A., or the S. S. to be used in the work and worship of The Church of Christ.

May God help us to see Bible questions in the light of the Bible.

DOUGLASS DUNN,
Lufkin, Texas.

Renew your subscription now.

A Private Letter

We are publishing the following letter without Brother Watson's knowledge or consent. He had no idea that we would publish any part of it, and while I realize he will be a bit embarrassed, I think this letter puts the work in Detroit, Michigan, before the brotherhood better than anything I could write.

Brother Watson's home is Cookeville, Tennessee, he has done much preaching at his own charge. I appreciate the sacrifice he is making for the work in Detroit, but doubt it being right for him and the brethren there to bear all the burden of this meeting.—Publisher.

6013 Grandy Ave.,
Detroit, Mich., Sept. 8, 1927.

Dear Brother Duckworth:

Our meeting begins here next Lord's day at 10:45 A. M. at Harper Ave., and Jos. Campau, one door west of 2841. Day services, Sunday only, each evening at 7:45 P. M. Do not kno whow long it will continue.

The rented house costs us $2.00 each night; $1.50 each Lord's day service, amounting to $15.50 per week; two weeks, including three Lord's days, will be $34.50. I am working faithfully towards advertising the meeting; received my leaflets from the printer yesterday; 600 to distribute, they cost $4.50, one of which I enclose; if needed, I get 400 more for $1.50 additional. I am having a large board sign completed to set up on Harper street, in front of the building, which building the brethren are using as a place for worship.

One of our main helps has moved back to Tennessee and will not be with us. It is going to be a hard work, but I mean to do the very best possible to effect some good. My son is sure a good boy, strong in the faith and wholly devoted to the Lord's cause; and I believe he is pursuing the infallibly safe course. They all, the few with him, have utmost confidence in him as a true Christian. You know, all this rejoices my poor heart.

We are not going to call for help from any one, either through the paper or otherwise. I prefer to sacrifice rather than resort to that. The brethren here are all poor, working by day's work for a living, owning no home; and it costs almost all their income to live here in this great city. Yet, they have a mind to work for the Lord. I am willing to bear my own expenses without any help, leaving the brethren to bear all other expense.

Pray for us that we may do good in planting the work of God in the hearts of some, at least, in this city.

Your Brother in Christ,
J. P. WATSON.

Show your neighbor some article in this issue. It will interest him.

The Early Christians

"It would be a refreshing pleasure to copy here many of the ancient authors. Happily they all agree in the main. Their dress was plain and inexpensive, having nothing fashionable, pridy or costly; and their houses of worship were of the same nature. So, indeed, were their whole lives. They were about as much unlike the world as people could be to live in the world. They were practically and really, in heart and life, a peculiar people—new creatures in Christ. A change in these things came only with other corruptions, and was manipulated, like the rest, mostly by aspiring preachers. The churches of the first two centuries, if placed beside those now denominated orthodox Christians, would afford a contrast as between day and night; between pride and humility; between selfishness and true philanthrophy. This cannot be too strongly emphasized. The exceptions were where preachers got control and corrupted the worship."—Kendrick, Live Religious Issues of the Day, page 330.

A Faithful Laborer

"James A. O'Neal was born in Bartholemew County, Ind., Jan. 27, 1854. Died at Covington, Ind., Lord's day 12:10 A. M., August 28, 1927, aged 73 years. He moved when a child, with his parents, to Iowa, where he grew to manhood. On January 21, 1880, he was married to Lucy Ann Bolivar of Bloomfield, Iowa. He obeyed the Gospel at the age of 12 years, began preaching in 1899. Moved to Covington Ind., Sept., 1923. He and wife placed their membership in the Covington congregation. To this union were born five sons and six daughters, all living. Brother O'Neal preached the Gospel for 28 years, was holding a meeting in North Carolina when he had a stroke, June 8. Was stricken on the battle field in the service of his Master. The funeral was conducted at Covington, Ind., Aug. 30, by Will Elmore, assisted by Charles T. Cook, of Clinton, Ind. Burial at Covington, close by the grave of Alfred Ellmore. The Church at Covington will miss the good teaching Brother O'Neal gave them. The old soldiers of the cross that are satisfied with what is written are falling fast in the front of the battle for what they believe to be right."

* *

The foregoing is taken from a letter to the publisher by Sister A. Ellmore. The readers of The Apostolic Way will remember Brother O'Neal, even though some did not meet him personally.

We were personally acquainted with him and his faithful, sacrificing wife, and we considered him among our ablest and truest gospel preachers. He was unwilling to compromise the truth or to withhold the power of the word. He believed in following the divine pattern, was thoroughly convinced that the system of teaching used by Christ and the Apostles was adaptable to all ages and could not be improved upon by uninspired men. His health was not good, but he fell in action. He was holding a meeting when he received the fatal blow.

When men and women die as martyrs, our hearts are stirred by the sacrifice, but the greater, more ennobling and inspiring action is that of a man who lives for Christ, who gives his body as a living sacrifice, who falls while actually engaged in the Master's cause. What more could a man desire than after living a clean, pure life for years, he is permitted to be stricken down while actually proclaiming the Gospel of Jesus Christ to dying men and women. —R. F. D.

Order copy Cowan-Sommer debate, $1.00

Running

I saw in the Firm Foundation about a year ago where C. R. Nichol indorsed J. T. Whitt to meet Brother J. N. Cowan in debate but refused to meet him himself, because, as he said, he was opposed to Brother Cowan climbing to notoriety over his back. This suggested that, if Brother Cowan got on him at all, he would have to get on his back for he has his face turned and is busy running the other way.

W. T. McMILLAN,
Lometa, Texas.

Send us a new subscription, $3.00 the year; $1.50 six months.

Physician and Patients

Once upon a time there were two men who were sick of some disease. The doctor was called immediately to the bedside of these patients. He gave them some medicine, and he also gave them directions as to how they should take it. Thus, they were informed of the only way to get cured, if they follow the directions, and take the same kind of medicine. One of them took the advice given, but the other believed that he would do better if he took another medicine. So the one who followed the advice of the doctor was soon cured, and he returned to his old job with much renewed vigor and happiness. But the one wto took the other medicine soon got worse and died of his infirmity.

I will liken this unto you, that if you try to follow the footsteps of our Lord's teaching and advice, you will have life evermore in the world to come. But if you take something else, and think the other way will do just as well (heeding not His doctrine) you will be found guilty as the man who died from his infirmity. The God of Heaven has given us this warning. Like a rattlesnake when it is coiled in a certain place and thus gives us the warning against crossing it, but if we heed not its call and walk along, we are liable to fall to the pangs of its bite, and its venomous sting is death.

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:47-48.

EMMETT OFFILL,
Lawn, Texas.

Christian Relationship to Carnal War

Brother Stark, in reply to my affirmative on this subject, makes a feeble effort to find a discrepancy in my article. This is no surprise to me, since drowning men will catch at straws. In my first article, I asked this question, and answered it affirmatively; in my second, I stated my proposition. These articles are in harmony. He denies this proposition. In his reply, he states: that he showed where God had specifically forbid Christians to do military service. I failed to find this fact in his article, and now insist that he, for all of our benefit, give us book, chapter and verse containing this scripture, and this question will be forever settled with all who will take a thus saith the Lord for his guide.

The argument that you and many others are using in trying to nulify and limit the commands of God given to us in Rom. 13:1-7; 1 Pet. 2:13-14; Titus 3:1, could by the same rule of logic be as effectually used to nulify and limit any or all the commands given in the 12th chapter of Romans, or any other commands of God. The commands in Rom. 13:1; 1 Pet. 2:13-14; Titus 3:1 are as positive as "Thou shalt not kill," or "let your women keep silence in the churches," etc. In this, I am pointing out your inconsistencies, hoping to urge you to accept all the commands of God, or cease complaining at others who have as much right as you do, to reject any command of God that does not suit them. If we reject any command of God, we put ourselves on par with the sectarian world. No command of God conflicts with any other command, and they are so simple that the fool or the wayfaring need not to err therein. Human philosophy and vain deceit is the prime cause of the chaotic religious confusion of the world.

In Brother Stark's last article he criticised my use of 1 Tim. 5:8. I hoped, by using this scripture, that Brother Stark and others might see, what a fix, if they are correct on the command "Thou shalt not kill," will put the human family in. If you don't protect your wife you'll be damned (Paul). If you kill a human in this protection, you'll be damned (Brother Stark et al.). In this argument they do not say this in that many words, but the logical conclusion from their argument is, you'll be damned if you do, and from Paul, you'll be damned if you don't.

Brother Stark thanks me for introducing this scripture. He asserts that he will kill just as many men in protecting his wife as Christ did in protecting his church. He refers to Matt. 26:52-54. When Christ said that he had no church; shortly after this saying he purchased the church with his blood and it became his after his death. Your boastful killing is on par with Peter's acts at this time and of his boastfulness when Christ gave him such stinging rebuke in Matt. 16:22. Read this and retract your boast. You do not savor what God has done to establish his everlasting kingdom. Christ said before this, that he came to send the sword, Matt. 10:34. This is one of Christ's missions, He first sent the word, the gospel, (the sword of the spirit, if you please); but this was foolishness to the carnal minded, 1 Cor. 2:14; the natural man is at enmity against God; and is not subject to his law (the sword of the spirit, if you please), nor indeed can be, Rom. 8:7. God will not be thwarted by man nor the devil. He is sending the sword on the ungodly nations of the earth, causing them to destroy each other. He put the Christian under the laws of the nation in which he lives and commands him to obey the nation's laws, and for disobedience damnation is the portion. Your explanation of Luke 22:36 is derogatory to Christ, the perfect teacher, you have him teaching error in order to teach a great lesson. This cannot be true. The facts are, that the disciples at that time had two swords (this is ample proof that the sword is not objectionable to Christ) and that Christ will soon leave them, and he is giving them instructions how to take care of themselves. It is unfortunate for you that Peter forgot to take the sword from Cornelius; and forgot to order him to quit the Roman army. This is a special case of Jehovah. For he selected a special soldier, Gentile, and specially appeared to Peter whom he had specially selected to be his mouthpiece to deliver his word of salvation to the Gentiles whom he had commanded, if he had no sword, to sell his garment and buy one; to whom he had commanded to teach the world to observe all that he had commanded. Poor old Peter is certainly derelect in duty, as he failed to mention these necessary things; just forgot it.

The weakness of your position is exposed by you in replying to 1 Cor. 7:20. You dignify plain prohibited and detestible immoral inclinations by associating them with unprohibited callings. Yes, vengeance is God's, Rom. 12:20; Deut. 32:35. God refuses vengeance to us, but he has delegated it to the state, and commands us to obey the state's laws, Rom. 13:1; 1 Pet. 2:13-14; Titus 3:1. The sectarians have as much right to reject baptism, repentance and 1 Cor. 14:34 as you do to reject or to modify Rom. 13:1; 1 Pet. 2:13-14; Titus 3:1. With equal ability they can make as good a show as you, but it will fail at the judgment bar of God. Then I conclude that Rom. 13:1 is just as binding as Rom. 12:20. Rom. 12:20 does not modify Rom. 13:1.

D. D. HARTSELL,
Rodessa, La.

I am just a little surprised that Brother Hartsell should call upon me for book, chapter and verse containing the scripture that prohibits the Christian doing military service, after what has gone before, but I shall gladly comply with his request. First, let me state this one point: when God commands a thing to be done and states the how, it is to be done, then the, how to do, is just as much law as the, what to do. When any people engage in carnal war, who are they trying to overcome? their friends or their enemies? You must concede that it is their enemies. Has God legislated as to my attitude as a Christian towards my enemies? Yes, in Rom. 12:20-21. I, as a Christian, am commanded to overcome them; but, is the how stated? Yes Sir! the how is by doing good, Rom. 12:20-21, 1 Pet. 3:8-14; the how being thus stated, the military way is prohibited, it being another way. Now, Brother Hartsell, will you take a "thus saith the Lord"? When I ask you for the passage that commands the Christian to fight in carnal war, you say, Rom. 13:1; "be subject unto the higher powers"; yet, you have said over and over, that no command of God conflicts with any other command; then I ask you to show me how a Christian upon the battle field could obey Rom. 12:20-21; Matt. 5:44, and at the same time obey the military command to kill your enemy; but you failed to show us how it could be done. If both these commands were of God there would be no conflict, but there is a conflict, and such conflict that one person cannot perform them both, therefore, one of them is not of God, but of man; which will you obey, God or man? As for me I prefer to follow the example of Acts 5:28-29.

If there is no limit to the Christian's obedience to the civil powers, then, when the law of the land says you shall not read the Bible, then you must not read it; when the law of the land says you must not meet on the First day of the week to break bread, then, we must not meet; but, you say, that conflicts with the law of God; just so with the command to do military service.

He, again, refers to 1 Tim. 5:8, and his mind is so full of war that he can see a sword and the command to use it in this verse. The fact, however, is, the apostle is talking of food and clothes; notice the 16th verse in the same chapter, still on the same subject, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged." Charged with what? With the keeping of an army with guns and bayonets to kill some one, eh? Certainly not; but that the church may not be charged with supplying them with the necessaries of life. He says, that in Luke 22:36 Christ was giving the apostles instructions how to take care of themselves. I wish to say, that in his instructions he did not permit them to kill a man, but told them to put their sword up and not to use it. A fine example of the Christian spirit. Will you follow this example Brother Hartsell?

As to the forgetfulness of Peter, will say, that if it be a Christian duty to use

Commends Brother Watkins

To Brethren in Iowa, Illinois and Indiana:

I have had many urgent calls for meetings in the North since visiting churches in the above named states and after debating with Daniel Sommer. The demands in the South would not permit me doing the work requested in the North. I have recommended some of our best preachers for this work, among whom are Alva Johnson, Turkey, Texas, and Chas. W. Watkins, Petersburg, Texas. We finally succeeded in getting Brother Watkins to go.

Brethren in these states are fortunate in securing this great and good man to work among them. I hope he will be able to visit congregations in each of the named states. He is coming with my unqualified indorsement, and I cheerfully ask brethren to go a great distance to hear him.

Give Brother Watkins an audience, he will do the rest.

J. N. COWAN.

Robstown, Texas.

the sword, then Peter was forgetful, for he failed to tell Cornelius or any one else to use it. The use of it is prohibited by every writer of the New Testament in spirit.

FRANK STARK,
Bradshaw, Texas.

Show your neighbor some article in this issue. It will interest him.

Teaching

(Matt. 28:19-20)

In the last, or 28th, chapter of Matthew and 19th verse we find that part of the "Great Commission" was a command to teach all nations. It seems like most religionists, and even some who profess to be members of the Church of Christ, think that it doesn't make much difference how the teaching is done. They think that the Lord failed to tell how the teaching should be done and has just left it up to men to devise how this shall be done. They call this "Christian liberty."

In the Great Commission as given in Matthew are two commands, viz: "teach" and "baptize." Those professing to belong to the Church of Christ who talk so much of "Christian liberty" in teaching will stand with us in contending that God has revealed how the baptizing shall be done; but, when it comes to the other command, "teaching," they disagree with us when we contend that God has also revealed how the teaching shall be done.

They will argue that the word "baptize" comes from the Greek word "baptizo," which means to dip, plunge or immerse, and, therefore, to be scripturally baptized one must be immersed. This is true, but the majority of Bible readers are not able to understand Greek, so God made a way around this difficulty by giving and recording examples of how baptizing was done, that we may see how others have done the same thing. We contend that He has done the same thing in regard to "teaching." He has recorded examples of how it was done in the Old Testament, as well as in the New, and He has told how it shouldn't be done, and prohibited some from teaching in certain places, and told how many shall teach at a time.

God has made the teaching command of the Great Commission as plain, or probably plainer, than He has made the baptizing command, and yet people will choose a system containing the doctrine and commandments of men instead of God's revealed simple plan.

So we see that the Great Commission consisted of two things: teaching, and baptizing those who received the teaching. Subsequent teachers and evangelists are to follow the example in teaching that the apostles set, so if we can find the examples they set we will know how to do the work.

We find that the teaching service has always been of very, very great importance. It is of vital importance. Then, if it is so very important, we had better see how God wanted it done, then follow the examples He has set for us.

In Deut. 11:18-20 we find how important God considered the Mosaic law, when He had Moses to admonish the people as follows: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates."

Notice, this teaching was to be done by the parents, in their house and on their premises; not by the priests in the temple or place of worship. As these things were a shadow of the true worship under the New Covenant, they show us that the great responsibility of teaching children rests upon parents at home instead of upon the church, as the majority of people think.

As the priests of the Jewish dispensation were a type of priests (Christians) under the present dispensation, and the teaching of the Jewish children was no part of their duty at their place of worship (the Temple), neither is it the duty of Christians (priests) when they come together at the church, their place of worship, but this is the duty of the parents at home.

No doubt the teaching command is neglected more than any other command of the Bible. Many parents neglect to teach their children at home, fail to set proper examples before them and also fail to take them to worship regular to hear the gospel preached.

Just how important was it that the Jews teach their children the Old Covenant Scriptures? Well, how much time did they put in at it? "Speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." How should they qualify themselves as teachers? "Therefore, shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." And further they were to write them upon their door posts and their gates.

Why was it so important that they know the laws of God and teach them to their children? The length of their lives depended upon it, verse 21. "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto their fathers to give them."

Just how important is it that we know the laws of God today and teach them to our children? Just of as much more importance than the Jewish law, as the heavens are higher than the earth. Is it necessary that we qualify ourselves as teachers of our children? Yes. "Study to show thyself approved unto God," "Be ye not unwise, but understanding what the will of the Lord is," and "Train up a child in the way that he should go, and when he is old he will not depart from it," etc. Why is it so important that we know the Scriptures and teach them to our children? Our salvation and the salvation of our children depend upon it. The length of our lives and our children's lives, eternal life, depends upon it.

Seeing, then, that it is necessary for us to teach our children, we next want to know how to do it. The majority of religious professors would say that question is already solved. Robert Raikes solved that for us 150 years ago. That work is done in the Sunday school. But we will go ahead with our investigation of the Bible, and see if God didn't work this all out for us before we ever heard of such a man as Robert Raikes.

In Deuteronomy 31::11-13 Moses told Joshua how to teach the laws to the people: "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 and 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." Then, if we want to see if Joshua obeyed, we turn to Joshua 8:34-35 and read: "And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them."

GROVER WHITE,
Long Bottom, Ohio.

(Continued.)

Work In The Vineyard

The writer notices several articles as to members being indifferent to their duty and co-operation. Any one can take some of the worship work. Timidity and inexperience is no excuse. Each and every one ought and must take some part, if not at every worship, at intervals, if no other than see that a bucket of water is placed for those who desire it, dust off the seats or sweep the floor, distribute the song books, if they are not able to read or prophesy or wait on the table; HOW BASHFUL they will be at the judgment. A good, true, loyal Brother, of all men, should be the HAPPIEST. Do your duty, let it be ever so little or humble. I've learned quite a bit by being studious, active and trying to do my part, and every one should do the same work and study, more especially the younger brethren, because we older ones cannot stay here always. It is a great pleasure to do your duty. What a consolation to know you have done what you are able and willing to do, not only for others, but for your own benefit. More of this ought to be urged for the cause of our Lord and Saviour. Matthew 25:15-31. Everybody should read this closely. Am afraid there are too many idlers in our ranks. Wake up, Brothers, and do your duty. Lay aside your timidity, bashfulness. Use some effort and you will be surprised how easy it will be for you to help. Some times our leaders are sick or called away unavoidably and some one must take the lead. Besides, let each one make a committee of himself, to work in the VINEYARD, restore some one or bring in a new convert. Yours for doing what you can if you will but just try,

W. M. BOYLE,
San Antonio, Texas.

Talk with some one about the Bible every day.

One Hundred Copies Ordered

Please send one hundred copies of The Apostolic Way, October 1 issue, addressed to me at Buford, Ark., care of "Grandma" Jordon. Buford is a mission point, and I want to get the truth, the whole truth, and nothing but the truth before the fine people of that community. I held a short mission meeting there last year, and, considering the fine, talented people—especially the young people—there, and the interest they took in the meeing last year, and the respect shown me I feel sure that this will be a great meeting. Send me the bill, and I will pay you for the one hundred copies.

I am now in a mission meeting at Lafe, Ark. The meeting was arranged in this way: Brother W. T. Jones accidentally ran across a copy of The Apostolic Review in which there was something about the Cowan-Sommer debate. He ordered a copy from the Review. He was convinced by reading this debate that the Sunday School, class system, was an unsafe and dangerous practice, unnecessarily causing "divisions and occasions of stumbling contrary to the doctrine" of Christ, hence we should "turn away from them," Rom. 16:17. He caught the idea that Brother Cowan was publishing, or at least connected with a paper; so he wrote Bro. Cowan for some sample copies and has been getting The Apostolic Way ever since. In it he saw my article concerning the persecution of the saints by Roman Catholicism, captioned "The Pain of Death for Heretics." He wrote me concerning the article and some matters of a secular nature and finally the meeting was arranged. There are only seven members here. They built an arbor, announced the meeting at every public gathering in the community; the meeting is now three nights old and the arbor is filled to overflowing. Much good may be accomplished here. It looks that way now. I had a bunch of written questions to answer last night. All seemed interested. The brethren wrote me that they were not able to support a meeting. It is doubtful if I get my train fare here, but that didn't keep me from coming. Other brethren should support this meeting, but, of course, that is not to be expected. Most of them think too much of better and finer cars, pianos, cold drinks, tobacco and other things of a useless nature to fool (?) their money away in support of mission meetings. But little support can be expected at Buford, but I am going just the same.

Any time you wish to send me sample copies of the paper you may rest assured of the fact that I will distribute them—it makes no difference how many copies you send. But, it would be well for you to know where I am before sending them, as they will not be forwarded from my home address to me, unless I order it to be done.

I am expecting to do some real work in the North this winter. I will not get to start on that trip as soon as I thought I would.

J. DOUGLAS PHILLIPS.
Sept. 9, 1927.

P. S.—Signed propositions yesterday for a debate with a Baptist at Alco, Ark., that I hope will take place about the 10th of October.—J. D. P.

Send us a new subscription, $3.00 the year; $1.50 six months.

Pioneer Celebrates His 94th Birthday

Arlington, Tarrant Co., Texas, August 14.—J. R. Jones, a minister of the pioneer school, celebrated his ninety-fourth birthday at the home of his daughter, Mrs. Arthur W. Jones, here Monday, August 1. He was born in Bedford County, Tennessee, in 1833 and has been a minister of the



J. R. JONES

Gospel for about sixty-four years. He preached first in Kentucky, Tennessee, Illinois, Indiana and adjoining States, but has lived the last twenty years in Arkansas, Texas and New Mexico. He was still active and preaching some up to the time he fell six months ago and hurt his hip, since when he has been confined to his bed. He has six living children, though only one other, Mrs. L. S. White, could be here to help him celebrate. He has forty-one grandchildren, forty-six great-grandchildren and two great-great-grandchildren. Letters of congratulation were received from various places in Texas, Oklahoma, Arizona and New Mexico. Friends from Dallas drove out during the day and in the evening.

The foregoing appeared in the Dallas Morning News, Sunday, August 14, 1927.

For 64 years Brother Jones, a man of education, whose knowledge of grammar, orthography and the Bible is not surpassed and seldom equaled by preachers of the Church of Christ, has earnestly contended for the one book, earnestly contending that we should be governed and guided in our religious practice by the things commanded, practiced by Christ and His apostles. He is opposed to the dividing of an assembly into classes and women teaching a subdivision of an assembly. His faith on these points are in keeping with the faith of the Church of Christ when he entered its fold and began declaring the Gospel to dying men and women. He stands with The Apostolic Way on these questions. Again we say our stand is in keeping with that of the apostles, with that of the Christians of the first centuries, with that of the leaders of the Church of Christ more than a hundred years ago and in keeping with that of the leaders of the church fifty, sixty years ago.

R. F. D.

Show your neighbor some article in this issue. It will interest him.

How to Conduct the Lord's Day Worship

Some brethren have called my attention to certain statements I made in this paper in a June issue. I think a careful reading of the article would satisfy any thoughtful person that I am correct. But I do not want the cause of Truth to suffer because of any mistake I may have made, nor do I want one of my brethren to stumble because he has misunderstood me. Furthermore, let all understand that I alone am responsible for my utterances. Brother Duckworth is in no sense accountable to any one for my views. He has at all times the privilege of refusing to publish an article from my pen; but whenever he gives the readers of this paper my words, he does so to show MY views, not HIS. I study and think for myself. I do not mean it as a boast, but I do not propose to let others think for me. If I should do so, I would be wrong and, might as well line up with one crowd as with another.

In the article referred to, I used the following language: "Much has been said in these columns about how to conduct the Lord's day worship. In a recent issue of the paper, a brother suggested that we take what the Bible says about the matter. I agree to this, but will some one give us book, chapter, and verse for his practice at this point? I dare say that no one can do such a thing without interlining it freely with his own opinions."

On what the Bible clearly teaches we can and should all agree. It teaches that the early churches in their Lord's day worship **sang, prayed, taught** God's words, **ate the supper, contributed** of their means into the church treasury. All of us preach and practice these things. This is "walking by faith." Concerning each of these items the Bible clearly teaches certain other things; for example, the singing is that of "psalms, hymns, and spiritual songs"; the prayers are offered to the **Father** in the name of the Son; the men are to do the teaching, one at a time, etc. These are, therefore, also matters of faith.

Now let any man take his Bible on Lord's day and start in to conduct the worship strictly according to its directions. The very first question is "At what **hour** shall we begin?" Of course, he can find the day, but in some places brethren are divided over the **hour**. I know conscientious brethren who will not eat the Lord's Supper in the daytime. Next, which of the five items shall we observe **first**? I have met two churches that insist upon **praying** first, contending that this is the **divine** order. If so, any other order must be sinful. I have met with other congregations and several able preachers who insist that Acts 2:42 contains God's order of worship for all churches. This puts the prayers **last**. If the Bible teaches one of these two orders, it surely does not teach the other. If so, it gives us choice between the two or contradicts itself. What are we to do here? "Do what God says," exclaims one. Yes, but what has God said on this order of worship business? To my mind, it is plain as day that some brethren

have given their interpretation of an uncertain meaning of a Scripture as a rule for the churches and propose to disfellowship every man and woman who does not accept their peculiar views. If this isn't forcing "man-made creeds" upon the churches, I am much mistaken. I might add many other illustrations, but these are sufficient to show what I mean when I spoke of "interlining" it freely with his own opinions."

I insist that the Lord has left these details to our choice. In saying this, I do not mean that we are at liberty to do one single thing in the worship that adds to God's appointments or contradicts a thing He has said. I simply insist that we recognize the limitations of faith where the Lord has placed them. For one, I will not, if I know it, permit any man to make a rule for me and set it up as God's rule.

All over this country, we are becoming broken up into little groups, or parties, of "childish fussers." Each group has formulated its own creed on some detail about which the light of revelation is too dim to show the Lord's will (if He has any), and then, of course, every one who is not exactly in accord with the pet notion of the group, is a heretic.

I have several times requested a complete formula, covering every detail, for the Lord's day worship; but till now it has not appeared. Let one of the brethren who are continually jumping on me about my liberality of opinion write out for our use on Lord's day a complete ritual, one based strictly upon the Bible at every step. Be sure to rule out of it every bit of human opinion and at the same time give Bible authority for every step taken. I cannot do it, but some of my accusers can surely make the effort. I venture to predict that when this ritual is published, more objectors will appear on the scene than the most pessimistic of us ever supposed to exist.

N. L. CLARK.

Bobbed Hair

(By M. Sellers, Loco, Okla.)

"I will start with what Paul says in the 11th chapter of 1st Cor.: 'God 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 masculine personality and each woman has a right to a feminine personality.'

"Neither man nor woman can change their sex. Paul has been giving the revelation by the spirit of God on that matter. Does not even nature itself teach you that if man has 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 to her for a covering. God has said that a woman shall not wear that which pertaineth to a man. She becomes masculine in so doing. If she cuts off her hair she cuts off her glory, it is a shame to her and she dishonoreth her head. Long hair was given the woman and short hair the man said the God of Heaven, as a mark of distinction to distinguish between the sex.

"In the sixteenth verse Paul says: 'If any man seems to be contentious, we have no such custom, neither the churches of God. If there is any among you that wish to contend for women wearing short hair, let him know that the church has no such custom.' I freely admit that the hair worn by most girls and women now, is generally longer than men's hair in some places at least. But the shorter the hair the less the glory.

"Today many women are cutting their hair like men. The custom of bobbing the hair came from the women of the world and 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 you may prove what is that good and acceptable 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 don't have something to offer the world better than it has how can we expect them to want to take part with us. Our Saviour brands us as being 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 serious one and I fear that Christian men and women are neglecting their duty along this line. Let us think very seriously and strive to save ourselves and others."

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Wanted

I am writing you in regard to one posing as Brother Thomas E. Stansberry, evangelist. He came to my home in Corpus Christi purporting to be en route to Birmingham, Alabama, to hold a meeting; had a draft on the First State Bank of Birmingham, Ala., for $41.50. Brother Tompkins and myself endorsed the draft so that he could cash it. The draft was returned to us unpaid and we had it to pay. It seems the draft was made by J. C. Hamilton of Birmingham, Ala., as treasurer of the Church of Christ.

Any information as to the whereabouts of Thomas E. Stansberry will certainly be appreciated.

LESLIE P. McNEILL,
1101 Tenth St.,
Corpus Christi, Texas.

Order copy Cowan-Sommer debate, $1.00

Problems for Study

If Brother Duckworth sees fit to publish, he ought to be the judge of what should be published. I am not a publisher of a paper, and I wouldn't know how to publish one. Another reason is, I am writing this. I have heard brethren complaining that some articles they have written ought to be published, and again I see that the brethren want to debate too much through the paper on subjects they should debate privately. If this is good I suggest that if I differ with a brother on some points I might write an article on that and not use the brother's name. I believe it would be better. I'm going to suggest that congregations that have more than one container for the wine, not to get a preacher who contends for one, and if the congregation that has one container not to use any more, until they have learned this subject for themselves, not to allow any division to exist. Brethren, let us have peace among us. When a preacher comes and tries to divide the congregation on one cup or two cups, or bobbed hair, stop him. I believe the preacher that preaches the Gospel in love, and tries to keep the unity of the spirit among the brethren will be supported and won't have to beg for meetings. When I see a preacher begging for meetings, I think there must be something wrong with him. In fact, I believe a preacher that will sacrifice and can preach, will get all the preaching he needs to do, and all the others ought to stay at home and help support them. Now, brethren, study these problems, and let us pull together for good.

H. T. EVANS,
Elk City, Okla., Box 93.

Renew your subscription now.

Why Is It Wrong?

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.) Why is it wrong to go to a feast or any kind of a show if it is wholly of an educational nature, and nothing immoral or reveling? Oh, you say, it is not wrong. Then why condemn your brother for it? But when the brother goes to such places when he knows that it is of a reveling, immoral nature, why is it wrong to reprove him? Oh, you say, it is not. Then why does the brother reproved get angry and become your enemy? Why is it wrong for an evangelist, after preaching for months in destitute places until his family is in need of the necessities of life, to ask his brethren to help him? Oh, you say, it is not wrong. Then why is it that brethren who seldom ever give money to mission work try to kill the preacher's influence by misrepresenting him to his back? Why is it wrong for a preacher's wife to care for home and other children, even her grandchildren if their father pays her for it, to help support herself and husband while he is preaching to save the lost? Oh, you say, it is not wrong; that is commendable in her. Then why will brethren, instead of showing sympathy to said preacher's wife and help the preacher so he can relieve his wife of this double burden, reprove her? Even sisters, who have no children to care for perhaps, rebuke his wife for caring for other children, and virtually say to her that if she doesn't bring those children, sick or well, and come to worship she will be lost. And some of the brethren will circulate the report as far as possible that said preacher is asking the church to support his and his children's families, when such report is false.

Why is it wrong that when a preacher or his wife shows to be indolent and lazy, and the money they received is spent in vanity to reprove them? Oh, you say, it is not wrong. Then why will they get angry when they are reminded of these things? My dear young preachers, and

wives, if such you have, my heart goes out in sympathy for you under the present condition. Yur trials will be great. I have undergone for thirty-five years what you are now entering into. It has cost me more than $3,500.00 above what I have received, and the loss of the pleasures of the association of my family, to preach the unsearchable riches of Christ. Was it wrong? By the Living Word, I answer, no. Let us preachers, and our wives, live as humble, God fearing men and women, and let falsifiers perish in their own corruption, except they repent, and great will be our reward.

J. W. KELLY,
762 Pecan St., Abilene, Texas.

Renew your subscription now.

Christian Activity

Cleburne, Texas, Aug. 22, 1927.
Dear Brother Dennis:

The Church here wishes to have fellowship in the work you are doing in the Master's vineyard and I am, therefore, enclosing a check for $50.00, which you will please accept in the name of the Lord.

While we have never had the pleasure of knowing you personally, yet we believe you to be a true soldier of the Cross and, therefore, love you as a brother. Our prayers shall be to the end that you may live long upon the earth and that the Lord may bless every faithful effort put forth by you in the salvation of the souls of men. We wish to assure you that as long as you remain true to the cause of our Lord, it shall be our good pleasure to contribute to your necessities as we are able to do so.

The Church here, consisting of fifty-five members, is progressing nicely, and we think we have one of the finest little flocks in the world. We are moving along in perfect peace among ourselves and we believe we are at peace with our Lord. We have a great deal of talent in the congregation and quite a little talent in the process of development.

We enjoyed the assistance of Brother Freeman for more than three weeks this summer, which resulted in fourteen additions. His humble, God-fearing manner commanded the love and respect of every one.

At your convenience, we should like to have you write us about your work and, if at any time you pass this way, be sure to stop and visit with us.

Your brother,
WALKER H. HORN.

Union City, Ga., Aug. 29, 1927.
Church of Christ,
Cleburne, Texas.
Dear Brothers in Christ:

Your unexpected letter containing $50 received, and we accept it in the name of the Lord, and pray that he may increase your opportunities by blessing you above measure. So many individuals and congregations are losing the blessings of God by not using that which he blesses us with, and it makes our heart leap for joy when we see and know that some are still working in the vineyard.

Since the death of Brother Clarence Teurman, I have devoted my all to the Master's cause in this field. I am never idle unless I choose to rest for a few days. I have more calls than ten men could fill. Yet, the support is very meager at times, most every place I go the brethren are few and poor. We have one Brother in this field who stands behind me in all things and never fails me in time of trouble. I receive from him $20.00 each month, which helps me to stay "above board." This is Brother and Sister J. W. Lampp, of Scott, Ga. In addition to this, there are two faithful congregations (small in number) who have assisted along as they were able. So your fellowship comes at a most trying time. I was compelled last Saturday to raise $47.00, and I could see nothing but borrow in front of me, but I told wife not to worry, somehow I would get it. So just before going to my meeting in Atlanta, Ga., some 17 miles from home, I went by the postoffice and there found your good letter and fellowship. Many, many thanks.

Again, I am glad to learn that you have fifty-five loyal members and may they ever be satisfied "To Walk By Faith."

We had the pleasure of meeting Brother Freeman while out West, and our conviction was that he is humble and God-fearing. If the Brotherhood would only awake to appreciate what he and others are trying to do for us at Gunter.

Our trip "out West" will long be remembered, and if we are permitted to return next Fall, we hope to come by for a short visit. May God ever bless you. Remember us when you pray.

Yours in Christ,
J. A. DENNIS.

P. S.—I close my Atlanta meeting next Lord's Day, A. M., and will begin 30 miles from there, then we will pitch the tent here at home for two weeks and then go to Scott, Ga., and Savannah.—J. A. D.

Show your neighbor some article in this issue. It will interest him.

The Theory of Evolution

ARTICLE NO 3

We have previously examined the scientific facts as they relate to this subject, and found them against this modern theory. We will now give the historic fact of man's creation and his appearance upon the earth as recorded in Genesis and compare the same with profane history. In Genesis 1:27-28 we read as follows: "So God created man in his own image, in the image of God created he him; male and female created he them, and God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And again in Genesis 2:7 it says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." From these passages we form the idea that man appeared upon the earth within a short space of time, and that he came into full possession of his mental and physical powers at the time of his creation, and not coming through a period of 86,000,000 years of evolution. Let us examine this in the light of early history, and see if it bears out our claim.

Myers, the historian, in the introduction to his Ancient History used in our public schools, says: "We do not know when man first appeared upon the earth. We only know that in ages long past, when both the climate and the outline of the continents were very different from what they are at present, primitive man roamed over them with animals now extinct; and that, about 5,000 B. C. when the historic curtain first rises, in some favored regions, as in the valleys of the Nile and the Euphrates, there were nations and civilizations already venerable with age, and possessing arts, governments, and institutions that bear evidence of slow growth through very long periods of time." If we were to subscribe to the evolution theory we would be constrained to say with Mr. Myers that they bore "evidence of slow growth through very long periods of time." But, Mr. Myers, you come to us as a historian, and not as a theorist, so what says history? In the next paragraph he says further: "On the island of Crete numerous inscriptions have recently been found that apparently were written as early as the fourth millenium B. C. These, however, have not yet been deciphered." Turning to our Bible we find no definite statement as to how long before Christ man's creation took place, but looking at the top of the margin in the Bible we find 4004 B. C. Taking the genealogies of man as recorded in the Bible this is the time given man from his creation until Christ. Whether Mr. Myers was correct or not as to the time the inscriptions were written, we only know that he did not dare, as a historian, to transcend the time of the Bible genealogists.

Mr. Myers' first historic record of a nation is that of Egypt, which is also the first nation that we acquaint ourselves with in reading the Bible. In his record we find them advanced in civilization, possessing arts and government, as stated in his introductory paragraph to his history. We find them embalming their dead, and preserving their bodies to great periods of time—a feat not accomplished by modern man. In architecture and the building arts they were very skillful, and in some respects they have never been surpassed, constructing the mighty pyramids that man today is unable to solve just how were built. Also, we have the pyramids and the remains of their buildings with us to this day, as a mounment of their achievements. This is the enviable position he gives their civilization in his history. Now, could we reasonably expect that a nation that came by evolution—both mind and body—through an innumerable period of time, would record such mighty civilization on their first appearance in history? No! We would expect the first nation to be feebly advanced in civilization, and that they would record their history over a long period of time before coming to a mighty intelligent nation as the Egyptians. Hence, we conclude that man was created with all the present powers of mind and body, and that his powers were fully as great as today.

The evolutionist cannot explain away the natural desire in man to live forever, and the scientific side of the question can but show his ignorance, while the historic argument is conclusive and the evidence is irrefutable. Civilization, the arts, and government system came too suddenly not to conform to the Bible account.

HERMAN GREGG,
Roscoe, Texas.

Send us a new subscription, $3.00 the year; $1.50 six months.

We Will Have the Sixteen Page Paper

The response to our request for expressions on the advisability of the enlarged paper at the increased price has been liberal.

All seem willing to pay the $3.00; some suggested $5.00; others stated they would be willing to pay $3.00 for a sixteen page paper once a month; 80 per cent advise taking the step at once; 15 per cent wanted the larger paper but feared that some might not feel able to pay the $3.00; 5 per cent thought best to remain an eight page paper or reduce the size and publish oftener. With 95 per cent favoring the increase and hundreds promising donations and agreeing to work harder than ever if we would increase the size of the paper, we have decided to make the change to a sixteen page paper, twice a month, beginning November 1, 1927.

The readers who did not see us in person, about this, or write us, are of course, willing to abide by the desire of the ones who responded to our inquiry, and as more than twenty to one favored the increase, we, with confidence, take the step.

The cost of publishing will not be doubled, the space for reading material will be more than doubled.

Six months subscription $1.50; subscription for one year $3.00 beginning with next issue, November 1, 1927.

We have a number on our list whose subscription does not expire for several months; some have already sent in the additional amount for their subscription at the increased price, but those who do not will be carried. In order to provide funds for this extra expense we will extend any subscribers time two years for $5.00.

Send us your renewal at once and we will give you full credit for your unexpired time. We desire to express our appreciation to those who have sent the additional $1.50 to make their subscription $3.00 the year as well as those who have already sent $3.00 renewing their subscription.

A number will send donations to help pay the subscriptions of persons not able to subscribe or pay the increased price. We appreciate this spirit of co-operation.

The big thing now, is subscriptions, new and renewal; help get them. No trouble to convince people we have the best religious journal published among our brotherhood, at a price surprisingly low when quality, quantity of reading matter, and general makeup is considered.

R. F. DUCKWORTH

The Cowan-Sommer Debate

HAVE YOU READ THE DEBATE?

HAS YOUR NEIGHBOR

Some have read it and been convinced that the class system as practiced by some churches of Christ is unscriptural.

OTHERS CAN BE REACHED:

If the few hundred copies we have on hand are put in circulation.

Price, per copy..... $1.00

Will send you, free, one copy, Cowan-Sommer debate, if you will send two new yearly subscriptions to The Apostolic Way, $3.00 each, provided subscriptions are mailed on or before November 1, 1927

THE APOSTOLIC WAY

4819 East Grand Avenue. Dallas, Texas

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

THE TWO DIVINE INSTITUTIONS

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophesy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly $1.50 Six Months $3.00 the Year | Dallas, Texas, November 1, 1927 | Vol. XIV No. 7

THE APOSTOLIC CHURCHES

A. Campbell, in "Christian Baptist," Burnet's Edition, pages 6 and 7.

THE societies called "churches," constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the world, and had put themselves under His guidance. The only bond of union among them was faith in him and submission to His will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in, this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals; no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No, their piety did not at one time rise to paroxysms and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts nor preparation, nor thanksgiving days. 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 household was not in those days a president or manager of a board of foreign missions; his wife the president of some female education society; his eldest son the recording secretary of some domestic Bible society; his eldest daughter the corresponding secretary of a mite society; his servant maid the vice president of a rag society; and his little daughter a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity along they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society or a Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory and exalt the inventions 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. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially "to the household of faith." They practiced that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction and in keeping one's self unspotted by [the vices of] the world."

The above quotation from the writings of Alexander Campbell show conclusively how he regarded the Sunday School, classing it with all other humanly devised institutions where it undoubtedly belongs. No one can logically accept the Sunday School and reject the other societies which men have invented to supplant the church of Christ, through which alone Christ is to be glorified through all ages.

G. A. TROTT.

HERE I AM AT LAST

The sturdy oak grows slowly, but in time its branches furnish a lodging place for the fowls that disdained its first appearance, a shelter for the animals that once trod indifferently or defiantly upon it.

My growth has been slow, full of hardships. I have been treated indifferently, sometimes despised by readers that are now my warmest supporters. Sometimes it seemed my demise was at hand. Sometimes my warmest friends all but despaired of my being able to exist through the dark days, but with every rebuff I came forth stronger, my usefulness increased, my power for good broadened.

Fourteen years ago I entered the journalistic field, a tiny four-page periodical. My subscription price insignificant, my publisher did not have the needed funds with which to send me into homes where I was not known, but badly needed. However, the few who paid my way realized my worth and told others, introducing me to some who slurred me, lied on me, misrepresented my work, as well as my purpose, but in spite of unfair treatment I have grown from the little four-page monthly to a sixteen-page semi-monthly.

Yes, I am glad my readers appreciate me and commend me to others. I am glad to go into new homes. The message I carry stirs the honest-hearted, in the church and out of it, to investigate the word of the Lord, and I encourage them to investigate both sides of each question. I have told thousands of their mistakes, and it is encouraging to see great throngs of men and women turn from error and accept the way of truth and righteousness, walking by the law of the Spirit of life in Christ Jesus.

There are thousands who do not realize the unscripturalness of their practice. I am ready to carry your message to them. Fill my pages full of good, kind, well-prepared articles and see to it that I reach your neighbor, the untaught in your community or some other community.

The hands that have helped me during these years are entitled to the credit for my growth, and to them thanks of appreciation are given.

THE APOSTOLIC WAY.

Wanted

I want to sell to some brother who is willing to help in the lead of the Lord's day worship my teams, tools and feed and rent him my farm at Nolan, Texas. This farm consists of 160 acres in cultivation, 360 acres of grass land, two houses, good well and windmill. T. L. FINCH.

Star Route, Sweetwater, Texas.

The Robstown Debate

According to announcement, the debate on the Bible class question between Brethren Early Arceneaux and J. N. Cowan began at 10 o'clock September 25 and continued over four days. The editor of this page had the pleasure of being in attendance during the first three days. A good audience greeted the speakers at each session and keen interest was shown in the discussion. A large number of preachers and others came from different parts of the country, many of them long distances. The debate was full of interest from the start. Brother Cowan has come to be regarded as the recognized polemic leader among the No-Bible Class contenders and Brother Arceneaux, as is well known, stands among the foremost of debaters on religious issues. Both men showed that they had made careful preparation and they were in physical condition to present with clearness and force their respective claims. Brethren Cled E. Wallace and J. S. Hall were moderators and presided with fairness. They had little to do but to keep time. It is not within the scope of this report to present or review the arguments used. It would take too much space. I have asked Brother Arceneaux to set forth a declaration of these, and he has promised to do so in a series of short articles at an early date. Our readers will have some exceedingly interesting matter for consideration as these articles are published.

There is a question in the mind of some as to whether religious discussions are a good thing for the cause of Christ. I would say that such a question could hardly rise in the mind of a fair and honorable person who heard this debate. Public oral debates are perhaps sometimes a failure because no valuable truths appear at stake in the discussion. At other times they may be a failure because the man representing the truth either has not the spirit of Christ or has not the grasp of his subject to set forth the truth in the distinctiveness and clearness that it merits. I had plenty of opportunity to weigh with care arguments advanced in the Robstown discussion. The pitiful effort at defense made by Bdother Cowan and the powerful scriptural argument submitted by Brother Arceneaux for the consideration of the people will bear fruit. The contrast was too clear not to be noted. That the discussion meant much for the cause of Christ, there is no doubt in my mind. The foolish, unreasonable, unscriptural and inconsistent efforts of those who oppose class teaching are already manifest failures. They do not build up congregations. They seek to gain adherents by tearing down congregations that have been built by others. Their members linger, very many of them at least, but for a while, and then take membership with live, working churches of Christ within their reach.

For my part, it appears as clear as the sun that the contention of these ultra-conservatives is falling down. The congregations that have been disturbed by them are again getting on their feet. Those that are under their domination are doing no good. They are raising up no young men or young members in the church to defend and perpetuate their hobby. Their doom is sealed. Their own children, I think it can be said, as a rule, become worldly minded rather than religious under their tutelage. They are rapidly going the way of all extremists in religion who incline to hobbyism rather than to the truth of God and the peace of gospel.

Brother Arceneaux is well prepared to meet J. N. Cowan and every other man of that type who seeks by sophistry to turn away disciples from the faith to the new fad of No-Bible-Class-ism. He and Brother Cowan signed the propositions for discussion at another place as soon as arrangements can be made.

I would be glad to see the discussion repeated in every community where these disturbers have gone. I do not think that Cowan will want many more debates with Arceneaux. I hope he will hold out till half a dozen such discussions are held in the most prominent places where he has gone disturbing the churches.—G. H. P. Showalter in Firm Foundation, Oct. 4.

Comment

Fine, super-fine, splendid, delightful, pleasing, encouraging, inspiring, if it's so. The "it's" refers to Brother Showalter wanting Arceneaux to meet Cowan in at least six debates. All right, Brother Showalter, call on the churches where Cowan has been working—Austin, Dallas, Abilene, Temple, San Antonio, Lockney. Can you get the brethren identified with you in these places to put up Arceneaux, Brother Showalter, or were you just joking all the time? If you are not joking, come right out and advise these brethren to have the debate. Then we are ready to put up Alva Johnson for six debates with any man that the Firm Foundation and its editor will endorse, and when that is arranged for we have a hundred more preachers standing in line ready for six debates each.

Yes, sir, Brother Showalter, we are ready to urge every congregation identified with the Apostolic Way to arrange for and have a debate in their community on the "Sunday School" question. Since, to you, "it appears as clear as the sun that the contention of these ultra-conservatives is falling down," are you ready to urge every congregation identified with the contention you are making to arrange for and have a discussion on the "Sunday School" question? Watch for his reply, gentle reader, and see if he does not dodge or give some explanation, some excuse. Yes, sir; if we could have six hundred debates on this question in Texas we would double the membership of the Church of Christ opposing the "Sunday School." If you do not believe it, try it. Yes, Brother Showalter, we believe you believe it too.

We are glad you commended the debate at Robstown and commended the work of Brother Arceneaux. Brother Cowan stated he hoped the writers attending the discussion who stood with Brother Arceneaux would boost the debate until churches having the "Sunday School" would be encouraged to have it repeated in their community, and it seems that the "Sunday School" brethren at Chillicothe took Brother Showalter's commendations at full face value. Negotiations for a discussion there between Cowan and Arceneaux are under way. Brother Cowan suggested Tuesday, November 15, for the debate to begin. Brethren desiring to attend, write Brother Harold V. Coats, Chillicothe, Texas, or this office for the date the debate is to begin. We will perhaps know by November 10.

This office has not been advised of any reply to Brother Trott's letter to Brother Showalter. We are hoping that arrangements may be completed and the first installment of this discussion ready for publication by next issue.—Publisher.

Dallas, Texas, Sept. 28, 1927.

Dr. G. A. Trott, Munday, Texas.

Dear Brother in the Lord: During the debate with Arceneaux at Robstown the "Showalter-Clark Discussion" was introduced with the statement that we had been offered $100 to publish in The Apostolic Way, and that we could not be persuaded to do so. In reply, I said the so-called Showalter-Clark discussion was not a debate, but only correspondence between them, trying to agree on a proposition for debate, and published over the protest of Clark, and that Duckworth had agreed to publish a real debate between one of their men and one we may select; that this real debate should appear in the Firm Foundation and The Apostolic Way; that if they demanded it we would give them $100 for such debate Before the debate closed at Robstown, Arceneaux announced that he had word from Showalter authorizing him to say that Showalter had agreed to have the written debate in the two papers, provided they could agree upon propositions. I referred to your offer to allow the university to formulate the propositions, and that you would abide their decision. He did not say whether he would do that or not.

The Robstown debate has revealed to the "Sunday School" preachers who attended, including Showalter, that they can no longer keep the issue hid from their people, and that they must try to defend their practice. I aver that they will call several conferences in order to formulate a new platform upon which to make their future fights. I do not see how you can fail to agree upon propositions. Arceneaux and I signed propositions for our future debates while Showalter was present and counseling him during our debate. I am enclosing to you with this a copy of the propositions with the view that Showalter can not afford to turn them down without going back on Arceneaux.

I am sending Showalter a copy of this letter and asking you to take the matter up with him at once.

Yours in Christ,
J. N. COWAN.

Proposition for Debate With Arceneaux

1. It is scriptural for qualified men and women to teach the Bible in classes using uninspired literature as lesson helps as practiced by the congregations that I, Early Arceneaux, represent.

Early Arceneaux, affirmative.
J. N. Cowan, negative.

2. The assembling of folks together to sing and then separating themselves into classes to study the Bible, having for teachers one or more women, violates the word of God, and is therefore sinful.

J. N. Cowan, affirmative.
Early Arceneaux, negative.

Munday, Texas, Sept. 29, 1927.

Dear Brother Showalter: I have a letter lying before me from Brother J. N. Cowan stating that you have consented to

have a written discussion of our teaching service to be published in the Firm Foundation and Apostolic Way. Brother Cowan intimates that I am selected to represent our side of this debate, which assignment I very cheerfully accept. As the propositions between Arceneaux and Cowan met with your approval, I suggest that we use them as the basis of our discussion, with one slight change in the wording of the second proposition, to-wit: substituting "the church" in place of "folks" as defining the issue more clearly. I am sure you will agree that "folks" is far too vague and indefinite to express the issue.

If you and I can not agree on propositions, my offer, made some time ago still stands good, viz.: to allow the faculty of the State University to formulate the propositions.

Hoping for a pleasant and profitable discussion, I am,

Sincerely, your brother in Christ,
(Signed) G. A. TROTT.

"Cowan-Arceneaux Debate"

As per agreement, the debate began Sept. 21, 1927, at 10 a. m. at Robstown, Texas, and lasted four days, with eight sessions.

The debate was well attended from both sides. People from all over the state were present, with a determination to hear the truth. Much interest was manifested. Both the editor of The Apostolic Way and the Firm Foundation were present, Brother Showalter leaving before the last session. Both the disputants conducted themselves like Christians should toward each other; both seemed to be at their best at the beginning, but on the last day Brother Arceneaux was almost exhausted, seemingly laboring under both mental and physical depression.

The proposition read: "When folk come together in the assembly, to divide them for the purpose of teaching, placing over them qualified men and women teachers, is unscriptural and therefore sinful." Brother Cowan affirmed, Brother Arceneaux denied.

Time and space forbids me to give the arguments, only just enough to get the tenor of the debate before you. Cowan did his part well, to the entire satisfaction of those whom he represented. He met Brother Arceneaux on every inch of the ground, and did not allow one single argument of his to go unnoticed.

Arceneaux fought desperately at the first, but having no solid rock to stand on, he soon weakened, and had it not been for the Gunter College, The Apostolic Way and the Floydada Sisters, I am at a loss to know how he would have spent his time, because one-half of his time in the affirmative was spent on the Gunter College. It seemed to be a sweet morsel which gave comfort and ease in his dying condition.

They signed propositions covering the practice of the people which they represent. Brother Arceneaux challenged Cowan to meet him at Gunter on this proposition, stating Dallas and Fort Worth churches would endorse him, then followed "Amen" from different parts of the audience. Cowan in reply accepted the challenge, provided they would have it in one of the congregations in Dallas. Not one "amen" was heard, and Arceneaux said they may not want it at Dallas. I shouldn't wonder if they don't. They also talked of a written discussion through each of the papers. Brethren, that is what we have been wanting through the columns of both papers.

In Brother Arceneaux's affirmative there was only one new thought presented he had not already used; that was the synagogue worship, and he did not find the assembly divided there with women teachers, so down, down, went his cause into oblivion, just like a spider web in a cyclone.

If Brother Arceneaux, with his unquestioned ability, could not produce the Scripture in showing up their authority for their procedure in their worship, it then is left to Brother Showalter in a written discussion. Should he fail, the last resort then is to trot Charley Nichol out of his hiding place, so long held, as a last resort. In conclusion, will say we had a nice debate, everybody who gave attention having no regret for being there. The church was edified. Wish every church tinctured with innovations could have such a discussion.

T. J. THOMAS.

Who Makes the Test?

Listen, ye hosts of "Sunday School" advocates! Ye shall no longer charge us with making the Sunday School a test of fellowship. Your representative has gone on record, in the presence of the leading talent standing with him, on the "Sunday School" question, and no doubt with their counsel and advice. In the Robstown debate I asked the direct question, "Will the Robstown church be condemned for not having a Sunday school?" Brother Arceneaux answered first: "I do not want you to press me on that question, for I do not like to have to answer it." I then showed that if he thought we were going to be saved without the "Sunday School" he would not mind telling us that. But the fact that he thought we would be lost if we did not have a "Sunday School" was the reason he did not like to answer. Then he came across with the answer: "The Robstown church will be condemned for not having the class system and for opposing those who do have it." He advised those who believed in the class system who live at Robstown to go elsewhere to worship. We have been telling them that they made the "Sunday School" a test of fellowship, and they have been denying it. We have noticed all along that when they were opposed by some who did not believe in the Sunday School," rather than leave it off they would have it anyway, even if it did divide the congregation. Oftentimes they have formed a new congregation in order that they may conduct a "Sunday School." In fact, they will not fellowship a congregation very long which does not have the "Sunday School." Their conduct has been the same as the advocates of instrumental music. Those who favor the music have put the instruments in over the protest of godly men and women and caused division, very often forming new congregations in order that they may have the instruments of music. The "Sunday School" folks are following after the same examples.

In the Robstown debate, Arceneaux tried for three days to prove that the class teaching was private, so that women may teach in them, and then took the position that the prohibition in I Corinthians 14:34-35 only governed one assembly, the church assembly, and that it did not govern the assembly of folks an hour before the church assembled. Then I showed that the women were not forbidden to speak in the assembly of folks that come together before the church assembled, per his contention. This assembly was as much a public assembly before it was divided as the church assembly. If I Corinthians 14 only governed the church assembly, then the women may teach publicly in any other assembly without violating the Apostle's prohibition. Hence the three days' labored effort to establish private teaching for women was all in vain. According to Arceneaux's position, women may evangelize or speak to any public assembly, just so she does not address the assembly of the church to break bread. This position no doubt is the consensus of opinion of the leading Sunday School advocates, for they were present and endorsed Arceneaux. Among them were G. H. P. Showalter, A. R. Lawrence, R. L. Whiteside, A. McGary, W. D. Bills, Luther Vaughn, Luther Norman, Jim Norman, Cleddie Wallace, Foy E. Wallace, Sr., and others I do not now call to mind. I predict they will have several conferences before the next debate in order to formulate a new platform upon which to fight. Every plank in the old one was torn up at Robstown. As others will send in reports of the debate, I will say no more at present.

I am ready for the man they run on the new platform.

J. N. COWAN.

Is "Be Converted" the True Translation?

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," etc. (Acts 3:19.)

One brothe robjected to "be converted" claiming it is not the true translation of the Greek word epistrepsate in Acts 3:19. The only ground assigned by the brother as a reason for claiming such rendering is false in this passage is, that "be converted" makes us passive, not active, in conversion. And this, he says "Contradict our teaching from start to finish on the plan of salvation." (Apostolic Way, the issue and the brother's name not remembered.)

But as to the contradicting of "our teaching from start to finish," or otherwise, "on the plan of salvation," will say that it matters not whose teaching it "contradicts," "our teaching," or that of some other uninspired man or set of men, just so it does not contradict the teaching of the inspired apostles and other writers of the New Testament.

In his article the brother claimed that the Greek term epistrepsate at this place expresses or represents activity and not passiveness—that the subject is active, not passive in obeying this command. His preferable rendering of the word of Acts 3:19, as he gives it is 'Turn, or turn again," which he says expresses the true sense. He further says, "We are to do the turning and not wait for some power to turn us."

Let us now reason on the subject. The brother says the act here commanded is "turn," or "turn again," and that we do the turning ourselves.

Be it remembered that the Greek term epistrepate at Acts 3:19 is not a specific

but a generic term. We must, therefore, examine the context and other parallel passage to determine what specific act is comprehended under this general term at this place. When this is done, then we can determine whether the subjct is active or passive in obeying this command.

I now raise the question What specific act did Peter have in mind and meant to express when he used the word epistrepsate in Acts 3:19? The brother answers, "Turn," or "turn again" is the act commanded. To this I reply: But "turn" is itself a general term, and what, then, I ask, is the turning act? Whatever that act may be it is claimed that the subject must do it himself and not wait for some power to do it for him. And again I ask, what is the turning act?

There are so many specific acts commanded the alien sinner, and all of these are essentially parts of the process of his becoming a Christian. But the word conversion is a general term and includes or comprehends them all, each constituting a part of the process of being converted. This being true, then no one is converted, that is, the process is not complete until the last act is finished that constitutes part of the process. And since no one is converted until that last or consumating act is performed, sometimes that consumating act is referred to by the general term convert, and this is the case as Peter put it in Acts 3:19, as will be seen on close examination.

The specific acts commanded the alien as essential conditions of salvation, or remission of sins are Hearing, Faith, Repentance, Confession, and Baptism. When these are all Scripturally complied with, the subject is converted from a sinner to a Christian.

I again press the question: Which of these five special acts is the turning act represented by the word epistrepsate (Acts 3:19)? It cannot be hearing, faith nor repentance; for the reason that repentance is expressly stated as distinguished from whatever may be comprehended under the term epistrepate in the same construction, and that repentance precedes this term, and since faith precedes repentance, and hearing precedes faith, it is certain that the acts represented by epistrepate can be neither repentance, faith, nor hearing. And, furthermore, epistrepaste, following repentance, must represent some specific act that the sinner must do after he repents and before he is saved.

What act or acts, then, I ask, follow repentance in the process of becoming a Christian? I answer there are but two specific acts that follow repentance as conditions of pardon to the alien, namely: confession and baptism. To this we are all agreed, so far as I know.

Now if epistrepsate means to "turn" or "turn again," what then, is the turning act? Confession, or Baptism? Is Confession the turning act? We all agree that the subject is active, not passive in confessing Christ, yet no one contends that confession is the turning act.

There is therefore but one other act that can be represented by the generic term epistrepsate in Acts 3:19, and that act is baptism. We therefore reach the necessary conclusion that the only specific act that can be represented in this passage by epistrepsate is baptism.

This conclusion accords perfectly with the parallel passage in Acts 2:38, where Peter said, 'Repent, and be baptized," which is exactly the same in sense as when he said, "Repent, and be converted (epistrepsate), in Acts 3:19.

The brother says we are "active, not passive" in obeying the Second command in Acts 3:19. But if this be true, and it this act be identically the same as that in the second command in Acts 2:38, which is baptism, then it necessarily follows that the subject is not passive, but wholly active in baptism.

This forces the conclusion that, if "turn" be the true translation of epistrepsate at this place, baptism is the turning act; and, if it be true that we are to do the turning ourselves and not "wait for some power to turn us," then it follows as a necessary conclusion that we turn ourselves in baptism—that is, we baptize ourselves, and not wait for some other to baptize us. From this conclusion the brother cannot escape.

But, furthermore, if epistrepsate really means to "turn again," as some claim, and baptism be the turning act, then Peter really commanded the inquirers on Pentecost to baptize themselves again, as though they had baptized themselves once before.

But it is claimed that, in this construction, "turn again" implies that they had turned away from God, and when they turn back to God this will be the second turning expressed by the Greek epistrepsate. This would do if the whole process of conversion were comprehended under the general term in this construction; but since the generic term epistrepsate is here used in a restricted sense to represent but one special act of the process, the last one of the series, in contradistinction to repentance and all the other acts connected therewith, the word cannot here represent the whole process of turning back to God, as the opposite of having turned away from him.

According to the brother's claim that we are active, and not passive in obeying this command expressed by epistrepsate, and using the R. V. "turn again" to express the whole process of coming back to God as contradistinguished from his former turning away from God, this would make the sinner wholly active in the process "from start to finish," that he is not passive at any point or step, or in any act whatever in the process of his conversion.

But we do know that the sinner is passive in baptism, and this being the last or consumating act in the process of conversion, so that no one is converted until baptized, it follows that the subject is passive in conversion, in the last act, the very act represented by epistrepsate—the Greek word that, when used in its general sense, represents the whole process.

But if the claim be true that "be converted" is a false translation of the term here on the ground that it "makes us passive," not active, then "be baptized" is also a false translation at Acts 2:38, for the very same reason, namely, it makes us passive, dependent on some one else to baptize us (though we are in mind active in baptism); for the subject does not baptize himself.

Now if the brother means the Bible teaching by his expression "our teaching" (and I grant that he does), and if this passive idea exhibited in the act that follows repentance (Acts 3:19) contradicts the Bible teaching from "start to finish," then the subject is not passive at any step or in any act of conversion, but is wholly active in the process "from start to finish." Therefore he must either reject baptism from the plan of salvation, expunge it from the process of conversion, or else contend that the subject must baptize himself.

But the sinner does not baptize himself; therefore Peter used the term "be converted" to represent the last act of the process in contradistinction to repentance and other acts that precede as parts of the same process. The strict translation of the construction is as follows:

"Repent ye therefore, and be converted for your sins to be blotted out." That is the same as if he had said, "Repent ye therefore, and complete your conversion (by being baptized) in order to have your sins blotted out," that is, repent, and be baptized.

No one is converted at faith, at repentance, nor at confession, but when Scripturally baptized the subject is converted. Therefore, when Peter said "be converted" he meant for them to be baptized which would complete their conversion, and that with a view to have their sins blotted out. From all the foregoing considerations it is established beyond any doubt that "be converted" is the true translation at Acts 3:19.

—J. P. WATSON.

Cookeville, Tenn., Route 9.

Musgrave—Mansfield Debate

This debate was held between Brother Bob Musgrave of Elk City, Oklahoma, and Brother Lee P. Mansfield, of Tulsa, Oklahoma, at Eola, Oklahoma, September 13-16.

Two propositions were discussed.

Brother Musgrave affirmed: "The one man method" teaching the assembly on the Lord's day was the only scriptural way; affirming this for two nights.

Brother Mansfield affirmed: "The Class system" with women and men teachers over them was a scriptural way of teaching.

Brother Musgrave clearly proved his proposition by the scriptures, ousting or driving Brother Mansfield from every position he took. Two different times, Brother Mansfield made agreement upon the proposition and being pressed by Brother Musgrave denied making them. This looked very bad to a man who had been raised in a Sunday School and for a time advocating them, but being convinced of the error had turned from it. Brother Mansfield made a great failure to prove his proposition. It was not because of his weakness, for he is a strong man in every way, but because of the weakness of his proposition.

We were all well pleased with Brother Musgrave in his defense of the truth, behavior and speaking. Brother Ira Womack moderated for Brother Mansfield and the writer for Brother Musgrave.

The disputants have signed the same propositions for debate at Carnegie, Okla., beginning November 29, 1927, and lasting four nights.

A. V. SMITH.

Fox, Okla.

Show your neighbor some article in this issue. It will interest him.

Young Men, Write

We want to encourage young men to write for publication. Exercising one's talent develops it. A careful study of the Scriptures, followed by exercises, will increase the fruit-bearing power of any young Christian.

The church has always needed more preachers and writers, who by study and practice become efficient in their work, growing in grace and knowledge of truth.

We would like to encourage our young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

We are not sure just where we should place the age limit for those who write to this page, perhaps 25 would be advisable, at least we will start by asking brethren not more than 25 years of age to fill this page.

The idea is, for each one to see how much he can say in the fewest words. A good statement in 100 words will be appreciated more than the same thought in 200 words.

No article of more than 500 words will be considered for this page, and articles of 300 words or less, will be given preference. Write with pen and ink or typewriter, on white paper.

Come on young writers, we want to print your first articles on this page. Be sure to give your age in figures in upper right hand corner of first page of each of your articles thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page.

Give us statements on Bible teaching, practice and purpose. Write just what you think, telling how young men and women may work for Christ and the furtherance of his Kingdom.

R. F. D.

Announcements and Reports

W. P. Jones, Lamar, Okla., Sept. 20, 1927: "Since last report have held meetings at the following places: Lone Dove, Okla., one week, no visible results; 1215 Myrick Avenue, Denison, Texas, no visible results; Hometown, east of Holdenville, Okla., five confessions, four baptized; Hackett, Ark., six baptized; now in a meeting at Witty Schoolhouse, north of Holdenville, Okla."

J. M. Porter, San Augustine, Texas, Sept. 22, 1927: "Am just home from the Hebron church, in southern portion of San Augustine County, and also Grapevine, Texas. Result of the meeting with the Hebron brethren was a surprise to many; three restored to fellowship, ten baptized; seventy-eight united together, agreeing to keep house for the Lord as it is written. At Grapevine, one confession. I go next to Brewer's Chapel and Blackjack, in Nacogdoches County."

James P. Drane, Route 1, Dale, Okla., Sept. 22, 1927: "Closed meeting near Blanchard, Okla., Aug. 20, one baptized, two reclaimed. Closed at Hushville, Okla., Sept. 2, four baptized, one reclaimed. Closed at Riverside, near Mustang, Okla., Sept. 18, one reclaimed."

Roy E. Hazelton, Gunter, Texas, Sept. 22, 1927: "I closed a meeting at Monument Schoolhouse, near Graham, Texas, Sept. 4. It was a mission meeting and there was more interest manifested by outsiders than any meeting I ever held, although no new members were added."

Fred Miller, Route 1, Montezuma, Iowa, Oct. 1, 1927: "The meeting at the Sunnyside Church of Christ closed Sept. 27; eight were baptized, three reclaimed from the erring. The success of this meeting is the result of the onward march of the faithful, the preaching done in the past, and the good work of Brother Charles W. Watkins. The few faithful in Iowa have purchased a tent for use in mission work. How we wish the strong congregations everywhere would help us sound forth the Word in Iowa. How we would like to have a list of the true congregations and the address of one brother in each so we could do better work."

Charles T. Cook, Route A, Montezuma, Ind., Sept. 29, 1927: "My wife and I took two young sisters and drove down to a place three miles southwest of Sullivan, Ind., last Lord's day. I preached twice at an all-day meeting and they gave me $5 and I am passing it on to The Apostolic Way. We made a drive of 100 miles, had two good meetings, a splendid dinner and still alive."

Leland H. Knight, Booneville, Ark., Sept. 23, 1927: "I was with churches at the following places from Aug. 4 to Sept. 11: Loco, Okla., Aug. 4-12. This congregation is small. The meeting was held under the community shed. Attendance was fair. No additions. Elk City, Okla., Aug. 14-27. The attendance was good throughout; six additions. There are many good people at this place. Berlin, Okla., Aug. 28 to Sept. 8. This was by far the best one of my ministry. The membership is more than a hundred. Attendance was splendid from the beginning. The Word of God had free course and multiplied. Eighteen obeyed from the heart that form of doctrine which was delivered them. Five who had neglected duty came back to the fold of God. This meeting was a feast of good things. Among those who were baptized was a young man who three days before his baptism was angry with me sufficient to have fought me. The Gospel still has its power. Don't be afraid to preach it. Be sure the Word preached is the Gospel and not some foolish hobby. If the Lord wills, I purpose to return to Berlin in 1928 for another meeting."

James W. Allen, Wingate, Texas, Sept. 27, 1927: "I have just returned from Floydada, Texas, where Alva Johnson and Lee Sanders debated for three days on the subject of women teachers and division of classes. It was a great victory for the Truth. Alva did his work well. Lee is an artful dodger and a technical discriminator, but just can not cover up the Truth. Where is that 'Sunday School' church that will endorse John M. Rice? I have not heard from one yet; do not fool me that way; send in your endorsements."

Otis F. Young, Route 7, Bloomington, Ind., Oct. 8, 1927: "Brother Homer L. King of Lebanon, Mo., closed a successful meeting at Unionville, Ind., on Oct. 7, 1927. Brother King spoke the truth in a logical, pleasant, forceful manner. He had nothing to advertise or magnify except the Lord. He preached the Word in sixteen sermons to all that could get into the house and to those that listened through the windows. The results were thirty-four baptized, six expressed their desire to place their membership with us, one restored, church edified and strengthened in a way that will not soon be forgotten. Brother King went from here to Mount Olive, near Ellettsville, Ind. May he continue to be a successful soldier for the Lord, together with all our brethren who preach the Word."

The faithful worshippers at Enid, Okla., meet each Lord's day at East Main and Fourteenth Street for worship. Services begin at 10:30 a. m. Any one desiring further information write to L. G. Lindell, Waukomis, Okla., phone 9506-F14, Enid. Brother J. N. Cowan will be here to hold a protracted meeting, beginning Friday night, Nov. 4, 1927. Come and hear him. Expect a good meeting.—L. G. Lindell, Waukomis, Okla.

Charles W. Watkins, Petersburg, Texas, Oct. 5, 1927: "The meeting with the Sunnyside congregation, five miles west of Montezuma, Iowa, began Sept. 7, 1927, and continued twenty days. We encountered a wall of stubborn opposition from the start, but succeeded in breaking through the enemy's line and rescuing eleven precious souls, three restored to their first love, eight baptized—all grown folks. Two of the number baptized were Baptist women; one, a lady from the 'New Light' church; the other five were young men. The congregation was greatly strengthened, and I left them rejoicing. Brethren from Hartwick, thirty miles distant; Ottumwa, sixty miles, and Savannah, ninety miles away, attended the meeting. I preached to an attentive audience at Ottumwa, Iowa, Wednesday night, Sept. 28, and came on to Savannah the next day. All houses in Savannah were closed to us, but the congregations in Iowa would not be defeated, so they bought a nice tent, stretched it on a vacant lot, and we began the meeting Saturday night, Oct. 1, 1927, in a hard downpour of rain. We are having good crowds despite the rain and pronounced opposition on the part of the Christian church and other sectarians. Will report results later."

James Douglas Phillips, Everton, Ark., Oct. 13, 1927: "The Buford meeting closed without visible results. Crowds were small on account of bad weather. Am now at Lafe, ready to start a tent meeting tomorrow night. The debate between J. W. Rogers (General Baptist) and me will begin as soon as the meeting is over. The brethren are expecting me to have to meet a Missionary Baptist before I leave this part of the country. I hope I do, as this is a mission point, and if Truth and error are put side by side the people can see the difference between the two."

J. N. Cowan, Robstown, Texas, Oct. 18, 1927: "Meeting at Jenny Lind, Ark., closed with nine baptisms. Meeting here at Fort Smith, Ark., has the best start we ever had."

Alva Johnson, Turkey, Texas, Sept. 26, 1927: "Had a fine trip to Missouri; a fine meeting near Phillipsburg, Mo.; had my family along and we camped in the church house, preached under a brush arbor. Found some of the best people on earth, among them Brother Homer King and family, only baptized six, but all seemed to enjoy the meeting."

Covered Heads

(Q.) "Please explain 1 Cor. 11:4-15. The male members of the church are reproved for praying and prophesying with their heads covered. With what did the men cover their heads? Was it with veils or some other covering; and was it the fact, the entire head, or only the top of the head that they covered? Is it known what covering, if any, men wore on their heads when out of doors? Do you think our Savior wore a covering of any kind on his head? I never saw a picture representing him with his head covered. With what did Paul require the women to cover their heads? Was this covering to be worn over the face, and was it in the church only, or at all times when men were present, that they were required to wear this covering? Is it uncomely for a woman to pray in her own room with her head uncovered? How could a woman prophesy in the church, when she was not permitted to teach or even speak in the church? Verse 15 reads thus: 'But if a woman have long hair, it is a glory to her: for her hair is given for a covering.' Is a woman's hair to be worn as a covering to her head or to her shoulders, as nature would seem to indicate? In other words, is she to let her hair hang loose, or twist it up in a coil upon her head? The painters of the fourteenth century (I believe it was) represented the women of the New Testament with the hair down. I do not suppose they had any authority for so doing, but I would like to know if there is any proof as to what Paul meant and as to the way Christian women were required to wear their hair."

(A.) "The men covered their heads with turbans, composed of a cap with a sash of cloth wound around it. The men

wore no veils. The face was not covered with the turbans. When they uncovered their heads, they took off the turbans. The turban can be seen worn by Turks and Arabians who come to this country. The turban covered the heads as the hat now does. We know nothing of the clothing of Jesus, save as is given in the account of his crucifixion. The clothing of which the soldiers stripped him and for which they cast lots was such as was worn by men of that age, and the presumption is that he wore the turban, as was common with men. The women wore very much the same clothing as men, frequently only with a kerchief of cloth tied over their heads. The chief difference was her long hair. There were three styles to wear the hair: (1) To have the hair long; (2) to have the hair cropped, as is common with men; (3) to have it closely shorn, as with lewd women. Paul required that a woman should have her head covered with her long hair, or, if her hair was not long, she must have a veil or kerchief as a covering. For her to have short hair, like a man's, and to be without covering was the same as to be shaven like a lewd woman. The men and women in the days of the Savior, in going out, wore large, loose coverings. The women frequently drew these up over the head as a covering to the head. The Jewish women, from the days of Abraham, through the period of the Savior, down to the present time, have never veiled themselves in the presence of men, either of their own family or that of strangers. Sarah did not go veiled when among strangers, nor Rebekah (Gen. 24: 15), nor Rachel (Gen. 29:11). The women that journeyed around with Jesus and the apostles, that ministered to them, were not veiled. The facts mentioned by the Scriptures and the employment of these women prove they were not. They went very much as our women do. Paul was not telling them how they should appear before men, but before God. When they came before God to pray or to prophesy, they were to come with their heads covered in token of their subjection to men. Jesus was the head of the man; so he cannot approach God save in subjection to his head, Christ. Man is the head of the woman, and the woman cannot approach God save in subjection to her husband or man. The token of her subjection to man is her covered head. The head must be covered by having the hair long or having a veil over her head. The covering is for the head, not the face. Then a man must not have his head covered when he comes before God, either with long hair or with a hat, veil or cloth of any kind. This would be a shame to him. He may have it covered at other times, but not when he approaches God to pray or prophesy in his name.

"The woman, when she comes before God in prayer or in prophesying, must do it with her head covered either with long hair or with a veil or covering of some kind. Paul is telling how she must appear before God, not before men; and this applies to her appearance before God in the closet as well as in the public assembly. In the public assembly she may not lead in prayer or phophesy in public. There were spiritually gifted women who did prophesy or teach by inspiration. The four daughters of Philip, the evangelist (Acts 21:9), did prophesy, but they did it at home. I do not doubt that Priscilla was a spiritually gifted woman; but when she taught, she took them to themselves to do it. The women commanded to be silent in the church (1 Cor. 14:34), were inspired women. The whole chapter is about those possessed of spiritual gifts. Many women in the days of the aspostles possessed these gifts. They exercised them in the private circle, never in the public assembly. The veiling of the face in the East is a Mohammedan custom, not a Jewish or Christian custom. To cover the head in the presence of God is both Jewish and Christian."

Queries and Answers by D. Lipscomb.

Renew your subscription now.

Elders—Their Duties

By JAS. DOUGLAS PHILLIPS

Some time ago, I wrote an article on the subject: Elders—Their Qualifications, hoping thereby to get the brethren to see the need of appointing Scriptural, instead of unscriptural and anti-scriptural elders. My purpose in writing this article is to try to set forth, from a Scriptural standpoint, the duties of those appointed to fill the office of a bishop or elder. The Scriptures clearly point out their duties, which we have summed up, in brief as follows:

1. **They must have a constant watch care over the congregation** where their lots have been cast. And hence, Paul says to all the Ephesian elders: 'Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which he hath purchased with his own blood." What an honor indeed to be an overseer in an institution which has been bought with the precious blood of the Lamb of God! A man in such high honor should always be careful lest he conduct the affairs of the church in a wrong way. If need be, they, like Christ, must lay down their lives for the sheep. They should go from house to house, like Paul of old, and visit, read, pray, teach and exhort the weak.

2. **They are teachers, by divine appointment, of all who are under their charge.** And hence, "an elder, then, must be . . . apt to teach." This is one of their qualifications.

I do not mean to say that the elders are the only teachers the church needs. They need evangelists occasionally. The members, especially the young, should be developed, and this can only be done by having them do part of the teaching. Indeed, "Ye may all prophesy, one by one, that all may learn, etc. 1 Cor., 14:31.

3. **The discipline of their respective congregations has been given to the elders.** "Let the elders that rule well be counted worthy of double honor," 1 Tim. 5:17. "Obey them who have the rule over you, and submit yourselves; for they watch for your souls as those who must give an account," Heb. 13:17. Many, many elders, I am sorry to say, are falling down on this point, viz, watching for the souls that are under them. "Remember them that have the rule over you, that have spoken unto you the word of God," Heb. 13:7. A bishop, then, must be a ruler; not a lord over God's heritage, but one who will act wisely in the discipline of members; and, when necessary, "withdraw from every brother that walketh disorderly," 2 Thes. 3:6.

As a rule, I think the elders should conduct the worship on the Lord's day. I have been to places where the elders seemed to have no more to do with this part of the affairs of the kingdom of heaven than any other member. One man is appointed one Lord's day; he appoints someone for the next Lord's day; he appoints one for the next Lord's day, etc., and the elders seem to have no more to do with it than anyone else. I fear this is not well pleasing in the sight of God. The elders usually know better how to handle the affairs of the kingdom than some young, thoughtless member; and, therefore, it is always better for them to conduct this service.

Remember that the elders are, by the Holy Spirit, made the overseers; then let them stay where God has placed them, not trying to shift their duty and responsibility to someone else.

I have been to some places where many of the members, who had been meeting with the congregation for years, actually did not know who the elders were! Surely somebody needs to wake up along this line. "Awake thou that sleepest."

Gathering—Scattering

Where you find a church at work in harmony, letting their lights shine that others may see their good works, all of the same mind and teaching the same thing, you find people who are willing to obey the Lord. I have been where the church was divided and some of the members living ungodly lives, and they seemed to think they ought to have as successful meetings as any, but when they failed would place the blame on the preacher, when in reality the church is to blame. One or two ungodly members can tear down more than any preacher can build up. Brethren, read Luke 11:23, "He that is not with me is against me, and he that gathereth not with me scattereth," so we had better be very careful while we live here on this earth; we might wake up in the judgment to find we had been working against the Lord.

W. E. BATES

Route 1, Axtell, Texas.

Disobedience and the Consequence

God commanded Adam and Eve not to eat that fruit (Gen. 3d. chapter). They did eat and we know the consequence. God commanded Lot and family to escape for their life; look not behind thee, etc.: Lot's wife looked back and was turned to a pillar of salt (Gen. 19:26). The priests should handle the Ark (Num. 4:15, 19:20; 1 Chorn. 15:12-15.) "And the anger of the Lord was kindled against Uzza and he smote him because he put his hand on the Ark; and there he died before God" (1 Chorn. 13-10). Paul says, "Lie not one to another" (Col. 3:9). Ananias and Sapphira did lie and were killed (Acts 5). "Let your women keep silence in the churches" (1 Cor. 14:34-35; 1 Tim. 2:11-12). Who commanded it? Let Paul answer; "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). Suppose they will not obey; what will the consequence be?

A. J. THOMPSON

Sabinal, Texas.

The Apostolic Way
Devoted to the Church of Christ

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The Sixteen Page Paper

With 95 per cent favoring the increase and hundreds promising donations and agreeing to work harder than ever if we would increase the size of the paper, we have decided to make the change to a sixteen-page paper, twice a month, beginning with this issue.

The cost of publishing will not be doubled; the space for reading material will be more than doubled.

Six months' subscription, $1.50; subscription for one year, $3.00.

We have a number whose subscription does not expire for several months; some have already sent in the additional amount for their subscription at the increased price, but those who do not will be carried. In order to provide funds for this extra expense we will extend any subscriber's time two years for $5.00.

Send us your renewal at once and we will give you full credit for your unexpired time. We desire to express our appreciation to those who have sent the additional $1.50 to make their subscription $3.00 the year as well as those who have already sent $3.00 renewing their subscription.

A number will send donations to help pay the subscriptions of persons not able to subscribe or pay the increased price. We appreciate this spirit of co-operation.

The big thing now is subscriptions, new and renewal; help get them. No trouble to convince people we have the best religious journal published among our brotherhood, at a price surprisingly low when quality, quantity of reading matter, and general make-up is considered.

Visiting the Churches

We believe the principles of the Church of Christ gives the best foundation any journal can have.

The Apostolic Way is standing on the principles as revealed in the New Testament. Then, with the best foundation, why notmake it the most influential religious publication printed? This we are determined to do by the help of God, and with the co-operation of the brethren.

We have the truth and so long as we work with an unselfish purpose we can expect the help of God. The brethren have shown their willingness to help us with plans as fast as they understand.

Millions of good people in our country have never heard the truth. Thousands of good brethren are in error and do not realize it. We have plans to help reach the ungodly and the sinner. Brother R. O. Conner has agreed to give a few months of his time traveling among the churches, telling them of our plans to help reach their neighbors. When he reaches your community we hope you will see to it that every member knows of his visit and insist that they hear him. His ability as a teacher is second to none. He understands in detail the work we have in mind, what we are trying to do, and just how we can be of most help in your community.

Truth and Fairness Appreciated

Dear Brother Conner:

I just want to congratulate you on your fine reply to the young Goliath, Cled E. Wallace. I just want to say it is fine; could not have been beaten. While it is full of brotherly love and respect, yet you could see with every stroke of the pen the fur just fairly flying. Maybe those "wise guys" will learn after a while that all who contend for the Bible way of doing things in the work and worship of the church are not ignoramuses.

SAM L. SHULTZ.

The foregoing letter is in keeping with many that are coming to this office concerning Brother Conner's replies to Cled E. Wallace, but when Brother Wallace replies to Brother Conner that periodical does not see fit to publish Brother Conner's articles. Oh, no! Wallace's articles would not look so good to the readers of the Firm Foundation if said readers were getting what Brother Conner said, instead of a colored statement of what he said. But, of course, Brother Conner expected nothing else. Fairness is not usually found among the advocates of error. Since we have been publishing The Apostolic Way, we have never refused a statement of a Sunday School man, where the Firm Foundation published in full the article he commented upon or the reply made to his article. Over and over again we have published in full articles and statements from advocates of the Sunday School who were contributors of the Firm Foundation, but our replies did not find space therein. Why? Oh, well; their own folks, their own readers, are beginning to understand why, and there is developing a feeling that the Firm Foundation has been playing an unfair hand, and little thrusts and jibs at us, their efforts to make fun, belittle and snub us has become disgusting to many of the honest-hearted in the Sunday School ranks. At first they started out not to pay any attention to The Apostolic Way, but their own readers forced them to take notice of what we were saying. Then they have tried to pacify their readers, talking about us being ignorant, that very thing the Jews said about the Apostles, talking about us being a little bunch, seeming to forget that when the Apostles started out there were only a few standing with them, charged us with disturbing the brethren, the very same thing the Jews charged the Apostles with, and recently they have been poking fun as if a Christian could expect by poking fun to correct brethren in error.

All these tricks, maneuvers, displays and camouflaging do not deter us, but we expect to push the fight harder and harder. We are sure many of the honest-hearted members of the body of Christ have unwittingly had the Sunday School thrust upon them, and when their attention is called to the fact that it is without authority, that it is an organization, an institution supplanting the church and its work, the honest-hearted ones will turn away from the thing. They are getting their eyes open every day; men and women are taking their stand against these unscriptural, unauthorized, unprofitable institutions that interfere with people understanding the Bible, with children learning the truth of Jesus Christ, that is robbing the church, is a passage-way through which many innovations have come into the body of Christ and the further we go the greater per cent of the members of the body of Christ will be fighting this human institution.

The Sand Table

A copy of a letter has come to me signed by D. W. Nickol, called one of the elders of the Church of Christ at Lometa. In that letter he is urging that the brethren take advantage "of the greatest helps ever offered by our people." Well, nearly all of us need help, divine or human. Of course, some of us prefer the divine assistance, while others are satisfied to depend upon human assistance. Brother Nickol then says: "Brother C. E. Wooldridge of Houston will have charge of a Bible training class for men, Sister Ira Smith of Lamesa will have a similar class for women, and Sister Shepherd of Killeen will have the Sand Table work both for the youngsters and the grown-ups who wish to study this phase of teaching. All of these people have spent years in preparing themselves for this special work." Did you notice the "Sand Table Work"? I wonder if this is patterned after the Sunday School baseball class, or is it like the basket ball or playing marbles? It is a class, all right; that much of it Brother Nickol makes clear, and you would suppose there is some "sand" in it and that there is a "table" somewhere about, and some "work" connected with it. He also gives us to understand that "youngsters and the grown-ups" can perform the work of the Lord at this "Sand Hable." Well, there is no telling what our brethren will do next. "Sunday School swimming parties," "Sunday School baseball," captained by elders of the Church of Christ, "Sunday School hikes." Just a few more steps, just a little more of the world, and they will be ready for a pool table in the basement of the church where young men and women can go and play pool under the supervision of the elders, and of course, they can not play pool long until light wines and beers can be served under the supervision of said elders.

Yes, Brother Tant, it looks like we have quit "drifting" and have gone to motoring down stream. Yes, Brother Armstrong, "the church is headed for ruin and the only remedy is for a few to start all over again." If men who can see that the church is getting farther and farther away from the truths of God will join us in a condemnation of these unscriptural practices and procedures, some of the members of the church can be saved from everlasting destruction. R. F. D.

Will He, Or Not?

October 21, 1927.

C. R. Nichol, Clifton, Texas.

Dear Brother Nichol: It is sad to see a brother of ability and experience as a debater dodging the responsibility of a real debate on the Sunday School question.

I offered you space for articles stating

your reasons for favoring the Sunday School, per my letter to you under date of June 14, 1924. This offer you did not accept. Then, under date of March 11, 1925, I offered space for discussion of the question between you and some one selected by us. I requested you to submit propositions. Again you failed to accept the opportunity of putting your views before our readers.

Now you propose something for publication, provided you are promised the first and last say. Publish your article, agreeing to allow you as much space as used by any and all you may see fit to reply to. I have heard sectarians try to get the first and last say, but for an experienced debater of the Church of Christ to make such demands is shocking indeed.

No, dear Charlie, if you are not willing to write an article of 1,000 words, setting forth your reasons for your practice on the "Sunday School," "Bible School" or "Class System" (I am not concerned about the name), and will not debate the question, I see no reason for allowing you space at this time to simply pick the sayings of others by asking questions that have already been answered many times.

We deny the practice of dividing an assembly into classes for the purpose of teaching the Bible as advocated by you and practiced by some of the churches of Christ as being scriptural. We would like for you to affirm this practice if you think you can defend it.

I enclose propositions signed by Arceneaux and Cowan. Have you the courage to get on either side of these propositions? So far as I know you have never debated or heard a debate on (as some call it) the teaching question, and your lack of familiarity may cause you to decline the propositions that others have accepted and debated; if so, you might try writing an affirmative. We will accept the attached propositions. If you do not, we will submit an affirmative for our side when you have submitted one you will affirm that we accept.

Your published statement about sayings of atheistic writers indicates you, like them, are going to the wrong source for your information; most men who have tried to substantiate their religious practice by such authority usually become hopelessly confused. Yes, the study of English words is advisable for me, and I am persuaded no one man knows all about the meaning of English words, but all such as affect this proposition can be looked into during the oral discussion if you will sign propositions with J. N. Cowan.

Later I may deal with the articles you sent me, but I do not feel that your conditions are just or binding upon me.

Yours in Christ,
R. F. DUCKWORTH.

Fasting

As many eminent physicians are now turning to natural therapeutics for cures and preventatives in all cases of sickness, and as they are proclaiming fasting as one of the natural laws by which cures can be effected, and sickness can be prevented, it behooves us as Christians to look into and examine this assertion, for fasting is a Bible subject. I must admit that the children of God today are not in as close relationship with God, materially, as were the Children of Israel, yet we can learn much that will benefit us both spiritually and materially by studying the history, laws and behaviour of the Children of Israel when they were called God's people. God's law of nature and His moral code of worship seems to have been much more blended together in the days of the Israelites than now. I believe we should go back and study nature's laws and God's moral and spiritual laws together. Paul tells us in 1 Cor. 6:20, "Therefore glorify God in your body and in your spirit." I find many trying in a way to glorify God in spirit yet few trying to glorify God in the body. God intended that we should have strong, beautiful, healthful bodies in which to glorify Him.

And we must not think—like many people are doing—obey—as they think they have—one of his laws and expect the benefit of the other. You cannot obey God's spiritual law and reap the benefit of His natural law without also obeying it, yet some people think they can. Many people today are trying to make themselves believe they can be divinely healed as were persons in the days of Christ and his Apostles. This is not done in this day and age of the world, but I am not going to discuss this phase of the subject at this time.

But now as to fasting. Fasting is often spoken of in the Bible. Moses, Elijah and Christ, we are told fasted for 40 days. While we are not told specifically why they fasted, we know that it was something right and just or they would not have done so. The Jews often fasted, especially when in trouble or distressed in mind or body. Fasting and prayer at the same time was something the Jews or Israelites often did. It was something that they should have done, or essential, or they would not have done so. The most important example of fasting in the scriptures is recorded by Luke in the 27th chapter of Acts where Paul and the other 275 passengers and crew of the ship fasted for 14 days. Why did they fast at this time? Why is this record of fasting given us? Was it in any way a lesson to us today? Just think of the peril they were in. Imagine, if you can, the darkness and distress, together with wind and wave, and think, if you can, if it was a time to eat. And it was certainly given as a lesson to us that when distressed in body or mind, we should not eat. In this day and age, many people are learning the usefulness of fasting as a cure for many ailments the flesh is heir to. Many persons have exceeded the Biblical 40 days fast, even going to 60 days and that, too, when physicians were declaring that two weeks was as long as any one could go without eating and live. Yet many persons have cured various diseases with fasting alone and many are preventing diseases by an occasional shorter or longer fast. I know fasting is not harmful when used understandingly, for I have fasted 21 days and was benefitted amazingly.

In this day and age so many people treat the body with so many non-essentials to life and health and use the essentials of life so intemperately that it is no wonder people are sickly and do not glorify God in the body. And the non-essentials used by the people today cost them as much or perhaps more, than the essentials of life, and if God holds against us every idle word said, why will He not hold against us this cost that could be of more benefit if used otherwise. There are several other things employed in natural methods of curing and preventing diseases besides fasting, such as water, milk, massage, electricity and some others. The worst disease that flesh is heir to has been cured by a combination of the fast and a diet of milk in less than three months time.

The scriptures teach us to do good unto all men, especially unto the household of faith, so I would gladly and freely impart to others what I have learned along these lines.

J. E. REAGAN,
Kansas City, Mo.

Send us a new subscription, $3.00 the year; $1.50 six months.

Restoration of Apostolic Order

Dear Brother Duckworth:

Your letter enclosing the "Ten Points" reached me. I think this undertaking the best thing that our people have undertaken since the days of A. Campbell.

For several months I have been preaching a sermon in each meeting, "A plea for a restoration of the Apostolic Order of Things" and it appeals to the brethren. I discuss:

1. The **name, doctrine, practice, work, worship, and creed of the primitive church.**

2. I show that the Gospel was corrupted at a very early period. Acts 20:27, 30; 1 Tim. 4:1-3; 2 Tim. 4:1-4; 1 Cor. 1:10-15; Rev. 2nd-3rd Chapters.

3. I show that this departure finally resulted in the establishment of the Apostate church. 1 Thes. 2, Dan. 7:8, 20-22, 24-27, Rev. 17:1-7.

4. I discuss the movement started by Juss and Wycliff, which resulted in protestantism. I show that the reformers were good, pious men, but were human, hence ,subject to error. Then I show that their work was deficient. And finally, conclude my remarks on protestantism by showing the good it has done in condemning the corruptions of the Roman Catholic Church, causing multitudes of people to quit it.

5. Then, I discuss the work of A. Campbell and his co-laborers in restoring Apostolic Christianity, illustrating it by the rebuilding of Jerusalem's walls by Nehemiah.

6. Then I show that we have become divided, sub-divided, creed formed and sectarian. I show that the digression of all classes are wrong in using unscriptural and anti-scriptural means of advancing their cause. Then I show that we have become too well satisfied with simply fighting their way of doing things and, at the same time, doing but little ourselves. We are not faithful stewards.

7. I conclude by showing that we should lay aside all creeds except the Bible, written or unwritten, taking the Bible **only** as our guide and following it. That we should not divide churches over the state of the "fruit of the vine" in communion, order of the worship, running water only for baptismal purposes, etc., but always follow the Bible and leave off our opinions.

Some of the brethren like the sermon so well that they want me to publish it in tract form. I may do this later on. I think it has done more good than any other sermon that I have ever preached to the brethren, and I am glad The Apostolic Way is prepared to make the fight men-

tioned in your letter. I actually believe that, with the proper teaching, we can shake the world with the teachings of Christ as it has never been shaken since the days of Alexander Campbell. And, this, I hope, will result in a complete restoration of the Apostolic Order of things. Dan. 8:13, 14; Jer. 30:10-17.

I will do all I can to get the brethren to contribute liberally to you in this work; also to get them, in each county I visit to buy space in their country papers for such articles from The Apostolic Way as they see fit to have published.

I am going to Tennessee in August for some meetings. I am going to Indiana from there. I hope to stir the brethren to more activity.

I want to visit as many places in Indiana as possible. I will also visit some places in Illinois.

Brother H. C. Pearson's article in June 15th issue of The Apostolic Way on "Human Terrapins" was fine. Brother Clark's article was good, too. Brother Clark certainly is one of our cleanest and ablest men.

J. DOUGLAS PHILLIPS.

Comment

Thanks, Brother Phillips. If even one-half of the preachers would take up this matter, teaching the brethren the importance of more activity along the lines of the "ten points," your prediction of our being able to shake the religious world will come true. The plans are laid, the work is outlined, the first steps will build the local congregations and establish new ones. The activity on the part of the individual members will give preachers more work and a better support. With better supported preachers and more active individual effort on the part of members, the truth of Jesus Christ will be spread rapidly. The first step in our "ten points" is to have ten copies of each issue of the paper sent ten months to one address in each community for $10.00. These papers, handed to persons who have not been attending the services of the church, calling their attention to articles which will interest them and which in turn will cause them to read other articles means more than at first will appear.

Get busy, brethren, and have ten copies of The Apostolic Way to go to one address in each community for ten months. This is not a joke, nor a fanciful dream, but a well thought out proposition, the consequences of which mean much in our effort to stir, to a greater activity, every member of the Body of Christ.

The Lord has no room for drones in his kingdom. Life is action. Without action life can not continue to exist. Inactive congregations are dead congregations, inactive individual members are dead members, life is what we want. The "ten points" carried out step by step means life in every individual and every congregation that is contending for primitive Christianity.

Preacher, leaders, individual readers, get busy. Think about the cause of Christ and the advancement of the kingdom of our Lord. Do not selfishly spend all your income on the carnal and material things of life. Spend more and more for the spreading of the Gospel. Spend until when you come to die, all your treasures will be in heaven and not on earth.

—R. F. D.

Disrespect for the Word of God

Through disrespect for the Word of God, sin entered the world and death by sin. Gen. 3:3.

Through disrespect for the Word of God, Adam and Eve were cast out of the Garden of Eden, a curse put upon the earth. Gen. 3:23.

Through disrespect for the Word of God, the first murder was committed. Abel lost his life, and a curse put upon his brother Cain, and he was banished from the face of God. Gen. 4:10-15.

Through disrespect for the Word of God, every living creature was destroyed from the face of the earth by water, except eight souls, Noah and his wife, his three sons and their wives. Gen. 7:11-21.

Through disrespect for the Word of God, Sodom and Gomorrah were destroyed by fire rained down from heaven. Gen. 19:24.

Through disrespect for the Word of God, Lot's wife looked back behind him, and she became a pillar of salt. Gen. 19:26.

Through disrespect for the Word of God, Esau sold his birthright for a mess of pottage, thus Esau despised his birthright. Gen. 25:29-34. I fear many are doing the same thing today. Afterwards he desired it but could find no place for repentance.

Through disrespect for the Word of God, Nadab and Abihu, priests, sons of Aaron, were consumed by fire from the Lord. They did that which God commanded them not. Lev. 10:1-5.

Through disrespect for the Word of God, Moses was not allowed to enter the land of promise. He believed not God's word, and substituted his own way, therefore dishonoring God. Numbers 20:7-12.

Through disrespect for the Word of God, Miriam, Moses' sister, became leprous white as snow. Numbers 12:10. Sisters, take warning by Miriam's example, never presume, or aspire to take the place of God's appointed leaders. You have a place in the Church, and a duty to perform, be satisfied with it. Read 1 Cor. 14:34-35; 1 Tim. 2:11-12.

Through disrespect for the Word of God, the Lord caused the earth to open her mouth, and swallow up Korah, Datham and Abiram and their families and all their houses, and all the men (their sympathizers) that appertained unto them. These men presumed to take the place of God's appointed leaders, Moses and Aaron. Num. 16th chapter. Sixteen thousand lost their lives in this rebellion, against God's annointed.

Through disrespect for the Word of God, Saul was dethroned and his kingdom given to another more worthy. 1 Sam. 15th chapter.

"Let God be true but every man a liar; as it is written, that thou mightest be justified by thy sayings, and mightest overcome when thou art judged." Rom. 3:4.

"He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 John 2:4.

H. C. PEARSON,
Gainesville, Texas.

Faithful Preachers Needed

The trouble with religion in this western country, we have not enough gospel preachers, that will stay with the truth.

To impress upon the minds of the readers of the Way, I will give a brief sketch of my recent trip to San Diego, Calif.

I went into what they called the Church of Christ and what do you think I found in their devotional service on Lord's day? Classes, literature, women teachers, and after the classes E. N. Glenn preached for them, and in the invitation he gave, he wanted the back-sliders to come back, and he wanted sinners to come forward and make the confession and be baptized, and said for all other Christians to come and unite with them and take their stand with them on the Bible, and they had their song and no one responded. The audience was seated and the service turned over to the elders. He, the Elder, proceeded with a little talk, and had the communion and they used two cups, two plates and two bread trays for the collection. I refused to commune with them or to take any part in their service.

I asked Glenn if he knew whether or not there was in the city a true Church of Christ that worshipped just like the Bible says. He said he did not know exactly, but says, "We are trying to worship like the Bible says." I said, "It doesn't look like it to me. If you are trying very hard you could." I said, "The book says for one to teach at a time. You had teachers, and it says let women keep silent, but you had women teachers, and the Savior said cup and you had cups. Give me book, chapter, and verse where your way of worship is mentioned in the Bible." He said, "I am not supposed to." I asked him would he debate these questions? "No," he said, "I do not want to talk with you any longer. Get out of the way."

So you see that is the kind of spirit Glenn, the Sunday School preacher has. They will not defend their way of worship, for they know it is wrong.

Yes, keep sending me the Way. Can't keep house without it. It's the only paper in the world that teaches the truth on first principles and the way of worship, and the reason is its editor. R. F. Duckworth is as true as steel.

Just as soon as I market some cotton, I will send you some money for the Way.

May God bless you and your family is my prayer.

Yours in Christ,
CHAS. F. REESE.

Baptized for the Dead

1 Cor. 15:29: "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" Mark 10:39: "And they said unto him, we can." "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye

be baptized." I Cor. 15:30: "And why stand we in jeopardy every hour?" Baptism martydom suffered by Jesus, his Apostles and early Christians. If we go to where James and John wanted to go, Mark 10:37, we will be baptized with sufferings. Why stand we in jeopardy? 1 Cor. 15:30. This is a beautiful lesson. We should study it.

J. N. LANGLEY,
Wedowee, Ala., Rt. 2.

Teaching

(Matthew 28:19-20)

In our last, we had just called your attention to Deuteronomy 30:11-13, where Moses told Joshua how to read the law to Israel, then to Joshua 8:34-35. This does not fit the Sunday School system of dividing the congregation into classes, but it does shadow the system used by the Churches of Christ, of one male member teaching the undivided assembly.

In Acts 2:14 we have an example of the first teaching that was done in the church under the Great Commission. Here it was Peter, the teacher, talking to one class, an undivided assembly of sinners. In Acts 6:10 we have another teacher, Stephen, addressing a mixed gathering composed of saint and sinner. Christ had a custom of standing and reading and teaching in the Jewish synagogue (Luke 4:15), and it was also Paul's manner (Acts 17:2).

The following Scriptures show that it is right and the duty of parents to teach their children in the home: In Deuteronomy 6:6-9 we find a similar Scripture to the one we quoted in Deuteronomy 11:18-20 in our other article, which reads as follows: "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 upon thy gates." Also see Deuteronomy 4:9-10: "Only take thee to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons: Specially the days that thou stoodst before the Lord thy God in Horeb when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." This work of teaching their children was so important that Moses frequently reminded the Israelites of it.

In Ephesians 6:4 Paul admonishes fathers to "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Again he said in Colossians 3:21: "Fathers, provoke not your children to anger, lest they be discouraged." Then again in I Timothy 5:10-14 Paul speaks of it being the duty of the younger widows to marry and bear children. Then further that it is their duty as mothers to guide their house and bring up their children. Again in the same book we see by reading the fourth and fifth verses of the third chapter that it is the duty of fathers to rule their own house well and have their children in subjection with all gravity. Also see the twelfth verse.

We are told that whatsoever is not of faith is sin. Then if we want to know what faith is, or how it is acquired, we go to Romans 10:17, and here Paul tells us faith comes by hearing the Word of God. Then if we can not find the Sunday School system, of dividing the body of Christ (the congregation) into classes for teaching them, it is not of faith. Hence it must be sin to do so.

Paul tells us in II Timothy 3:16-17 that "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." As we don't find the Sunday School system in Scripture, we conclude then that it is not a good work.

We find then that God requires parents to teach their children His laws, both by precept and example, until they reach the age of accountability or come to the point that the Gospell call reaches them. Parents should always, during this time, take their children with them to the house of God to hear the Gospel preached. If children have been properly trained in the home they will respond to the Gospel call, but I have reliable statistics which show that only 2 per cent of the Sunday School trained children ever become true Christians. That means that only two children out of every hundred that have been trained through the Sunday School ever become true Christians.

From this investigation we learn that God has designed a way that His teaching shall be done and that it works better than man's way. GROVER WHITE.

Long Bottom, Ohio.

The Rise of the Roman Catholic Church

The church of Rome came not into existence as Adam, a full grown man; it came by an evolution. It was generated, and had its embryo state in the apostate condition of the religion which had come down from heaven as pure as the dew and as refreshing as the showers, but which in the course of a few centuries had become so mixed with error and stained with the sinful ambitions of leaders that it ceased to be the religion of the apostles of Christ. In such a condition this "man of sin" was conceived, brought forth, and nourished until grown, and then in his full strength began to assert himself. This growth required several centuries, and this explains why the quotations from histories here given cover a period of about 700 years.

The rise of the papacy happened in this way: Some elders or bishops rose above their fellows; bishops had councils; a president was chosen over such meeting of bishops; this president grew into a pope, claiming infallibility.

L. W. HAYHURST.

Rome was the foundation of the Roman Catholic Church: "The foundation-stone of the papal supremacy was Rome itself." —Sanford, Concise Cyclopedia of Religious Knowledge, page 702.

The bishops of Rome grew to be authority: "When heretics came to Rome to further their views, their opinions were rejected by the stern orthodoxy of the Roman church, and the news of this, spreading over the Christian world, tended to increase the influence of the bishops of Rome. On such grounds Irenaeus, bishop of Lyons (180) says that 'with this Church the whole Church (i. e., the faithful everywhere) must agree—with this Church . . . in which the apostolical tradition has always been preserved.' "—Sanford: Concise Cyclopedia of Religious Knowledge, page 702.

Tendencies toward papery were discernible by the year 300: "The beginnings of the ascendancy of the Roman pontiff, whatever may be thought of its claim to divine institution, are indisputable discernible as early as the end of the second century." — International Encyclopedia, Vol. III, page 117.

Distinctions between bishops was the first step toward papery: "The first departure from this New Testament principle was the distinction between 'bishops' and 'presbyters.' 'What we find existing in the second century enables us to infer that soon after the apostolic age the standing office of president of the presbytery must have been formed, which president, as having pre-eminent oversight over all, was distinguished from the other presbyters. Thus the name came, at length, to be applied exclusively to this presbyter, while the name presbyter continued at first to be common to all.' (Neander's Church History.) This distinction in rank naturally led to a distinction in authority and function and here we find the second step away from New Testament church polity. The territory over which a bishop ruled was called a diocese; a diocese often included a large district of country over which it was impossible for one bishop to rule in person and this called for the creation of a new class of 'ecclesiastics' called the "Chorepiscopi,' i. e., 'country bishops,' who held rank midway between the 'city bishops' and 'presbyters.' (See Mosheim, page 22)."—Klingman, Church History for Busy People, page 11.

The destructive distinctions between bishops had not appeared in 248: "Cyperian, bishop of Carthage (248), a man of great abilities and lofty character, was brought into close relations with the church of Rome. We find that he writes to, and treats, its bishops on terms of perfect equality."—Sanford, Concise Cyclopedia of Religious Knowledge, page 702.

"And whilst he holds up the general dignity of the episcopate, he never owns, or even shows, that he was aware of any right in the bishop of Rome to rule over the whole church."—Sanford, Concise Cyclopedia of Religious Knowledge, page 702.

The synod of Antioch gave a bishop precedence over his fellow-bishops. This precedence grew: "The synod of Antioch, in 341, assigned to the archbishop the superintendence over all the bishoprics and a precedence in rank over all the bishops of the church, who, on important matters, were bound to consult him and be guided by his advice. By degrees there arose, out of this superiority of rank, privileges which at length assumed the character of positive jurisdiction in ecclesiastical matters. Many of these rights passed to the patriots (q. v.) toward the end of the fourth and during the fifth century, and still more to the pope in the ninth."—International Encyclopedia, Vol. I, page 748.

A bishop became president; this president grew toward the superiority of a

pope: "As new churches multiplied, those formed round the original church, though each having its own bishop or presbyter, remained in confederacy; and in the meetings of the pastors to regulate the common affairs one must of necessity preside, most likely determined by age, superior piety or other qualification. From this simple circumstance, as is indicated by Clemens Alexandrinus in the beginning of the third century, sprang the habit of looking upon one of the bishops as superior to the others; and this superiority, at first personal and accidental, soon came naturally to be regarded as attached to the bishop of a particular congregation." —International Encyclopedia, Vol. III, page 117.

Synods changed the church by giving authority to bishops (300 A. D.): "Toward the close of the second century we find the first trace of synods and councils. Delegates from different churches were called together to settle disputes and these meetings soon partook of the nature of legislative bodies and were called synods by the Greeks and councils by the Latins. 'These councils, of which we find not the smallest trace before the middle of this (second) century, changed the whole face of the church and gave it a new form. For by them the ancient privileges of the people were considerably diminished and the power and authority of these bishops greatly augmented.' (Mosheim, page 41)." —Kling, Church History for Busy People, page 12.

Constantine augmented the power of the bishops: "In the reign of the Emperor Constantine (306) the bishops of Rome became more important still. Christianity was made the acknowledged religion of the empire, hence the number of Christians and of the clergy was largely increased; and, besides this, the bishops and clergy were allowed to receive legacies, and thus grew in wealth. It is also probably true that Constantine gave to Bishop Sylvester and his successors his own palace, the Lateran Palace, as the episcopal residence. In his reign, too, was founded New Rome (Constantinople), and from this time onward the Old Rome knew comparatively little of her emperors, whilst her bishops became more and more her most important public personages." — Sanford, Concise Cyclopedia of Religious Knowledge, page 702.

....The domination of bishops continued to gain: "The assumption was resisted by the presbyters at first, but from the middle of the fifth century episcopacy, or the domination of bishops, continued to gain the upper hand over presbyterianism, or equally of all pastors."—International Encyclopedia, Vol. III, page 117.

A universal bishop: "Just a few years later (606), this title, universal bishop, was taken from the Patriarch of Constantinople, and bestowed upon the bishop of Rome, and in the following manner: 'In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome). 'Never,' says Maimbourg, 'was there a more infamous tyrant than this wicked man.' (McClintock and Strong, page 1000)."—Klingman, Church History for Busy People, page 21.

Bishops more and more monarchical: "When Christianity was made the religion of the Roman Empire, the bishops became more and more monarchical, and put themselves on the footing of ecclesiastical princes." — International Encyclopedia, Vol. III, page 117.

Gregory, who lived in 329-390, opposed the making one man a pope: "'St. Gregory does not only oppose this title, universal father-pope, in the patriarch of Constantinople, but maintains also that it can not agree to any other bishop, and that the bishop of Rome neither ought nor can assume it. John the Younger, patriarch of Constantinople, had taken upon him this title in a council held in 586, in the time of Pope Pelagius, which obliged this pope to annul the acts of this council. St. Gregory wrote of it also to this patriarch; but this made no impression on him, and John would not abandon this fine title, B. 4 Ep. 36. St. Gregory addressed himself to the Emperor Mauritius, and exhorted him earnestly to employ his authority for redressing this abuse, and force him who assumed this title to quit it. He remonstrates to him in this letter, that although Jesus Christ had committed o St. Peter the care of all his churches. yet He was not called universal apostle. That the title of universal bishop is against the rules of the Gospel and the appointment of the canons: that there can not be a universal bishop but the authority of all the other will be destroyed or diminished; that if the bishop of Constantinople were universal bishop. and it should happen that he should fall into heresy, it might be said that the universal church was fallen into destruction. The council of Chalcedon had offered this title to Leo. but neither he nor his successors would accept it. lest by giving something peculiar to one bishop only. they should take away the rights which belong to all the bishops. That it belongs to the emperor to reduce by his authority him who despises the canons, and does injury to the universal church by assuming this singular name.' B. 4 Ep. 32."—Campbell and Purcell, Debate on the Roman Catholic Religion, pages 17-18.

Leo I. had vision of papal power: "The earliest point at which we can clearly discern the existence of a well-developed machinery of papal power is in the administration of Leo I (440-461). He grasped, as none of his predecessors had done, the vast range of his opportunity. He aimed to establish, both in the East and in the West, a system of papal vicariates through which the Roman jurisdiction could be enforced and the Roman forms of faith and practice maintained."—International Encyclopedia, Vol. XV, page 307.

Leo I the founder of medieval papacy: "It was at this juncture, about 440, that Leo I, or the Great, became pope. He stands out as the Christian representative of the imperial dignity and severity of old Rome, and is the true founder of the medieval papacy in its uncompromising strength, representing strongly that one side of the developing life of the Church which is especially identified Rome—authority and unity."—Sanford, Concise Cyclopedia of Religious Knowledge, p. 703.

"Leo boldly declared the pretensions and practices of the Roman Church to be matters of unbroken apostolic tradition, and thus tried to enforce the usages of Rome on the whole Church."—Sanford, Concise Cyclopedia of Religious Knowledge, p. 704.

Papal authority declared: "In like manner, in the Pelagian controversy, Innocent, about 401, said that the Fathers considered that nothing, in remote provinces, should be finally settled unless it came to the knowledge of the Roman See, so that the Roman decision might serve as a rule for all the churches. The next bishop, Zosimus, about 417, went on; the declare the authority of the Apostlic See to be such that no one might dare to question its decisions, and that the successors of St. Peter inherit from him an authority equal to that which our Lord bestowed on the apostle himself."—Sanford, Concise Cyclopedia of Religious Knowledge, p. 703.

An unscriptural distinction contributed to papery: "Let us note carefully that an unscriptural distinction between two scriptural terms was the seed sown in the second century; a fully developed ecclesiastical hierarchy, with one man at its head, was the fruit borne in the seventh century. This date (606) really marks the beginning of what is now known as the Roman Catholic Church, with the Pope of Rome as its head. The word 'pope' is derived from the La itna dXUD 'pope' is derived from the Latin and means 'father.' It is said that Bishop Siricius, who lived in the fourth century, was the first to use the word as a title. It was applied in a general way for several centuries and 'expressly made the exclusive prerogative of the Roman bishops by Gregory VII.,' in the eleventh century."—Klingman, Church History for Busy People, p. 22.

Another Sanballat Report

In the October 4th issue of the Firm Foundation, Brother W. F. Ledlow, after having reported his Booneville, Arkansas, meeting made an attack on the brethren there whom he termed "faithful."

In defense of these brethren, who I believe are walking in the traditions of the apostles, I offer the following comment on his statements.

He said, "There is a faithful church of Christ at Booneville but its members remained at home as a rule, only a few came to hear me." Note the term "faithful" as used by him. This word may be used with as much propriety when referring to those who oppose the Sunday School, as the word loyal when referring to those who oppose the instrument of music in the worship. Why should brethren be called loyal who reject one human tradition and ridiculed as faithful because they oppose another human tradition, the Sunday School? The brethren refused to fellowship the meeting for the same reason that his brethren would refuse to fellowship the First Christian Church.

Again, he said, "They are few in number at Booneville and will be fewer still as the years come and go." This reminds me of the statements of Sanballat and Tobiah when they sought to cause the Jews to cease rebuilding Jerusalem. Sanballat said: "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day?" Tobiah said: "Even that which they build if a fox go up, he shall even break down the stone wall." To the statement of the brother let the words of Nehemiah be the answer: "Hear, O our God, for we are despised, and turn their reproach upon their own head."

Furthermore, he said, "Our people have gained the love and confidence of the

more thoughtful people of the town and will gradually gain ground." This sentence left the impression that the brethren there are poor thinkers, if they think at all. When God compared the thinking which men do with the thinking which he does, He said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The more thoughtful portion of the Greek world failed to arrive at the knowledge of God. The thinkers, so-called, of this century cannot please God until they are willing to think as God directs. The congregation which he attacked is willing to conform their thoughts to the will of Christ.

Finally, he said, "The non-Sunday School Church has fine people in it, but there is something wrong with their religion. It soon stagnates." Is it from the standpoint of numbers that he considers their religion stagnant? If so he should remember that numbers was on the side of error when Elijah withstood four hundred and fifty false prophets of Baal. Does he consider their religion stagnant because they won't fellowship sectarianism? God said to Israel, "Take heed to thyself that thou be not snared by following them after that they be destroyed from before thee, and that thou enquire not after their Gods, saying, How did these nations serve their Gods? even so will I do likewise." There is danger in association and fellowship with error.

The Booneville brethren who are faithful have sent propositions to the Sunday School church for a public discussion of the Sunday School question. We understand, however, that Bro. Ledlow will not debate these things, although he seems to delight in using his pen against the brethren after he gets in Texas.

—LELAND H. KNIGHT.

Work In New Mexico

As some of our friends have requested to hear from us through your good paper, The Apostolic Way, have decided to write a line.

Realizing that space is limited, will only write a short word and go, leaving space for better writers.

We are now located near Roswell, N. M., a fine place to live, as they have and grow most all kind of fruits and crops; plenty of water and shade; also plenty of work for people who want to make an honest living; but, best of all, we are associated with some good brethren and sisters in Christ. Some are worshiping as the Book directs and some are not. They have a nice little church at 424 East Fifth street, Roswell, N. M. Brother N. L. Clark held a two weeks' meeting for them in June. They are true to the Book's teaching, so far as I can see, except they use the "cups" instead of the one cup. Brother Clark preached some very able discourses, and to my mind condemned the use of the cups, as he gave five scriptural reasons that they should not use the cups if they caused division, and it has divided the church. He gave for things indifferent Philippians 2:3, "Let nothing be done through strife or vainglory; but, in lowliness of mind, let each esteem other better than themselves"; I Corinthians 14:40, "Let all things be done decently and in order"; Romans 14:13, 16 and 19, "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," "Let not then your good be evil spoken of," "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." He stated that if these things offended a brother, they should take them out or not practice anything that would cause division or offense if it was not commanded by the Lord, but they still use the cups, and for this reason some brethren and sisters living in and near Roswell go out to L. F. D. Schoolhouse, four miles east of town, to meet with Christians out there, as they worship the old-time way, with one bread, one cup, which is in harmony with one body, one church, one Lord, one faith, one baptism, one God and one Father of all, which is above all and in you all.

Brother T. F. Thomasson, Artesia, N. M., has just closed a good meeting at L. F. D. Schoolhouse;one baptized and two reclaimed.

Brother D. F. Watson, Midland, Texas, has just closed a meeting at Greenfield, N. M., for a sound congregation there. We met with these brethren; they had preaching in the morning and fine singing in the afternoon. C. H. JAMES.

General Delivery, Roswell, N. M.

The Detroit Meeting

I am at home from the Detroit, Michigan, meeting, which closed last Lord's day, having continued for three weeks, including four Lord's days. I worked one week advertising the meeting before it began; had leaflets printed and went from house to house giving them out to the people and asking them to attend the meeting. By this means I worked up a good interest, which continued to grow from the beginning until the rains hindered. Three persons were baptized, one of the number being my oldest son, who lives in the city. You may know that this was great joy to me and his mother. Brother Arthur Spurlock assisted in the song and otherwise, which was appreciated.

Brother and Sister Witty of the West Side Central Church were with us one night, the night my son made the confession. Brother Witty offered us the use of the baptistry in their meeting house, which we used with appreciation.

The few brethren and sisters of the little congregation were much strengthened and edified by the meeting, and it is hoped that the interest and the work may continue to grow and that each member may continue to grow in the grace and the knowledge of the Lord.

This little congregation was started up about five months ago by my son, Carman Watson, in his house, with two others besides him and his wife. This was caused by some things taught and practiced in the congregation where they had been worshiping that were unscriptural and in which they could not conscientiously participate. Some others who were of the same mind, when they learned of these few worshipping in my son's house, began to meet with them. The interest grew until it became necessary to secure a larger house to meet in. My son then rented a room on Harper Avenue at Jos. Campau, a good house (formerly a school buildin), furnished with all the chairs needed. This is the building in which the meeting was held.

All seemed to be well satisfied with the results of the meeting expressing a desire that I be with them again in the near future.

It is commendable that this little congregation purposed and determined to carry on the work of the meeting at their own expense without calling on others for help, and this they did by following the Lord's plan (1 Cor. 16:2), laying by in store on the first day of the week.

I shall continue to pray the Lord to bless this faithful little congregation, and keep them free from all innovations: that they may always follow the Bible in all things, both in their individual personal duties and social relations, and in the public service of the church.

—J. P. WATSON.

Terry-Duty Debate

It was my good pleasure to moderate for Brother G. W. Terry of Maynor, West Virginia, during his debate with Mr. H. Duty, a "Free-Will Baptist.

General church propositions were discussed. Brother Terry fully maintained his position as to origin and practice of the church. Mr. Duty never defined his proposition nor touched it in the debate. Very early in the debate Mr. Duty stated the "Church of Christ was the only church that was right," thus, giving up his position that the "Free-Will Baptist church to which he belonged was the church of the New Testament, in doctrine, origin and practice." The usual line of going back under the law for examples of New Testament conversions was resorted to by Mr. Duty. His was a rehashing over and over.

Brother Terry could not coax him to "air" his practice and beliefs peculiar to the Free-Will Baptist church. Mr. Duty's talk was all about God's love being too great to condemn a man just because he had not been baptized for the remission of sins.

The debate was well attended, hundreds heard our plea. Brother Terry's best argument was based on the proposition—"God has designed a state or condition for everything in this life, and in that state or condition is life and the perpetuity of life—the air for birds, water for fish, the Church of Christ for Christians."

Plenty to eat, good fellowship and singing. Brethren from many counties were present.

I. G. WILLIAMS

Should Women Sing?

Modernists tell us if women should keep silent in the public assembly they should not sing; that singing is teaching. They say that during the hour before worship they can sing; that I Corinthians 14:34 and I Timothy, second chapter, refers to the hour of worship. This reasoning is an old dodge by those who have not received a love for the truth. They nor we think it is wrong for women to sing in the assembly. Ask them what Paul meant by the above Scripture and they say he has reference to the hour of worship or preaching, therefore the men should wait on the table and do the preaching. They fail to see, by their own logic, that the women should not help them sing the invitation

song or the closing hymn. Will they take their own medicine? You know they will no more try it than the sectarians would do without the women at the mourner's bench. N. R. WINTERS.

Springfield, Colo.

Ifs

Box 1025, Charleston, W. Va.

If the day of the Lord comes as a thief at night (which it will), 2 Pet. 3-10, how many will be found reading his holy word? Or will we be somewhere doing something that we would be ashamed for Him to see us doing. He sees and knows all that we do.

—o—

If we are doing as He has commanded us to do we will be reading His word, working in His vineyard and looking for the Master. Matt. 24, 42-43.

—o—

If I preach the truth just as it is in the Bible will it offend the Lord? No, He commanded His word to be preached. Will it offend his faithful followers? No, they love his commandments. Who then will be offended if the truth is preached? The friends of the world.

—o—

If the church will train more young men to be faithful men, and able to teach others, it would be far better for the cause of Christ and the rising generation. One of the church troubles today is the lack of enough faithful men who are able and willing to do the work of faithful men in the church.

—o—

If the women who want to do something for the Lord, would dress in modest apparel, have their conduct always as becometh saints and bring their children up in a godly way, training them to be God loving, fearing and serving, that would be just what God requires of them. Sisters what greater work could be done?

—o—

If men who are continually finding fault with others would go to Gods word and search daily to see what God wanted and commanded them to do, and then do it, there would not be such a demand for the ungodly desire on the woman's part to get out of her place and get into the man's place, and try to do what God has commanded the men to do. When I was a boy I sometimes failed to cut wood and my sister would try to cut it. Neglecting her household duties to do my work. See?

—o—

If all who read this will save the money for the next 30 days that they usually spend in that length of time unnecessarily and put half of it into the church on Lord's day, and send the other half to Bro. Duckworth, they would do a great work for the Lord. What do you say?

—o—

If we would do this way more, we would help the church greatly, and when there was a cause that money was needed, it would be on hand, and no appeal would have to be made. It is embarrassing to the church to have to make a special appeal for every little cause. When The Apostolic Way needs money and Brother Duckworth has to sak the brotherhood to help, it is just a little bit bad on the part of those who love the cause for which he and the paper are so earnestly and sacrificingly contending for. Don't it look just a bit like we are not supporting the work as we should?

Submitted in love,

—SIDNEY W. SMITH.

Abilene, Texas, Box 483.

Nunnery and Showalter in the Same Boat

A. U. Nunnery, in Baptist Worker, says he absolutely refuses to let another Campbellite preacher challenge him for another debate, and his brethren furnish the place to do the debating.

Showalter in reply. "You do not want to debate very badly, anyhow, do you? But how can you keep them from challenging you? They will just keep on. You can refuse because you do not want to furnish a place. Of course, you cannot debate without a place. But if some one else furnishes the place what will you then do? It is not 'Campbellites' that are worrying you, anyhow, it is gospel preachers."

Will Brother Showalter debate? Do you want to debate very badly, anyhow? Would you refuse if your brethren were to furnish the place? Suppose somebody else furnishes the place, what will you then do? No, it isn't "Campbellites" worrying you, but gospel preachers contending for a "Thus saith the Lord" for their teaching and practice.

Levelland, Texas is where Mr. Nunnery met Brother J. N. Cowan in debate July 10th to 15th, and his defeat is no doubt the cause of the remarks made in Baptist Worker. And fear of defeat is no doubt the reason Brother Showalter will not defend his brethren on the Sunday School.

Levelland would be a good place for the debate. Brother Showalter, what do you say?

We wait to see if he will debate, or continue in the boat with Mr. Nunnery.

—L. N. GRAHAM

Levelland, Texas.

What Campbell Expected of Himself as a Preacher

1. The preacher must be a man of piety and one who has the instruction and salvation of mankind sincerely at heart.

2. A man of modest and simple manners, and in his public performance and general behavior must conduct himself so as to make his people sensible that he has their temporal and eternal welfare more at heart than anything else.

3. He must be well instructed in morality and religion, and in the original tongues in which the Scriptures are written, for without them he can hardly be qualified to explain Scripture or to teach religion and morality.

4. He must be such a proficient in his own language as to be able to express every doctrine and precept with the utmost simplicity, and without anything in his diction either finical on the one hand or vulgar on the other.

5. A sermon should be composed with regularity and unity of design, so that all its parts may have a mutual and natural connection, and it should not consist of many heads, neither should it be very long.

6. A sermon ought to be pronounced with gravity, modesty and meekness and so as to be distinctly heard by all the audience.

7. Let the preacher, therefore, accustom himself to articulate slowly and deliver the words with a distinct voice and without artificial attitudes or motions or any other affectation.—Grafton, "Life of Alexander Campbell."

Division

From the way some brethren write and talk about division, it seems that they think unless there are two churches on the same block, there is no division regardless of how far apart members are in mind. They look at the outward appearance more than the mind. In 1 Cor. 1:10, Paul entreats them to be of the same mind and speak the same things. So when all speak the words of God and not something else, we will be of the same mind. No one can deny that there was division at Corinth, but no indication that the people were separated or two churches. Paul condemns them for this division. 1 Cor. 3:13-14. An aged brother said to me, "The Sunday School is going to cause division," but he should have said it has caused division. Division begins the instant we become of different minds, and is just as sinful in the sight of God, be it either open or smuggled.

—ALBERT BLEDSOE.

Partyism

"I dare not be a party man," said Thomas Campbell, "of these reasons:

"1. Because Christ has forbidden me. He has commanded us to keep the 'unity of the Spirit'; to be 'of one mind and of one judgment'; to 'love each other with a pure heart fervently,' and to 'call no man master' on earth.

"2. Because no party will receive into communion all whom God would receive into heaven. God loves His children more than creeds, and man was not made for the Bible, but the Bible for man. But if I am asked by a partisan, Could you not join us and let these things alone? I answer no, because—

"3. The man that promotes the interest of a party stands next in guilt to the man that made it. The man that puts a second stone on a building is as instrumental in its erection as the man that laid the first. He that supports a party bids the party godspeed; and he that bids them godspeed is a partaker of their evil deeds.

"4. Because all parties oppose reformation. They all pray for it, but they will not work for it. None of them dare return to the original standard. I speak not against any denomination in particular, but against all. I speak not against any system of truth, but against all except the Bible. 'Hold fast the form of sound words' condemns them all. It is a doleful truth, that the very persons who ought to have advocated reformation always opposed it." —Grafton, "Life of Alexander Campbell."

Show your neighbor some article in this issue. It will interest him.

Keep Them in School

The following letter was not written for publication. The writer, Brother Herbert Dodson, was a member of the church at Union City, Ga., when Brother Clarence Teurman moved his family to that place. I believe the readers of The Apostolic Way will appreciate his letter, so we are giving it in full.

Brother Teurman gave his life, a sacrifice, to the principles of Apostolic Christianity. He worked day and night, not taking the time for rest that he needed. He often went without the necessities of life that would have best fitted him for his work; he was not working for himself, but for the brotherhood at large, helping them to push forward the principles he believed would accomplish the most in the correction of error.

He left four small children. I am persuaded it is the duty of brethren who knew Brother Teurman and approved of his work to see to it that his children are kept in school. Surely, we owe that much Christian appreciation of him.

Sister Teurman has repeatedly requested that no further calls be made for her, but I fear she will not be able to keep the children in school unless she receives help from some source, so we are giving Brother Dodson's letter.

Sister Teurman owes $210 principal, with interest, on her Union City property; in addition, she has a note of $125 coming due January 1, 1928. By paying the interest on her property debt I suppose that can be carried over, but the $125 she is expected to pay. R. F. D.

Union City, Ga., Sept. 19, 1927.

Dear Brother Duckworth:

Brother Clarence Teurman, as you know, was a hard worker for the cause of Christ. He held many meetings for which he received but little, if any, compensation for his services, but his courage never seemed to be daunted. Finally, in printing an issue of the Apostolic Way, his clothes became ignited from a gasoline engine and he was burned so badly he died a few days afterward.

Brother Teurman left a widow and four small children who are now living in Gunter, Texas.

Sister Teurman owns a store building at Union City, Ga., and also a few acres of land. At present she is receiving $37.50 per month as rent on her property here and she advises me that outside of this she is only making about $15 per month. This, as you can figure, amounts to only $52.50 per month for her and her four children to live on, including clothes and schooling for the children.

I am just advised by the five insurance company that there is now $48.10 due in premium to continue the insurance on her building and, besides, the state and county and city taxes will soon become due. The tax will amount to about $80. How she is to pay the insurance and tax out of this small rental and have enough to live on is more than I can figure.

Last year my sister, Geneva, Mrs. Wages, and myself, with a small amount of help from some two others, paid Sister Teurman's tax for her. As I remember now, I paid about $30 of the total amount, but this year I do not see how I can help as much as I did last year, as I am several hundred dollars in debt myself, and as you know we only have a very few members of the church at this place. So it will be almost out of the question to raise the tax and insurance premium here and I am asking you to make an appeal to the brotherhood through the columns of The Apostolic Way in behalf of Sister Teurman for money to take care of the tax and insurance on her building at this place.

Yours for the cause of Christ,
J. H. DODSON.

Renew your subscription now.

The Eldership

In regard to eldership, some seem to think that a man must be married and that he must raise up children before he can be a scriptural elder. I believe that a man may have never been married and become a scriptural elder. But, if he be married, he must be the husband of one wife, and if he has children he must have them in subjection. It appears to me, as it was then, so it is now, that one of the things for a man to do to avoid fornication is to marry (I Corinthians 7:2). In the first verse he says it is good for a man not to touch a woman. Paul says that he would that all men were even as he was; and he was talking to the unmarried and widows when he made that statement. But if they can not contain let them marry, for it is better to marry than to burn. Does this mean that they would be burned if they were not married? No, this was to avoid fornication. If thou marry thou hast not sinned. Nevertheless such shall have trouble in the flesh. But he that is married careth for the things that are of the world. So then he that giveth in marriage doeth well, but he that giveth her not in marriage doeth better (I Corinthians 7:38). If a man does better by not marrying, why should he not be an elder? I knew a brother whom the brethren desired to be their elder who had been married for a good many years and had not reared any children. He had all the qualifications, they thought, but did not have any children, so they adopted a child into their family in order to be scriptural. That would not be any better, because he must have his children in subjection, not some one else's child or children. In addressing fathers to bring their children up in the nurture and admonition of the Lord, this does not mean that all Christians must have children, but if they have children they should do this. Wives, submit yourselves unto your own husbands as unto the Lord. This shows a Christian woman's duty to her husband, if she has one, but does not necessarily imply that she must have a husband before she can be a Christian. Paul finds so many fornicators of the very worst type (I Corinthians 5:1-11) and not only warns them that they should not select an elder from such brethren, but should not so much as to keep company with them. I believe in order to be a true Christian that one should be as good as an elder. But it is immaterial with the brother or sister whether they are married or not. There is a sense in which the married and unmarried are governed, but this is not to the elders alone. J. F. FAIRLESS.

Who can locate me where I can get employment with a business concern and at the same time be at a place where I can be of help to brethren as a leader in the worship? Have been looked to as an elder in the church for several years and have a fair knowledge of vocal music. I have had eleven years of experience in merchandising. Will furnish recommendations on request. J. C. FALKNER.
Wesley, Ark.

Talk with some one about the Bible every day.

By Grace Are Ye Saved

(Ephesians 2:8)

Every one who will be saved will be saved by God's grace. What is God's grace? It is favor. God showed His grace to mankind in His love and kindness in the gift of His Son to die for the sins of the world (John 3:16). This was beyond man's power to do. God suffered His Son to die and on the third day raised Him to life. This man could not do. God carried Him to heaven. This man could not do. Jesus received the Spirit and sent it to the apostles to enable them to reveal to the world the plan of redemption. Man could not do a single item of the above. In these items God shows His love, kindness and mercy—grace—to sinful man.

Now, God requires man to do something and will condemn him if he does not accept the plan of redemption the apostles preached. God has done for man what man could not do for himself; now man must do what he can do for himself, and when this mortal body has returned to dust, if man has been faithful to the Lord's commands, God will resurrect his body and give it a home in the eternal city.

H. H. MONTGOMERY.
2724 Penick Street, Shreveport, La.

A FEW QUESTIONS AND ANSWERS

Q. Who is Elder of Charleston congregation?
A. Ira C. Moore.
Q. Who is the preacher?
A. Ira C. Moore.
Q. Who employed him?
A. Ira C. Moore.
Q. Who pays the bills?
A. The congregation.
Q. Have they any say in the matter?
A. None.
Q. Who is afraid to meet J. N. Cowan in debate?
A. Ira C. Moore.

G. W. TERRY, Maynor, W. Va.
Faithfully,

Order copy Cowan-Sommer debate, $1.00.

The Gunter Meeting

In response to a letter from Brother R. W. Jones I went to Gunter, Texas, for a meeting, beginning September 11th. The services were conducted in the Gunter College Building. I met Brothers Van Bonneau, Frank Copeland, Oliver Burk and Roy Hazelton. Brother Bonneau is working in the interest of the School. Brother Copeland is instructor of vocal music in the College. Brother Burk is dean of the College and Brother Hazelton is teaching. These are faithful Gospel preachers and it was a pleasure to meet them.

Brother R. H. Howard and wife of Holdenville, Oklahoma, visited with us during the meeting. They are tried and true friends of mine. Brother Duckworth came from Dallas and was with us one night.

The attendance at night service was splendid. Day services were conducted for the benefit of the members. Sometimes these are enjoyed more than the night services because the church needs them.

Visiting brethren from Celina, Antioch and other near-by congregations were with us. Three obeyed the Gospel. From statements made by the brethren it was evident that they were encouraged to continue in the faith, looking forward to receiving the crown of life that fadeth not away. On the whole, the association was a season of refreshing. May God's blessings rest upon the faithful there.

LELAND H. KNIGHT
Booneville, Arkansas.

A Deserving Call

Brother J. D. Tipton of Camden, Texas, has a very large family and rents land on the halves to support them. He preaches the Gospel when opportunity affords; he is a sound Gospel preacher, is not tinctured with digression in any form. His oldest son was brought here (Lufkin, Texas), for a very serious operation two weeks ago. The surgeon's bill alone will not likely be less than $300, then the hospital bill and other expenses.

Some have already responded to his needs, but not enough to supply them. Brethren, contribute all you can, and do it NOW. DOUGLAS DUNN.
Lufkin, Texas, Sept. 22, 1927.

Phillips-Rogers Debate

Elder Rogers, the champion debater among the General Baptists of Arkansas, and I will debate all points of difference between the Church of Christ and the above mentioned church about ten miles from Lafe, Ark., beginning about Oct. 24. I am expecting this to be a real debate. All brethren in reach of this debate should attend. This is to be held where I held the mission meeting mentioned in The Apostolic Way, Oct. 1 issue.

I will hold a tent mission meeting at Lafe (in town) before holding the debate.

JAMES DOUGLAS PHILLIPS.
Everton, Ark.

Talk with some one about the Bible every day.

The Cowan-Sommer Debate

HAVE YOU READ THE DEBATE?

HAS YOUR NEIGHBOR?

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THE APOSTOLIC WAY

4819 East Grand Avenue Dallas, Texas

Two Debates in Prospect

Dallas, Texas, September 28, 1927.

Elders of the Church of Christ, Gunter, Texas—Greeting:

In the debate with Arceneaux at Robstown, reference was made several times to the Gunter College. Arceneaux tried to prove that teaching done in the school was teaching the Word of God in classes, as was being done in the "Sunday School." I showed that the classes in the school were formed to teach the various branches of secular education, and that what Bible teaching was done in the classes was merely incidental and as an individual effort. I showed that a Christian may be engaged in any other secular work, as farming or merchandising, and teach the Bible, when opportunity was afforded, as an individual Christian; that his farming or merchandising were not maintained for the purpose of teaching the Bible, neither was Gunter College; but as individuals the Bible may be taught in either. When he saw his efforts were futile in trying to make the college on a par with the "Sunday School," he made the following statement:

"All the congregations of the Church of Christ in Dallas and Fort Worth will endorse me to meet you in debate at Gunter, Texas, on propositions signed."

I replied as follows: "I have not consulted the church at Gunter about such a debate to be held at Gunter, but will take the liberty to say that the church at Gunter will agree for us to have the debate at Gunter, provided the Dallas and Fort Worth churches will endorse Arceneaux to repeat the debate at Pearl and Bryan or Peak and Main congregations in Dallas." In reply to this, Arceneaux said he did not know whether they would endorse him to meet me in Dallas or not.

In my judgment, it would be well for me to have a statement from you authorizing arrangements to be made for the debate at Gunter upon the assurance that the Dallas churches will have it repeated in their own ranks.

J. N. COWAN.

Gunter, Texas, October 8, 1927.

Mr. J. N. Cowan, Robstown, Texas.

Dear Brother Cowan: Your letter dated September 28, 1927, regarding a debate at this place between yourself and Brother Early Arceneaux on the "Sunday School" question has been received, and in reply we will say that, after due consideration, we have decided that we would be willing for the debate to be held here, if, as you suggest, the debate also be held at Pearl and Bryan or Peak and Main Street church in Dallas, the debate to be held in Dallas first and then repeated here.

Your brethren in Christ,
L. K. DONOHO,
D. S. FREEMAN,
R. W. JONES,
Elders of the Church of Christ at Gunter, Texas.

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

THE TWO DIVINE INSTITUTIONS

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophesy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly $1.50 Six Months $3.00 the Year | Dallas, Texas, November 15, 1927 | Vol. XIV No. 8

The Legs of the Lame

I do not ever remember to have seen a better example of the inequality of the legs of the lame than in a recent article on the first page of the Gosped Advocate. The opening sentence reads as follows. "'We are glad to advise that the Gospel Advocate Company is rapidly completing the improvements announced in the Sunday school literature. We feel that the brotherhood will be greatly pleased with the New Series of lesson helps and quarterlies." This shows that while other Sunday school publications have become afraid of the name "Sunday school" and are diligently striving to hide its true significance behind other designations, such as Bible school, Bible study etc., the old "Sunday school stand-by still boldly designates this unscriptural, educational society by its old and true designation. The Firm Foundation used to be full of notices of the various Sunday schools, but now such remarks are conspicuous by their absence: in deed, they flatly deny that they have any such institution, but the Gospel Advocate has let the cat out of the bag. I am glad that I stand identified with those who believe the gospel needs no improvements. Only human devices need improvement and need them continually, for human schemes are never perfect and if there ever was an organization which is utterly lacking in scriptural warrant, it is the Sunday school.

The next paragraph is equally enlightening. "For many years Bible teachers and Sunday school workers have recognized that the Lesson Helps and Quarterlies, which are found to be so useful and advantageous in teaching the Bible to both young and old, should be carefully graded according to ages and attainments of the students. The best results in teaching can only be obtained by suiting the teaching to the capacity of those to be taught." How the apostles and the early church progressed so well without the aid of these wonderful lessons will ever remain a mystery to all who give credence to the above assertion. It may be well to remember that we have no other proof of it than the assertion of the Gospel Advocate. Of course the implication is that the apostles, though guided by the Holy Spirit, were too ignorant to realize the necessity of these "helps" for a proper understanding of God's word and we must even admit that God, Himself had less understanding of the needs for some systematic arrangement of instruction than the Bible itself affords: in other words God was not quite as smart as the editors of these "helps." This may sound pretty rough, but I do not see how any other conclusion can be reached.

The question naturally arises, why did not God foresee the necessity of this careful classification of students and why did the apostles neglect such an obvious necessity in teaching the Bible? The Apostles emphasized the necessity of teaching and gave some very explicit directions in regard to it but seemed to be utterly blind to the need of classification of those taught. If it had not been for these latter day apostles, the world might have lacked, forever, any systematic method of imparting a knowledge of the truth, because they tell us that "we recommend that each Sunday morning Bible school use the entire series in furnishing helps to the various classes. Only by so doing can the best results be obtained." Who says so? The Gospel Advocate. How do they prove it? By their own unsupported assertion. In addition to the blasphemous implication of ignorance on the part of God, the Holy Spirit and the apostles, we are taught that Bible precepts and examples are not to be our guide in our efforts to teach, for this writer goes on to say, "An advantage is to be gained in the Sunday school by following the classification which has been found best in the public school system of education."

No wonder the Gospel Advocate and other Sunday school publications are not willing to have a discussion appear in their columns as to why human, secular institutions so far outrank the precepts and examples of the New Testament in church work. Brethren everywhere, who believe that the Church of Christ is the only religious institution ever founded by the Lord and His word our only safe guide in doctrine and practice, should use every effort in their power to boost the circulation of the Apostolic Way, the only paper in the world that earnestly contends for Bible things, by Bible names, conducted by Bible methods.

An inconsistency we observe in the wind up of this perversive editorial is shown in its closing utterances, "We very heartily commend it to the churches and pray that it may redound to the glory of our loving Heavenly Father and to the accomplishment of the greatest good." This would be plain dishonesty on our part, for the praise and honor and glory, if any, all belongs to the public school system and we may be sure that God would accept no glory for Himself that every principle of honesty must admit belongs to others. Let every reader file this article for future reference and present its bold statements to every one you meet who tries to claim that the Sunday school has any divine sanction.

G. A. TROTT.

"And, behold there came a voice unto him, and said, 'What doest thou here, Elijah?' And he said, 'I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19:13-14.

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Romans 11:3-4).

A few years ago some scattering, struggling congregations out of touch with each other, were trying to maintain the fight against the growing tendency for human plans, systems, and organizations. In many places individuals isolated, discouraged, disheartened, were endeavoring to hold back the blighting influence. Like Elijah, they felt the people of God had all gone astray, but God had preserved a remenant unto himself, and through The Apostolic Way they have learned of the faithful workers in other fields. Now there is enthusiasm, earnest endeavor, activity and determined purpose to press the truth of God until the advocates, defenders and apologists for the human institutions are exposed and their doctrines met on every hill; in every hamlet. Preachers are being called upon; copies of The Apostolic Way, and other publications on our differences are being broadcasted. The brethren are ready to hold 600 debates on the Sunday school question wherever the advocates of this institution have the courage to put up a man. Such manifestation of enthusiastic activity will bear fruit.

R. F. D.

Did Paul Misrepresent?

Mat. 17:5—"This is my Beloved Son in whom I am well pleased; hear ye him."

God had sent his son into the world to set up a new kingdom (Dan. 2:44).

Seeing that it is to be of a spiritual, and not of a carnal nature, then it must have a new law to govern it. (Heb. 10:20).

Under this new law no congregation of saints (local churches of Christ) could have women teachers. Who made such a law? Christ, see 1 Cor. 14, 33, 37; 1 Tim. 2:12.

Paul was chosen by Christ to speak to

the Gentiles (Acts 5, 15, 22, 21) he said that the women kept silent (as to teaching) in all the churches of the saints. If a congregation could not be of the saints then, and have women teachers, how can it now?

If Christ has changed the law governing the worship, when did he do it? If he has not done so, then no congregation that has women teachers is of Christ, but the world.

Paul says, "Phoebe was a servant of the Church at Cenchrea." Some men and women say she was a deaconess, a teacher, also that other saintly women were teachers in the different congregations. If they are right Paul was a falsifier, and misrepresented Christ.

Brother, Sister, let me ask you in all candor, did Paul misrepresent, or are men and women of today doing so?

He was addressing himself to the Church of Christ exclusively. See (1 Cor. 1, 1-3; Rom. 16:16).

The different churches of the world have their different church auxiliaries, some one thing, some another. The so-called Church of Christ of today has its in the way of Sunday school, or class system. Brother Sister, do you believe that the Christ that Paul represents to you, was such weakling, that he did not know how to run his affairs and men and women of today must come to his rescue with helps of their own devising, or were Paul and the Son of God true, and the men and women of today false?

Paul knew as well as any one living at that time, no doubt, how the work and worship was conducted, and how it should be conducted. He corrected all that he found violating that rule, and the men and women of today who are teaching and practicing these worldly things, are as guilty as those he condemned then. Their work is in contradiction of the Apostle Paul, and thus false.

J. S. JOHNSON,
El Centro, Cali.

Tell your friends that $3.00 a year is cheap for a paper like The Apostolic Way.

Will Wallace Debate at Temple

Brother John R. Freeman, who is opposed to teaching the Bible in classes in Gunter College on Sunday, or during the week, either—although Brother Clark did it for years, employing women teachers—reports his meeting at Cleburne in the Apostolic Way: "I began with the faithful at Cleburne last night. The brethren are doing their part and are hopeful of good results." In another report he refers to these "faithful" ones as "the church at Cleburne," "the Cleburne church," etc. As a matter of fact, there is a congregation in Cleburne composed of about 700 members who are not included in Brother Freeman's "Cleburne church," nor numbered among "the faithful." True, they do not use instrumental music nor work through denominational machinery of any kind. They believe they have a right to assemble the people, Christians and others, arrange classes and teach the word of God. Therefore, they are no part of the "church at Cleburne" in Brother Freeman's report. Brother Freeman doesn't believe in sectarianism! But "the faithful" in Cleburne compose a faction which George W. Phillips drew off from the church a few years ago. Brother Phillips will probably admit that he is as faithful as anybody, but he worshiped with the congregation which Brother Freeman declines to include in "the Cleburne church" for a good long time, before he got the sheep separated from the goats; and then, to cap the climax he went to Midlothian and joined himself to "a Sunday school church" and preached for them for about a year. That hasn't been very long ago, either. I was there in a meeting during the time. Brother Phillips attending every service, bragged on me and told me what a big preacher I was, etc. Then I went for another meeting later, and Brother Phillips wouldn't come even one time. He reared around and challenged me for a debate. The church hadn't changed its practice any, and my preaching was about the same, I judge. I never could figure out what was the matter with Brother Phillips unless he couldn't find any sheep to separate from the goats. Brother Phillips has some peculiar ways, to be so faithful. One of his favorite sermons is on "The Origin of the Devil," and he would much prefer to speculate on something that the Bible says nothing about than to preach the gospel. He originated this rare bit of Scriptural exegesis: "I planted, Apollos watered" (1 Cor. 3:6). Paul did the preaching and Apollos did the baptizing. But he can't find any authority for teaching Bible classes!

Brother Conner seems inclined to feel slighted because I don't 't'take care" of him first and let the rest of them go by. But the temptation is almost irresistible "to whip the whole 'kitten, katen, kaboudle' of them." And while I think of it, if Doctor Trott was not an elder of the church at McGregor while they had "Sunday school," there are some brethren who have run rough-shod over that command about not bearing false witness against one's neighbors. Some of us would like to see an explanation from Doctor Trott. There are a number of the faithful sheep who have a considerable amount of goat smell on them in view of the strict line of fellowship they are now drawing.

By CLED E. WALLACE,
Firm Foundation, Sept. 13, 1927.

Running

I note in Apostolic Way, in Brother McMillan's note, that Brother Nichol said he was opposed to Brother Cowan climbing to notoriety over his back. Brother Nichol reminds me of the story of the Chinaman going out to hunt a bear. On finding a huge one, he decided his legs were safer than his gun, so threw it away and took to his heels for safety. He outran the bear, and sat down on a log for a rest, and saw the bear coming, smelling his tracks, then the Chinaman said, "You likee smelle me track, me makes some more."

So it is with Charley. When Brother Cowan gets after him for a debate on the "Sunday school," Charley throws away his Bible, which he knows he has no use for in trying to defend his "Sunday school," and takes to his legs for safety, and says to Cowan, "You likee smelle me tracks, me makee some more."

J. M. TUTTLE,
Artesia, N. M.

Brother Wallace evidently realized his defeat by Brother Conner, and like other defenders of error, tries to divert the issue by injecting wholly extraneous matter and becomes personal and insulting. It certainly is repulsive to all decency, manhood, culture and refinement to assail anyone through a medium, wherein the assailed has no chance to reply. I charge that Brother Wallace knew this when he used the columns of the Firm Foundation. The proof is, that the Firm Foundation has not given space to Brother Conner's replies.

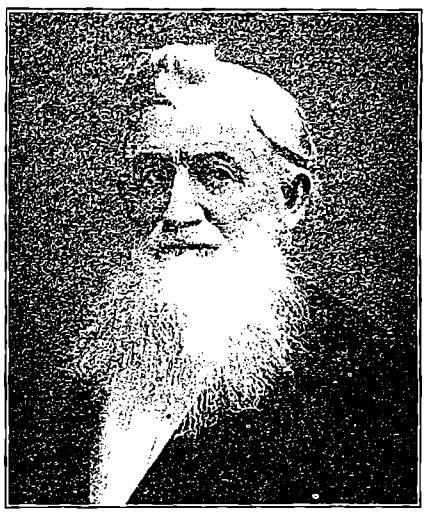
Brother Wallace has been misinformed as to the Cleburne matter, and his charges most unjust. The facts are; several had withdrawn for weeks before I withdrew. I challenge him to find one member that I have ever asked to withdraw from any congregation. He must do this, or repent, or die in his sins. There were several brethren in the church at Midlothan who held with me on the "Sunday School," "Hired Pastor" and "Individual Cup" but he cannot find one that I asked to withdraw. I had formerly lived at Midlothan. I knew those brethren. They knew my position. Brother Martin, their leader, will testify there was no hypocrisy on my part. Before I would meet with them, I insisted, and they called the church together to pass on my acceptance, knowing the whole Cleburne matter. I preached for them when they had no appointments. But my hands are clean. I did not role the church. The money that should have been given to the poor and needy and sounding out the Gospel fell into the "Hirelings" hands like Brother Wallace. I complimented Brother Wallace heartily on what he preached, as I would anyone that preached the truth; but Brother Wallace did not touch on our differences; which he knew existed; if they were part of God's counsel, it was incumbent upon him to preach it. One year later when he returned I had found it was wasting time to continue with them, and to meet Paul's command, I came out from among them, and never more expect to touch the unclean thing. It just can't be done by staying with them. They wax worse and worse. They have swallowed every thing the "Organite" brethren have introduced except the instrument. I challenged Brother Wallace for a discussion of our differences, but he was as silent as the tomb. Now he wants to whip everybody at once. I will affirm, that the Church at Temple, Texas, with which he affiliates, is unscriptural in work and worship. Now watch him duck, dodge, dive and never come up. He says one of my favorite sermons is on "The origin of the devil." He says that's speculation. Jesus said a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. That most certainly teaches my position on "The origin of the devil." Brother Wallace says I prefer to speculate rather than preach the Gospel. The church at Midlothan will tell you I never preached anything in the worship but the letters to the churches. The night services were evangelistic. Because I discoursed on "The origin of the devil" which is also scriptural, he leaves the impression I was constantly doing that. Brother Wallace's heart is not right. He has shown himself in this discussion. He also refers to my "rare bit of scriptural exegesis" on 1 Cor. 3:6. That was years ago, I reasoned myself out of that examining the Corinthian letter.

But why has Brother Wallace presented all this? Simply to discredit me. I wrote him about all this and told him I regarded it as a wanton, deliberate and premeditated insult. I have made many mistakes in life, and have tried to profit thereby, but have never made the mistake of deliberately fighting the truth as Brother Wallace is doing.

Brother Wallace, to my mind, stands where he stands because father so stands. His presentations, though strong when he has the truth, are on the Parrot order. He is an Automaton. He, either cannot or is afraid to think. His discussion with Brother Conner will end the young man's career, unless he repents. In a letter to me he charges us with "tearing up churches." That shows lack of thought.

GEO. W. PHILLIPS,
Ardmore, Okla.

A Grandfather and Grandson



W. M. McIntire

We contend, we stand religiously, where sound Gospel preachers stood forty, fifty years ago.

Where the Bible spoke they spoke; where the Bible was silent, they were silent.



R. O. Conner

One of my cherished memories is that of Brother W. M. McIntire, one of our old pioneer Texas preachers, well known and highly honored by brethren of the past generation. His character was one easily defined. Tender hearted as a woman; unassuming as a child but in defense of the truth as bold as a lion and absolutely unacquainted with the word compromise.

He not only claimed as his motto, "speak where the Bible speaks and be silent where the Bible is silent," but he lived up to it in every way, giving and demanding a thus saith the Lord for all that he preached and practiced. His life was blameless and wholly devoted to the service of the Lord. He had no use and no patience with the schemes and societies that cater to worldly popularity and that have become more widespread with the advancing years since his death.

May the Lord grant that such men may always be found in the ranks of God's army to lead his people on to victory in His name.

G. A. TROTT.

It was my great pleasure to be associated with Brother McIntire on several occasions in his last years. His venerable appearance, his utter disregard for the vain and empty ceremonials of society, his blunt and candid manner of speech, and his supreme regard for whatever he believed the Bible to teach were, to me, outstanding characteristics of the man. To him the most despicable of traits in men are sham, show, and mere religious veneering. He was veritably a "diamond in the rough," for he had no polish, as the world defines it, and he wanted none. Such a man always attracts the attention and confidence of others, even of those who would deride his incivilities, by the mere force of his candor and honesty.

Brother McIntire lived in trying times. In youth he had experienced the hardships of the Civil War period. He had also taken part in the conflict between sectarianism and the plea of the reformers for a return to New Testament practice in religion. When men who had contended for a "thus saith the Lord" in all things religious began to advocate innovations and to compromise New Testament principles and practices, Brother McIntire's deep convictions and great courage rose in indignation. He had no compromise to make with those whom he considered the enemies of his Lord, and to the end of his very useful career, he waged a truceless war upon every practice of the churches of Christ that was not authorized by clear cut teachings of the Scriptures.

N. L. CLARK.

Elder W. M. McIntire, my grandfather, made his home with my mother for several years just prior to his death. However, he was active in the ministry most of the time, and when he was at home, he always met with the church at Pearl and Bryan streets; and on Sundays, it was my job to hitch up old "Sealem" to the shay and drive him to church. He always tried to get there after the Sunday school was over, and just before the worship started, which caused me, as his chauffer, to be on my "P's and Q's" as to time. Being a little late one time and after making my apology, I asked him why we didn't go earlier so he could take part in the Sunday school, his answer was because there was "not a bit of God in it." That was generally his reply with reference to things not authorized by the Book.

I remember on one occasion we were a little early, but we took our seats where he was accustomed to sitting, which happened to be across the isle from where the "Men's Bible Class" was in full blast. As I recall now, the subject was "Self-defense." They had a Christian crossing a bridge; one end of the bridge was on fire; it was 50 feet to the water; from the other end of the bridge, the enemy was coming to kill the Christian, to jump was death; to run was death. The only escape was to turn and kill the enemy. What should the Christian do? I was informed they had ben arguing pro and con for thirty minutes before we arrived, so after a few more speeches, the teacher looked across the isle and said, "Brother McIntire, just what should a Christian do under such circumstances?" Grandpa, without raising his eyes, said, "I never heard of a Christian being caught in such a predicament." There was silence in the Sunday school for about the space of half a minute, the teacher smiled, then the whole class smiled, and the teacher said, "Brethren, I am ashamed of us all; here we have been talking for over thirty minutes about a thing that never happened and possibly never will, in trying to justify a man in killing his enemy when the Book says, 'Love your enemies.'"

This is one of the many striking incidents that I recall in connection with this grand and noble man.

R. O. CONNER.

I am told, Brother McIntire visited among the churches when many of his relatives and friends thought he was too old to be undertaking such work, but the call "to strengthen the brethren" was so strong that he disregarded his age, and continued his labors for many years beyond the usual age when men cease to be active.

Our readers who knew Brother McIntire, will appreciate the information that Brother R. O. Conner is a grandson of Brother McIntire, and like his grandfather, the call for him to visit the churches causes him to push obstacles out of the way and respond,

and the places he visits never fail to urge him to return.

Brother Conner has decided to leave his work in the hands of his men and "go to the field" in the hope of arousing more interest and activity among brethren "satisfied with what is written."

When I was considering undertaking the work of publishing The Apostolic Way, Brother Conner promised if the paper was moved to Dallas, he would give me all the help he could, and a more unselfish and untiring adviser than he has been could not be desired. Day and night he has come to my aid. He has made trip after trip, and now he starts (November 13,) on an extended trip among the churches.

He cannot visit every place, but will visit all he can during the next six months, speaking from one to three times at each place.

If you have never heard him, you cannot appreciate his power to encourage, edify and strengthen brethren desiring to do the will of the Lord. His contact with leading business men and day laborers, has given him a knowledge of the mind of men of the world. His association with, and reading after the more active men in the church, coupled with his work as an elder and teacher in the Dallas Church of Christ, has given him an insight, patience, forbearance, and persistence in spiritual matter.

He understands the work we are doing as well as our plan for more aggressiveness and we hope every reader, as well as brethren, who are not readers of The Apostolic Way in the section he visits will meet him.

R. F. DUCKWORTH.

Unity

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gave me I have given them; that they may be one: I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Thus Jesus prayed for unity among his followers. John 17:20-23. "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." Thus Paul instructs the Church at Corinth I Cor. 1:10. "Finally, brethren, farewell. Be perfect, be of good comfort, BE OF ONE MIND, LIVE IN PEACE; and the God of PEACE shall be with you." Pauls last words to the Corinthian Church. "Now the works of the flesh are manifest (made plain) which are these, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkness, revellings and such like: of the which I FOREWARN YOU, even as I did FOREWARN YOU, that they which PRACTICE such things SHALL NOT INHERIT THE KINGDOM OF GOD." Thus Paul warns the Church of the Galatians.

There is no question as to the teaching of the four passages quoted above, UNITY of God's people is required. The reasons for such teaching are stated in plain terms.

1st. That the disciples may be perfected in one.

2nd. That the world may believe on the Son, that the Father has sent him.

Factions, divisions, hatred, heresies, and envy, should not be known nor practiced among God's people.

1. Because they hinder the perfection of believers.

2. Because they hinder the conversion of sinners.

3. Because they are the works of the flesh.

4. Because they who practice such things shall not inherit the kingdom of God.

"Do men gather grapes of thorns, or figs of thistles? No. Can a good tree bring forth evil fruit? No. "Can a corrupt tree bring forth good fruit?" No. "Wherefore by their fruit ye shall know them."—Jesus. Is division hatred, envy, jealousy, and strife, good fruit or bad, which? Judge ye.

Denominationalism, unlike the word of God, makes provisions for division. It offers variety and choice. where Christ and the Apostles give us nothing but unity, or oneness. There is but one of every thing. We have no choice of body, or church. There is but one. We have no choice of Spirits; there is but one. And that the spirit of love. We have no choice of Lords; there is but one. We have no choice of faiths; there is but one. We have no choice of baptisms, there is but one. We have no choice of hopes, there is but one. We have no choice of heavens, there is but one. We have no choice of ways to heaven, there is but one. We have no choice of gospels, there is but one. We have no choice of hells, there is but one to shun. "Wherefore by their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven."

The Bible authorizes but one division among the people of God, those who do, and those who do not, here the Lord commands division. "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. And if any man obey not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." 2 Thess. 3:6, 14. "Whosoever goeth onward, and abideth not in the teaching of Christ, hat not God, he that abideth in the teaching, the same hath both the Father and the Son. If any man cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greetings: for he that giveth him greeting partaketh in his evil works." 2 John 9, 10, 11, R. V. Here is division provided for, the only division divinely authorized, a division between those who do and those who do not, obey the gospel.

H. C. PEARSON.

The Origin of the "Christian Clergy," Splendid Meeting Houses, Exhibited from Ecclesiastical Hisory.

Mosheim, Vol. 1 page 73, Chalestown edition. "Another circumstance that irritated the Romans against the Christians, was the simplicity of their worship, which resembled in nothing the sacred rites of any other people. The Christians had neither sacrifices, nor temples, nor images, nor oracles, nor sacerdotal robes; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of Atheists; and by the Roman laws, those who were chargeable with Atheism, were declared the pest of human society. But this was not all. The sordid interests of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. The public worship of such an immense number of deities was a source of subsistence, and even of riches, to the whole rabble of priests and augurs, and also to a multitude of merchants and artists. And the progress of the gospel threatened the ruin of this religious traffic and the profits it produced. This raised up new enemies to the Christians, and armed the rage of mercenary superstition against their lives and their cause."

"The places in which the first Christians assembled to celebrate divine worship, were, no doubt, the houses of private persons." Page 124.

"In these assemblies the holy scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expressions of zeal and charity." Page 124, 125.—The Christian Baptist, by A. Campbell.

Haweis' Church History, volume 1, page 150: "Nothing could be more unadorned than the primitive worsihp. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures to as many as chose to assemble in the house appointed. A back room, and that probably often a mean one, or a garret, to be out of the way of observation, was their temple."

"As pride and worldly mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day that he might serve the church by night. The idea of priesthood had yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and out one high-priest of our profession, Jesus Christ. But, on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitions and designing suggested, what many of the rest received in their simplicity, that the succession to these honors now devolved upon them, and that the bishop stood in the place of the highpriest; the presbyters were priests; and the deacons, Levites: and so a train of consequences followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity —men sacred by office, exclusive of a divine call and real worth. The altar, indeed, was not yet erected, nor the unbloody sacrifice of the eucharist perfected; but it approached by hasty strides to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy." Page 181, 182.—The Christian Baptist by A. Campbell.

Young Men, Write

We want to encourage young men to write for publication. Exercising one's talent develops it. A careful study of the Scriptures, followed by exercises, will increase the fruit-bearing power of any young Christian.

The church has always needed more preachers and writers who by study and practice become efficient in their work, growing in grace and knowledge of truth.

We would like to encourage our young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

We are not sure just where we should place the age limit for those who write to this page; perhaps 25 would be advisable, at least we will start by asking brethren not more than 25 years of age to fill this page.

The idea is for each one to see how much he can say in the fewest words. A good statement in 100 words will be appreciated more than the same thought in 200 words.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Come on, young writers; we want to print your first articles on this page. Be sure to give your age in figures in upper right hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page.

Give us statements on Bible teaching, practice and purpose. Write just what you think, telling how young men and women may work for Christ and the furtherance of His Kingdom.

R. F. D.

Apostasy

(1 Tim. 4:1; Heb. 3:12)

The above word is used several times in the original language of the New Testament. It is used in 1 Tim. 4:1 and in Heb. 3:12 and is defined by Thayer as "A falling away; in the Bible namely from the true religion."

This is a subject of far reaching significance and should be studied intensely. Suffice it is to say that in this article, I expect to notice only those scriptures that have a direct bearing on this question. Briefly, then, can a person who has once been a Christian apostatize so far as to be lost? We notice first, that, the scriptures predict that some will fall.

In 1 Tim. 4:1-4 the spirit declares "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." In the religious world there are two erroneous ideas regarding the word "fall" as used in the Bible. One is, that it only means to fall into sin in this life; the other is, that it refers to falling from the special rewards in heaven, and neither case is it argued that such a fall deprives one of eternal life in heaven. Notice these two ideas carefully while we weigh the evidence bearing on the case. In the scripture quoted above it will be noticed: (1) that the characters spoken of are to be in the faith some time in their lives; (2) they are to depart from it; (3) they shall give heed to devils. Ben M. Bogard informs us that this "simply means to depart from the faith in doctrine, not from my trusting in the Lord, but from my orderly belief in the Bible." Even if this interpretation was right, we ask what will become of those who depart from an "orderly belief in the Bible?" In such a departure you leave the words of eternal life (John 6:68) and thereby forfeit your right to that life. See Acts 13:46. It is an evident fact that we cannot depart from a thing with which we have never been in contact. Depart means to leave, and 1 Tim. 4.1-4 shows that those who leave the faith give heed to devils. Remember, that they who give heed to Satan are damned—2 Thes. 2.9-12. Of course, there is hope if the person departing from the faith will repent, but the scripture shows that some died in ungodliness.

Christians are warned against falling. I cannot understand why a person should be warned against a procedure if he cannot possibly engage in it, and if there is no danger in such a course. The solemn warning in Heb. 3:12 should ring in every Christian's ears. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Is it possible for a brother to depart from God? Yes, God says so, someone might suggest that those departing have "an evil heart of unbelief" and have never been converted. This idea militates against the meaning of the word depart. I cannot depart from a house if I have never been at that house; neither can a man depart from God if he has never been in relation with Him. This scripture establishes the truth that a person can be converted and later drift to the extent of possessing an evil heart of unbelief. But what happens to the unbelieving? "But the—unbelieving—shall have their part in the lake which burneth with fire and brimstone: which is the second death"—Rev. 21:8. No indication of eternal salvation here.

In speaking to Christians at Ephesus Paul says; "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). Will an apostate who teaches perverse things, to draw disciples after him be saved? Do I hear a Yes? Certainly! But, remember, they who say that he can be saved in such a condition will withdraw fellowship from him. You see, he is too corrupt to felolwship here, hence, they "put him out of the church," palm him off on Christ and eventually go to heaven with him, so we are told. But such doctrine is not taught in the Bible.

Again, Paul says, "Neither be ye idolaters, as were some of them" (1 Cor. 10-7) God does not warn Christians from doing things that are impossible for them to do. Can a person, once converted to Christ, depart from the faith and engage in idolatry? For the answer, read 1 Cor. 10:7. And, if you care to know what the end of idolaters is, read Rev. 21:8.

The apostle Peter gives further testimony; "for if ye do these things, ye shall never fall" (2 Pet. 1:10). Some one suggests that a Christian must do these things to avoid falling from a reward in heaven, but that he gets his eternal life there independent of the seven virtues enumerated by Peter. All that is necessary to say in reply to that idea is, that, "these things" must "abound" in a child of God to make him fruitful (2 Pet. 1:8), and every unfruitful tree is hewn down and cast into the fire—Luke 3:9. "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

In 1 Pet. 5'8-9 we read: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same affliction are accomplished in your brethren that are in the world." Question: Whom does the devil devour? Does he devour his own or God's children? Of course, the advocates of—"once in grace always in grace"—cannot admit that the devil devours disobedient children of God, because that would forever militate against their doctrine. So they fix it by saying that he devours his own children to keep God from getting them. Now watch this theory collapse while we wield the sword of the Spirit. Christ shows that Satan does not cast out Satan (Mark 3:23-26), hence, I doubt that he devours or changes his own children. Peter is writing to the elect, and the reason they should be sober and vigilant is because the devil devours disobedient children of God. If he cannot devour them, then the reason has no connection whatever with the warning to be sober. But verse nine settles the point beyond a doubt when it says: "whom resist steadfast in the faith," Can a child of the devil resist him in the faith? At the time of this writing those to whom Peter was writing could resist Satan in the faith, and he warns the same characters to be careful lest Satan devour them. To warn children of God to be watchful because the devil is about to devour his own children seems rather queer.

Again, it is recorded that only God's children have their names in the book of life (Phil. 4:2; Luke 10:20), but God emphatically declares that he will blot the names of the offensive ones from His book, and take their part from out of the Holy city (Rev. 22:18-19). Is it possible for those without the City to be saved? See Rev. 22:15.

We shall now endeavor to get the true essence of Heb. 10:26-29. The wilful sin spoken of in verse twenty-six is described in the three verses following. This scripture forcibly shows that a man who has once been sactified by Chirst's blood, can call the same unholy, trample under foot the Son of God, do despite to the spirit of grace, and as a consequence receive a much sorer punishment than death. Mr. Bogard refers to Heb. 10:39 where it says, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul," and informs us that this is a supposed case, since Paul says, "we are not of them who draw back." That verse does not help you at all, Mr. Bogard. Even if Paul was not of them who draw back unto perdition, his given facts still stand that one can call the blood that sactified him unholy and receive a sorer punishment than death for it. What is this punishment, Mr. Bogard?

Our next lesson is taught by the fallen ones being held up as examples.

Examples

In 1 Sam. 10:1 Saul is said to have been anointed as captain over God's inheritance. He was evidently accepted of God. But in 1 Sam. 28:16 Samuel said, in talking to him, "the Lord is departed from thee and is become thine enemy." Will he eventually live in heaven with God, his enemy? Coming this side of the cross we notice other examples that teach the same saddening lesson. Simon, the sorcerer, became a Christian, as evidenced by the fact that he believed and was baptized (Acts 8:13); hence he was a saved person (Mark 16:16). But he sinned in endeavoring to bribe the Holy Spirit, and Peter said "thy money perish with thee." I do not say that Simon was lost, but his example proves that a convert to Christ can become so offensive that he will spiritually perish from the Lord and be lost. Can a person who is in the "gall of bitterness and in the bond of iniquity" be saved if death overtakes him while in such a condition?

Another indisputable fact which gives weight to this question is recorded in 2 Pet. 2:4 and Jude 6. Here it is distinctly stated that the angels which sinned and kept not their first estate were cast down to hell. But the cry arises; "Angels are not children of God." At any rate, we exalt ourselves above angels if we say we cannot fall, thus esteeming ourselves higher than Christ; for Paul informs us that Jesus was made a little lower than the angels for the suffering of death (Heb. 2:9).

The last example I shall cite is 1 Tim. 19-20, "Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they learn not to blaspheme." Notice: (1) They once possessed faith; (2) They made shipwreck of it; (3) They were delivered to Satan. Mr. Bogard attempts to clear this up by saying, "I have seen shipwrecks—saw one myself while down on the Gulf of Mexico—but the ship was not lost; it was merely towed up the harbor and repaired. So people can make a shipwreck of faith, and not be lost." We appreciate information like this, but Paul brushes Mr. Bogard's reasoning aside at one stroke, when he declares that he delivered those who made shipwreck of their faith to the devil. Ques-

tion: Will they inherit eternal life with the devil, Mr. Bogard?

God gives a preventive. Every scripture regarding our security is based on conditions. That which prevents one from perishing is hearing and following Christ, John 10:27-29. We must shun profane and vain babblings to avoid drifting into Ungodliness, (2 Tim. 2:16), and put on the whole armour of God to be able to stand (Eph. 6:11).

God gives a remedy to the fallen. The remedy given to Simon whereby God might forgive him was to "repent and pray to God." My last witness is James; "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).

Death: "Loss of salvation" (Westcott & Hart). There is no need of further comment on this passage. It is irrefutable and conclusive. Let us all endeavor to live righteously as our future welfare depends on our obedience to God.

VAN BONNEAU,
Gunter, Texas.

Lords Supper

"And as they were eating Jesus took bread, and blessed it, and break it, and gave it to the disciples and said, 'Take, eat, this is my body,' and he took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it, for this is my blood of the New Testament which is shed for many for the remission of sins." (Matt. 26:26-28).

Again listen: "And when he had given thanks he break it, and said, 'Take, eat; this is my body which is broken for you; this do in remembrance of me.'" (1 Cor. 11:24). Once more listen; "For as often as ye eat this bread, and drink this cup ye do shew the Lord's death 'till he come." (1Cor. 1:26). Then again we have this inspired statement: "And upon the first day of the week, when the disciples come together to break bread, Paul preached unto them." (Acts 20:7).

How often does the "First Day" of the week come? Once each week. Every week has only one **"First Day."** So that is the time the early disciples met to break bread. On the "First Day" of the week. Not on some other day, but on the **"First Day."** "Oh, but," some say, "I don't think that means **Every First Day,** but once in every six months or once in a life time is sufficient." Well, let's see, you remember that in the ten commandments we have this command; "Remember the Sabbath day, to keep it holy." This was applicable to the Jews, and the Jews only. But notice it does not say, **"Every Sabbath."** Would we conclude that the Jews could just keep one Sabbath holy during a year, or a life time and meet the approval of God? No, for we find where they were put to death for failing to keep this divine command. So since there is but one "First Day" of the week, and we know when that day comes it behooves us to meet with the disciples on that day. What for? To break bread. Anything else? Yes. What? That the elders may feed the flock. Oh, no Brother, aren't you wrong? Should we not have the Sisters feed the flock? How about having Brother Deacon Jones do the feeding of the flock? No, "Take heed unto yourselves and all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood, "Acts 20:28. What are we going to feed them ? Paul says, "On the sincere milk of the Word." Are the elders to do the feeding or have it done? Oh, some say they will just oversee it, and have it done. But let's see about that, listen once more.

"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 51-2-3).

So we can clearly see who is to feed the "flock" which is the "saints" the "church" the "redeemed" the "disciples." Anything else? Yes, contribute "as the Lord has prospered us." Then another thing that the church should do, as a church, support the 'widows in need." (1 Tim. 5:9-10). But let's get back to the Lord's Supper. Our Baptist friends say the church and kingdom are not the same. Well, let's see. "I say also, thou art Peter and upon this rock I will build my **Church** and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven." (Mat. 16:18). So we see that Christ was going to build a church and give Peter the keys to something else. I conclude that the man who is in the kingdom is in the church, and to be in the church is to be in the kingdom. That, that puts you in one puts you in the other. The Lord's table is in the church; in the kingdom. Our Baptist friends say that the kingdom is invisible. Well, let's see. What does it take to constitute a kingdom? First, a king; second, territory, and third, subjects. Can we see these three things? All say yes. Leave out any one and would we have a kingdom? No, but our Baptist friends have the Lord's table in the church and say the church and kingdom are not the same, then where did they get it? "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." (Luke 22:29-30).

Will close by asking my readers to consider all things in the light of God's word. "Prove all things, cleave to that which is good."

DOUGLASS DUNN.

Why Pervert the Word of God?

A man that holds to a false position, especially in religion, and tries to defend it will misrepresent those who differ with him and become a perverter of the Word of God. In reading a little book, "Living Sermons by Living Men," published several years ago by C. R. Nichol and R. L. Whiteside, Brother Whiteside, in trying to defend the hired pastor system, misrepresents those who oppose it and on page 59, in commenting on Act 8:1, 4 says, "They were all scattered abroad, and went everywhere preaching the word." He says in the Greek, preaching means to evangelize and says a host of men and women went everywhere evangelizing, then quotes Acts 11: 19-20, "Now they which were scattered abroad upon the persecution that arose about, Stephens traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." Whiteside stopped with this the 20th verse. Why did he not go on and quote the 22 verse before stopping, which says, "Then tidings of these things came unto the ears of the Church at Jerusalem; and they sent forth Barnabas that he should go as far as Antioch."

This verse shows that the church had never left Jerusalem. Now Brother Whiteside in trying to justify women teaching in public has made the Apostle Paul a liar in 1 Cor. 11:34-35, and 1 Tim. 2:8-12, and has proven more than he will affirm. Everywhere means both publicly and privately. And all the Church at Jerusalem were evangelist. Act. 8:3 shows that men and women constitute the church.

Will Whiteside affirm that the whole church, both men and women are preachers and both have equal rights to evangelize, both publicly and privately? He knows he won't. In trying to prove that the preacher's work for a congregation does not stop after elders are appointed he quotes, 1 Tim. 5:1, "Rebuke not an Elder but entreat him as a father," and jumps to verse 19, "Against an elder receive not an accusation, but before two or three witnesses, and stops." (page 63). Why did he not go on and quote verse 20? "Then that sin rebuke before all, that others also may fear." This would make Paul contradict what he said in verse 1, "Rebuke not an elder." If Brother Whiteside had begun with verse 17, "Let the elders that rule well—" and read on including verse 20 and one can see that Paul has reference to appointed officials in the church and in verse 1, to old men in their doty age.

May God help us to not handle the word of God deceitfully, but by manifestation of the Truth commend ourselves to every man's conscience in the sight of God as his ministers.

J. W. KELLY.

Passed On

On October 4, 1927 the death angel again visited our home and took from us our mother, Mrs. T. D. Buchanan at the age of 84. She obeyed the Gospel when a girl and for all these years has served her Master to the best of her ability, believing and practicing only those things for which she could find a "Thus saith the Lord." She is survived by one sister, Mrs. F. A. McGuire of Prescott, Arkansas, also by three sons, C. E., W. D. and J. W. Buchanan, and one daughter, Mrs. A. C. Moody. We realize that our loss is heaven's gain and by an eye of faith see that happy reunion of father and mother who were separated for so short a time here on earth, just six and one-half months Funeral services were conducted at the old family burying ground, by Brother John G. Reese.

A. C MOODY,
Hope, Ark.

The Apostolic Way
CHURCH OF CHRIST

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Unscriptural Procedure

Can three or four members of any given congregation meet at a private place, place the names of two or three members on a petition, circulate said petition having it signed by three-fourths of the congregation there assembled, thereby declaring them Elders over the protest of the remaining part of the congregation?

S. L. CANTWELL,
De Leon, Texas, Rt. 1.

Comment

Yes, such has been the practice of the advocates of error all through the ages. Congregations have been torn asunder, houses of worship been taken from their rightful owners, innocent members of the Church of Christ carried off into innovation, but such practice has always been unscriptural.

There is no such thing as the majority rule in the Church of Christ. Brethren can always agree or come to an agreeable disagreement if they will. Patience and love, if permitted to have a free course, will always stay the disposition of men to dominate or rule by force. The Church of Christ should be governed by teaching and not by compulsion. If gentle admonition will not bring results and bring unity the Lord has provided one way and that way is to withdraw fellowship from the person or the persons who will not submit to the divine rule, and every honest hearted man and woman certainly believes they are contending for the divine rule, and if both sides are honest each believe they are right. Hence by mutual understanding, they can separate from the others thus ending their fellowship. But to build schemes, to concoct plans, hold star chamber meetings, to get advantage over those with whom we disagree, is unscriptural, and brands the person so endeavoring, as thinking more of gain than godliness.

R. F. D.

The Contribution

Is it safe for Sisters not to contribute on Lord's day? If so, why not let husbands take the wine for them?

WILSON PARMER.

We are glad to see there is some interest over the contribution, what it is for, how it is to be made, and who is to make it. If Brethren will go into a study of the question, they will perhaps find more taught than they have heretofore understood. Sometimes by a surface reading we get one idea, but when we read deeper and concentrate, we get altogether a different idea. We are taking the occasion here to make these observations, but we do not attempt to discuss the proposition at this time.

Yes, it is safe for Sisters to make contribution, but since just how it is to be put in the treasure is not specified, by command, example, or necessary inference, I cannot afford to specify. I see Brethren hand their contribution to one of the children and they carry it forward and put it on the table. I have seen Sisters with sleeping babies in their laps, hand their contribution to someone passing to be laid upon the table. Other Sisters prefer to have an understanding with their husbands as to how much contribution is to be made, what they are to give being determined in advance of the meeting, they let their husbands make the contribution.

If I have preference or choice, unless I can present command, example, or necessary inference from the Scripture, I should remember what the Apostle said: (Rom. 14:22), "Hath thou faith? Have it to thyself before God."

R. F. D.

The Sunday School brethren after talking with Brother Arceneaux decided to go ahead and have the debate November 15 as arranged at Chillicothe, Texas.

H. V. COATS.

Men of Vision

The thoughts, actions, and achievements of the world have been led by men of vision. "Where there is no vision, the people perish." Prov. 29:18. "As a dream of a night vision." Isiah 29:7.

Daniel, Paul, Peter, and John, were men of vision, swayed, stimulated, and encouraged to declare the truth of God. These men had determined to serve their Creator. Selfishness was no part of the forces that controlled them. They were looking for opportunities to be of service. They found, embraced, and executed plans for carrying forward the Master's Cause, and were given high places, in the Divine history.

We have men of ability who are scarcely known because they are buried beneath the cares of this life. They are limited in vision. They lack the courage to see beneath to "dare and do." They know they can preach, they know preaching is needed, they know thousands are going to everlasting destruction, but they lack the vision necessary to get them started.

My heart is made to bleed, by letters that come to my desk, from men wanting to be "kept busy preaching the word." Such men have my deepest sympathy. I would like to tell them something, but dare not, lest they misunderstand me. The poverty and hardships, they fear will come to their families, holds them back. They lack the vision to appreciate the power of the Divine Hand and lean upon it. The suffering of Paul, of Peter, of John and of Daniel, was permitted by Divinity because it preached the truth louder, because with this suffering the things that were taught were driven deeper into the heart of humanity. The preacher who suffers, smiles, endures, and continues to preach, with love, mercy, long-suffering patience, may be worth twice as much, than, if he did not have to suffer the pains of poverty.

Men who have comfortable homes and from ten thousand to five hundred thousand dollars in addition, are anxious to see the Kingdom of Christ grow, but they lack the necessary vision to enable them to see how to spend a few thousand dollars in spreading the Kingdom. Such men and women have my deepest sympathy. The Master said, "Lay not up treasures on earth" but these Brethren lack the vision to see how to put their treasures in Heaven. They are afraid to risk spending, lest it be not well spent. They fear that if they give one thousand or ten thousand dollars to be used in pushing the Cause of Christ forward, the preacher, or preachers, to whom they give it, might fall down. Their vision doesn't allow them to see that when they give it, with sincerity, purity of heart and purpose, the credit is entered to them in Heaven, and if he, to whom it is given waste it, it will be charged to him.

Work in mission fields for one hundred able preachers, could be planned for one year, in less than thirty days. We have the mission fields, we have the preachers, we have men and congregations that could raise the funds to keep these one hundred preachers busy for one year. One hundred preachers could conduct in mission fields, in one year, fifteen meetings each, fifteen hundred mission meetings, ten conversions to each meeting, fifteen thousand conversions. These could be expected, in five years, to reach twice this number. Thirty thousand more, or forty-five thousand in five years, if a few preachers and a few members with money could be so interested that they would plan and work for Christ under the directions as given in the New Testament for only one year.

No, you need not form an organization, the church is all the organization needed, and the individual is the responsible part of the organization.

The preacher, nor the member with means can escape by saying "The church did not act." The church cannot escape by saying, "The preacher and the moneyed member did not act."

The church can plan and give, the preacher can preach, plan and suffer, the members with money can plan, give, and suffer. Every congregation and every individual has a responsibility. Will we meet it? Have we the vision to see the Glory of the promises of God, and how such promises surpass all earthly ease, pride and possesisons?

I wish I could hear from one hundred congregations or individuals desiring to support one mission meeting during the next six months. Each individual or congregation could select a place and a preacher to do the work. The Apostolic Way is ready to encourage and advertise as best we can, such work. Should we have the work? Will you give us the opportunity? Here is our hand, let's save the thousands who are now drifting toward everlasting eternal ruin.

R. F. D.

Paying the Price

Yes, every man and woman that thinks there is a better world than this, an everlasting abode of joy and peace and happiness would like to go there if they could go without paying the price; without making

any sacrifice or without denying themselves of any of the worldly pleasures that the unconverted indulge in. In fact, if they could turn themselves over to the pleasures, satisfaction of the flesh here and gain the pleasures of the soul hereafter, they would be perfectly willing to spend eternity in heaven.

Christianity is not a myth nor a joke. It is a stern reality, a battle to the finish between the spirit and body. If the body dictates here, it will have the reward promised, those who serve the flesh, hereafter; if the spirit rules here, controls, dictates, then we will have the reward promised, to those who live in the spirit, hereafter. The Bible furnishes the food for the development of a healthful, well-rounded spiritual life; the amusements of the world furnish the food for the development of a strong, powerful fleshly desire. The amusements of the world come to us predigested, ready for assimilation with but little effort on our part. The food for the spirit comes to us here a little, and there a little, precept upon precept, line upon line. We must search for its truths, properly divide its instruction. We must study, meditate by day and by night.

The price for being a Christian is more than many are willing to pay, but they who pay it, win the only reward for which life is worth living. Read the following, clipped from press, by Dorothy Dix and all the time you are reading it, think whether or not you are willing to pay the price of being a Christian.

R. F. D.

When you can make up your mind to pay the price for what you want in life you have found the secret of how to attain happiness.

The trouble with most of us is that while we desire the best, we balk at paying the price, and we delude ourselves by thinking that somehow, some way, we can inveigle fate into giving us a cut rate for what we want. But life runs no bargain counters. It has no marked-down sales. It is a fixed-price shop and for what we get we have to pay on the nail for value received.

Do you want success in business? If you do, you must pay for it by hard laborfi by concentrntion, by self-denial, by study and thought. One man in 10,000,000 gets rich through some lucky fluke, such as striking oil, or stumbling over a pot of gold, but the balance attain wealth through hard work and by pinching economics when they are gathering together the pennies with which they laid the foundations of their fortunes.

They were on the job night and day. They toiled while other young men played. They scrimped where others wasted. They put into their work everything that was in them. They gave to it every bit of intelligence, every ounce of energy that they possessed. They paid the price of success in business and got it.

Do you wish fame? There are men and women to whom God has given genius who fail. There are other men and women on whom has been bestowed only a small talent who succeed. One was willing to pay the price. The other was not.

The lawyers and doctors who stand at the head of their guild are the men who have been willing to work eighten hours a day, and who have practically given up all social life, all amusements, all playtime, to devote themselves to the study of their professions. The great actors, the great singers, cannot eat or drink what they desire and must deny themselves a million little personal indulgences of ease and pleasure that they crave. The famous writers have served a cruel apprenticeship of toil and striving before they acquired craftsmanship.

Fame comes high, and those who buy it pay for it with their heart's blood.

Do you desire health? Its price tag is marked in plain figures that we all may read.

It demands curbing our appetites and eating plain and simple food instead of the rich dishes that tickle our palates. It calls for the sacrifice of fashion to sensible clothing. It demands exercise and moderation in work and play. It calls upon us to give up late hours and many amusements that we enjoy and all dissipations.

We could practically all have good health if we were willing to pay and pay and pay in the small coins of the sacrifice of little habits that we love and in which we indulge ourselves.

Do you wish to be loved ? We all do, and yet how few of us are willing to pay the price of love which is unselfishness and consideration of others.

Wives wish their husbands to love them, yet they often will not even take the trouble to keep themselves looking neat and attractive. They know that love is killed by jar and fret, yet they will not control their tempers, and so they come to be loathsome viragos in their husband's eyes.

They know the charms with which they won their husband's hearts, yet after marirage they do not try to hold them by weaving the same spells.

Husbands want their wives to love them, but after marriage they also welch on paying the price of love. They never pay their wives a compliment. They never show their wives any appreciation. They never take their wives out to any place of amusement, or make any effort to make life pleasant and agreable to the woman to whom they are married.

On the contrary, they seem to think that home i sa place in which a man can show all the irritability and meanness and pure cussedness that he has to conceal from the balance of the world, and that a husband has a perfect right to treat a wife as he would not dare to treat a stenographer or cook or any female employe who could give notice and quit.

And when we lack friends, it's just because we are not willing to pay the price of friendship. We are not willing to show to others love and affection. We are too much absorbed in our own affairs to pay them little attentions. We fail to hold out to them the helping hand in their hour of need. We are not willing to rejoice with them in their good fortune and weep with them in their sorrows.

Do you wish good children? It's just a question of whether you are willing to pay the price of fatherhood and motherhood. If you are willing to cut out your bridge and your golf and your parties and stay at home with your children and make comrades of them, and try to understand them; if you will be just and loving and tender and patient with them, there isn't any doubt about how they will turn out. It means giving up about twenty years of your life to them, but if anything on earth is worth what it costs, tha is.

And so it goes. There is nothing for nothing. If you want the best, you must pay the price, and when you make up your mind to do that, you can get it.

DOROTHY DIX.

Announcements and Reports

E. F. Morgan, Newcastle, Texas, October 6, 1927—I am sure glad the Way is to be a sixten page paper, the last one was fine.

The church here is getting along fine, several of our young members are taking active part in the work, two additions lately without any out-side help.

Oscar Brannon, Winters, Texas, October 21, 1927—Our trip to New Mexico was an enjoyable one, we (family and I) went to Mountainair the latter part of August, were there a week, baptized one; then we spent a week at Liberty School House, twelve miles south of Mountainair, where we had a splendid meeting; then we went to Dusty, about mid-way between Magdalena and Hot Springs, and spent a couple of weeks (this is where we had our mission meeting last spring) baptized twenty-five of the thirty-three or thirty-four people of that settlement, leaving a congregation of twenty-seven for which we are praying and hoping for their faithfulness.

There are numerous places in New Mexico when you get in the mountains and off the railroad where preachers are not known and where people are dying for the "Bread of Life" and are anxious for some one to reveal to them the way of salvation and they welcome preachers and treat them almost as if they were angels. How Christians with money can sit idly by without supporting preachers to evangelize such places is hard for me to understand.

Jas. Douglas Phillips, Everton, Arkansas, October 29, 1927—I closed a debate with J. W. Rogers, General Baptist, seven miles east of Lafe, Arkansas, yesterday. The brethren were well satisfied with it, but some of the Baptists were not. Will close a two weeks mission meeting at Lafe tomorrow, during which we held the debate, seven miles from Lafe.

A. C. Lunsford, Rt. 7, Bloomfield, Iowa, October 26, 1927—We just closed a meeting, October 18th, Brother Chas. W. Watkins of Petersburg, Texas, did the preaching. We had rainy weather and bad roads most of the time, but in spite of all we had pretty good crowds and splendid attention, one addition. If we can get Brother Watkins back here think we can reap a harvest.

W. L. Stark, Thorp Springs, Texas, October 27, 1927—Brother T. E. McBride and family of Cleburne, Texas. were over to see us Lord's day, the 23rd. It was a great pleasure to us to have their presence at the service and to have the words of encouragement that Brother McBride gave.

L. H. Barron, Rt. 3, Box 37, Fort Payne, Alabama, November 2, 1927—The meeting near Piedmont, Alabama, held by Brother Strickland and Brother McDonald was fine, four baptized, church strengthened in many respects.

W. L. Shelnutt, Wedowee, Alabama, October 29, 1927—Had the pleasure of a short visit, accompanied by Brother W. H. Reynolds of Kinston, Alabama, with the church at Berea, near Douglasville, Georgia, October 21 to 23. Greatly enjoyed this visit and think there is a loyal, though small band of brethren who love the Lord's work.

Brother Reynolds preached a few able sermons at Napoleon. His stay with us was cut short by sickness of his family. We regretted to see him go so soon.

J. S. Hall, Graham, Texas—I have just moved my family to this place, from Hamilton, Texas. In the past years I have labored with congregations in this section.

J. N. Cowan, Robstown, Texas, November 5, 1927—Our meeting at Fort Smith, Arkansas, resulted in ten baptisms and three restorations. It was the best meeting we ever had there. We got out the first weeks advertising, run the house over and quit advertising. They promised to furnish a place large enough next year to accommodate the people.

I. am just in from our first service of the meeting here at Enid, Oklahoma, a very good congregation, nice place to hold the meeting, right on Main street.

Angels of the Churches

Recently, I heard a "modern Pastor" say that God had put his seal upon the pastor system, by calling him the "angel of the assembly."

This is, perhaps, the strongest argument for the "one man" pastor for the "commentaries" almost unanimously, make the seven angels, of the seven churches of the second and third chapters of Revelation, to be the seven (separate) "Ministers" of those churches.

The "Churches of Christ" prefer to call him the "evangelist," but there is really nothing in a name, provided he does the work of the one-man pastor.

Now, if the "angel of the church" is an evangelist, we would readily conclude that there was one evangelist, regularly located, with each New Testament church.

I believe the argument for making the "angel" an evangelist, is based on the similarity of the two words. Each means: "One sent" and sometimes the word angel does apply to a human messenger. But, is a "located pastor" a "messenger?" The men who do pastoral work are seldom evangelists. "Pastorating" becomes a habit of life, and the pastor is always waiting to be called, rather than to be sent.

But someone is ready to say: The letters to the seven churches of Asia are addressed 'to" the angel of each church, and therefore they must be human messengers. Even if we were to admit (which we do not) that these angels were human, that does not prove that they were the pastors of the churches, but the "messengers of the churches." We have another Scripture, in which the "messengers of the churches," were only "the glory of Christ" as (representative) travelling "ministers" to the poor. (2 Cor. 8).

If the Roman government had allowed it, these messengers might have imperilled their lives to minister to John, in his enforced Banishment to the Isle of Patoms. And John, in turn, may have used them as "messengers" through whom he could transmit (as amanuenses) his loving messages (not to the pastors) but "to the churches."

The fact that the Singular pronoun is used in these addresses, does not figure-for each church is considered as "one." The faithful martyr, Antipas, was said to have been slain "in the midst of" Pergamos. A "college bred pastor" would hardly be that "scattering."

But I call your attention to the fact that there is no preposition before the word "angel," in either of these seven epistles. So we are forced to introduce a "to," or a "through," or a "by" in order to make out the sense, (for an English reader) although the original (Greek) contains no preposition.

The translators of our common versions have chosen "to" as representing their idea of a universally existent **one-man pastor** (angel) in each church, Campbell, Doddridge, and McKnight (and other scholars) have "by," as representing the (probable) "dative of instrument," by which John wrote each of his epistles. This fits the connection, for it has already been specifically stated that God "sent and signified" by his angel, to his servant, John. A little later (in this first chapter) it is stated that there are "seven angels" (stars) of the seven churches. It may prove of interest to note that there are "seven spirits of God." This harmonizes with the idea that these angels "inspired" John to write these epistles.

Had you noted that, while the Old Testament is said to have been inspired by "the Holy Ghost," yet it is also said to have been given "by the disposition of angels." Doubtless the Holy Spirit is the General Superintendent of all other angels and spirits.

The fact that these angels are said to be the "angels of the churches," indicates that each church has its (guardian) angel. "The angel of the Lord encampeth around about them that fear him, to deliver them."

If you will read, carefully, the tenth chapter of Daniel, you will conclude with me, that the "princes" of the nations were angels. (See also Dan. 12:1) Michael is the prince of the Jews. In the providence of God, all his departmental works are under the supervision of angels. Joshua made the mistake of supposing that He was "the Pastor" of the Lord's flock. (See Josh. 5:13-15).

In the Christian dispensation, the Lord has appointed a plurality of (visible) pastors, over each (city) church. Paul called the Elders of the Church at Ephesus, and informed them that God had made them "overseers" (Greek, Bishops) of the "flock." But the overseer of a Flock is a Shepherd, (or pastor "Latin"). So then these words are synonimous, and there are a plurality of Elders, Bishops, Shepherds, Pastors,—in Ephesus.

Philippi has its (plural) "bishops and deacons." Jerusalem had its Elders (plural). Paul and Barnabas appointed (plural) elders in every church. Paul instructed Titus to ordain elders (to be bishops) in every city.

We would not disparage the evangelist, in his supervision of the churches which he himself establishes, and over the converts which he has "begotten by the gospel," but we protest against the "imported pastor," who lays his Elders on the shelf, and does "proxy" edifying for the church.

The Christian Standard tried this system, until it was disgusted with it, and now pleads for a return to New Testament Elders, and New Testament Edification. She pleads in vain. Shall the "Loyal Churches of Christ" help to make that plea futile, by employing the salaried "minister" to chew their pap for them, and feed them with a spoon? (Eph. 4:11-16).

Under this system the church is forced to send her members away from home to be educated in the Bible, and the Church of Jesus Christ is NOT the "pillar and support of the truth." Brother Lipscomb declared before he died, that "If it were not for the Bible colleges, there would not be any loyal preachers, or loyal churches."

Oh, for shame! Let the church now put on her beautiful garments. Maranatha! "He that hath an ear, let him hear what the Spirit saith unto the churches."

"Remember therefore, how thou hast received, and didst hear, and keep it, and repent." "Remember therefore, from whnce thou art fallen, and repent and do the first works; or else I will come to thee, and will remove thy candlestick 1 * * except thou repent."

PAUL HAYS,
Fresno, California.

Big things in Anniston, Alabama! Drifting? No, gone. From a recent report in the Anniston paper, the Church of Christ will build a $25,000 structure, also a PARSONAGE. Now in order to have a parsonage, there must be a PARSON, of course a parson means a person, but when we come to the term applied to a church, or church official it means a certain kind of a person, namely: "The priest of a parish, or ecclesiastical corporation; the vicar or incumbent of a parish, having the parochial charge or cure of souls. To constitute a parson four requisites are necessary by law, viz: holy orders, presentation, institution, and induction. The parson is himself a body corporate in order to protect and defend the rights of the church by a perpetual succession. A parson has, during his life, the freehold in himself of the parsonage-house" (Universal Dictionary).

Now any one knows that the Church of Christ has no such personage, and anybody who is acquainted with the work at Anniston knows that the church there needs no such building as a $25,000 structure. $5,000 would be equal to the work there for several years to come. But there is a spirit there that calls for big things, regardless of the needs, or regardless of Scripture authority.

Again, "The Auditorium will have a capacity of 600. In addition to the adequate auditorium, there will be eleven (11) Sunday school rooms, and an assembly hall for the Sunday school department." Now we have the thing defined. "Sunday school department." Dictionary: "A separate allotment, or branch of business." Then the eleven rooms must hold this "branch of business," but what are they called when separated into "eleven" rooms? Well, we will try to name a few of them:

First, Old Men's Bible Class; second, Young Men's Bible Class; third, Old Women's Bible Class; fourth, Young Women's Bible Class; fifth, Intermediate Bible Class for Boys; sixth, Intermediate Bible Class for Girls; seventh, Junior Bible Class for Boys; eighth, Junior Bible Class for Girls; ninth, Infant Bible Class for Boys; tenth, Infant Bible Class for Girls; eleventh, Bible Class for Old Maids and Bachelors.

Now, if this division doesn't suit, of course you can name it, or divide it to suit.

Now, since a "parson's duties" are to "defend the rights of the church" and since there are some in and around Anniston who cannot conscientiously worship with such a church as the Sunday school church, I suggest that you take a part of the $25,000 and get the best you can on your side of the question, and the opposets there will furnish a man to meet the issue.

J. A. DENNIS,
Union City, Georgia.

Is There Anything in a Name?

So often we hear the statement, "There is nothing in a name; it doesn't make any difference what church you belong to—there is nothing in a name."

We find that in the beginning Adam gave names to every living creature (Gen. 2:19). Everything from Adam until now has been named. Without a name it is impossible to know or to understand anything. "Lord," "Jehovah," and "God" are names by which our Creator is known. "The Dragon," "Old Serpent," "The Devil," and "Satan," are names by which our destroyer is called. It would be wrong to call Satan God. It would be unjust to God to call Him Satan—for the very fact that their names designate their characters. "A good name is rather to be chosen than

great riches" (Prov. 22:1). Can we not see by this that name means something? Yea, more than great riches.

An angel of the Lord appeared unto Joseph and commanded him to call the name of the child, which should be born of Mary, "Jesus" (Matt. 1:21). "Jesus," "Lord," "Emanuel," and "Prince of Peace," are names by which our Saviour is called. It would be wrong to call Jesus "Beelzebub," or to call Peter "The Old Serpent," or to call Paul "Bar-Jesus." If it is wrong to call these by other than their designated names, why would it not be equally wrong to call others by different than their designated names?

If you think there is nothing in a name, and someone should call you certain names, would you not change your mind?

Peter and John healed the lame man at the gate of the Temple, in the name of Jesus Christ (Acts 3:6, 4:10), and Peter declared: "Neither is there salavation in any other, for there is none other NAME under Heaven, given among men, whereby we must be saved" (Acts 4:12). If there is no other name, by which we can be saved than that of Jesus Christ, why wear any other name? Would it not be wrong to wear another name than that of Christ?

When Jesus taught His disciples to pray, we notice that the first phrase was, "Our Father who art in heaven, hallowed be thy name." Christ promised that where as many as two or three are gathered together in HIS NAME, that He would be in the midst of them. If a congregation were to come together in the name of Paul, Peter, John, Mark, Apolos, or in the name of any other man save that of Jesus Christ, or had the superscription of some other man on their gathering place, would Jesus be with them? Has He promised to be with them under such conditions?

The seventy returned to Jesus and said: "The devils are subject to us through THY NAME." Jesus answered: "Rejoice because your names are written in Heaven" (Luke 10:17-20).

Dear reader, would you not feel like there is something in a name, to know that your name is written in heaven? Christ has obtained a more excellent NAME than the angels (Heb. 1:4). Would it not be wrong to call the name of His church the name of some other, hence He called it His church? (Math. 16:18). The church is married to Christ (Rom. 7:4). "Christ is head of the church, even as the husband is head of the wife (Eph. 5:23-24). Would a husband permit his wife to be called by the name of some other man?

Then would it not be unjust to Christ to call His church, His wife, by the name of some other than just his? If so, then we are bound to admit that THERE IS SOMETHING IN A NAME.

John said, "But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through HIS NAME." (John 20:31). Not through another name, dear reader, but HIS name. Followers of Christ should wear His name (Christian) (1 Pet. 4:16). The only church that was purchased with His blood was that of His own (Acts 20:28). We are forbidden to add to, or to take from (Rev. 22:19). Then, dear reader, let us not add any name to His church, or to ourselves. If we do, our part shall be taken out of the Book of Life (Rev. 22:19).

The Church of Christ at South Fifteenth and Park Streets assembles at 10:30 a. m. and 8 p. m. each Lord's day. We have no salaried pastor. We have no Sunday school, because we have no authority for such things. But we have a Scriptural worship. If that is satisfactory, come and be with us.

R. G. HATTER,
Waco, Texas.

Which One Are We?

A letter in the Bible, as all can plainly see,
From John addressed to Seven, which one are we?
Seven churches then in Asia, but the brethren cannot see,
That John was also writing, of the Seven that is to be.
No picture of the future, my brethren boldly say,
Yet, the errors there John mentions, are the errors of today.
They say nothing like a symbol, the Seven there can be,
But there are seven now at present, but which one are we?

2.

The mystery of the Seven, is hard to understand,
But we know that six of these, strayed from God's command.
Just so, with the Seven, that's in the world today,
Six of them have erred from the Apostolic Way.
There are a few things against you, Revelations you can read,
Remember from whence thou are fallen, God's truth is what you need.
Let's go to the record in Revelations three,
And look at Philadelphia, and say, which one are we?

3.

There were more than Seven, as we all know well,
So something in the future, John will tell,
John saw God's work, from the beginning to the end,
Looking down through the future, this message did send,
That many who have fallen, might come back home,
When with pride and popularity, they no more will roam.
No wonder there is seven, and the way is plain to me,
Left their first love, neither cold or hot, but which one are we?

4.

Now the angels of the churches, that's in the world today,
I might ought to mention, through the Apostolic Way,
But I must be not rough or rude, nor neither be unkind,
Just read seven certain papers, seven angels you will find.
It will save me a lot of trouble, also save time and space,
But truly John has written, of Seven in the race,
But six out of this Seven, as any man can see,
Has left the Apostolic Way, Oh Lord, is it me?

5.

And now to every one, that would be sure of Heaven,
You must be like the one, in chapter three and seven,
Seven angels, seven churches, John pictures here some time,
But six of these, 'tis plain to see, more human than divine.
If three dollars you will pay, for the Apostolic Way,
You will learn the truth, that's in the world today,
There is one of the seven, and all can plainly see,
Like the faithful one that's mentioned, in Revelations three.

E. F. MORGAN.

Rudiments of Christian Knowledge

First: Sincere milk; what is it? 1 Pet. 2:2.

(a) Sincere: denotes pure, incorruptible.

(b) Milk: a figure of speech denoting elementary Christian knowledge.

Pure elementary Christian knowledge, then, is a fair exergesis of Sincere Milk of the Word, which new Christians must desire in order to grow thereby. But wholesome spiritual growth requires more than desire, they must receive it in good and honest hearts.

Now if we begin at the place of beginning all is well; otherwise disappointment awaits us, with doubts and discouraging gloom. The Divine requirement being heeded prepares the way for a more advanced lesson that otherwise could not be received. To illustrate: in the induction law the alien sinner must hear the Word before he can believe; must believe before he can repent; must repent before he can confess Christ; must confess Christ before he can be baptized; must be baptized before he can be saved. So, just as in the case with the alien sinner in coming into the kingdom or church of Christ must have a beginning which prepares for the continuing into the second commandment and the second prepares the way into the third, and so on down the line to a complete obedience under this induction law. It is so in the law of life to a Christian. There is a place of beginning, there is advancement, and completeness in Christ.

Now as there can be no obedience to God by reversing the items to obey in the induction law, there can be no obedience to God by reversing the items of obedience in the law of life to Christians.

The accustomed way of treating this law reminds me of the banjo lessons many people no doubt have heard about. The first lesson on the banjo cost five dollars, the second cost two and a half, but the third cost only fifty cents. Now the fellow who makes me think of this common idea in the church said: I will take lessons; I will take the last lesson first. So in the church today, we seem to have no special place of beginning, just as liable to take the last lesson first and the first lesson last as for each one to take his portion in its due season.

We have no more use for successive steps, the letters are for Christians, we say, and each one babe, advanced or full-grown disciple must root hog or die in finding the lessons in season for him or her as the case may be. No one will endeavor to tell what the rudimental lessons are, the sincere milk or the strong meat of the Word, or where and how to find it, on account of which many fall by the way no doubt. Now a few lessons by competent scribes on rudimental topics I am quite

sure would be conducive to good. To start right means success. To start wrong means failure, is certainly a truism.

B. M. MASSENGALE.

The Great Apostasy Has Come

(2 Thess. 2)

Most of us are familiar with Paul's description of th Man of Sin, the great falling away spoken of in the second chapter of Paul's second letter to the Thessolonian Church. The brethren had written Paul about the second advent of Christ. He answered them thus: "Let no man decieve you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he has God sitteth in the temple (or Church) of God, showing himself that he is God." Verses 2-4.

Daniel saw the great Apostate Church under the symbol of the "little horn" of the fourth Beast (he saw four beasts, representing the four universal empires, Babylon, Medo-Persia, Greece and Rome). This horn came up among the ten horns of the Roman Beast and is described thus: "I considered the horns, and, behold, there came up among them (or "behind them," unobserved and unnoticed) another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like that of a man, and a mouth speaking great things." Dan. 7:8.

Daniel then asked a special question concerning this "little horn." "And concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake very great things, whose look was more stout than its fellows. I beheld and the same horn made war with the saints, and prevailed against them." Dan. 7:20, 21.

Then the following interpretation was given: "And as for the ten horns out of this kingdom shall ten kings arise (the ten subdivisions of the Roman Empire): and another shall arise after them; and he shall be diverse from the former and shall put down three kings. And he shall speak great words against the Most High (Yahweh, or God); and he shall think to change times and the law; and they shall be given into his hand until a time, times, and a half a time," or 1,260 years. Dan 7:23-25.

The Little Horn—the Papal Power

It is evident to "the mind that hath wisdom" (Rev. 17:9) that the Little Horn represents the Roman Catholic Hierarchy. For,—

1. It is evident that it represents an apostate power. Roman Catholicism is an apostate power.

2. The Beast, from which the Little Horn came, represents, according to Daniel, the Roman Empire. The Roman Catholic political machine came up from the same kingdom.

3. It came up from among the other ten horns of the Beast. These ten horns, as defined by the Spirit, are the ten subdivisions of Rome. Papalism came up from among these kingdoms.

4. It was to subdue three of the kings represented by the ten horns. It is a well known historical fact that thru the influence of the Catholic party, the Ostregoths, the Vanrals and the Lombards, three of the horns of the Beast, were subdued and removed out of the way.

5. It had "eyes like that of a man," indicating that it was to be remarkable for its knowledge, cunning and sagacity. This is true of Romanism.

6. It was to "speak great words against the Most High." The popes continually make this blasphemeous claim: "There is one God as revealed in Christ Jesus, His Son, and I am His vicar, or substitute." "My decrees are the very voice of God, and are a little superior to every other oracle." "The voice of final authority comes down from St. Peter thru us, the popes, his successors."

7. It was to "think to change times and the law;" that is, the laws of God. The Papacy has done this by substituting pouring and sprinkling for baptism, claiming power to change the loaf and cup—the emblems of Chrit's body and blood—into His actual flesh and blood, etc.

8. It was to make "war on the saints, wear out the saints, and prevail against them." This they have done by putting to death all that they consider as heretics.

9. It was to last for "a time, times, and a half." Dan. 7:25. According to Rev. 12:6, 14 a time, times, and a half is 1,260 days. And according to Ezek. 4:6 each prophetic day counts for a year. Hence it was to lord it over the saints 1,260 years. This covers the whole period of the Dark Ages.

The Reformation

In the Fifteenth and Sixteenth Centuries Mycliff, Huss, Luther and others saw the danger of acknowledging the authority of the pope. They tried to reform this great man of sin. But they failed. They soon formulated creeds of their own, rather than acknowledging the Living Creed, the Christ. Thus they are perverting, pervert-ing PERVERTING the will of God. Protestants follow too closely the traditions of their apostate mother—the Catholic (Rev. 17:5). They do not claim authority to "change times and the law," as did the pope, but they do claim that we can teach and practice things not authorized in the Scriptures.

The Restoration

Alexander Campbell and others, seeing that the Reformation had failed to accomplish the purpose of God in restoring the Apostolic order of things (Jer. 30: 10-17), started another movement in the 19th Century. Their plan was to plead for a return to the Apostolic order of things. It was started with this plea: "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

A Departure

The Restoration movement gained rapidly until 1849 when the disciples began to introduce instruments of music, societies, etc., into the worship, causing division. The body was divided into two bodies, one —the liberals—adopting a party name—Disciples' Church or Christian Church. They have become a denomination.

Another Departure

Another departure from the truth started a few years ago with the Bible College idea, the Sunday school idea, the hired pastor idea, the Young people's meeting idea, the ladies' Bible class idea, etc. Thus they are following the leaders of the Christian church.

JAS. D. PHILLIPS.

Christian Relationship to Carnal War

In this, my closing article on this subject, I will reply to some of the most salient points in Brother Stark's last article. I fully agree with Brother Stark, till he asks this very pertinent question, "When any people engage in carnal war who are they trying to overcome, their friends, or their enemies?" Then Brother Stark says you must concede their enemies. No, Brother Stark, I do not concede this. I find that you and all brethren, who take the same position, err by not distinguishing between nations and individuals. It often occurs that the best friends and even fathers and sons, and brothers are, by the enmity of nations, arrayed against each other. In this we find Christ's word is being fulfilled (Matt. 10:35). Soldiers that are captured on either side are seldom mistreated. Their wounded are given aid; the sick have medical attention: the hungry are fed; the dead buried; and when peace is established all are returning home. These facts should cause many, who affirm things they know not, to hang their heads in shame.

Brother Stark insists that I tell how a Christian can obey both Rom. 13:1 and Rom. 12:20-21. In this Brother Stark confesses that he has found God's word impossible to be obeyed by man. Now, I will proceed to tell him how this may be done. Rom. 13:1 can be obeyed by a Christian, by doing military service at the demands of the state. He can obey Rom. 12:20-21, while in this service, by doing good to any that may come within his means of relief. Just like a Christian does at home; and any Christian will do this.

All this flare up about hate and enmity is more imaginary than real.

Yes, Brother Stark ,there is a limit to Christian obedience to the civil laws. Our government is limited in its powers. I have no fear that our government will ever pass laws that forbid us reading our Bibles, the worshiping God. It upholds this. If this sad event should ever come, I would refuse to obey such laws.

Brother Stark says my mind is full of war. No, Brother, it is full bent on obedience to every command of God, to the best of my ability. I find as many swords in 1 Tim. 5:8, as you do food and clothes. The word "provide" means: To make ready beforehand; prepare; supply; procure; supplies or means of defense, etc. This is Christ's lesson in Lu. 22:36. 1 Tim. 5:16, leaves this same duty to other relatives, not of our household.

Christ commands us if we have no sword to sell our garment and buy one. I will certainly observe this command in order to protect myself and family, as God demands of the head of every Christian family. In Matt. 26:52, Peter in his rashness is attempting to thwart the purpose of God (like many brethren are doing today) Matt. 16:22; Lu. 22:37.

Written in brotherly love,

D. D. HARTSELL,
Rodessa, La.

Brother Hartsell says he will not concede that the ones to be overcome in carnal war

are ones enemies. Why not? For the simple reason that the Apostle has made it very plain that in overcoming our enemies, it must be by doing good. To say it is not their enemies is but to say it is their friends. Are you ready for such a conclusion? Just think, according to Brother Hartsell, God makes it my Christian duty to take the life of my friends in carnal warfare, and in his effort to find friend against friend, he quotes Matt. 10:35, but the 36th verse says, "and a man's foes shall be they of his own household." Foes, brother, foes, not friends. But the passage we wanted you to produce was one telling the Christian to use the sword, not our foes, for we expect our foes to use the sword. But we, as Christians, are commanded in Luke 6:31-35 not only to do good to our friends, but to our enemies also. If Brother Hartsell be correct, then I had rather be his enemy than to be his friend. But in this same tenth chapter of Matt. the 16th verse, Christ in teaching his disciples as to their attitude toward the world says, "Behold, I send you both as sheep in the midst of wolves; be Ye therefore wise as serpents and harmless as doves." Then he tells them how they shall be treated, but they must endure it and be harmless to the end to be saved. But can you be harmless and use the gun or sword? Here we see conflict again between the commands, but who says be harmless? Why, that's God speaking, but man, and man only gives the military command to kill, therefore, the conflict. He says that I have insisted on his telling how a Christian can obey both Rom. 13-1 and Rom. 12-20-21. No, Brother, I have not asked you to explain anything akin to that, but I have insisted from the first, that you tell us how the Christan can obey Rom. 12:2021 and at the same time obey the military command to kill, and you have failed to tell the how. He says the soldier can obey Rom. 12:20-21, "by doing good to any that come within his means of relief." I don't know just what he would call doing good. Would it be doing good to shoot a man that I might go to his relief? Is that the Christian Spirit? Is that Christ like?

Brother Hartsell says, "yes, there is a limit to the Christian's obedience to the civil laws." That is right, the Christian must obey the civil laws so long as they do not conflict with the law of God, and the military command is in direct conflict with every principle of Christianity; such as, love, mercy and peace. Brother Hartsell says his mind is not full of war. If it isn't, then quit preaching war, and preach; love your enemies, do good for evil, overcome evil with good, and obey God rather than men, and live peaceably with all men, avenge not yourselves. Get these principles in the hearts of men and see war cease to be.

Brother Hartsell gives us the definition of the word "provide." Yes, Brother, I knew that was the meaning of the word, but did you know that where a word has two or more meanings, that the connection in which it is used determined the meaning intended, and in 1 Tim. 5-8, Paul is certainly talking about the necessaries of life, and not of war.

FRANK STARK,
Bradshaw, Texas.

Prayer First or Last

I will show why the brethren are wrong on Acts 2-42, then I will show why have prayer first.

1. Acts 2-42 is not a command. 2. It is not an example. 3. It is only an enumeration of the items of the Lords day service, in a general way, with evidently no intent on the part of the writer to specify the order. This is clear from the fact that one item, the song service, is entirely omitted. So the brother that insists that this text is a formula, must either repudiate Ephe. 5-18 and Col. 3-16, or change his formula. In either case, his position is lost. Moreover, to make the prayer service last, would destroy the very purpose, and intent of the same. The prayer service is primarily a cleansing service. For this reason, its very nature ought to suggest its priority over the other items. For surely, if a congregation can enter into and perform one item of the Lord's day service, with their sins on them, they could with the same propriety, perform everyone, and thereby disqualify the prayer service. That is not all, Jesus Christ is our High Priest. He is our mediator and intercessor. We simply cannot approach or serve God in an acceptable manner, only through Him. Therefore, to try to perform any act of service to God, without first making an atonement (sacrifice of praise, Heb. 13-15) through Christ is to ignore our high priest and try to approach God in a direct way. If a person would have entered unto the tabernacle service without first making his offering to the high priest, for his atonement, he evidently would have been carried out a corpse. Why? Because, that would have been a violation of the law of cleansing, and besides the people of that service could only approach God through their high priest, as we must do today. Therefore, the Apostle Paul says: "I exhort therefore, that FIRST OF ALL, supplications, prayers, intercessions, and giving of thanks be made for all man, etc. 1 Tim. 2-1. This specific command is too plain to be misunderstood. It is in direct harmony with the fundamental principle and type of the tabernacle service. Because I insist that the church must comply with its plain and positive specifications, some think I am an "extremist." Well, if obedience to the above command makes one an "extremist" I am guilty, and I glorify God on this behalf. For if you suffer reproach for the name of Christ, happy are you. 1 Tim. The person that would have entered the tabernacle service without first complying with the law of cleansing, would have suffered physical death. What will happen to the people today that enter the divine service, the Holy Sanctuary of our Lord without first complying with his law of cleansing? Here is Paul's own answer: "He that despised (disobeyed) Moses law died without mercy under two or three witnesses. Of how much sorer punishment, think ye, shall be thought worthy, who has trodden under foot the Son of God and counted the blood of the covenant wherewith he was sanctified an unholy thing and done despite to the spirit of grace." Heb. 10-28-29.

Let us be careful. Let us be consistent, and above all let us be faithful to every command of our Lord and Master. Because, "God has appointed a day in which he will judge the world." And if the righteous (obedient) scarcely be saved, where shall the sinner and ungodly appear?"

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

What Must I Do to Be Saved?

(Acts 16:30)

This is a question that every person living should be interested in. The Christian should know the answer to this question in order to stay in a saved condition himself; also that he may be able to tell sinners what to do.

All persons who have not become Christians are alien sinners. Any person who sins is a sinner. Thus the term "alien sinner" is used to show which is meant. Since we have learned that it is necessary for us to know the answer to this question, how are we to know, where can we find out? Can we go to the depth of our own heart and learn? Most assuredly NO! because "it is not in man to direct his ways" Jer. 10:23; Psa. 119:5). May we depend on some person telling us? "Let God be true, but every man a liar" (Rom. 3:4). So it will not do to depend on any or all men telling us. Will God speak to us directly from heaven as He did in ancient times? Will Christ tell us? If not, how will we find out? God has revealed the good news (gospel) from heaven by sending Christ, His Son, into the world. Christ brought the answer to this question, the good news (gospel) or word of God and made it known to the apostles. He commanded them to preach the gospel to every creature (Mar 16:15). He also gave them the Holy Spirit to bring all things to their remembrance, and to confirm by miracles and signs the things or words they taught. See Mark 16:30; Jno. 20:30-31 and Heb. 2:3-4.

We all have, or the price is so small that everyone may have a copy of their teachings, 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 the only reliable source from which we may learn the answer. The word has been confirmed by God, Christ, the Holy Spirit, the apostles, prophets, evangelists, pastors and teachers (Eph. 4:11), and is the same as if we could meet them all assembled here on earth together, and should ask them the question: "What must I do to be saved?" and they should answer as they have answered in the Holy Writ once for all. Jude calls in the faith which was once for all delivered unto the saints (Jude 3 R. V.).

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 people's part, or what they were to do. "He that believeth and is baptized shall be saved" (Mark 16:16). Here we just have "belief" or faith, and "baptism" expressed. Let us see how Peter understood this. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Now we will hear Ananias telling Saul who afterwards became the Apostle Paul, what to do. "Arise and be baptized and wash away thy sins" (Acts 22:16). Paul telling the Philippian jailor what to do, said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31).

We have found four answers to the same

question. This seems to be confusing; but it need not be, 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; those that heard, believed, and were baptized would be saved. From this scripture we learn that faith was to come by hearing the word of God—the gospel preached. Hence Paul said, "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

Now, let us see if there is anything for us to do after we believe, before we are baptized. "Repent and be converted that your sins may b blotted out" (Acts 3:19). "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" (Matt. 3:15). "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38). From these scriptures we learn that repentance and baptism are for the same purpose—"the remission of sins;" therefore it is as necessary for us to obey one command as the other if we expect the remission of sins. We also learn that baptism is a fulfillment of all righteousness. Then repentance is a part of the process of conversion and comes before baptism. Did Peter understand it that way? "Repent and be baptized,' 'etc. (Acts 2:38). Here, then we have repentance and baptism, nothing said about faith.

Let us hear Ananias' answer to the question Paul asked Christ. "Arise and be baptized and wash away thy sins" (Acts 22:16). Here we only have baptism, nothing said about faith or repentance. We will again hear Paul tell the jailor what he must do. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31).

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," etc. 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. Paul in talking to the jailor, needed to tell him to believe, because he had never heard the gospel preached until Paul preached to him, therefore he had not believd, or did not have faith; for faith comes by hearing the word of God—gospel preached (Rom. 10: 17). Hence Paul gave him the advice he needed by telling him to believe. The account tells us he was also baptized. He must have repented and confessed Christ between the time he believed and was baptized, or his baptism would not have been scriptural baptism. In consideration of the above scriptures, to give an alien sinner a full and complete answer to the question: "What must I do to be saved?" we would need to tell him to:

HEAR the gospel (that is, read or hear someone else read or preach it). BELIEVE the gospel (that is faith on our part). REPENT of your sins (that is, turn from or quit sinning). CONFESS Christ as your Saviour (not your sins). FULFILL all righteousness, or put on Christ by being BAPTIZED in to Him. (Matt. 3:15; Rom. 6:3 and Gal. 3:27).

In regard to the second part of this question, that is that part which applies to Christians. If we lack wisdom, let us ask in faith, which is the word of God, and is able to furnish us unto all good works (2 Tim. 3:16-17). Let us, like Paul, not be ashamed of the gospel, as it is the power of God unto salvation (Rom. 1:16).

GROVER WHITE,
Long Bottom, Ohio.

What God Hath Joined Together

"What therefore God hath joined together, let no man put asunder." Matt. 19:6. Jesus made this statement to the Jews to impress them with the sinfulness of them putting away their wives. It was wrong for them to do it; because it is wrong to separate what God hath joined together. The statement will admit of a general application, will apply to anything God has joined together. Things are joined that they may function jointly in order to the accomplishment of some purpose; and everything joined is necessary to the accomplishment of that purpose. Then, what hath God joined together?

First: Grace and truth. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. It is certain then that grace and truth are joined together. To separate them and depend on the grace for slavation with no regard for the truth would be receiving the grace of God in vain. Paul said: "Grace reigns through righteousness unto eternal life by our Lord Jesus Christ." Rom. 5:21. This righteousness is revealed in the gospel of Christ, Rom. 1:16-17, which is the "word of truth," Ephesians 1:13. Grace is just as powerless to save without the truth, as truth is without grace.

Second: Preaching and belief. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. However much the gospel may be preached it will amount to nothing unless it is believed. God has joined preaching and believing for salvation, they cannot be separated in any instance, in the salvation of any one.

Third: God has joined belief and baptism. "He that believeth and is baptized shall be saved, (forgiven). Belief is powerless to save without baptism, as much as baptism would be without belief. God has joined them for salvation; and he who separates them jeopardizes his eternal interests. God swore to Abraham, Gen. 22:18: "That in his seed should all nations be blessed," Paul said the seed was Christ, Gal. 3:16. And that, "We are all the children of God by faith in Christ Jesus: For (Greek gar, because) so many of you as have been baptized into Christ, have put on Christ." Gal. 3:26-27. That being true, no one can claim salvation independent of baptism without accusing God of perjury. It is dangerous to "put asunder what God has joined together."

Fourth: Repentance and baptism. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Acts 2:38. The expressed purpose of the command is remission of sins. For the accomplishment repentance and baptism is joined, and repentance alone is just as powerless to obtain forgiveness, as baptism alone would be. It is impossible to obey the command without doing both. You can't make repentance stand for one thing and baptism for another and not be guilty of "putting asunder what God has joined together."

Fifth: For the broadcasting of the truth, and the conversion of people God has joined the obedient believers in the one body; he that, by any means, divides the body is guilty of putting asunder what God has joined together. The Lord said: "What God hath joined together, let no man put asunder."

Some are busy separating the commands of God that he has joined, others are just as busy separating people God has joined. The Devil is sure to get both. You had better be careful!

W. G. TUCKER.

Two Debates in Prospect

Dallas, Texas, Sept. 28, 1927.
Elders of the Church of Christ,
Gunter, Texas.

Greeting: In the debate with Arceneaux at Robstown, reference was made several times to the Gunter College. Arceneaux tried to prove that teaching done in the school, was teaching the Word of God in classes, as was being done in the "Sunday school." I showed that the classes in the school were formed to teach the various branches of secular education, and that what Bible teaching was done in the classes was merely incidental and as an individual effort. I showed that a Christian may be engaged in any other secular work as farming or merchandising, and teach the Bible when opportunity was afforded, as an indivadual Christian; that his farming or merchandising were not maintained for the purpose of teaching the Bible, neither was Gunter College; but as individuals the Bible may be taught in either. When he saw his efforts were futile in trying to make the College on a par with the "Sunday school," he made the following statement:

"All the congregations of the Church of Christ in Dallas and Fort Worth will endorse me to meet you in debate at Gunter, Texas, on propositions signed."

I replied as follows: "I have not consulted the church at Gunter, about such a debate, to be held, at Gunter, but will take the liberity to say, that the church at Gunter will agree for us to have the debate at Gunter, provided the Dallas and Fort Worth churches will endorse Arceneaux to repeat the debate at Pearl and Bryan, or Peak and Main, congregations in Dallas." In reply to this, Arceneaux said he did not know whether they would endorse him to meet me in Dallas or not.

In my judgment, it would be well for me to have a statement from you authorizing arrangements to be made for the debate at Gunter upon the assurance that the Dallas churches will have it repeated in their own ranks.

J. N. COWAN.

Gunter, Texas, Oct. 8, 1927.
Mr. J. N. Cowan,
Robstown, Texas.

Dear Brother Cowan: Your letter dated September 28, 1927, regarding a debate at this place between yourself and Brother Early Arceneaux on the "Sunday school" question, has been received, and in reply we will say that, after due consideration, we have decided that we would be willing for the debate to be held here, if, as you

suggest, the debate also be held at Pearl and Bryan, or Peak and Main street church in Dallas, the debate to be held in Dallas first and then repeated here.

Your Brethren in Christ,
L. K. DONOHO,
D. S. FREEMAN,
R. W. JONES,
Elders of the Church of Christ at Gunter, Texas.

Where Innovations Begin

Shall we hope for another reformation? I think not. The best and all that we can hope for now is the humble little congregations. We may form and control small congregations of the poor, but the large congregations of the rich are beyond our power. The truest and most faithful worship of God has always been found in the country and among the poor class. This was true in the days of the Master and His apostles and will continue to be true until He comes again. The innovations that divided the church forty years ago began in the cities among the rich. They loved the things of the world more than the things of God. The innovations that are dividing the church to-day never originated in the country churches. They are products of the city churches, and they will repeat the same sad story of forty years ago. Those who will take the Bible as their guide in all their work and worship in the house of God are to-day called upon to make the greatest effort and sacrifice of all their life. His promises are to those who remain faithful to the end. We must be kindly disposed to those brethren who may not have seen their mistake in dividing the people of God with their innovations ;their preachers are to blame for the most of it. Your faithfulness to God and His Word is the best and surest way to teach them.

M. SELLERS,
Loco; Okla.

Roberts Will Debate

W. G. Roberts, of Mattoon, Ill., and J. N. Cowan, of Robstown, Texas, will begin a six days' debate at Shreveport, La., on the night of December 4 ,1927, the Lord willing. The same propositions discussed with Daniel Sommer, as found in the Cowan-Sommer debate, will be used in this debate. We expect this to be a real debate, and brethren should begin to make preparations to attend. Brethren from every section of the brotherhood can make this an opportunity of getting acquainted. Don't forget the date. Better "put it down in your memorandum." We are glad the church at Shreveport has made it possible for us to have this debate, for it will be a great opportunity of getting the truth before several thousand people.

J. N. COWAN.

The foregoing was published in our issue of May 1. We reproduce it as a means of calling the minds of the brethren to the time and place for this debate.

We are glad that the brethren are to have this opportunity. Roberts is a strong debater we are advised, and should be able to make the best showing that can be made for his contentions.

The Sunday school question, sect baptism, and Christians engaging in carnal war are to be discussed.

While enjoying the debate, brethren from the West, East, North and South will become acquainted. We may see fit to spend two or three days together after the debate closes.

R. F. D.

Come Out

(2 Cor. 6:14-18)

Not only must we come out, but we must be separate from them. Who is it, or what is it Paul tells us to come out of? Not the world in general, for Christ says, "Go ye into all the world, and preach the Gospel to every creature." Mark. 16:15. Not the nations for Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father(and of the Son, and of the Holy Ghost." Matt. 28:19. Not sinners in general for Christ said, "I came not to call the righteous, but sinners to repentance." Matt. 9:13; Mark 2:17; Luke 5:32. And Christ ate with sinners. Matt. 9:10; Mark 2:15; Luke 7:37-50. Also read the 10th chapter of Acts, and 11:1-18. Then who is it?

Let Paul answer, Gal. 1:8, 9. Let John answer 2 John 9-11. Christ says "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Also read, Acts. 13:10; 2 Cor. 11:13; Col. 2:20-22; 1 Tim. 4:1-3. Christ hates the doctrine of the Nicolaitans, Rev. 2:6, 15. Therefore, it is those who teach false doctrines, that Paul or the Lord commands us to come out of.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. Who are the ungodly? If we read Matt. 23rd chap., I think the Lord tells us who they are. Also read Rom. 1:18; 11:26; 1 Tim. 1:9, 10; 2 Tim. 2:16-18. From these scriptures, I decide that the ungodly are hypocrites.

A. J. THOMPSON,
Sabinal, Texas.

A Misnomer

1. Is it wrong to study or teach the Bible?

No.

2. Is it wrong to teach the Bible on Sunday?

No.

3. Has God designated any specific time, place, or method governing the study of the Bible?

The so-called "Bible study" is a misnomer, since in reality it is Bible teaching. God has designated the method of teaching which must be adhered to in all public assemblies in which the word of God is being taught. Men only may speak in such assemblies, since the women are commanded to keep silence. (I Cor. 14:34). Those men who do the teaching must speak one by one. (I Cor. 14:31). These commands must be compiled with regardless of the day on which the assemblies come together.

4. Has it been proven or is it a fact that the class system is a better method of studying than teaching as a whole? The last part of this question shows that the writer understands that after all the so-called "study" is teaching. If the class system was the best method why did not God employ it at Corinth instead of the method which is set forth in answering question number three? I would say no, to this question.

5. If it is not wrong to study the Bible on Sunday, and if God has not designated any specific method, and the class system has proved to be a success on what grounds do you oppose it?

Since God has designated the method of teaching for all public assemblies in which the word of God is being taught, and the class system rejects God's commandments we believe it our duty to oppose such practice and to show all the brethren who practice it the error of their way. "For we walk by faith and not by sight." (2 Cor. 5:7).

LELAND H. KNIGHT.

My Creed

The word "creed" comes from the Latin "credo," which means "I believe." It rules out anything I know. My creed may concern any matter in which I am interested, may be based upon any sort of evidence, just so I accept it, may be written or unwritten, etc. In this article I am stating my creed on religion. I use the pronoun "my" because I can state what I believe. I am happy to know that many others have the same creed; and, as an honest Christian, I should wish that all men agreed with me. This is because I believe I am right, and I want all men to be right.

Gospel preachers in this country have said a great deal about the "creeds" of other religious peoples. In such cases they were opposing the popular use of man-made creeds as bonds of union and communion in addition to the Bible. While making these criticisms, gospel preachers recognize the fact that every man has his creed, which consists of what he believes. Churches have long made the creed of some individual a standard by which to measure the religion of every one else. Hence they have withdrawn their Christian fellowship from those who could not see fit to accept the proffered creed. As a people, we have contended that the Bible should be our only creed, that all should accept and stand upon it alone. This is safe and sane doctrine so long as we apply it to those things on which the Bible is undoubtedly clear. But when I reach a conclusion concerning some religious question by giving what seems to me the meaning of some dark or doubtful Scripture, I have no right to withdraw my fellowship from a brother simply because he does not accept my view. It is evident that I have the right to believe I think the Bible teaches, no matter how slender the thread of evidence supporting it; but this does not justify my making this conviction a rule for others.

In the following paragraphs, I state what I believe the Bible and reason teach on the points mentioned. To me these notions appear consistent with each other and also consistent with the teachings of reason and revelation. For the sake of brevity, I shall simply state the propositions believed and offer a few proofs on the most doubtful points.

1. I believe there is one God, the Jehovah of the Bible, that He is a Spirit, self-existent, eternal omnipotent. I believe that He possesses personality, for I cannot conceive of an impersonal Creator.

2. I believe that before time began God made plans for the creation of the Universe. These plans composed His "pur-

pose." In this purpose He planned to call into existence a Son, the "first begotten" of all creation, through whom worlds and orders of spirits should be created. Thus viewed, the Father was the Architect, the Son the Builder of creation—Gen. 1; Jno. 1:1-14; Hebrews 1. Those "chosen in Christ before the foundation of the world" (Eph. 1) include all orders of created beings.

3. I believe that of His own will God gave some angels (maybe all) and man power of choice between good and evil, the evil consisting of violation of God's laws. The first sin was an angel's rebellion against Jehovah's sovereignty, and the first sin of man was a similar rebellion.

4. I believe that by God's grace, man has been offered forgiveness for sins through the death of Christ. Infants, idiots, and any other irresponsible classes have been universally and unconditionally redeemed by Christ, who will complete for them this redemption in the general resurrection, Rom. 5:12-24.

5. I believe that sinners who hear, believe and are baptized by the authority of Christ constitute the "Church of Christ." Repentance and confession are implied. The church alone possesses the promises of God through Christ.

6. I believe that the local church is the only visible religious organization that God approves. Therefore, I have no fellowship with any other kind of religious organization.

7. I believe that the Holy Spirit, by the direction of Christ, gave to the New Testament churches all they needed to know concerning worship, public or private. To please God we must do those things only that He has appointed. Where details are not clearly taught, we are to do the things commanded in whatever manner comports most fully with all the principles of Christ's holy laws.

8. I believe that there will be at some future time a mighty conflict between the forces of truth and error, described in Revelation as a battle (Rev. 19). As a result of this battle, the organized forces, political and religious, that have opposed the Truth will be overcome and cast down forever. Following this will come the resurrection of the martyrs for Christ (Rev. (Rev. 20:4). This will be a literal resurrection and is called the "first resurrection." None but martyrs will have a part in this resurrection. It was to this that Paul aspired (Phil. 3:10, 11). Then will come the "Millennium," a period of universal peace. This will be followed by Satan's last effort (Rev. 20:7-9), after which will be Christ's appearing, the general resurrection, and the Judgment.

N. L. CLARK.

Women Teachers

As I have recently had a written discussion with one of the most ardent advocates of the class system and women teachers, therefore I think I am prepared to write an article on the private teaching of women in Bible times and now. This person admitted that the class system was not advisable in the one room church building on account of the confusion it caused, yet claimed that class rooms and women teachers were right. Now, I say if this is God's plan, it conflicts with other of His teaching. He teaches that He is no respecter of persons. If rich churches can have class rooms and poor churches can not, He is a respecter of the rich.

Now, this person maintained that a woman could teach a class of young people in a class room separate from the main church assembly and be teaching privately. This I deny. Because a woman, either old or young, teaches a class in a room separate and apart from the church room, composed of young persons, either boys or girls, or young ladies, from different families, does not make of her a private teacher, teaching privately, or teaching in private, and I will leave the question to the scholarship of the world, if this is the true meaning of the term.

Now as to the only teaching in the Bible to which they refer to as authority for women teaching—Titus 2:3, 4, 5. "The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of the God be not blasphemed." The only authority given here for women to teach is for aged women—grand mothers—no intimation for forming a class in which to teach, so it must have been privately. Who were they to teach? The class advocates say a special class. Yes, a special class of persons—young married women. No intimation whatever that they were to congregate anywhere on Lord's day and form themselves into a class to be taught. Were they to teach young ladies like we see them teaching in this day? Oh, no, the text further says they were to be taught to love their husbands and their children, so they could not have been young ladies.

The advocates of the class system and women teachers think because the text says, "The aged women should be teachers of good things" that they can make this mean most anything they wish it to cover. Even if this could be, it could not very well fit in with their young lady teachers they have. What were they to teach the younger women? To love their husbands and children. Anything else? Yes, many other things that go with children and husbands and married life in general. It was advice about things that should be expressed privately and not something that a class was to be formed in which to teach it.

And I now charge to the aged women of today, and for decades past. A great deal of the sin and crime existing in the world today is because they have not obeyed the instructions of Paul to Titus. This thing has ben neglected so long and not done from one generation to another that it is now almost past being done. It is so now that the younger women will not listen to advice from the older women. They do not want it from the older women and will not endure it. The younger women today do not want to bear children and the older women have ceased to teach them what was right and just along these lines, and many crimes and criminals have now an existence that would not have been if the aged women had done their duty. I know the scriptures mentioned were written to Christians, but that does not excuse other women because of this fact. Much of the sin of fornication, adultery and abortion of today is the result of the younger generation's not being taught rightly by the older women. There are many criminals and the criminally inclined youths of today in the world because women did not wish to become mothers. Children are not being brought up like they once were. They do too much as they please, and do not honor father and mother, because they have not been brought up in the nurture and admonition of the Lord. Undoubtedly these younger married women were members of the church. Anyway, the intimation is to that effect. Hence, this teaching of them by the aged women was something they could not get in the assembly of the church by the authorized teachers of the church. Hence, they were to be privately taught of things of this nature as I have outlined.

J. E. REAGAN.

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THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

THE TWO DIVINE INSTITUTIONS

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophesy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly $1.50 Six Months $3.00 the Year | Dallas, Texas, December 1, 1927 | Vol. XIV No. 9

Expressions of Appreciation

Enclosed find my check for $5.00 which you will place on subscription to The Apostolic Way. I like the paper very much and am pleased with the change; would like to have it every week. Wish you every success in your effort to give us a good, clean, Christian paper.

W. A. EAKER,
Lake Arthur, New Mexico.

I have been reading The Apostolic Way for nearly two years. I like it the best of any Gospel paper that I have ever read. Since you and the brotherhood have agreed to make it a sixteen-page paper I am the more anxious to subscribe, I am also going to try to get others to subscribe. I am herewith enclosing money order for $4.00, $3.00 for The Apostolic Way one year beginning November 1, 1927; $1.00 for the Cowan-Sommer debate.

W. R. IRVIN
Rt. 3, Hamilton, Miss.

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Carlisle, Texas.

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WARREN W. DUGGER,
Route 4, Hillsboro, Texas.

I write a few lines to let you know what I have to say about the sixteen page paper. It looks as though a majority want it, so do I. It gets better all the time, I would hate to be without it. I look forward to the day when I will be able to do more for the paper.

If some of those good brethren who write those good articles for the paper would come up here and preach the Gospel for about three weeks, much good could be done. I would only be too glad to take care of him while here.

L. B. RAY
Kanorado, Kansas.

Yes, by all means, give us a sixteen page paper. I am sending you my $3.00 as payment for same. We want and need a sixteen page paper for a number of reasons.

1. That will make room for more than twice the number of writers.
2. That will furnish more than twice the amount of information for all our readers.
3. That will make all our "unfriendly," friendly see and know that we are not such a "little bunch of ignorant ignoramuses" as they claim we are; but that we are strong and numerous and gaining ground all the time.

Let us all work faithfully, pray earnestly and fight manfully for New Testament order of things.

J. M. WALTON
Browning, Ill.

The last issue, November 15, of The Apostolic Way is the best ever. Old Brother McIntire's picture is worth a year's subscription to the A. W. It is all good. Geo. W. Phillips' answer to Cled Wallace was simply fine.

J. T. BAKER
Wetumka, Okla.

Will He Be Fair?

Brother Showalter seems indisposed to show the fairness that we have a right to expect in our dealings with one who claims to be a Christian. I believe I am justified in going even farther and saying that the prima facie evidence would convict Brother Showalter of a course that even a man of the world would pronounce dishonest and unfair.

He is not even fair to Brother Arcenaux, whom he unqualifiedly endorses, since he leaves him under the imputation of falsehood in stating that Showalter authorized him to state that he (Showalter) had agreed to have a written debate to be published in the Firm Foundation and Apostolic Way.

I wrote Brother Showalter September 29th to arrange propositions for said discussion and have never received a word from him in reply. I even proposed, that if we could not agree on propositions, I was willing to allow the faculty at our State University to formulate them.

Also, I have another grievance: some time ago, Brother Showalter offered me a Bible if I would prove a certain allegation made by me in regard to frequent resignations mentioned in the columns of the Firm Foundation. I claimed the Bible on the testimony of one of the editors of Sunday school literature; and agreed to prove that I am entitled to the Bible, leaving the decision to disinterested parties. He refuses to allow me to prove this and refuses to comply with his own proposition to give me the Bible.

I will appreciate it very much if every reader of this who believes in the scripturalness of the Sunday school and in fairness, honesty and honorable dealing between brethren, will write to Brother Showalter and insist that he act honorably in this matter by giving me the opportunity of presenting my proofs in his columns and leave the decision as to whether I have a just claim for the Bible to disinterested persons.

G. A. TROTT.

"Fizzled Out"

"Fizzled out," I call IT, but before reading Brother Wallace's fizzled out statement, read the letter from the church at Temple. Brother Hawkins tells us they are ready to endorse Brother Alva Johnson for an investigation of their differences.

Here is the letter:

Temple, Texas, November 5, 1927.

Mr. R. O. Conner,
Dallas, Texas.

Dear Brother Conner:

We brethren at Temple have, of course, been reading your rather informal discussion with Brother Cled E. Wallace, which discussion has been published in the Firm Foundation and Apostolic Way jointly under the caption "Poking Fun at the Faithful." The Apostolic Way giving both sides, Firm Foundation only one.

While there have been some things said in this discussion which may be out of harmony with the spirit of Christ, or New Testament teaching, yet we have appreciated your effort in defending the truth against those who are inclined to follow the way of the innovationists.

It was noted in Brother Wallace's first article on this subject that he set forth the condition of the church in Temple by stating that the Chritsian Church had swung to the extreme on the one hand while those of us who worship on Fifteenth Street and Avenue I had taken the opposite stroke of the pendulum and, therefore, his congregation occupied the happy medium. I doubt that Brother Wallace has ever represented the truth more clearly than he has in this statement of facts. He seems to be inclined to compliment himself on the fact that he occupies the middle ground, or is riding astride the fence. I have not the slightest doubt that Brother Wallace's position is perfectly harmonious with that held by the Laodicean Church (Rev. 3:15-16), which was neither hot nor cold but lukewarm (middle grounders). The Lord much prefers His children's being people who will proclaim and practice the whole of God's teaching, following Him in all of His ways, or else quit altogether. It has always been strikingly strange to me that people who yet claim to "speak as the oracles of God" will so zealously oppose innovations and opinions of the Christian Church brethren, calling upon them time and again to lay aside their every human tradition and walk BY FAITH, and yet at the very next turn be equally zealous in their endeavor to further other ways, such as the so-called Bible Class system, notwithstanding, remember, that they do not believe in societies or organizations which their more progressive brethren have come to hold as worthy institutions. This is one of the means by which they are rightly entitled to the middle ground position. Another very prominent reason, as I see it, is their supplanting the work of the bishops and other male members of the congregation by the so-called hired minister.

Regardless of what has been said or may be said, we should like for Brother Wallace and his co-workers to understand that we are so strongly of the belief that the church on Fifteenth Street is patterned according to the New Testament teaching that we would court through discussion of the differences existing between these two congregations in the light of New Testament teaching, and would indorse, unqualifiedly, Brother Alva Johnson to defend the teaching of our brethren against Brother Wallace, whose writings would cause one to believe that he himself is champion, or any one of his brethren—now or at any time in the future that it suits them to so do. We believe what we teach and practice—really do they?

Yours in the faith,
C. R. HAWKINS,
916 West Ave. G, Temple, Texas

Lest someone should take undue exception to my use of the word "crank" I will quote from Webster to indicate the particular school of cranks I am cracking at. "One possessed a hobby; one over-enthusiastic or of perverted judgment in respect to a particular matter." This is a fair description of those who are fighting Bible classes in the hobby paper called the "Apostolic Way." Some of them are almost monomaniacs in their opposition to "Sunday school."

The cranks are cracking back at me both publicly and privately. Were my private correspondence, occasioned by what I have said in the Firm Foundation, made public, it might make a side-show of the main show. Some of it wouldn't do to publish! One writes that "You make a number of false statements; whether you intended to lie about it," etc.; but I guess that's enough of that one. Another considers what I cracked in his direction "a wanton, deliberate, premeditated insult" and threatens to reply" if I do not "apologize" almost if not quite pronto. I guess he will "reply." If he doesn't cool off some he will probably say something Brother Duckworth will have to put in the waste basket or blue-pencil quite freely.

Some of the wildest ones can't be considered anything else but a bunch of hobby-riding, gnat-straining, camel-swallowing church-busters, who can cry "persecution" and get "insulted" mighty quick when you laugh at them a little or point out their inconsistencies. They have been waving the red flag all over Texas and haven't used the elegant manners of a Chesterfield in doing it.

Brother N. L. Clark, along with some of the rest of us, is wishing that some of them wouldn't be so cranky. He has this to say in the "Apostolic Way" of August 1, 1927, "All over this country, we are becoming broken up into little groups of 'childish fussers.' Each group has formulated its own creed on some detail about which the light of revelation is too dim to show the Lord's will (if he has any), and then, of course, every one who is not exactly in accord with the pet notion of the group is a heretic." Some of the brethren "who are continually jumping on" Brother Clark for his "liberality of opinion" will now probably seize this opportunity to "jump on" him some more. Wonder what Brother Clark thinks about "the brethren" taking the "BIBLE" out of "Gunter Bible College" —where he taught it for years in classes employing both men and women teachers?

Brother Conner, who hangs around the "Apostolic Way" office quite a bit, and knows how to stay in a good humor, a grace which some of the wilder ones have not learned, is having a lot of trouble. He is opposed to a Christian woman teaching a class of children about Jesus in the meeting house on Sunday while some Christian man teaches a class of men the Bible in another room of the same building. But he is having an awful time finding something in the Bible against it.

Paul forbade the Corinthian women addressing the public assembly of the church in 1 Cor. 14:34. But the women Brother Conner is trying to "silence" are not doing that. Women are commanded to teach. If they can't teach little children, who can they teach? And who authorized Brother Conner to condemn rooms in the meeting house for such teaching? He is most arbitrary in his demands. 1 Corinthians 14:34 certainly does not mean that women are forbidden to teach children in the meeting house on Sunday or at any other time. And don't forget that our women are not addressing the public assembly of the church.

Brother Conner wants me to quit referring to Greek and talk English so he can understand it. That's probably a good suggestion inasmuch as I don't know much Greek and he doesn't know any. 2 Tim. 2:2 directs Timothy to commit the work of teaching to "faithful men." If that has reference to the public work of an evangelist, then the above mentioned women is not doing that sort of work. And remember she is commanded to teach. He seems to think the English word "man" always means a male person. "I just thought men meant men," says he. Paul said to the Athenians (Acts 17:30): "The times of ignorance therefore God overlooked; but now He commandeth MEN that they should everywhere repent:" "And a WOMAN named Damaris" thought God meant her too, and she repented. The plain English of it is that 2 Tim. 2:2 can't be properly used to stop the woman I have introduced into this little discussion and Brother Conner hasn't introduced any other scripture which can be so applied. And remember the Bible commands women to teach. Whom can she teach? When? Where? How?—Cled E. Wallace—Firm Foundation, November 8, 1927.

When Brother Wallace said, "We recognibze the Bible as the only infallible rule of Faith and practice and make it our aim to work and worship to the things that are written," we thought sure we had found a champion among the advocates of the Sunday school, and one who would, when asked to show Scripture for such work and worship, at least make an effort to produce some passage that would justify such work. We have patiently waited through several issues of the Firm Foundation for just one line of Holy Writ that would authorize the class system with women teachers as practiced by these brethren on Lord's day morning, and in-as-much-as Brother Wallace has not tried to prove such work by the Bible we, with confidence, declare they have no Bible for it.

This little discussion will possibly help accomplish one thing: Brother Wallace, with other young preachers, will be more cautious with their expressions and guard their speeches closer and try to escape such embarrassments. They would command much more respect if they would honestly admit along with the sectarians that they know they have no Scripture for their practice, but they love the thing and think from a moral standpoint it is a good work, and intend to engage therein. This would be better than trying to prove it is scriptural by heaping abuse upon those who would walk by Faith.

Brethren, you will never prove a propo-

sition is scriptural to those who ask you by referring to them as "radicals," "quibblers," "cranks," "hobby riders," "gnat strainers," "camel swallowers," "church busters," etc.

I have heard quite a few debates between our Sunday school brethren and the Sectarians, and when our position was called in question, it always seemed a loving pleasure for our preachers to show chapter and verse for our practice. They never resorted to such abuse. I wonder why they can't do this with their own brethren. Must be "something rotten in Denmark," or else they think there are weaklings among us, who will be discouraged by such ridicule and minor persecutions, who cannot endure. But such is not the case. They would rather bear the taunts of men than dare the frowns of God. We are of those who are rooted and grounded in Christ, whose hope, whose Faith, whose love, whose joy, like so many roots, strike down deep into the Gospel soil and twine around the very heart of Jesus, drawing therefrom the life sap, and circulating it through all the arteries of the soul, which enables them to bear the storms of reproach and the sun of persecution, and so endure to the end.

The Church of Christ has drifted off into digression, until it is necessary to have another reformation. The place has been reached where we must again point back to the Bible. We need not think this is strange or be alarmed, it is only history repeating itself. Such has been the case since the days of the Apostles. The church, like other things, travels in a cycle, because it is made up of fallen humanity and it is hard to keep the human from eclipsing the Divine. Too much human in the government of the church, will cause digression. The Word of God is the only thing that will cleanse it. Hence the cry, "Back to the Bible!"

I am persuaded that the old pioneer preachers who debated with the Sectarians and Organites, and who were asked, "Where does the Bible say **not** to do thus and thus," never dreamed that the younger generation of preachers who would follow them would ever resort to such methods in order to sustain their positions. They understood that the Bible furnished us unto every good work, and not that we were justified in doing a thing because the Bible was silent about it. As examples:

The Methodists want to know where in the Bible does it say **not** to baptize babies.

The Seventh-Day Adventists want to know where it says **not** to keep the Sabbath.

The advocates of musical instruments in the worship want to know where does the Bible say **not** to employ them, and now comes Brother Wallace and says where does the Bible say for the church **not** to divide the assembly into classes with women teachers over a portion thereof.

We will admit that there are two meetings on Lord's day that the women must not teach in, the eleven o'clock service and the eight o'clock service, because it is a shame as per the Apostle Paul, but they try to fix this by having a third meeting, one of their own making. They set up a meeting in opposition to the Lord's two meetings, in order that the Sister can do with honor and glory in this service what Paul says would be a shame in the other two meetings.

Brethren, can't you see that if the Holy Spirit had authorized your third meeting, he would have forbidden the sister to teach in it for the same reason, viz: that it is a shame for a woman to teach in public assembly, not because it is a shame for some Christian woman to teach some little child about Jesus; such contention is only a sympathetic play to cloud the minds of the simple and encourage men and women to go on disobeying God.

Brother Wallace should learn that sometimes you can do the right thing in the wrong way: read Isaiah 66:1-4 talking about the sacrifices that Israel was making: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen their own ways and their souls delighteth in their abominations." All of these things were commanded of Israel, yet, they were offering them in their own way, which made them an abomination to the Lord.

I know of no principle that will permit us to distinguish between work and worship when they are done to glorify God and magnify the name of Christ. How can I know when my work and worship is accepted, unless the Word of God has instructed me? We should not think that anything we do in work or worship will be accepted of God just because it looks good. God almighty might have some preference in the matter.

"Without Faith, it is impossible to please God" is in effect as much today as when the Apostle suggested it to the Hebrews. Our Sunday school preachers can no longer preach on faith and continue in this practice without searing their conscience; at best they make a feeble attempt. They have tried hard to hide and obscure the Truth from the minds and hearts of the Lord's people, but the dark ages are passing, the glorious light of the Gospel is beginning to shine. More and more men and women are beginning to think for themselves, and when folks begin to think, they begin to act, and it is the activities that's hurting these leaders and by the Grace of God and the help of Faithful brethren we are going to push on into their strongholds. The Lord's people that are in Babylon are coming out, and the Lord shall receive all the glory, not man.

Brother Wallace wants to know who, where, when, and how a woman may teach. In my next, I will try and answer our good Brother's question.

R. O. CONNER.

Dear Brother Duckworth:

Replying to your letter will say, the work now being done in the "Way" is what has been overlooked for many years, and should be thoroughly investigated through the "Way." Evolution is creeping on us like a thief in the night. Rome is spreading her lofty wings over the United States of America, and not long until the two beasts, evolution and the Roman powers, will capture many. Now is the time to go after them, as well as Sunday School and all other innovations that corrupt the body of Christ.

I am so glad to hear of so many good debates, investigating God's appointed way of worship. Hope Showalter will come on now, and not hide behind a bush, Clark debate for an excuse, to avoid a written discussion with Brother Trott; for more discussions, more truth we can get before the people about God's divine way of control. Many faithful have gone on before us, who have fought for the Faith as we contend, and will be permitted to come back with Christ when He comes to judge the world, for He is to come with all His Holy Angels. Hence, none left out, and they are fighting them and their works now, in contending for the class system, woman teachers, and all other things that are not of divine authority. I give God all the glory for what we can accomplish through The Apostolic Way.

J. W. MARTIN.

The Chillicothe Debate

According to previous arrangements the debate between Brothers J. E. Arceneaux and J. N. Cowan began at Chillicothe, Texas, Nov. 15, and continued four days. The debate was in session both day and night. Bro. Alva Johnson moderated for Bro. Cowan and Bro. M. O. Daly for Bro. Arceneaux. The attendance was splendid throughout and the best of order prevailed at most services.

It was my privilege to hear all the discussion with the exception of the first session. The weakness of the Sunday School contention was as evident during the affirmative of J. E. Arceneaux as it was in other discussions of the same question which it has been my opportunity to hear. No man can take the Bible and defend an unscriptural practice.

For the benefit of those who would like to know what scriptures were relied upon as proof for the practice of Sunday School class teaching, I am giving the following, namely, Matt. 20:17; Matt. 13:36. Get your Bibles and read these scriptures for yourselves. Bro. Cowan showed the truth of these passages. Neither of them is an example of dividing an assembly into classes for the purpose of teaching, yet they were set forth in defense of such a practice.

As proof that it is scriptural for women to teach Sunday School classes the following scriptures were introduced, namely, Acts 21:9; Titus 2:1-4; Luke 24:10; Bro. Arceneaux denies women the right to teach publicly, yet Bro. Cowan proved that the classes are taught publicly, hence in violation of the commandments of God. Bro. Cowan answered every scriptural argument which was made in defense of the Sunday School, and also answered every scriptural argument which was made in an effort to deny that the Bible is perfectly adapted to man, and that the church should follow the commandments of God in conducting its teaching services. An effort was made to show J. N. Cowan inconsistent. If such were possible it would not prove the Sunday School practice to be scriptural. Those who will attend such a debate and read their Bibles to know the truth will not practice anything which is not an apostolic tradition. To call men ultra-conservatives, hobbyists, or Iconoclasts does not change the truth of God

into a lie, but rather encourages those who bear these things to stand fast.

LELAND H. KNIGHT

With Brother Cowan we are hoping that the brethren reporting to the Sunday school papers will so boost the Chillicothe discussion as to encourage other Sunday School congregations to have a discussion in their midst. The more the subject is discussed, the greater will be the number of brethren turning away from it. Of course, those who are determined to have it anyway, will continue in their practice; but brethren who are working with it, whose hearts are not sealed against the truth, can be reached, and there is no better way than for them to read or hear a discussion of the subject.

Brethren who are opposed to the class system would do well to have a debate on the subject in their midst, and the second debate will do more good than the first in any community. Encourage them. There are many preachers among us fully able to take care of the defenders of this unscriptural institution. The Chillicothe debate will be bearing good fruit in behalf of truth for many years.

R. F. D.

Evolution

I was much pleased with Brother Gregg's articles on evolution. We can not have too much of such articles, not that the older ones of us that are grounded in the faith and knowledge of the Bible need them, but for the benefit of the younger generation who are coming on the stage of action; for it is them, if any, that will be drawn away by the sophistry of the evolution theory. I have read much of the evolutionist's theory. Some of them claim to believe the Bible and wish to harmonize its teachings with their ideas, but it can not be done. Many years ago men were trying to harmonize the science of geology with the Bible's account of the creation, but I can not see that anything was accomplished by it.

The one statement of the Bible that God made man in His own image, can not in any way be made to harmonize with their idea that man came up through evolution from the tiniest of cells, eons, protoplasm, atoms —they have various names for the microscopic something—by which man finally evoluted to his present being. What is an image? Some say it is a likeness. Yes, God made man in His own likeness, but an image is more than a likeness. It shows form more than just a likeness, and how an image could ever be the same thing that the strongest of microscopes would have to be to find it, is beyond my conception.

When I think of evolution, I think of the colored folk debating society that was trying to settle the question of which was first the hen or the egg. To get a good start toward settling this contention, we must go to the Bible story of Noah and the Ark, where by careful study and some calculation we find that it was the hen that was preserved in the Ark for more than a year and not the egg, for the future propagation of the species. I never heard of anyone doubting the story of the flood, Noah and the Ark, unless it was some one who did not believe any part of the Bible, and if they can believe this part, why can not they believe the story of man's creation, for Moses could not very well have made a mistake in one and not the other for his information for all he recorded of these things came from the same source.

In studying and investigating something in regard to the healing question, I found an article written by a physician of some distinction who, it seems, had given up the usual views of materia medica for those of the mental and suggestive therapeutics combined with a large amount of faith. He was explaining how he cured himself of a bad case of grippe in less than an hour's time and other remarkable results of mind over the body ailments, but it is not healing that I am considering now, but evolution. He had not even at any time intimated that he was an evolutionist. I was very much interested until he made the following statement by which I guessed the evolution part of it: He said that there was no doubt in his mind that within the next five hundred years man would be able to do as the lobster did when it lost a limb—grow another one, and then right there I lost faith in him. Why will men who are supposed to be educated and smart make such remarks? It shows they may be smart enough along some lines, but not on others. Most evolutionists know very little if anything of what the Bible teaches.

Evolutionists cite us to the achievements of Luther Burbank as proof of their theory of evolution. It is true that Mr. Burbank did wonders in creating new fruits and vegetables, and although he may have considered himself an evolutionist, I think, if we will investigate, we will find that he did not go beyond the statement of God, that everything shall bring forth after its kind whether it be of the herb of the field, or beast, or cattle after its kind. The trouble is caused by the use of the word "kind." We would say that the buffalo was a different kind of an animal from what we would call cattle, or we would say that a Duroc Red hog was a different kind of a hog from a Poland China, but in the use of the word kind in the account of the creation means genera, or family, and denotes whether they can be cross bred or not. It is the same with plants and fruits. There is in all plants something that denotes its class, or relationship. It may be in its seed, or flower, or manner of growth that decides whether or not it can be cross bred. Mr. Burbank has only improved a certain strain of fruits—for, instance the peach or plum family—the stone seeded fruit. He has not crossed the apple or pear, a different seeded fruit, with that of the stone seeded, for the reason it can not be done. God has said that they must bring forth after its kind, and it can not be otherwise. Man can improve and create just so far and no farther. There are thousands of plants that God has caused the earth to produce that man does not yet know for what purpose they were created. There is no doubt but what they were created for man's use in some way. Our scientists would far better be studying and trying to find out their purpose here than trying to find the missing link between man and the beast.

Although man was made on the same day in which God made the beasts and creeping things on the earth, yet that is no reason he belongs to the so called animal kingdom. This is man's classification of man. God has no where said that man was an animal, or in any way related to the beast or creeping things of the earth. God placed man over all these things and made them subject unto him.

J. E. REAGAN,
Kansas City, Mo.

"Joined the Church of Christ"

"I have joined the Church of Christ for three reasons."—Basil Holt, in the Christian (?) Standard.

You "joined" no such thing. You "joined" the "Christian Church," the "Disciples' Church," the " Disciples' Denomination"—the church that has no respect whatever for Amos' denunciation of mechanical music in the worship, when he said: "Woe unto them at ease in Zion . . . that chant to the sound of the viol and invent to themselves instruments of music like David."

You "joined" the church that is a sister of Roman Catholicism: for the Catholics pulled off from the Church of Christ about the year 533 A. D., while the church you "joined" pulled off from the Church of Christ about the year 1849, A. D. The church you "joined" and the Catholic Church have both disgraced Apostolic Christianity.

Mr. Holt gives three reasons why he "joined" the Church of Christ. I wonder where in all the Bible he ever found the expression "joined the church." Luke, an inspired writer, puts it this way: "And the Lord added to the church daily those who were being saved" (Acts 2: 47). What do such fellows as Mr. Holt know about the "purity of speech" commended by Paul, or Peter's statement—"If any man speak, let him speak as it were the oracles of God?" Mr. Holt had better follow his pretended motto: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." If he is trying to follow this motto, he is making a poor out at it. But, if he will, at least, try to follow it, we might have more confidence in his "three reasons" why he "joined the Church of Christ."

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

Attention! Brethren

I am now in the North East preaching the word. If any brethren in Illinois, Indiana, Ohio, West Virginia and Pennsylvania want me to make you a visit, please write me at once. I will promise to "preach the word" only. I already have a number of meetings arranged in Illinois and Indiana and have time for several more in any of the above mentioned states. I hope to stir the brethren to a greater activity along the line of the "Ten Points" mentioned in last issue of The Apostolic Way. I hope to have some debates on the class and woman teacher questions while in this part.

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas

Young Men, Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

WORD AND TRUTH

Thy word is truth. (Jno. 17:17). "Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4.)

Some today have turned away from the Truth, and in their minds have a better way teaching the assembly, such as dividing into classes and women teachers which they think is a better way, than God's way, "who made all things that was made, and without him was not anything made that was made" (Jno. 1:3). "For it pleased the Father that in Him should all fullness dwell" (Col. 1:19). "As for God his way is perfect." (Ps. 18:30). "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." (Rev. 22:18,19.)

So we can easily see the safest way is the true way, speak where the Bible speaks, keep silent where the Bible is silent. So in conclusion: "Study to shew thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

EARL J. BYRD,

WATCH AND BE SOBER

"Therefore let us not sleep, as do others, but let us watch and be sober." (1 Thes. 5:6.) The Apostle Paul is here talking to the Brethren about the second coming of Christ. He says that Christ will come as a thief in the night. The Apostle says that the Brethren are children of light and of the day, and not of the night, nor of darkness. But after telling the Brethren this, he gave them this solemn warning: "To watch and be sober," in order that they may keep on the breast plate of love and faith, and for a helmet the hope of salvation.

Brethren, we should be very watchful and sober, and especially we younger Brethren should be very careful about what we do and say. We should try our best to live a good Christian life, and thereby receive a reward in the end that is many times better than earthly joy or possession.

LEONARD CLEMENTS.

The Sunday School and Kindred Subjects

Thoughts suggested by statements made by E. C. Fuqua and McGary, in their debates with Brothers Cowan and Martin.

E. C. Fuqua seemed to challenge the world to show why he has not the liberty to divide the assembly, appoint women teachers, and otherwise do as he pleases so long as he does it before the hour for him to preach.

First, we will take Paul's instructions to Timothy. (1 Tim. 2:12). "I suffer not a woman to teach." This prohibition is clear, emphatic, and complete. It is in no way joined to or connected with the next prohibition any more than if they were separated by a chapter, or book of the Bible. "Let your women keep silence in the churches," is just as prohibitive in one gathering of the church as another.

Let us try another translation. (The Living Oracles). 1 Cor. 14, 33-34. "As in all the assemblies of the saints, let your women be silent in the congregations; for it has not been permitted to them to speak, but they must be in subjection, as the law also commands."

Now read the translation as given by James Moffatt. "As is the rule in all 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."

And now about dividing the congregation, or assembly, (1 Cor. 14, 27). "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." (Verse 28). "But if there be no interpreter, let him keep silence in the church." And see verse 29. "Let the prophets speak two or three, and let the other judge." (Here I will quote from Living Oracles), "And if any one speak in a foreign language, let it be by two, or at most by three (sentences this in italics, not in the original) and separately; and let one interpret. Now let two or three prophets speak, and let the other judge. But, if to another, sitting by, anything be revealed, let the first be silent; for you can all prophesy, one by one." 1 Cor. 14:29-31. This does not look much to me like several speaking at once in the same room. (Now quoting again from James Moffatt's translation, 1 Cor. 14:27, 29, 31, 32, 37), "Let only two, or at most three, speak at one meeting, and that by turn. Let only two or three prophets speak, while the rest exercise their judgment upon what is said. Should a revelation come to one who is seated, the first speaker must be quiet. You can all prophesy quite well, one after another, so as to let all learn and all be encouraged. Prophets can control their own prophetic spirits, for God is a God, not of disorder, but of harmony. If any one considers himself a prophet or gifted with the Spirit, let him understand that what I write to you is a command of the Lord. Any one who disregards this will be himself disregarded." Again I say if E. C. Fuqua can get any liberty out of this to do as he pleases he is welcome to it so far as I am concerned.

The prophets themselves, while the gospel was being revealed were commanded to cease their teaching when another in the same room had something to say. Why? Lest there be confusion; for God is not the author of confusion.

RADIO PROGRAM

December 16, 1927

Gunter College will give a program from WFAA Radio Station, Dallas Texas, Dec. 16, 9 to 10 p. m. If you have a request number, write us at once, and we shall respond if can.

JNO. R. FREEMAN,
President.
Gunter, Texas.

Now to briefly sum up the foregoing: No two men, not even propehts, were to speak at the same time, in the same room. No woman allowed to speak in the assembly at any time, in any place, where the disciples are gathered together.

This does not look much like a Sunday school to me. We are often asked if it would not be all right to teach the Bible any where, even in the saloon. To which I would reply certainly, if one could reach those there whom he could not reach anywhere else. But it does not follow from this, that it would be right for a Christian to run a saloon for the sake of such opportunity. And the same argument holds good for the Sunday school or any other uninspired institution.

Again McGary twists God's command to the parents, "to bring up their children in the nurture and admonition of the Lord" into a "little house Sunday school with uninspired literature." But by what means, I am not able to comprehend. And then because he has accomplished so much he proves (or pretends to, to himself, anyway) that the big house Sunday school is of divine origin. Is it not wonderful what a man can accomplish by starting with a wrong premise?

God commanded "Ye fathers, bring up your children in the nurture and admonition of the Lord." Where does he find a place here for uninspired literature? We ask again, where?

We would like to know, also, what portion of God's word authorizes a man and his wife to both teach their children at the same time in the same room, I sure do not remember ever having read it. But even if it were granted that a woman had license to teach part of the children of the home, (which, of course, it is not) at the same time in the same room, this would in no way give her permission to do the same thing in an assembly of the saints, for here she is emphatically prohibited from teaching at all, in any way.

We care nothing whatever for what reason says on the subject, for "There is a way that seemeth right to a man but the end thereof are the ways of death." What we want to know is, what does divine relelation say? Which is "ye fathers bring up your (not some one else's) children," and this does not consist in sending or taking them to some human organization to have them taught (presumably) Gods' word from uninspired literature, by incompetent teachers, whom God has prohibited from teaching at all in any way.

I am reminded here that Fuqua speaks of this human society as part of the church. Wonder what part it is? We have learned above, that women were not permitted to speak, (much less teach) in the assembly of the saints. So, if they teach at all here he must acknowledge that this is not that kind of an assembly.

I am reminded again that McGary does not hesitate to call the thing by the name by which it was christened at its birth, by its father, one Robert Raikes.

I would like to ask E. C. Fuqua to try and harmonize 1 Cor. 14:34, with his idea of having women teach children in a gathering of the church. In other words, I will offer the above Scripture as book, chapter, and verse for an answer to his question, which he asked Brother Cowan, viz, "Where does the Bible prohibit a woman from teaching children at any time or place?" See quotation in the three translations mentioned above.

I am confident, from what I have seen of Fuqua's writings that he grossly misrepresented Brother Cowan, in his account of the debate, by giving 1 Cor. 14:31 as an answer to ten questions, which he says he asked him; for I can hardly imagine any man giving verse 31 as an answer to this and several others which he says he asked him.

E. C. CLEMENT.

Blasphemy Against the Holy Spirit

How is it committed ,and who can commit it? If Jesus don't tell us how it is committed, and who can commit it, we will never know, for the Apostles have never said a word about it. I want to find out, what any one has got to do, to blaspheme against the Holy Spirit. I want to find out what caused Christ to use that expression. We will let Matt. 12:22-33 tell us. It is clearly set forth in these verses, the reason Christ made the statement he did about "Blasphemy against the Holy Spirit." It was on the account of the Pharisees refusing to believe that Christ cast out the devil by the power of the Holy Spirit which God gave him. But they brought that awful charge against him, of "casting out devils by the power of Beelzebub, the prince of the devils." If that is not blaspheming against the Holy Spirit, I would like for some one to tell me what it is.

Matt. 12:32 "Whosoever speaketh against the Holy Spirit it shall not be forgiven him, neither in this world, neither in the world to come." Did not the Pharisees speak against the Holy Spirit, when they denied its power? I answer, yes. What did Christ mean, when he said, "Neither in this world, neither in the world to come?" Surely he had reference to the Jewish world or age, and the world or age we live in. Proof, Heb. 9:26. "For then must he often have suffered since the foundation of the world, but now once in the end of the world has he appeared to put away sin by the sacrifice of himself." When did Christ appear to put away sin? Paul said in the end of the world. What world? The Jewish world, for that is the only world, that came to an end when he suffered. If no one in the days of the Savior could not blaspheme against the Holy Spirit, why did he say there would be no forgiveness, neither in this world, neither in the world to come? He could not have had reference to the world we live in, and the world after death; for after death there will be no forgiveness for any

kind of sins, unless Russell's doctrine is right on the second chance, and I will not agree to that. If no one could not blaspheme against the Holy Spirit in the days of the Savior, it would be a nonessential for Christ to say there is no forgiveness for sin in a world, when the sin could not be committed in that world. I understand by the teaching of God's word, the Pharisees and scribes are the ones that blasphemed against the Holy Spirit, and I heartily accept Mark as authority. He said it was because they said He had an unclean Spirit. Did not the Pharisees sin when they said He cast out devils by the power of Belzebub? Sure. Did they ever repent of that sin?

If the Pharisees would not believe when they saw Christ perform miracles, is there any power on earth, or in Heaven, that would make them believe? My argument is, to see anything is the strongest evidence that can be produced, to convince any one. Hence, the strongest evidence was used on the Pharisees that could be produced to make them believe, and they would not believe. We will take the case of Thomas. When the Savior appeared to the Apostles after his resurrection, and Thomas was not with them, and when he was told by the Apostles, that they had seen the Lord, did he believe them? No. What did he say? John 20:25. "Except I shall see in His hands the prints of the nails and put my fingers into the prints of the nails and thrust my hand into his side, I will not believe." This confirms my argument. Suppose when Thomas saw the Christ, he would not believe He was the Christ, is there any other evidence that could be produced to make him believe? No. The Pharisees saw and would not believe. Surely they committed a sin that they never got forgiveness of in the world that then was, neither in the world to come after that time. I claim the unpardonable sin is committed in denying the power of the Holy Spirit in the presence of sight, the true source of knowledge, and the only one that will stand the test in our courts today. Today, we do not know that Christ performed miracles, but by faith we believe He did. I want to notice some of the Scriptures used by some of our writers to prove what the blasphemy against the Holy Spirit is. Heb. 6:7, 6. I want to notice the fourth verse as it is in King James translation. "For it is impossible." That which is difficult is frequently spoken of as impossible. Matt. 17:26. If the word is impossible, in Matt. 17:26 means in its fullest sense impossible. I want some one to harmonize it with Matt. 19:26, which says things are impossible. I don't understand the Bible to teach it is impossible for a rich man to go to heaven; but I do understand it is very difficult for him to. Matt. 19:26 says all things are possible with God. Is it possible for God to lie? Heb. 6:18 "That by two immutable things in which it was impossible for God to lie." The same word many times has a different meaning even in the same verse. Matt. 8:22. "But Jesus said unto him, follow me, and let the dead bury the dead." Heb. 10:26-29, is referred to as the unpardonable sin." Surely it don't have any reference to it. It seems to me that Paul is talking about sacrifice instead of forgiveness. Heb. 10:26 "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The word, sins, is in the plural, and could not mean one. So it looks like any one could understand it could not refer to a sin unpardonable. If it did, it would have to use the word sin and not sins.

I understand by the teaching of the Bible, that any one who, by primary obedience, has placed him or herself in a condition to authorize their partaking of the bread and the fruit of the vine, can not have any life in them if they willfully and deliberately neglect to partake of this communion. The man who can persuade himself to stay away from the communion upon his own volition, has denied the blood of Christ. So long as any one remains in that state of mind, he cannot have any forgiveness of sins, for there is no other sacrifice. The child of God who willfully neglects to take of the communion, surely hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace. Christ was offered as the great sacrifice, and His blood was shed for the atonement of sins. If Paul had said, they that sin willfully, there remains no more forgiveness; we all might as well quit. "Willful sin:" Governed by the will without yielding to reason; obstinate; stubborn; perverse. Webster. We can repent of a willful sin, therefore, willful sin is pardonable. 2 Pet. 2:20, 21 is referred to as the unpardonable sin. But if there is even a shadow of the unpardonable sin in it, I failed to see it. All Peter said, "the latter end is worse with them than the beginning." If 2 Pet. 2:20, 21 has reference to the unpardonable sin, Matt. 23:15 does too. "Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more than child of hell than yourselves." The latter end of this is worse than the first. Just as much reason that this one committed the unpardonable sin as the one mentioned in 2 Pet. 2:20, 21, and I am sure neither one committed it. 1 John 5:16 is also referred to as the unpardonable sin. "If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death, there is a sin unto death: I do not say that he shall pray for it" 17 verse "All unrighteousness is sin, and there is a sin not unto death." I want to notice the word "life." What kind of life is John referring to? It is sure he is not referring to eternal life. Why? Because no man can give his brother eternal life; and John said, "And he shall give him life for them that sin not unto death." What kind of a death is John referring to? A temporal death. Therefore John has no reference to the unpardonable sin.

W. H. PURLEE

Dallas Gunter Debate

During the Robstown debate, Bro. Arceneaux challenged Brother Cowan to meet him in Gunter. Cowan agreed, if Pearl and Bryan Street Church in Dallas would agree to have a debate there, they have agreed. The Gunter Church has agreed for the debate to be in Gunter, following the Dallas debate.

When I left Chillicothe, the date for these discussions had not been arranged. We are hoping plenty of time for advertising will be allowed between announcing the date and the time set for the debate to begin.

—R. F. D.

The Spirit of Christ

Do we receive the Spirit of Christ before the judgment day? Some of our members say we do not. I find in the Old Testament the word, Spirit, about eighty times, and in the New Testament, one hundred and thirty times. If a man will read all of these and still say that he would not receive the Spirit of Christ until judgment day, I would think that maybe he had the kind of Spirit that we read about in Mark. 9:17.

In Jno. 3:5, Jesus says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Our "no Spirit" men will say, "how can you be born of a thing that you cannot get into?" The eighth verse is the answer to this Rom. 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "Now if any man have not the Spirit of Christ, he is none of his." This is plain, and should be enough to convince any one. Did you notice what it says? "If so be that the Spirit of God dwell in you." Read to the sixteenth verse where it says, "The Spirit itself beareth witness with our Spirit, that we are the children of God." God's Spirit tells us what we must do; if we receive it, we will do what it says do; if we do not receive it, we will reject it. So our Spirit and His do not agree. But our "no Spirit" men say we cannot receive it until the judgment day. To appear at the judgment and then learn that we do not posses the Spirit of Christ, would be sad, indeed—too late then. Eph. 5:18, "And be not drunk with wine, wherein is excess; but he filled with the Spirit." Our "no Spirit" brethren say we cannot receive it; we cannot be filled until judgment day. Read Rom. 8:1-9.

M. SELLERS.

Jewelry As An Ornament

"Please tell me if it is scriptural to wear rings, watches, lockets, bracelets, and gold-rim spectacles.

"Paul says: 'In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.' (1 Tim. 2:9, 10). Peter says: 'Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.' (1 Pet. 3:3, 4). I do not see how any one can fail to see that wearing gold as an ornament is forbidden. I do not know how, nor do I have any desire to explain the prohibition away. I think it a mark of reckless folly for any one to disregard the command of God for the little gratification of pride found in the wearing of a little gold. There are doubtless uses for which gold serves a better purpose than anything else. But when used as an ornament, it is a sin, because it violates the law of God."—Queries and answers by D. Lipscomb.

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Church of Christ

Two hundred twenty-one at prayer Wednesday night—four hundred thirty-two the last two Wednesday nights. Mrs. Joe Harrell and Miss Dora Rawlings are dramatizing the story of the "Life of Moses," which they will present at a Wednesday night soon. We had a good service at Sylvan Methodist church Sunday afternoon.

Four program committees have arranged some very fine programs for every Wednesday night up to January 1. Much study and research is required in the preparation of these programs. They are arranged so as to use every boy and girl and man and woman in the church. Others not members of the church are given places on the program.

Students and teachers are welcome to all services. The third year of the present ministry began Sunday. 1 Thessalonians 1:8 was used Sunday night as text for the anniversry sermon. During the last two years a special training and development program has been initiated, all debts paid, a good balance in the treasury, a new parsonage secured and completely furnished and a new church or Bible school building proposed. Perfect peace, harmony and cooperation maintains. We have established a rule in that the church and its work is sidetracked for nothing and nobody. We never miss a service for anything. Having adopted this has built up the largest regular attendance in the history of the church. "As Jesus Passed By."—Matt. 9:9, Sunday, 10:45.—Ben West, Minister.

COMMENT

The foregoing concerning the Stephenville Church of Christ was sent me by a brother. I suppose it was clipped from a county paper.

Surely many of the "Progressives" or "Christian Church" members were made to blush when they read the foregoing. It shows such a disregard for the simplicity of the Gospel of Jesus Christ, a willingness to disgress, and to dramatize the simple lessons of the divine book and by this, turn the minds of the people they influence from the all-sufficiency of divinity and to cause the unlearned to trust in and rely upon the supposed improvement made by them.

Yes, we are sure that Ben West is setting the pace leading the procession, but others are so close upon his heels that if Ben doesn't mind they are going to outstrip him yet. The Firm Foundation can not escape responsibility for such digression for their tactics and utterances encourage and stimulate men like Ben West.

As Brother J. N. Armstrong said "The church is headed for the rocks and the only thing left for the true brothers and sisters in Christ is to start over again." And that is just what we are doing. We are begging the faithful in Christ to take their stand against these innovations and return unto the simplicity of the Gospel Way of teaching the Gospel of the Lord.

Christian Activity

The opportunity for extending the borders of the Kingdom of Christ, by brethren satisfied with what is written, has never been brighter.

The emptiness of the religious pretentions of our time has disgusted not only the irreligious, but many who have been active in the humanized plans, and systems. There is a cry for something better, something deeper, something that will touch, stir, effect the intelligence of the people who embrace it. Something that will bring about a general change of mental perception and religious activity.

So long as members of The Church of Christ follow the trail of general religious activity, just that long and to that degree, will they be classed with other churches and religious institutions.

If we would get the results we should, we must arouse an interest, and we can not arouse this interest by depending solely upon a condemnation of the doctrine and practice of our religious neighbors. We must create in the mind of the people we would reach, a desire for information concerning the teachings of Christ. After we have created that desire, we can hope to reach the heart. Neither can we hope for the Truth to attain that degree of growth to which it is entitled by condemning and roughly criticising our own members for being worldly minded, so long as we leave them in spiritual idleness.

Leaders in each congregation are the overseers, guides, feeders of the church, but they can not hope for the members to grow without activity, and they can not depend upon every individual member finding his or her means of spiritual activity. The leaders should plan, work, and make suggestions collective and individual, see to it that every member, of the church, male and female, have something to do within their natural and developed ability.

No! We do not need another organization. The church is all the machinery necessary, do not need to organize young folks meetings, women's Bible classes, ladies aid societies, Sunday School, or any other similar organization under the direction of the church. Let the members be put to work. If there is someone sick in the community, see to it that the help they need is furnished by the church. Make the arrangements, call for volunteers, and plan so that the sick are cared for. In the same way look after the poor. Some weak, sickly mother, with more children than she can care for, needs assistance, and the sisters do not need to organize a sewing society to make for this woman and her children some garments, nor a cooking society to assist some mother who has under fed children.

Gather information concerning the families adjacent to your place of worship. Make a record of the name and address, the number in the family, and their religious affiliation or belief. When you have this information, select the members who are the best adapted to the lines of teaching needed in each case and send them to see the parties, and interest them in the teachings of Christ. Give them something to read, some article approved or disapproved. Something that will arouse in them an interest to talk about the religion of Jesus Christ. There are enough people in your community to require the service in this line of activity of every member of your congregation.

There is no movement worth while that can be carried on without financial aid and assistance, but financial aid is not the big thing in The Church of Christ, just now. The thing we need is activity, really working, giving time, brains, and energy to the spread of the Gospel of Jesus Christ.

Telling the World

Read these words carefully and then read a statement we would like to make in the columns of this paper. Quotation from The Atlanta (Georgia) Journal:

"$250,000 fund provides for telling the world about city's advantages." This money was put up by men who expected to gain thereby. They felt this to be a good investment, and no doubt it will be. Their reward will not be direct, but indirect.

We would like to be able to announce that:

"$250,000 fund provides for telling the world about advantages of Christianity." Persons who would contribute to such a fund would expect their reward to come not directly, but indirectly, realizing that by spending their money in telling the world about the advantages of Christianity, setting fort the real unadulterated truth of the gospel of Christ, they would be laying up their treasures in heaven. That amount of money properly spen in a publicity campaign would have as an indirect result the converting of men to Christ, reaching possibly a half million people. Some twenty to fifty million people yould in this way have put before them the principles of the Kingdom of our Lord.

Somebody says, "Brother Duckworth what are you driving at?" Just telling a dream, dreamed with my eyes wide open and my heart filled with a longing to reach poor lost humanity, and with a burning desire to see brethren remove their possessions from between them and their God.

One hundred preachers holding fifteen mission meetings each in one year. Think of it. Congregations and individuals supporting such work, selecting a preacher and a place for a mission meeting, then supporting that meeting with time, brains and money. Surely each congregation, or some individual in that congregation, is ready to join in this work.—R. F. D.

How Many Apostles?

Some contend there were 13 Apostles, and some that there were 14. Was Barnabas an Apostle? Paul was, was he not? Judas committed suicide before Christ arose, was he still counted as an Apostle?—W. M. Boyle.

ANSWER

Christ was called an Apostle, Hebrew 3:1, Barnabas was called an Apostle, Acts 14:14. Certainly, the word Apostle in reference to these two could not have the same meaning. Barnabas was an Apostle in that sense of being a messenger. Christ was an Apostle in that he was a messenger, had divinity, was a law giver with authority from the Supreme Head, his Father.

In Matthew 10:2 the twelve are called

Apostles and then named, and Judas was one of them, hence, he was an Apostle. Luke 6:13, He chose twelve who He named Apostles. Judas was one of them.

The Apostle Paul says concerning himself, "I am least of the Apostles." 1 Corinthians 15:9. Paul, an Apostle. Ephesians 1:1. Many other similar references. So, it seems that we have here four men called Apostles. Certainly not all in the same degree, but in some sense they were Apostles.

In Acts 1:26, talking about Matthias, Luke says, "He was numbered with the eleven Apostles," thus making the twelve. So, we see that we have sixteen Apostles mentioned in The New Testament. If we ascribe to the word Apostle, a messenger sent by proper authority, then the whole sixteen were Apostles. If we mean by the word, the men to whom Christ appeared after his resurrection we certainly have thirteen, because, Peter says that Matthias was a witness of the things that Jesus did and said until he was taken up into Heaven, and Christ appeared unto Paul.

I have known brethren to spend much time trying to prove that Paul was not an Apostle, while others would spend just as much time trying to prove that Matthias was not an Apostle. The time might be better spent by such brethren in trying to learn just how to plant the principles of the Gospel of Christ in the heart of some individual that had not tasted of the Lord, that he is precious.—R. F. D.

Wives Obey Husbands

Ephesians 5:1. Be ye, therefore, followers of God as dear children. So, if we want to enjoy God's blessings, we must do the things that he wants us to do.

First I will say that Jesus came to call sinners to repentance, for it is not His will that any should perish. So, that brings about obedience, or in other words, to do the things that God wants us to do.

Man has a duty and woman has a duty. The Holy Spirit has revealed what woman is commanded to do. God is the head of Christ, and Christ is the head of man, and man is the head of woman. Christ did the things that God wanted Him to do, because, he loved His Father. Man should do the things Christ wants him to do for he will be blessed. Since man is the head of woman, she should be under subjection to her husband, as Sarah was to Abraham, because, in Ephesians 5:22 Paul says, "Wives, submit yourselves unto you own husbands as unto the Lord." Ephesians 5:23, "For the husband is the head of the wife." Ephesians 5:24, "Therefore as the church is subject unto Christ, so let the wives be, to their own husbands in everything." Colossians 3:18, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." 1 Peter 3:7, "Likewise, ye wives be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives." 1 Peter 3:5, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well and are not afraid with any amazement." This is what I find to be the instructions given in the New Testament concerning the obedience of wives to their own husbands. The Holy Spirit surely knew what was best or it would never have been written.

Submitted in love,
M. E. TIDWELL,
1123 Caldwell St., Dallas, Texas.

"How Readest Thou?

Brethren, it is one thing to read the scriptures through,
Another thing to read and learn to do.
'Tis one thing too, to read with delight,
And quite another thing to read it right.

Some read it with design to learn to read
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the scriptures seek.

Some read to bring themselves into repute
By showing others how they can dispute,
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they know not why;
It somehow happens in their way to lie,
Whilst others read it with uncommon care,
But all to find some contradictions there.

Some read it to prove a pre-adopted creed,
Thus understand but little what they read,
And every passage of the Book they bend
To suit that all important end.

One reads with father's spects upon his head,
And sees the thing just as his father did.
Some people read, as I have often thought,
To teach the Book instead of being taught.
—L. H. Barron, Ft. Payne, Ala.

The Strength of Love

"Love cannot be measured; its strength cannot be determined. It is a divine principle that makes us akin to the Almighty." Love will remove obstacles that mere force or co-ercion cannot shake. It is through love that God draws the world to him. It is through the same divine principle that he leads us to serve him. Service prompted without love is not acceptable. "Love is stronger than steel bars. It is as insurmountable as the snow-capped mountain tops. And when it is dependably real it cannot be crushed; it will survive almost any experience. A woman will sacrifice everything for the man she loves. She will endure abuse and insult, go through hardships almost beyond description, and a man will slave for a lifetime, will work to the very limit of his endurance for the happiness of the woman he loves. No task is too great, no task is too Herculean, no duty too arduous." If this congugal love will undergo such trials and hardships, what should our love for God and Christ cause us to endure? If I see a man desert his wife for some trivial reason, I judge his love for her was not real. When I see a Christian desert Christ for some little trial, or persecution, I conclude his love for Christ was not what it should be. Brethren, will you endure hardness as a good soldier for Christ? The time is upon us that demands that we sacrifice, endure, suffer, undergo severe trials for the bleeding cause of our blessed Redeemer. We are married to Christ, lets be faithful to Him the head of the church. "Let love be without dis-similation." "The love of Christ constraineth us." "See that ye love one another with a pure heart fervently." "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen."

"Love so-called, is often bought and sold. It is used as a cloak for social or financial advancement. But why call such a thing love? It is harlotry pure and simple. It is the prostitution of our most divine gifts. Marriage founded on this financial basis gives us the spiritless neutral people we find every where today. They might be termed loveless children. They were created in the bondage that comes with a marriage of convenience. God help the poor suffering victims of such an outrage. True love should be stronger than life, more dependable than even death itself. It is love of this sort that indissolubly binds the marriage tie. It guarantees a progeny that is spirited and talented."

Just so, a congregation full of true love for God, and that manifests that love in real activity, will beget in the new converts, babes in Christ, a spirit of activity that will rapidly develop their talents. But if we older members manifest but little interest, and are slothful in attending to the Lord's business, we cannot expect a spirited talented young membership. May we all determine to "Love the Lord our God with all our soul, heart, mind and strength." Love, like the sap in the rose bush, must be manifested in the flower to be appreciated. Let your good works manifest your love for God, and for His church. "God so loved the world."

Let us "lay down our lives for the brethren."

J. N. COWAN.

Announcements and Reports

Glen A. Shelton, Camp Normoyle, San Antonio, Texas: The location and directions how to reach the church in San Antonio are as follows:

On Frio road, opposite the COT-O-NUT Oil Mill. Take South San Antonio Bus at Main Plaza, in front of the Court House, get off at the Oil Mill.

J. S. Hall, Graham, Texas, November 15, 1927: Just returned from Lusk, Texas, where we have a new congregation established. They are satisfied with the Lord's way of doing things. One restored Sunday night. On with the work.

Sherman Williams, Ellettsville, Indiana, November 9, 1927: We began a meeting at Mt. Olive, October 8th with Brother Homer L. King, of Lebanon, Missouri, doing the preaching; closed on the 16th. Four baptized, two others taking membership with us. Church greatly strengthened. Brother King held three successful meetings in this field.

P. A. McCracken, Alfalfa, Oklahoma, November 13, 1927: A debate between Lee P. Mansfield and R. B. Musgrave, on the "Class" teaching, or "Sunday School" question beginning November 29, is to be held at Bethel church, thirteen miles north of Carnegie, Okla. The "Sunday School" people at Carnegie are afraid to have the debate there for fear it would tear up the church. I read about the "fearful" in

Rev. 21:8. I have no desire to line up with them.

I am a Barber by trade, would like to get located somewhere in a town that has a body of Christians that is strictly against all innovations. If there is a Brother that owns a Shop that is against these innovations and needs a man I will be glad to hear from him.

G. G. ARBUCKLE, Combs, Texas.

Ralph Kitson, Mozier, Illinois, November 16, 1927: I heard Brother Chas. W. Watkins preach almost every night for more than three weeks, and he is the deepest and the most interesting man I ever listened to, as nice as any man I was ever with, ror these reasons I learned to love him, every one that loves the Truth loves him. Any congregation that wants the plain Truth will make no mistake in getting Brother Watkins, but be sure that you want the Truth before you get him, for he is no respecter of persons. I hope his family will be well when he gets home. I am thankful that we have so many preachers in the South standing for the Truth, and I wish that The Apostolic Way was in every home in the North.

Orin McIntyre, Huntington, West Virginia, November 2, 1927: The Point Pleasant congregation, in Lawrence County, Ohio, has just closed a three weeks meeting, with Brother R. E. Taylor of Woodsfield, Ohio, doing the preaching. Twenty-three added to the one fold by confession and baptism, three restored to divine favor by confessing their faults. The congregation here revived to go forward with a greater zeal, realizing the opposition to Truth is so strong, that it necessitates a harder fight. To some, who were not present, this meeting may not seem to have been a successful one, but a good meeting is not always measured by the number of additions; anyone that has ever heard Brother Taylor preach knows that no audience could listen to his sermons without being made better. House was filled each night and some nights many had to avail themselves of standing room, while many were on the outside. Work is what every member of the Body of Christ should be looking for. We should never allow ourselves to be wed into a frame of mind that we have done our part, for we have not done our part until we have done all we can. We ask the prayers of the brethren everywhere in our efforts to have the "bread of life" imparted to mankind, that there may be many more won to Christ.

Leland H. Knight, 1615 Dodson Ave., Fort Smith, Arkansas, November 16, 1927: Closed a good meeting at Millsap, Texas, no additions. Preached at Abilene Monday night to a good crowd. Purpose to be in Hastings, Oklahoma, next Sunday, November 20th.

J. W. Lampp, Scott, Georgia, November 8, 1927: Our meeting began the fourth Lord's day in October and continued over the first Lord's day in November, Brother J. A. Dennis doing the preaching. Large crowds attending each service, much interest in the meeting almost from the first sermon. Two baptized. Several from the Oak Grove Church of Christ, near Savannah, attended the first Lord's day night in November, which was much help to the meeting. We are always glad to have these good Christian people with us. Many people stated that they learned more about the Bible during the meeting than ever before.

J. W. Kelly, 762 Pecan St., Abilene, Texas: I am ready to go any where I am needed, in Texas or Oklahoma, any time that I have not already promised.

Brother Sam L. Shultz of Lexington, Oklahoma, writes the following from Cameron, Texas, under date of November 8, 1927: "This leaves me preaching the unsearchable riches of Christ to the good people here. I am three miles east of Cameron, Texas, in what promises to be a good meeting, good crowds, good attention and a fine interest. Will continue here about ten days, then we are ready to go anywhere we are needed. I do not want to go into "Winter quarters" if I can help it. I believe we ought to preach the Gospel in winter as well as in summer."

S. A. Bryant, Route 5, Phoenix, Arizona, November 16, 1927: Closed a two-weeks meeting at Cottonwood, Arizona, November 13th. A good meeting and good attendance, one baptized, two restored. The brethren want me to return some time next year for another meeting.

Passed On

Sister Clara Ashford, age 16, daughter of Brother and Sister R. R. Ashford died November 1, 1927. Sister Clara having been taught in early life by Christian parents she learned obedience to her heavenly father and became a Christian in the year 1926, being baptized by Brother Chas. F. Reese at Victor Hill, Oklahoma. The community has lost a model girl, the church a devoted Christian, the father and mother a darling daughter.

Brother James C. Batey made a short and impressive talk at the funeral, using her life to show the audience the beauty of the passing of one who has lived a Christian in contrast to those who have not.

S. M. LAWRENCE,
Shawnee, Okla.

Brother Frank Stewart, born June 4, 1881; died November 13, 1927. Survived by two brothers and five sisters: J. R. Stewart of Edgewood; D. L. Stewart of Wills Point, Mrs. M. L. Kuykendall of Houston, Mrs. Q. L. Rusk of Temple, Okla.; Mrs. H. H. Adams, Mrs. J. R. Cotton and Miss Bertie Stewart of Edgewood.

Obeyed the Gospel in 1911 and lived a consecrated Christian from then until death.

The Church at Edgewood lost one of its strong men and a supporter, always ready for clean active work.

When the demand was made for a Sunday School he wanted it. The elders thought it unwise to force it on the Church. Several preachers urged it, then Cowan was asked to come and present the other side. His sermon appealed to the Bible Students of the Church.

Some with questionable judgment led a few to withdraw and meet in the school house. Brother Stewart urged caution and study of the question. He thought Joe Warlick could show the Sunday School to be a scriptural organization but when Joe came and failed to show any scripture for the practice Brother Stewart became thoroughly convinced and stedfastly opposed it as an innovation.

The large audience that gathered to pay to him their last respects gave us unusual attention while we pointed to the hope extended to a Christian and the comfort to be found by his grieved relatives in the fact hat Brother Stewart so anxiously and willingly obeyed the commands of the Lord.—R. F. D.

Bro. James A. Pollard, born June 27, 1878 in Erin, Tenn., died Oct. 19, 1927 at San Antonio, Texas. Brother Pollard is survived by his good wife, three sons and four daughters. Edwin Pollard the eldest son is married and resides in Mississippi. Buford, 21 years of age, is at home with his mother and three minor children. Mrs. Louise McWhiter, and Mrs. Mittie Davis, his two married daughters, are residents of San Antonio.

Brother Pollard heeded the Gospel call when a young man, and has been in the service of the Lord for many years. He was found in the faith, taking his stand for the Truth undefiled by man's opinions and interpretations; declaring all of the counsel of God. Being one possessed with that rare quality of winning the hearts of people, he leaves an innumerable throng of friends to mourn his loss. He was of good report within and without the Church—loved alike by Christian and sinner. Sincerely devoted as he was to God, his family, and his brother man, his life shall ever stand out to those who know him, a glowing pedestal of Christian manhood. He was actively engaged in the Master's vineyard, striving to uproot the thorns of error and planting as it were the rose of truth in the hearts of men, until called from the walks of this life, the dust returning to the earth as it was, and the spirit returned to God who gave it.

GLEN A. SHELTON
Camp Normoyle, Texas.

Corsicana, Texas, Nov. 9.—Robert F. Stark, 73, native of Louisiana, but resident of Texas since a small lad, died here at the residence of his son, E. E. Stark, Tuesday and the funeral was held from the residence Wednesday afternoon, with burial in Oakwood Cemetery. The funeral services were conducted by R. F. Duckworth, Church of Christ minister of Dallas.

Surving are his wife; five sons, C. A. Stark of Dallas, E. E. Stark of Corsicana, Charles Stark of Dallas, Frank Stark of Bradshaw, Herbert Stark of Caddo Mills; three daughters, Mrs. Myrtle Roberts of Kansas City; Mrs. Lotus Hise of Baxter Springs, Kan:; Mrs. Bertie Lay of Corpus Christi; one brother, J. M. Stark of Bastrop County; one half-brother, J. C. Whitehurst of Sabinal, and one sister, Mrs. Ellen Stonehouse of Sherwood.—Dallas News.

Brother R. O. Conner of Dallas, called attention to Paul's reference to the resurrection as found recorded in the fifteenth chapter of first Corinthians. He brought out the beautiful picture, the wave offering of the first sheaves of grain the first day following the last Sabbath of the Passover, also, Paul's analogy of the identity, personal preservation of each individual in his comparison of the planting of the grain of wheat, or of some other grain.

Following these remarks, I made some observations, stating that three of these sons, C. A. Stark, E. E. Stark and Frank Stark were intimately known by me, and that my feeling for them was intensified because of their activity in, and devotion to the work of the Lord. The other children and their families, I am not so well acquainted with, but judging from these three and from what I know of old Brother and Sister Stark all the children are a credit to the community in which they live.

I called attention to the power of divinity, and the weakness of humanity, the sheer emptiness of this old world, and things therein, if our hope and pleasure were confined to the material things which perish with their using. I then suggested that by Adam's disobedience he was cut off from the tree of life, which would have perpetuated his existence in this body, and that now we were to gain through Christ the resurrection from the dead, and be given an undying (spiritual) body as a dwelling place of the soul, and that all, righteous and unrighteous, would have this body an unperishing and everlasting body, the righteous to live in peace and happiness and joy, while the wicked would live in sadness and sorrow, disappointment and punishment, suggesting that we would know as much in the next world as we know here, possibly much more, but we would see and know from a divine standpoint. The frailties of human judgments and decisions would be gone, and that I expected to meet all of the Stark family, who obeyed and complied with the teachings of the Word of God, around His throne, and that I would know them and recognize them. However, should I fail to meet the divine requirements and not attain to the home of bliss, and my sainted mother, whose love for me would make her weep to see me in pain here, would not be the least disturbed should she, from the throne of God, observe me in the tormenting flame of everlasting punishment. Why? Because, her humanity would all be gone, and judgments, sympathies and conclusions would be that of divinity, and she would know that I was receiving my just dues, and not be disturbed.

Old Brother Stark, as we all spoke of him in making distinction between him and his sons, met and worshiped with the church in Dallas for a number of years. Brother Conner observed that not withstanding his feebleness, the weather had to be extremely bad, or sickness severe if Brother and Sister Stark were not present on the first day of each week, and no doubt this fidelity is largely responsible for the fidelity of the three boys, whom I know so intimately, and who are so determinedly attentive in their attendance of services of the church. In the congregations where these three brethren live, they are leaders. They can make talks, they can lead the singing, pray in public, wait on the table, direct the services of the church, sweep the floor, dust the benches, or take the biggest preacher in the land to task, publicly or privately, if in their judgement he is wrong.

Surely in the rearing of such a family, he leaves to the world a greater heritage than had he owned a railroad, a bank, or had he been able to bequeath to the church millions of dollars.

R. F. D.

Letting Them Starve

I made two months trip to the northern part of my native state, Ohio, said to be the best state in the Union, every thing considered, yet, with all our educational facilities and church houses, I met many persons sixty years of age who had never heard a Gospel sermon in their lives. These people are hungry for the Gospel. Some one may ask, where are our Gospel preachers? Well, dear friends, a large per cent of them are permanently located in some fat congregation, in a big fine church house, where they can entertain the people every Lord's day morning for thirty or forty minutes, and then go to some worldly amusement and carouse around the balance of the day.

The congregation here in Lawrence county Ohio, has the largest attendance of any country congregation I know of, not only when the preacher is there, not only when the weather is nice, and business is good, but all the time. Also, their liberality is great, especially towards those who are of the household of faith. They are getting along well, exhorting and strengthening one another. The children in their surroundings attend their First day meetings, give the best of attention and I believe I would be safe in saying a large per cent knew their duty to God. All this has been accomplished without a "Bible Class," as they are pleased to call it. This congregation is the only loyal one in Ohio that I know of. I also visited in West Virginia, found two loyal congregations there, one at Mud Run and one at Otaville.

While on this trip many relatives, friends and brethren invited me to their homes and I was received with unfailing hospitality in every home. My last visit was in Ravenswood, West Virginia, I spent several days with Brother and Sister M. K. Saunders and surely feel grateful to them for their brotherly love.

Brethren, let us not be weary in well doing, for in due season, we shall reap if we faint not (Gal. 6:9). Those salaried preachers in the fat congregations are letting the people all around them starve to death for the "Bread of Life," they surely have forgotten the statement in Mark 16:15, "go ye into all the world and preach the Gospel to every creature," this know also, that in the last days, perilous times shall come, for men shall be lovers of pleasures more than lovers of God. from this it seems that these are the last days, for perilous times are upon us, we know at this present time men are going foolishly mad and wild in carnal pleasures. What do men care for God, or the church, or the Bible, or their souls when we see them commercializing the Gospel every day. What are we going to do about it? There is but one thing to do, let us sing on, pray on, preach on, more earnestly than ever before. The world needs the Gospel in its purity and simplicity.

ORIN McINTYRE,
Rt. 1, Box 111, Chesapeake, Ohio.

Born of God

I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God. . ."

I John 4:7, ". . Every one that loveth is born of God. ."

I John 2:29, ". Every one that doeth righteousness is born of him (God)."

From the above, it must follow that the one that believes, loves, and doeth righteousness is born of God. But ". . All thy commandments are righteousness" (Ps. 119:172), then the one who does the commandments of God is born of God.

I John 4:7, ". . . Every one that loveth is born of God, and knoweth God."

I John 5:3, "For this is the love of God, that we keep His commandments. ."

I John 2:4, "He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him."

A few thoughts in connection with the above scriptures: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13). Again—"Except a man be born again (born of water and of the Spirit) he cannot enter into the kingdom of God." (John :3-5). Entrance into the kingdom of God is contingent on the new birth. This being true, it is necessary that you understand how this birth is brought about.

Jesus says: "Seek ye first the kingdom of God. ." (Matt. 6:33). Again—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21). Note: 1. You must be born again. 2. By this birth you enter the kingdom. 3. You seek the kingdom. 4. Must do the will of God to enter the kingdom.

It stands thus: 1. Born again, enter the kingdom, or 2. Do will of God, enter the kingdom. Then I must do the will of God to enter the kingdom, and when I do the will of God I am born again. It follows, then, that to "seek the kingdom" is to seek to know and do the will of God. I enter the kingdom: but I had to be born again to enter the kingdom; therefore, when I do the will of God I am born again. One must be born again to be saved. Those born again are saved; but the saved are in Christ. It follows that whatever is necessary to bring into Christ is necessary to the new birth, or the one that enters Christ does so by birth. Why? Because: 1. The one born again is saved. 2. Salvation is in Christ. 3. Therefore the birth brings into Christ, Gal. 3:27. Then in being baptized you are doing the will of God, and baptism is necessary to being born again.

To be in the kingdom, or church, is to be in Christ, for the church is the body of Christ; hence, the birth is necessary to coming into the body—church, Christ. Since we are "baptized into Christ," it follows that baptism is necessary to the new birth—necessary to being born of God. Peter says: ". Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." (Acts 10:34-35). Again—"If ye know that he is righteous, ye know that every one that doeth righteousness is born of Him." (I John 2:29). Peter says that God accepts the man that doeth righteousness. John says the man that doeth righteousness is born of God. It follows one must be "born of Him" before He will accept him. God "accepts" only those in Christ; Col. 1:14, Eph. 1:7. Therefore the birth brings into Christ, and as man is baptized into Christ, it follows that baptism is necessary to the birth. Man must do righteousness to be "accepted" with

Him—God; and the man that doeth righteousness is "born of Him," then man must be born by doing righteousness before God will accept him.

The righteousnes of God is in the gospel, Rom. 1:17. David says, ". . All thy commandments are righteousness." (Ps. 117:172). Then man must do the commandments of the gospel to be accepted of Him. Righteousness is in the gospel, and is the commandments of God. Man must do righteousness to be born of God. Therefore man must do the commandments of the gospel to be born of Him. But baptism is one of the commands of the gospel; therefore, man must be baptized to be born of God. "Seeing ye have purified your souls in obeying the truth . . ." (I Peter 1:22). 1. Obedience to the truth purifies the soul. 2. Those who have pure souls are in Christ. 3. Therefore obedience to the truth brings into Christ. 4. The one who obeys the truth is born again. 5. The one who obeys the truth is saved. 6. Therefore the one who is born again is saved. 7. We are saved in Christ. 8. Therefore the birth brings into Christ. 9. But man is baptized into Christ. 10. Therefore, in being born again you must be baptized. Peter says we are "Born again of incorruptible seed, by the word of God . . and this is the word which by the gospel is preached unto you." (I Peter 1:23-25). When they obeyed the truth, they were saved; but they were saved in Christ: therefore, obedience to the gospel brought them into Christ. 1. When they obeyed the truth they were born again. 2. When they obeyed the truth they were saved. 3. But they were saved in Christ. 4. We are baptized into Christ. 5. Therefore, baptism is necessary to obedience to the truth—to the new birth.

H. B. SOLOMON,
Keenes, Ill.

The Days of Zion's Mourning

"By the rivers om Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof,
We hanged up our harps,
For there they that led us captive
required of us songs,
And they that wasted us required of
us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing a song of Jehovah
In a foreign land?" Psa. 137:1-4.

Thus the psalmist David describes the mournings of the Jews—the seed of Abraham—the covenanted people—Israel—while in captivity in a strange land—the land of Babylon. They were taken captive because of their sins.

The Two Babylons

In the Bible we read of two Babylons—Babylon literal and Babylon spiritual. Babylon the type—literal Babylon—is revealed in the Old Testament. Babylon the anti-type—Spiritual Babylon is revealed in the New Testament and is thus described by the Apostle and prophet John:

"And he carried me away in the Spirit into the wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of the abominations, even the unclean things of her fornication, and upon her forehead a name written **Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth.** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:3-6.

Most commentators are, I think, generally agreed that mystic or Spiritual Babylon is a symbol of Roman Catholicism and as the "Mother" has daughters, who are the **"Harlots and Abominations of the Earth?"** Rev. 17:5. It is evident that protestantism—Lutherans, Baptists, Methodists, Presbyterians, Pentecostials, so called Disciples of Christ, etc. are the "Harlots and Abominations of the Earth," because they are the daughters of the Harlot—Catholicism.

That Spiritual Babylon has taken many of the children of God captive is shown by Rev. 18:4, "Come out of her (Babylon) my people, that you have no fellowship with her sins and that you receive not of her plagues."

God told Jeremiah that the captivity of the Jews in the land of Babylon would last seventy years. Jer. 25:11, 12; Dan. 9:2. They were taken captive in the year 606 B. C., and were, therefore released from that captivity about the year 536 B. C.

When they were released from their captivity, they restored the worship and the temple. So, when the disciples of Christ came out of their Babylonian captivity, at the close of the dark ages, they restored the church, of which the Temple and Jerusalem were types.

The Lord, through His servant, Jeremiah, says in addressing His Church: "For I will restore health unto you, and I will heal thee of thy wounds, saith Jehovah, because they have called thee an outcast, saying, it is Zion, whom no man seeketh after." Jer. 30:10-17.

The 1260 Years

As we have already learned, the Lord told Jeremiah that the captivity in Babylon was to last 70 years. Daniel learned this from studying Jeremiah's prophecy. Dan 9:2. Would we not, therefore, expect to learn from the Book how long the Spiritual Babylonian captivity was to last? For that it was foretold, can't be denied. See Rev. 17:1-6.

Just as we would expect we find the Lord through Daniel telling us how long the supremacy of Babylon the man of Sin—the Catholic Hierarchy was to last. Daniel describes it under the symbol of the eleventh, youngest and last born of the Beast, and his words concerning it are these: "And he shall speak words against the Most High and shall wear out"—overcome, capture "the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand for a time, times and a half a time"—1260 days. Alexander Campbell says: "A time is an annual revolution; a times two; and a half a time, a half a year; in all forty-two months, a thousand two hundred and three score days, the product of forty-two thirties; or forty-two Jewish months. Of all this and of each day being given for a year, there is no controversy among Catholics or Protestants. The continuance of the LITTLE HORN is therefore predestined to twelve hundred and sixty years." — Campbell (Christian) — Purcell (Catholic) debate, page 215. For evidence that each prophetic day counts for a year, see Ezek. 4:6; Num. 4:34.

The next time we find the 1,260 years given is Rev. 11:2, 3: "And the court which is without the Temple leave without, and measure it not; for it hath been given unto the Gentiles"—people foreign to the covenant of Grace—"and the Holy City"—Jerusalem or the Church (Gal. 4:26; Heb. 12:24-28)—"shall they tread under foot forty and two months"—1,260 days or years. This has reference to the downtrodden church during the dark ages, while the Pope and his institution, the Catholic Hierarchy held the supremacy held the children of God captive, and most people behind his blasphemous cries: "I am the Vicar of Christ;" "I am the King of Kings and Lord of Lords;" "I am the very and Eternal God." "My decrees are the very voice of God, and are a little superior to every other oracle."

During this time the world generally exalted the Pope above God! Exalted his traditions and pretended revelations above the word of God! Exalted the Apotsate Church above the true church! Persecuted and put to death the ones who would not bend down to the authority of the pope of Rome!

John next tells us (Rev. 11:3) of the Lord's two witnesses—the Old and New Testaments—prophesying in sackcloth during the time the Holy city—the church—was trodden underfoot: "And I will give unto my two witnesses, and they shall prophesy one thousand, two hundred and three score (1,260) days clothed in sackcloth."

Some think the two witnesses are the Jewish and Gentile nations. Others think they are the Jewish and Christian churches. Others think they are Gabriel and Michael. But a careful comparison of Rev. 11 with Zech. 4 will reveal that the two witnesses—the two olive trees— the two candle sticks, etc., are all the same thing—"the word of the Lord." (Zech. 4:6, 12-14)—the Old and New Testaments. They prophesied in sackcloth—unheaded or disregarded during the dark ages—1260 years.

The next time John makes mention of this 1,260 year-day period is in Rev. 12:6 and it reads thus: "And the woman fled into the wilderness, where she hath a place prepared of God, that they may nourish her a thousand two hundred and three score days"—1,260 years. This woman represents the Apostolic Church clothed with the sun—the sun of righteousness. The moon—the law and the prophets or Jewish dispensation—was under her feet. Upon her head was a crown of twelve stars—no doubt the twelve Apostles. In verses 3-5, 13 John describes the combined powers of darkness under the symbol of a "great red dragon, having seven heads and ten horns," that persecuted the "woman" (verse 13), finally driving her "into the wilderness unto her place, where she is banished from the face of the serpent for a time (360 days) times (720 days) and a half time (120 days)—1,260 days or years.

Thus we see that God has given us to understand that His church was to be "persecuted," "trodden under foot," driven "into the wilderness," while the papal power—Mystic Babylon—the "Mother of Harlots" held the supremacy. His two witnesses prophesied in sack cloth. Then spiritual Israel, the church, could say with fleshly Israel, "How shall we sing Je-

hovah's song in a strange land," of Babylon? Psa. 137.

The Restoration

From what historical date should the 1,260 years be dated? Evidently from the year 533 A. D.; for it was in this year that the pope took the supremacy, claiming to be "Head over all the Holy Churches." Adding 1,260 years to 533 A. D. brings us down to 1793 A. D. But what happened then? The papal sceptre was broken by Napoleon; the French Revolution—a religious war—put an end to religious persecutions in France; Napoleon captured the pope, held him for ten days, then he expired in captivity; France then proclaimed herself a free republic.

But what was done, at that time, towards the restoration of the Apostolic Church? James O'Kelley set a congregation in order, in N. C., taking upon themselves the name "Christians" and taking the New Testament Scriptures as their guide. Here, then, the Restoration Movement started. In 1809 Thomas Campbell started a similar movement, declaring that "where the Bible speaks, we speak; where the Bible is silent, we are silent." That soon led to the discarding of infant baptism and other sectarian practices. Alexander Campbell was soon recognized as the leader of this movement and through the publication of the Christian Baptist, and, later, the Millennial Harbinger, he set forth his ideas, publishing them to the world, making many converts for Christ.

Thus the church was restored. Many brethren still occupy the same position of the restorers. The Apostolic Way is proving itself beneficial in getting the idea, of a return to the teachings of the Bible, before the world.

JAMES DOUGLAS PHILLIPS,
Everton, Ark.

The Influence of God's Word

Dear reader, what benefit has the Word of God been to you? What good influence has it had over you when you were really in need of its help? Have you enough of it stored in your mind to be of any account to you in the daily trials and troubles? Can you really recall a single instance in which the word of God was made use of by you to help you to decide the right and to do it?

The influence of God's word is always for good: it can not be for the evil or bad. What good has it been to you lately? When you were an alien sinner, it got you to repent and be baptized for the remission of your sins. That was good and fine. But since then, how much has it influenced you to continue steadfastly in daily duties? Did you ever think of that?

When pretending to love the Lord or some of His brethren, did the words, "Let love be without pretense," ever do you any good? When you found yourself beginning to love that which is evil, did the words, "Abhor that which is evil: cleave to that which is good," ever influence you to abhor the evil; and take a stronger hold of the good?

When you found yourself being cross and cold to brethren and others; and wanting the best for yourself all the time; deaf and blind to the poor condition of others, what account were the words, "Be kindly affectioned one to another with brotherly love; in honor preferring one another?" What good did the words, "Be not slothful in business; fervent (zealous) in spirit; serving the Lord," ever do you? "Be patient in tribulation; continuing instant in prayer," are words of the Lord, and you believe them, but did they ever hinder your impatient "fits" a single time? How often have they influenced you to pray?

God says to "distribute to the necessity of saints." How much has that helped you to overcome covetousness, selfishness, stinginess, hard heartedness? He said, "Bless them which persecute you: bless, and curse not." "See that none render evil for evil unto any man." "Recompense to no man evil for evil." Yes, God said all this and more like it on the same subject, but He might just as well kept His mouth shut so far as many church members are concerned: for they go right on rendering evil for evil—"tit for tat—seven to your six"—just as the wicked world people do.

"Be not overcome of evil, but overcome evil with good," is some more of God's word that might as well not been uttered, so far as some of us are concerned: for when someone does us evil, we fly right in to do them more evil than they did to us. Yes, "I'll get even with her" or him as the case may be.

God said, "Abstain from all appearance of evil." We believe that, but what account has it been to many brethren? He said, "Be not conformed to this world," but the sisters especially, go right on allowing the world to form their minds; allow the wicked world to lead them into all sorts of immodest (if not indecent) fashions, as if to say, "What do we care for what God says." Jesus said, "Whoso looketh upon a woman to lust after her, hath committed adultery already with her in his heart." Immodest dress tends to cause men to lust, and become adulterers. Adulterers "cannot enter into the kingdom of heaven." I have wondered if the sisters really want the men to be lost. Otherwise, why do the sisters place the same temptations before men as do the wicked women of the world? Better allow the word of God to influence us. Think seriously on these things.

C. D. MOORE.

The Church

What is your conception of the Church of Jesus Christ? In what light do you regard it? What ideas do you have relative to its functions and value of its purposes? Among all the organizations in the world what comparative position does the church occupy? Is it true or not that by the divinely required adherence to its laws and requirements the name of Jesus is magnified, is honored, is glorified and placed above all things else on earth, and that we, who have been honored and blessed with the underserved of being one of the "lively stones" in the great building—the church—are the ones whose duty it is to establish, uphold and maintain the honor and glory of Jesus our Lord and Savior? I know of no way this can be done except by regarding His church as superior to all organizations and proving to the world that we so regard it by our treatment of it. The church is an establishment for the betterment of mankind, a means through which the children of God can work and force the respect and confidence of the world. The value of any system of government is reflected in the benefits that flow from it, which, in turn, shows the estimate placed on the head of the government by those exercising its functions. If we realize what our redemption from sin means, if we really, truly believe and understand that our redemption is an actuality and recognize our obligations to the redeemer we will use all possible legitimate means to establish and uphold the honor and dignity of his name and advance the interests of His Kingdom, His Church, and not allow it to be regarded by the world as just something to join to keep out of hell as is done by many now. By way of parenthesis, I want to say here that as a motivating power to induce action the idea of the escape from hell should never enter the mind of one who desires to lead a Christian life. The worship of God is not based on the fear of hell; but on love that springs from the heart because of the love of God for mankind so abundantly proven by giving His son to die for man's salvation.

It is the duty of the church of Jesus Christ to aid suffering humanity, a fact recognized by all, not alone "the household of faith" but wherever and to whomsoever the need exists. To help those in need is a good work. It is the duty of the church to "do good to all men." It is the desire of every earnest soul that the church shine before the world as an organization, as a body of people worthy of the claims made for it, productive of the results designed and desired by its great and holy Head. To that end every energy at our command should be exerted. That the operations of the churches are not perfect in all respects is well known and their imperfections probably unavoidable since they are being performed by man. None of the seven churches in Asia were faultless. Through lack of appreciation, understanding, realization on account of carlessness, selfishness, worldly influences or weakness of faith, on account of one or more or a combination of all of these to a greater or less extent we are not less blamable than the majority of the churches of Asia. And to those of us who know from many years experience and observation that the Church of Christ has for many years been and still is on a decidedly downward spiritual scale, to us older ones who have personal knowledge of this transition, it appears more evident that we are fast approaching, perhaps have already arrived, at the condition of the church at Sardis, than is realized by the younger generation. The message to the church at Sardis was their works showed that they were alive in the sense of being still in existence, but in reality are virtually dead. The appeal is then made to them to be careful and watchful and strengthen what remains that are not wholly dead but in a dying condition. They were exhorted to hold fast to the things they had heard and turn from their sickly and weakened condition. The Church of Christ today exists physically but is sadly in need of a repentance that will bring it back to a spiritual condition that the Master demands for approval. Like as in the church at Sardis there are a few (comparatively) who have not become contaminated by a departure from the true path.

Can, or will the example of the faithfulness of those few to a life of loyalty and devotion to the Lord be of sufficient force to cause a return to a life of godliness and love for the principles and work of true Christianity by those over whom some influence detrimental to interests of the one who died for their salvation has been cast? I fear not, I think not. I do not believe that the failure on the part of so many to recognize the true value and possible in-

fluence for good to the world of the Church of Christ is because of a conclusion arrived at by study. I feel sure that it has resulted because our teachers have not impressed us sufficiently with its importance as a means of convincing the world of its supremacy above all other organizations. Let me show that and make it plain by citing one matter: If the church had recognized its duty and been willing to perform it, it would have been the first, the leading spirit in coming to the relief of the 300,000 or more sufferers from the great Mississippi flood—men, women and children in dire need of clothing, food, medicine and homes, people who must depend on charity for the necessities of life and to supply these things is plainly the duty of the Church of Christ. What did the church as a whole do about it? Nothing, not a thing. What better opportunity could be asked or even imagined, to show the world the practical worth of an institution established by the Lord and offered to the world as something worthy of man's first consideration? What honor and deserved praise would have been given our Lord if his people had taken the matter in hand and let it be known that the relief work was the work of the Lord being performed by his subjects in loyal obedience to his wishes and to whom all thanks, praise and honor are due ? What prestige it would have given His name! What mighty influence it would have had on the world! But instead of performing this duty what were we doing, and what are we doing now? I'll tell you what we are doing: We are not only neglecting our duties to the world but are sitting back abusing and condemning the societies and organizations that are doing the work we ought to do. Out of approximately 700,000 sufferers, over 300,000 were destitute. What would have become of those people if the Church

Select Your Man Showalter

Are all the readers of the "Apostate Way" now ready for the motion? Let all that favor it say "I!" Contrary "No!" Here is the motion: Alva Johnson has decided and is ready to affirm that it is Scriptural for qualified Christian men and women to teach the Bible in classes any day in the week using uninspired literature as lesson helps. Now don't all speak at once, but let everybody vote one way or the other. If all vote "yea" then that much is settled and we can proceed to other details. If some vote "no," then that much is settled and we can proceed to other details. If some vote "no," then it is up to Brother Duckworth to endeavor to try to restore harmony in the family of the "faithful."

The "Apostolic Way" is the periodical that uses most of its space opposing class teaching. It therefore is of no small interest when Alva Johnson, one of its chief writers, announces that he will affirm that qualified Christian men and women may teach the Bible in classes any day in the week using uninspired literature as helps. Brother Alva seems a little timid letting this be known in the "Way." Alva, you should remember the Biblical exhortation: "When thou art converted, strengthen thy brethren." Tell it in the "Apostolic Way." A lot of them have been taught that it is wrong to teach Bible classes.—Firm Foundation, Tuesday, November 1, 1927.

COMMENT

Showalter is so cowardly, unfair, and dishonest, he can't tell the **truth**, the whole **truth**, and nothing but the **truth** about anyone whom he opposes. I corrected the misrepresentations he published about the letter to Arceneaux once, sent him a copy requesting him to publish in his paper, but no, sir, he is determined to keep his followers in the **dark**, and continue to misrepresent by cutting and scraping from my letter just enough to suit his ungodly purpose. Why not publish all I said, Brother Showalter, or open the columns of your paper for the short article I sent you, correcting your mistakes. Now, to your last article. As to a woman teaching a class any day in the week, none of my brethren deny her this duty. My wife teaches a class every day (her children), even using uninspired literature, sometimes among which is the Firm Foundation the most uninspired piece she has in her collection, but her teaching is strictly private, not public. She never violates 1 Corinthians 14:35 and 1 Timothy 2:11-12 by waiting until she comes to **church** to do her teaching, neither has she ever tried to force her uninspired literature into the church or the public teaching.

Now, you cowardly bunch have drawn up propositions which would deny her this God given privilege, to-wit: Teaching her class (her children) any day in the week, and because I refused to deny, but said I would affirm it to be Scriptural, you come now, with your misrepresentations, trying to make the people think I have gone off on your Sunday School hobby, advocating that **women could teach publicly**, a thing God condemns in strongest terms.

Now, that everybody may know just where I stand, I submit the following:

It is a sin for women to teach (the word of God) to a class or classes publicly, and the Scriptures so teach.

ALVA JOHNSON, Affirmative.

....., Negative.

Who will be first to deny, or I am ready to use the propositions used at the Cowan-Arceneaux debate, at Chillicothe, or the ones Lee Sanders and I used at Floydada. Now, come, Brother Showalter, sign up; or put up Arceneaux, Ribble, or anyone you wish. I am ready for six. You choose three and I choose three of the places. I predict you will still refuse to do anything but stand off and howl.

I wish to inform Brother Showalter, The Apostolic Way is not opposed to **all Bible classes**, just those whose practice violates the word of God. We have always stood for the women teaching their children at home, and for every class to be taught the Bible at church, but taught by, one by one, never more than one teaching at a time, as God directs.

Here's hoping to have the six debates signed up with The Firm Foundation bunch, at an early date.

I am as ever, yours for the whole truth.

ALVA JOHNSON

of Christ had been depended on for relief? No doubt hundreds of thousands individual Christians contributed to the work, but to our shame as upholders of the greatness and value of the Church of Christ we had to, or most of us did, depend on the Red Cross and Salvation Army to carry and deliver our contributions to the needy.

But I seem to discover in the offering a glimmer of a ray of hope that some day the mists that blind us to a better understanding of things divine will be cleared and the consciousness of our responsibilities to God be established within us. But as old Brother Ed. Dabney used to define "lively hope" as being composed of "desire and expectation," I must confess that the ray of hope is exceedingly dim at this time. May be it will brighten and penetrate the clouds that surround us and reveal to us even such minor duties as doing the will of God in a practical manner after we have settled among ourselves the profoundly important question of whether or not we will be condemned at the judgment if we use more than one container for the grape juice we have substituted for wine, and whether or not it is damnable if there are two loaves on the plate instead of one, even though 5000 are to be served, and learn, too, just how much and the kind of noise women may make in the church (except in the teaching), and when by our silence we rivet in the mind of the world our endorsement and tacit acknowledgement of the righteousness of the separation of husband and wife and remarrying while one or both are still living; when we get through with these matters maybe we will have time to think of the duties we owe to God and our fellowman. We seem to be comparable to the young man in Johnson county who was neglecting his crop which was greatly in need of work. He told me he did not have time to work it, that week, because there was a picnic or barbecue every day but though he could get to it the next week.

Brethren, let us not forget that as loyal subjects of the Kingdom of God our first duty lies in proving to the world that His church is of first importance and is sufficient for all the needs of mankind. The world judges the church by the estimate we place on it as shown by our work.

J. T. MARTIN.

Rudiments of Christian Knowledge

No. 2

SECONDLY: Having shown the sincere milk of the word to be elementary Christian knowledge and that there is a place of beginning for the Christian as well as for the alien; it is now in order to point out some, at least, of those primary lessons, which to pass by, or overlook in their season, involves difficulties, not only in the application of God's word, but also, in living the Christian life as well.

It is to be understood this spiritual life has to do with the mind. Our body, though held in subjection, must yield there to. Hence a preparation of heart and mind.

The Saviour began teaching His apostles as babes and sucklings. He certainly made no mistake in this beginning. So, that their minds be in the right state of culture. He began, no doubt, with none other than the rudimentary lessons, some of which we find in His sermon on the mount. He said: "Blessed is the poor in spirit, for theirs is the kingdom of heaven." Thus He sets forth the prophecy of Isaiah, which says "to this man will I look even to him that is poor and of a contrite spirit and trembleth at my word." 66:2-5, 57:15. What is more rudimentary in its application than this underlying principle, which is taken up and applied in its fulfilment by the Spirit when he said, "Put on therefore as Gods elect, holy and beloved, a heart of compassion, kindnes, lowliness, meekness, long suggering; forbearing one another, and forgiving each other." Col. 3:12. But notice what He says in the first of this chapter ;after telling them to seek the things above and to set their minds on them, not on the earth. He says, "Ye are dead, and you must put to death and put off, concerning this old dead man. Then He gives the items of his characteristics so there can be no doubt as to what is taught. Then follows this minute description of what we must put on as above noted.

We have another instance in which, after pointing out the items of the characteristics of the old man and directing that they be put away, said, "desire that which is the elementary christian knowledge of the word." 1 Pet. 2:2. This order, I may say, is true in every instance. The church at Ephesus were taught these things before receiving the letter; that they first put off the old man, then put on the new. Ch. 4:22-25. Also, the church at Galatia were previously taught in the same way, the items of fleshly lust however, were mentioned in the letter, with a warning, not to do them, then the fruits of the Spirit were pointed out. Ch. 5:19-24.

So now, we are prepared evidently, to conclude that in contemplating the christian life by one having just been raised together with his Lord, has not only to gird up the loins of his mind, be sober, set his mind on and seek the things above, as a first step in this noble undertaking; but in order to succeed in the application of the elementary lessons, he must see to it, that the old man which is to all sinful, fleshly allurements, dishonesty and presumption which must be reconed as dead, come not alive again, but that it remain dead continually.

Why should we think it strange, my brethren, at so many falling away, it is no more than should be expected, having never started in the right way. Perhaps they never heard of such ideas as primary lessons in the Bible for Christians to begin with. So beginning at the wrong place or at no place, and their way being fraught with many difficulties, trials and vicissitudes, anon, they become offended, turn back to the world discouraged and despondent in the loss of their hope. May the good Lord over rule for good in His providential care, and bring us out more than conquerors ere the end come.

B. M. MASSENGALE.

The Priesthood of Jesus

In man's relationships to God, three distinct offices appear. 1. God reveals Himself to man through chosen representatives. These we call "prophets," a word literally meaning "a spokesman for" (God). 2. Man goes to God with his offerings of various kinds. This he has usually done through the agency of another. This agent for man we call a "priest." Where there are various orders of these, we call the chief one the "high priest." 3. God proposes to govern man, either by His own laws immediately or through a ruler appointed by Him. Hence we have the King. In Old Testament times, these officers were filled by different persons, especially after the law of Moses was given. A patriarch like Noah or Abraham probably performed by himself all these functions.

Jesus Christ considered in His relationships to God and man has been or is man's prophet, priest, and king. He was the great prophet mentioned by Moses in Deut. 18:17, 18. See also Acts 4:23. He performed this duty before His crucifixion, and, in a measure ,through the Apostles after His ascension. His work at that time was to reveal God to men, hence, a prophet. But this service had an end. As the Father's messenger He was rejected by the Jews, God's own people, and in their utter rejection of their Father's Son they had Him put to death. He died as a lamb, a victim of Satan's devices. In doing so He prepared His body to be offered as a suitable sacrifice to God. To reconcile God to man, a high priest of sufficient dignity must appear before God and offer for man an adequate sacrifice. Jesus alone could perform this duty, and His blood alone was an adequate offering. But Jesus could not make this offering while He was dead, neither could He do so before He died. The truth of the former part of this statement is self-evident; the latter is seen in the fact that throughout Old Testament times, God always demanded blood, which required the death of the offering. In fact every sin-offering made by man to God in the Old Testament period was dead before it was offered. Even the offering of Isaac was no exception to the rule, for Abraham "received him from the dead in a figure" (Lev. 16 and 17; Heb. 11:18). It follows that Jesus could not serve as a high priest before He died, neither could He offer Himself on the cross. Moreover, He could not serve as a priest on earth for these reasons: 1. God never accepted human sacrifices on earth except in the case of Isaac, which was a figurative death and was typical of Christ's offering. 2. Levites for hundreds of years had offered animal sacrifices, at an appointed place. 3. As a high priest who is able to represent man fully, it was required that He stand before God continually. This demanded His resurrection and His offering of the sacrifice beyond earth in the presence of God.

The foregoing considerations are based upon the teachings of both reason and revelation. I deem it unnecessary to occupy space with many quotations that could easily be adduced. Finally, I raise the question: When was Jesus made a high priest? I answer: "In His resurrection." This I shall now proceed to prove. 1. He was made high priest by the oath of God (Heb. 7:21). This oath declared Him to be a priest after the order of Melchizedek (Heb. 7:21). This declaration took another form, viz: "Thou art my Son, today have I begotten thee" (Heb. 5:5, 6). Observe here Paul identifies these statements with the words (v. 6); "As He saith also in another place." Now turn to Acts 13:30-33 and learn that these prophecies pointed to the resurrection of Jesus. 2. Jesus was made high priest "since the law" (Heb. 7:28). "Since the law" means since the law was abrogated. This took place at the death of Jesus.

Col. 2:14. 3. Jesus has an "unchangeable priesthood" (Heb. 7:24). The reason it is unchangeable is "because he continueth ever" (Heb. 7:24). This endless life began with His resurrection. These considerations impel me to conclude that Jesus became our high priest in His resurrection.

N. L. CLARK.

Unity—Heresies

In Gainesville, Texas, there are three congregations, all sailing under the name of CHURCH OF CHRIST. They have no fellowship one with the other, they all claim to be abiding in the teaching of Christ, yet a preacher, that preaches, for one congregation is barred from preaching to the other two. Why this state of affairs? "Now this I say, that every one of you saith, I am of Paul; and I of Apollos, and I of Cephas, and I of Christ." "To be carnal minded is death." "There must be also heresies among you," 1 Cor. 11:19. What has put these brethren in different ways? What is responsible for this separation? It is not the gospel, for on this they are agreed. What is it then? They have obeyed the gospel, and thereby made brethren and children of God, they can not go to the same meeting house, they can not worship together, or work together, indeed must even bite and devour one another. I ask again why all this trouble? Answer. The hireling one man pastor (dictator) with all his heresies, turning the church of God into a republic, majority rule by voting, Sunday schools, with divided classes, women teachers, with many other heresies. But history is only repeating itself (when you come to face God). Let us take a retrospective view of old Israel, in the time of the prophets. Listen at Jeremiah. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely and the priests bear rule by their means; as they please, and my people love to have it so: and what will ye do in the end thereof?" Jer. 5:30-31. Apply the type to the anti-type, and see how it fits will you? Now listen to Isaiah "Now go write it before them in a table, and note it in a book (Old Testament) that it may be for the time to come for EVER and EVER. That this is a rebelious people, lying children, children that will not hear the LAW of the LORD. Which say to the seers, see not, and to the prophets, prophesy not unto us right things, speaks unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11. "As for my people children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths, the Lord standeth up to plead, and standeth to judge the people." Isa. 3:12-13. This shows beyond a doubt who lead God's people away from God, in olden times, (And the same class are doing it today, pastors and women). Let us hear Micah's rebuke of Israel along the same line and apply it to the pastor system of today. "Hear this I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity. They build up soon with blood (killed God's loyal prophets) and the priests thereof teach for hire (money) and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us." Mic. 3:9-11. Compare the above practice, and hypocrisy, to the pastor system of the present day and observe the similarity. It's money, money, money, is the cry. Bible colleges, Bible chairs, fine churches, large salaries for the Bible colleges, pastors, orphan homes, and many other things too numerous to mention, not even mentioned in the book of Gd. Let a Gd-loving, and God-fearing minister, call the attention of the church to these innovations and what is the result? He is cast out of their pulpits, his name goes out as a church divider, he is persecuted from city to city, he is called a moss back, razor back, fault finder, old fogy, over righteous saint, an ignoramous. All these disrespectful terms are applied to him. But he is consoled in the fact, that all the old prophets were persecuted. Jeremiah was cast in prison, and a dungeon, let down into a miry pit, suffered untold misery. What for? For the word of God. Elijah, was persecuted, and hunted like a wolf, hid in a cave, fed by ravens. What for? For the word of God. He thought he was the only faithful one left, and his life was sought, but the angel told him that there were seven thousand that had not bowed the knee to Baal. This news no doubt was consoling to Elijah. Many of the prophets suffered and died for the word of God. Eleven of the Apostles died for the word of God. John was separated from the people and banished to Patmos for the word of God.

Then brethren let us renew our courage, and not faint in well doing, taking the admonition of the Apostle Paul to the church of the Philipians, as follows: "Brethren, I count not myself yet to have laid hold, but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore as many as are perfect, be thus minded." Phil. 3:13-15. R. V. Again let me call your attention to Paul's sufferings and persecutions, as stated to Timothy. "But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." 2 Tim. 3:10-14. "But know this, that in the last days grevious times shall come. For men shall be lovers of self, lovers of money, boastful, railers, disobedient to parents (Spiritual parents) unthankful, unholy, without natural affections, implicable, slanders, without self-control, fierce, no love of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these turn away." 2 Tim. 3:1-5. Who is so blind that they can't see this prophecy being fulfilled in the church every day?

"Therefore let us keep the feast, not with old leaven, neither with the leaven of MALICE and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:8. "For we ourselves also were sometimes foolish, disobedient, DECEIVED, serving divers lusts and pleasures, living in MALICE and ENVY, HATEFUL, and HATING one another." Tit. 3:3.

"Wherefore laying aside all MALICE, and all guile, and hypocrisies and ENVIES and evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:1-2. "Grudge not one against another, brethren, lest ye be CONDEMNED: BEHOLD THE JUDGE STANDS BEFORE THE DOOR" Jas. 5:9. Read Eph. 14:20. Col 3:8. Gal. fifth chapter. Now you have my reasons for not indorsing the present state of affairs in the Church of Christ today.

H. C. PEARSON,
Gainesville, Texas.

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THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

THE TWO DIVINE INSTITUTIONS

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophesy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

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STRANGE THINGS

STRANGE things do happen in this old world; things for which it is hard for ordinary minds to account. For instance, in the Gospel Advocate of November 24th I have just been reading a most excellent article from the pen of Brother S. H. Hall entitled, "The teacher and the text book." The article itself is beyond criticism and a credit to its author, but the strange thing is that Brother Hall fails to measure himself and the things for which he stands by the same standard he applies to the Baptists with such telling effect. Brother Hall is indubitably right when he says, "Let us have the right text, but along with this let us have teachers who will stay with the text book that is right and teach only what it teaches and not something else."

We are left to wonder whether the text book referred to is the Bible or the Gospel Advocate literature, so highly recommended by that paper and which, from all accounts, Brother Hall heartily endorses. We infer that he refers to the Bible, but by his practice he and other Sunday school boosters seemingly have decided that the Bible is not a fit text-book and cannot be understood without the aid of those master minds who are editing the graded literature used in the Sunday schools and have therefore substituted it for the Bible as their text-book. When reproving the Baptists for substituting, Brother Hall should ponder seriously what Jesus says in Matt. 7:2; "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." No Scripture can be produced for the denominational creeds, but neither can any be found for the Sunday school literature and I solemnly warn Brother Hall that if the Baptists are going to be judged by the things written in the books and required to give a "thus saith the Lord" for their practices, he will have to be prepared to submit to the same measurement when the Lord comes.

BROTHER HALL, ARE YOU READY FOR THE JUDGMENT?

I wonder how Brother Hall, who in his preaching and writing stresses so emphatically the necessity of having God's command, either by precept and example, for all that we do squares his practice with his preaching in the class system of teaching and women teachers in the Sunday school, knowing he has no Scripture for it any more than the Methodists have for sprinkling the babies. Even the Gospel Advocate makes no claim for divine authority for the practice, but deliberately admits that it is based on the public school system.

Another strange thing is Brother Cleddie Wallace's assertion that I was an elder in the McGregor congregation while they had a Sunday school. I have never been an elder in any church and still I do not believe the brethren who say I was intended to give false testimony; they may have believed I was, but let us suppose it were true, would that prove the Sunday school is Scriptural? If he had gone back a few years farther, he could truthfully have said that I was a member of the Presbyterian church. I learned that they were wrong and quit them. I have been wrong on several things in life and as soon as I realized that I was wrong, I simply confessed the fact and got right. If I had remained a Presbyterian would Brother Wallace have decided that Presbyterianism is right? If not what does his reference to me amount to? It is true he might accuse me of inconsistency, but it is not inconsistent for one to turn from a thing that he finds to be wrong, or else Paul might be accused of inconsistency. The man who continues in a wrong course after he learns that it is wrong is inconsistent with his profession of honesty and fidelity to God's word' I fear, Brother Cleddie, that this is your present condition. I seem to perceive now, why you continue to contend for the Sunday school, even after finding that you cannot give a single Scripture for it: you have accepted it and will not give it up because of your false ideas of consistency.

In the Gospel Advocate for November 17 Brother J. F. Crabtree says, "Debates do good when properly conducted. Let us have more of them." I see the same sentiment by scores of writers in both the Advocate and Firm Foundation and deem it strange that they persistently refuse to discuss the teaching question in their columns although they willingly publish debates with Sectarians and even differences of brethren where no issue is involved that has to do with either what the alien must do to be saved or with the Christian's duty towards God or man. The

Hope

The Christian hopes for a resurrection from the dead, and all that is consequent upon it, as, Life; a Place to live it; Bodies in and with which to live; Companions; Possessions, and Atmosphere.

The Life—Immortal and everlasting.

The Place—In the everlasting kindgdom of the Lord Jesus.

The Bodies—Like unto the glorious body of Jesus. Dressed up in robes of righteousness and alive forevermore, these will shine forth as the sun in the kingdom of the Father.

The Companions—The Heavenly Father, His Blessed Son Jesus, the Angels, and the redeemed righteous of every clime.

The Possessions—"An inheritance incorruptible, undefiled and that fadeth not away."

The Atmosphere—"In the presence of God there is fullness of joy and at His right hand pleasures forevermore."

J. R. JONES.

only reasonable conclusion is that those who contend for the Sunday school know beforehand that defeat is inevitable because no Scriptural authority can be given for it. A few have been prodded into oral discussions, but the pleading of many years has failed to get any of them to muster up sufficient courage to open up their pages for a written discussion. This reluctance to discuss an issue that is dividing the churches all over the land is a strange thing indeed—passing strange.

G. A. TROTT.

They Knew Human Nature

The Bible is immortal because it pictures human nature as we were in the beginning, are now and probably ever shall be.

The authors of that great library which our fathers so simply called "The Scriptures" possessed an insight into the human heart unsurpassed by the artists and scientists of any subsequent day.

Most of the great writers of English have drawn heavily from the Bible. Our ideas of life, our conception of right and wrong, the characters by whom we measure our own lives and opportunities and temptations, are bequests from that company of unremembered men whose writings are "The Scriptures."

John Erskine looked to the Bible for his diverting story of "Adam and Eve." Erskine, the unknown organist in an Episcopal chapel, the famous scholar of Columbia University and the brilliant novelist, went as naturally to the Jewish narrative for suggestion as did John Milton or John Bunyan.

Erskine let his imagination describe the kind of man and woman who would come mature into this world fit to be the parents of mankind. Lilith he found in the writings of the ancient rabbis who provided a first wife for Adam, a woman incidentally not mentioned in the familiar King James version.

The logical old Hebrew scholars had, however, to find wives for the sons of Adam and Eve. Lilith was necessary.

Into the adventures and conversations of these three figures the modern man has poured what he has learned of life. John Milton in his glorious fashion did likewise.

No other book has had so great an influence upon the literature of Europe and America. The great figures of ancient Jewish history are as real as the people you read about in today's newspapers. Nowhere else is attention so focused on problems of behavior, and yet stern moralists as many of them were, the writers of the Bible painted no onesided pictures.

The best of men were shown in their hours of weakness and sin as well as in their moments of triumph and of exaltation.

The same Noah who had the vision to foresee a flood and the strength of character to combat its pervading destruction was later pictured as he lay drunken, a shameful sight.

The David, the clean boy whose courage made him fit to conquer a giant and whose capacity made him king and the founder of a dynasty, also instigated murder that he might steal another man's wife. But despite all his faltering, to the historians of the Bible, David was still king and the great man of his people.

There is something magnificently imperishable in the writing of such men, able to face the fact that strength and weakness, virtue and guilt, soaring aspiration and groveling failure are woven into the texture of the lives of most of us.

Unlike many of our modern writers, however, the ancient Jews had no uncertainty as to right and wrong. When Samson conquered the Philistines he was a hero and when he yielded to Deliah's seduction he was pitiable. The Bible tells the whole story. It does not flinch before the unhappy pictures but the sense of righteousness is never forgotten. When a David sins, his shameful act is not condoned. But neither is it glossed over or omitted.

Read your Bible with imagination. Out of the struggle, the victories, the generosities, the meannesses and the defeats of those ancient men and women you may acquire power and vision better to combat the difficulties of your own life.—Editorial from Colliers Weekly.

Developed Some

Brother N. E. Norman established a "Sunday school" Church of Christ in East Waco, Texas, a few years ago. Upon his return there in November, 1927, for a meeting, he finds they have developed some. They now have a "Collection" with their classes; so Brother Norman raised his objection. His brethren said, well, if you can show us the difference between two collections and two forms of teaching, we will give up.

Yes, Brother Cowan, we have them guessing and debating among themselves, whether or not the "Sunday school" is in the church or out; whether or not there should be another collection; whether it should be called a "Sunday school, Bible school," "Bible study," or what; whether it is essential or non-essential; whether or not it is God's or man's invention. In fact, the most disturbed and unsettled thing in the world today is, the Sunday school in the Church of Christ.

R. G. HATTER,
Waco, Texas.

God Is Worshipped

In the 17th chapter of Acts, beginning with the 22nd verse, we hear the Apostle as he stood in the midst of Mars' Hill and discoursed to the idolatrous Athenians about their religion. With an altar to every known god and idol, this very religious people had heard of another God whom they also desired to worship, and to him they erected an altar with this inscription: TO THE UNKNOWN GOD. Now, this unknown God was no other than the God of the universe, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything," and Paul willingly declared unto them the ways of God whom they ignorantly worshipped. The outstanding theme of the discourse is: they could not worship Him with fine, beautiful temples they had made with their hands; neither could they worship Him with gold, silver, or stone, graven by the art of their hands.

As foolish as the ideas of the Athenians respecting God may seem to us, they, nevertheless, bear an important message to some of the present day religious people, who it appears have come to regard God as one who can be touched with the pomp and splendor of money-bought temples and artifices. With many churches in our land that have cost a hundred thousand dollars and upward probably to the millions, it surely appears that ignorant man still regards God as one who dwells in temples made with hands; and, when we also note that they try to worship Him with instruments made and played with hands, we must believe that some still think that God is actually worshipped with men's hands, as though He needed something. But the matter does not end here. Many of these hand made instruments have also cost as much as a hundred thousand dollars, and, with the imposing thought that these are necessary, no one but the rich could worship God. Many cannot afford one of the cheapest of these instruments, and, if they are necessary, the poor could not worship God. But one of Christ's main reasons to John that He was the Christ was that the poor had the gospel preached to them. Matt. 11.

Having come to know that God is not worshipped with men's hands, neither in temples made with them, we must understand in just what way God is worshipped. God is worshipped with the praise of a pure heart. We learn from Jesus' sermon on the mount that the hypocrites loved to pray standing in the synagogues and on the street corners. But they were not heard because their hearts were wrong. James says: "By thy words thou shall be justified, and by thy words thou shalt be condemned," but the words that justify us must come from a pure heart, for we read, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." Matt. 15:8. Neither worldly knowledge, money, nor popularity are of worth in worshipping God. Knowledge of this world counts for naught, for 1 Cor. 1:19 reads: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Money will buy no favors, as Simon, the sorcerer, is rebuked in Acts 8:20 thus, "Thy money perish with thee, because thou hast thought that the gift of God could be purchased with money." The Savior had not where to lay his head. Popularity in this life will not have any influence, for the apostles were killed as martyrs to the cause which they had espoused; they had no worldly popularity. "Woe unto you when all men shall speak well of you." Luke 6:26.

It matters not what our lot may be in so far as this world is concerned, whether we are shipwrecked at sea, or cast into prison as Paul and Silas were, it is then at all times we can sing praises unto Him and worship Him. God has given us every necessary thing with which to worship and praise Him, for He "giveth to all life, breath, and all things."

HERMAN GREGG,
Roscoe, Texas.

Right to the Point

In the Christian Leader of August 16th, Brother Ben J. Elston, an "Associate Editor" of that paper replies to the Senior Editor on his review of some teaching done by Brother J. N. Cowan on the subject of "eating meat and offending the weak brother." After giving a very able exegesis on "cating meat and causing to offend," refuting the Senior Editor's claims or teaching, he then closes with the following pointed remarks:

"When Paul shows that this weak one is lost through the example of one strong only in fancy, absolutely in error, for all his conceit, as to his course being harmless, for Brother Moore to say that it pleased him to be thus led, is founded on no fact in the case, contrary to countless other spiritual disasters, needlessly unfair.

"There are those who are not convinced but that God can be fully obeyed, and old and young saved, without 'classes,' and that the whole human invention has actually been a liability rather than an asset. If the home fail, with or without classes, all must finally fail. There are those who believe, from 'hearing' at that, that they should train their own children. Some consistently do so. There's much 'faith' now that comes from something else than the 'Word of Christ.' Where does an elder find his authority to appoint a special teacher, either publicly or privately, male or female, for my children? I would tremble to risk many I have seen with children of mine. One thing has long been plain to me about this class matter. It is easier to put people in an unfair and false light about it than it is to show precept and pattern for it in Holy Writ."

We know of several other able preachers who endorse what Brother Elston says, but they have not made it known to the general public, and there are others of whom we have heard, who have not "found precept and pattern in Holy Writ for the classes," but they are saying nothing through the papers that favor the "class system." Then from what we know about the "standing" of hundreds and hundreds of brethren, and scores of congregations, the "class" advocating papers would have the surprise of their lives, were all these (readers of their papers and all) to come out and publicly declare themselves! But for fear of making trouble, or ill feelings, they quell their conscience the best they can one way and another, and bear it all in silence and sadness.—A. Fossil.

Comment

Yes, no doubt publishers of the class advocate papers have persuaded themselves to believe, that their readers are with them on this question. This is not true and sooner or later they are going to find it out. Counting about four readers to each copy published, the combined number of readers of The Firm Foundation, Gospel Advocate, Christian Leader, and Apostolic Review, the four big Sunday school papers among us, will number something over 100,000, a little more than one-fifth of the membership of the Church of Christ in the United States of America. At least fifty per cent of the members who do not read these papers are dissatisfied with the practice and procedure of the class system, pastor system and other items connected with the work and worship of the church where they meet. Of the readers of these periodicals, at least one-third of them are out of harmony with the things advocated by these papers.

The publisher, of this paper, and the brotherhood backing him are determined to have both sides of the class question put before the 500,000 members of the Church of Christ, and we are giving ourselves to the task with a growing determination and interest.

The following is a sample of letters coming to this office showing a general dissatisfaction among the readers of such journals:

Luther, Okla., October 30, 1927.
Mr. R. F. Duckworth.
Dear Brother:

I understand you are publishing a paper called the Apostolic Way. Will you send me some sample copies, and the subscription price? I am taking the Firm Foundation, and have gotten so vexed at the one-sided reports that I want to hear both sides. I also have a book, Showalter-Clark discussion on the Sunday school, or rather palmed off on the brethren as a discussion, which I find is not a real discussion at all, as no proposition was affirmed or denied. Those brethren are saying too many foolish and hard things about other brethren that mean to do right. I notice Brother Showalter asks for chapter and verse for publishing the Apostolic Way, but Brother Showalter ought to know, we do not take any religious paper into the assembly as a text book, as it would cause division and offence, and as Paul says not to use anything that would cause offence we do not read any religious journal in the assembly, and Brother Showalter should know it at least. Paul says not to use anything wherein thy brother stumbleth, or is offended, or is made weak. Therefore, uninspired literature should not be used in the assembly, but can be used at home. Christ says: "Woe unto the man by whom the offence comes."

Your Brother,
GEORGE B. HERROLD,

We are glad to send samples just as fast as we can get the funds with which to publish them. The mission work that can be done through the paper is so appealing that it is hard for us to keep within our means, and as our readers learn, they will help us more and more to send the paper into new fields.

R. F. D.

Brother White's Questions

Brother Jas. T. White, of Lometa, Texas, presents some very important questions in The Apostolic Way of December 15, 1926, page 6, column 3. These questions are worthy of the consideration of all who are willing to "worship God in spirit and truth," John 4:23-24. In view of the above, I shall give these questions as they are stated, and endeavor to answer same by the Word of God. The questions are as follows:

"1. Is there a way mentioned in the law of the Spirit as to how the congregation of baptized believers should carry out their worship on the Lord's Day?" Answer—Yes. II Peter 1:3; II Tim. 3:16-17.

"2. If so, where can it be found in that law; chapter and verse?" Answer—Acts 2:42.

"3. If Scripture is cited, do you or I have to interpret it in order to teach it to others?" Answer—No. I Cor. 2:5; Rom. 10:17.

"4. Or did the Spirit itself make the law as clear as you or I could make it?" Answer—More so. II Tim. 3:14-15; Eph. 3:4-5; II Peter 1:20-21.

"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?" Answer—Yes. I Peter 4:11; I Cor. 4:6.

"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?" Answer—We shouldn't object to others who worship according to their own ways and opinions, if we are doing the same thing. Rom. 2:1, 21-23; 14:22.

"7. If I insist on a comment, view, or interpretation of any of the Scriptures, have they not the same right to do so?" Answer—Yes. Rom. 2:1, 2:23; Matt.7:12.

JOSEPH MILLER
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Some Paragraphs

When an able congregation refuses to assist a weaker congregation, paying no heed to the Macedonia call, beware, God will hold you responsible; he is no respector of person.

When a young preacher is sacrificing his life, his means, yea his all for the truth, then some one is ready to say, "it is for fame; he wants to be a BIG preacher." Ask the question: Are you following Paul's example to the young preacher Timothy? Be careful you may be the cause of some one to stumble.

When we listened to the world's famous opera singers over a radio, valued at five hundred dollars in a Christian home, we were not left to wonder WHY California is void of the truth and the worldly pleasure have full sway.

When you write a letter do you fill it with Godly inspiration, that it will be worth filing, or is it filled with worldly thoughts which would have been better left unwritten.

When gossip starts to gallop, it gallops and gallops until truly a mole hill is enlarged to sometime a unsermountable mountain. BEWARE, such work is of Satan.

When Christ, our beloved Saviour, was lead as a lamb to the slaughter, he open not his mouth, and in his humiliation his judgment was taken from him. Do we manifest the spirit of Christ on occasions of persecution?

When we spent the night in a Christian home, next morning we heard a four year old girl lisping, "upon this rock I will build my church," repeating it over and over, I inquired, "where did you learn that?" She replied, "from the book you are reading, my mother taught me; she almost put her eyes out reading to me." Here was real home training. The child

had never been in a Sunday School, and yet, knew many scriptures.

When a Baptist lady, trying to make excuses for her daughter not attending Sunday school, saying that the distance was too great to Sunday school then she said, "I find Mildred knows more than the average girl of her age that attends Sunday school; I teach her at home, and on account of Easter services I sent her to Sunday school, and what do you think? she took the prize because she knew more verses than the regular Sunday school students," she unconsciously condemned the Sunday school system, trying to excuse herself from the Lord's appointed way of training children.

When Christ said, "Suffer little children to come unto me for of such is the kingdom of heaven," He meant just what He said, and not that part was predestinated to eternal torment, damnation.

When we see our loved ones slowly, but surely losing their bloom of health, drooping as a flower under the scorching ray of the sun, yes deaths grip closing down closer and closer, we grieve, and cry, "what shall we do?" All earthly aids have failed, we stand holding the icy hand, caress the brow that soon will be chilled, knowing a battle rage for life on this earth, we will do all in our power to sustain life. Ah, the spiritual condition is far greater than the physical. Many droop and die spiritually every day, and we are not alarmed; we make no effort to reclaim them from the grasp of satan; ah, we hurry on in a mad rush to accumulate a few more pennies, a day more of pleasure, unheedful until death attacks the body instantly then we are alarmed as a malady, slowly claim those in Christ; we can visit them, have prayer, and above all exhort them to hold out faithful, as patient Job, until the end then receive a crown of life.

T. F. STEWART.

The Relation of Spirit and Body

(Jno. 6:63; 1 Cor. 15:45)

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (A. V. 1 Jon. 4:1). "Dear friends, do not trust every inspiration, but test each inspiration, to see whether it proceeds from God; because many false prophets have gone out into the world." (Twentieth Century Ver.). "Dear friends, do not believe every inspired utterance, but test the utterances to see whether they come from God, for many false prophets have come out into the world." (Goodspeed's Trans.).

We learn from the above that people can believe spirits, because the apostle here commands us not to believe every spirit. How can one believe a spirit. We will try to find out.

He tells us why he gave this caution: viz: "Because many false prophets are gone out into the world." Why did he not say many false spirits are gone out into the world? This would be almost equivalent to saying the same. Because he knew that spirits dwell in bodies. The spirits spoken of here dwelt in false prophets. The Spirit of God dwelt in his true prophets. The spirit of Christ dwelt in his apostles, who imparted it unto those of us who will hear their words. (Jno. 17:20). Paul tells the Galatian brethren that they received the Spirit by the hearing of faith. He tells the Romans that it is the word of faith that he preaches unto them. Rom. 10:9, and further that faith cometh by hearing the word of God. 17th verse. From the above scriptures we learn that as faith and belief mean the same, we receive the Spirit of God, or the Holy Spirit, the spirit of Christ, and the spirit of truth, by the same process that we get faith: viz, by hearing the Word of God. Christ said his words were spirit, truth, Jno. 17:17. Faith is the belief of the truth, 2 Thes. 2:13.

The apostles' words were Christ's words, and Christ's words were God's words. Christ said he gave unto the apostles the words that God gave him, Jno. 17:8. Christ commanded the apostles to preach the Gospel, or make known His words to "all nations," Mat. 28:19, 20, and to every creature in all the world, Mar. 16:15. Not only this but he commanded people to hear it, Jno. 17:8.

In the above text the apostle said to try the spirits. There must be some means by which to try them. We will try to find the means and try a few false spirits.

The work of a spirit is to give life to a body, and reveal the thoughts from one heart to another, Jno. 6:63, 1 Cor. 15:45, and 1 Cor. 2:11.

In Genesis 2:7 we learn that God breathed into the nostrils of man the breath of the spirit of life and he became a living soul, or (human being) according to the Twentieth Century New Testament. In 1 Cor. 15:45 we find that Christ the second Adam, became a quickening (life-giving) spirit. How? In Acts 2:1-4 we find that Christ's material (the twelve apostles) which he had prepared, received the Holy Spirit and thus became a living body, the body or Church of Christ. Since that time all of us who have received the Holy Spirit, the spirit of Christ, the spirit of truth, or the spirit which spake through the apostles, have become Christians. The spirit was given without measure unto Christ; that is, all power was given unto him. The apostles miraculously received the baptism of the Holy Spirit. It overwhelmed them, completely took possession of them as a tool or mouth-piece. That is, it brought all things to the apostles remembrance what Christ had said unto them, taught them all things, showed them things to come, and spoke through them to us, who will hear the gospel preached and read the Book.

We receive the Holy Spirit by believing it, as we are led by the Holy Spirit by following its teaching, Rom. 8:14. We are led by the Holy Spirit by hearing, believing, and obeying what it said for us to do.

God had only one Holy Spirit, hence, the true prophets all spake the same thing. During the first hundred years of the life of the church, or when God was performing miracles, and the New Testament was being made known by the apostles and written, there were prophets also. There were false prophets too. We have no prophets now, neither have we false prophets; but we have corresponding false teachers. Peter told us we would have false teachers as the people then had false prophets. He further said many would follow these false teachers, and speak evil of the truth. 2 Pet. 2:1, 2.

We have learned that it is the spirit that giveth life, Jno. 6:63, Mod. Sp., Twentieth Cen. New Testament, and Goodspeed's Trans. The second Adam, or Christ is a life giving spirit (quickening spirit A. V.). Then we hear Christ say my words are spirit and they are life, Jno. 6:63; then in Jno. 6:68, Peter told Christ that he (Christ) had the words of eternal life.

The teachers and preachers of the gospel impart to their hearers the Word of God, the Spirit (of truth), which is the means of giving eternal life. The people who receive the Gospel are the body, the Church of Christ, while the people who receive the words (spirits) of false teachers compose many different bodies. These bodies are all daughters of the MYSTERY, BABYLON which John speaks of in Rev. 17:8, and belong to the devil.

We have over two hundred so-called churches, or religious bodies in the United States, hence there must be a spirit to give life to every body, and teach their false doctrines through their false teachers. The Roman Catholic Church owns them all. She is MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. John the Revelator says she has become the habitation of every foul spirit, hence we leave them where they belong. Rev. 18:2.

"The body without the spirit is dead. Jas. 2:26. It is the spirit that quickens or gives life, Jno. 6:63. He quickens (makes us alive) by His Spirit that dwells in us, Rom. 8:11.

We find there are different kinds of spirits. Every human being has a spirit within him, Job. 32:8. When one reaches the age of accountability he either accepts the teaching of the Holy Spirit and is led by it, or else he is led by some one of the unholy spirits.

Thus we see that the kind of spirit which is within us or leads us determines the kind of a life that we live, or the kind of being that we are.

Hence if we receive the Catholic spirit (teaching or doctrine) we become a member of that body. If we receive the Mormon spirit (doctrine) we become a member of the unholy body; if we receive the Mohammedan spirit we become a Mohammedan; the same is true of all the so-called churches in Christendom (Babylon).

My dear reader, where are you? What spirit have you received? If you have not received the Holy Spirit, you are not a member of the true body, the Church of Christ. If you profess to be religious and are not a member of the Church of Christ, you have received some unholy spirit; there are many gone out into the world (in false teachers) according to the text at the beginning of this article.

As a friend, to you I would say, you had better come out of "Babylon" and "partake of the water of life (Holy Spirit) freely," and do the commandments of God in order that you may have right to the tree of life, and may enter in through the gates into the city.

GROVER WHITE,
Long Bottom, Ohio.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

How Christians Should Walk

If we do not walk in the ways that the Lord has commanded, it will be very useless to hope for eternal life

Walk in the light.—"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Are you walking in the light? If not, why not? Can you say as David said in Psalms 119; 105? "Thy word is a lamp unto my feet, and a lamp unto my path."

Walk in the truth:—"I have no greater joy than to hear that my children walk in truth" (3 John 1:4). Nothing pleases our Lord more than for his children to walk in Truth.

Walk by faith.—"For we walk by faith, not by sight" (2 Cor. 5:7). If a Christian does not walk by faith he will be punished in the end. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Walk worthily.—"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Walk wisely.—"See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:5). Walk wisely and cautious; not as fools, but as wise men.

Walk honestly.—"Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). Walk honestly at all times, not only in the sight of the Lord, but also in the sight of men in order to please God.

Walk in the Spirit:—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Walk in the Spirit of Christ in order to obtain eternal life. Have you the Spirit of Christ? If not, why not?

Walk in newness of life.—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Walk in newness of life in order to gain eternal life.

Walk in love.—"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour." (Eph. 5:2). Be ready and willing at all times to give our lives to Christ, as Christ gave himself for us, that we may obtain eternal life.

Therefore, let us all try to walk in the steps of Jesus, as Christians should, and obtain eternal life in the end.

WILLARD REUBUSH,
Gunter, Texas.

Work of Paul

Paul was chosen to carry the word of God to the Gentiles. When he started he had no assurance of support from his brethren. He did not know when he might meet his death. As he went from place to place he met many persecutions. He was whipped, stoned, and imprisoned. Once he was lain outside the city gates, because he had been stoned and the people thought he was dead. The next morning he arose and departed.

Paul did not have a limited time to stay at one place. If he was needed three days, he stayed three days, and if he was needed three years he stayed three years.

Paul said much in few words. In one sermon he started at the creation, and came on down to Christ in about three minutes. This was at Athens. Because persecutions were great he had to say much in a short time if he said anything.

LAMOINE LEMLEY,
Gunter, Texas.

Are We Guilty?

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27).

Should every member of the church see him or herself as the world sees them, I am sure many heads would bow in shame; for in our every act, and every step we take, some one is watching: if the world overlooks us, God is ever watching the evil as well as the good; and as we sow, so shall we reap.

No wonder many refuse to obey the gospel. For so long as we walk and talk as the world, and take delight in the things of the world, we seem to them as mockers and hypocrits. and have no influence to lead them from darkness into the light of the Truth. They cannot tell any difference between us and the world by the way we do: they see so many claiming to be Christians failing to meet for worship on Lord's day: they can find more (claiming to be) Christians at the dance halls, picture shows, ball games, bathing beaches, pool rooms, drink stands, and such like places, than at the house of God.

They hear more about prize fights and ball games than they hear about the church. They see (so called) Christians reading and discussing the newspapers instead of the word of God.

The sad part is this, people are neglecting the salvation of their souls by keeping their minds upon the lower, shameful, disgraceful things of the world; and also by giving their money and influence to such causes. And, as a consequence, their children (for some of them have children) are growing up without the knowledge of the Lord.

Before Christ left the earth He promised to go and prepare a place for his followers, and that He would come again and receive them to himself. (Jno. 14:2-3). We are also told that He is coming "as a thief in the night" (1 Thes. 5:2), and are told to be ready to meet Him (See Mat. 24:44). If he should come to-day how many would He find ready? How would He find you and me? Would He find us with our minds fixed upon heavenly things, or on earthly things? We shall have no excuse for not being ready when He comes. Everything He commands us to do is within our power (the power that God has given us).

Solomon said, "Fear God, and keep His commandments: for this is the whole duty of man." (Ecc. 12:13). If we will do this we will have no time or money for the things previously mentioned; but will find a useful way to spend every moment of our time, and every cent of our money, and not only save ourselves, but be helpful in saving others, and in all things honor God.

CARMAN WATSON,
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Detroit, Mich.

The Duty of the Young People

When trying to think of some subject that would be of interest and profit, I could not think of anything that should be more interesting to other boys and girls, as well as the older people, than youth. Something to admonish the young to realize the importance of living a profitable life.

In considering this I would ask the question, "What is youth?" Is it a time that we should spend following after the lust of the flesh and pride of the eye to be worshipping the god of style and fashion or giving over to worldly pleasures such as reveling and merry making, none of which are true pleasures, because they end in sorrow and remorse of conscience? Or are we to spend our youth in moulding our lives into strong Christian characters, filling the heart with, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phillip. 4:8), crowding out the evil thoughts that are continually trying to force their way in?

Solomon, the wise man, answered this for us in Eccl. 12:1, when he warned us to remember our creator in the days of youth when the evil days come not. Now is the time to store up knowledge while we have health and memory, adding to our faith the virtue, or courage, that is needed so much among the young Christians today. We must have courage enough to stand apart from the world, making our lives shining lights to those with whom we are associated.

The advancement of Christ's cause depends upon the young man that has the courage to start now preparing himself to fight the infidelity that is raging in the world and the innovations that are crowding into the church, and upon the young woman that has the courage to keep the glory that God has given her and the modesty in dress and deeds.

Let us start now to prepare ourselves for the places that we shall soon have to fill, that of scriptural elders, true ministers, strong and leading members of the congregation that we shall live in. And the girls prepare to be the true, pure, modest women that are to be the wives of these elders and ministers, realizing, dear girls, that your lives preach greater sermons than any man can deliver from the pulpit.

If we take advantage of these opportunities and take the responsibility upon

our shoulders, the Church of Christ will be as it should—a strong institution with its members who are truly, lights set upon a hill, to guide lost souls to Heaven; and an institution the children of this future generation will be glad members of and work for.

ORAN MARTIN,
Petersburg, Texas.

God's Power to Save

It is not uncommon for us to hear people say that we can not do anything to save ourselves but that we are saved by the power of God alone, seeming to think that God just takes us up in his strong arms and carries us off to bright glory.

Reader if these ideas are correct then everybody will be saved. For we know that if a man cannot do anything to save himself, then he is not to be held responsible for either his salvation or damnation.

Seeing that it is impossible for God to lie, he is under obligation to comply promptly with his promises. Also, Peter declares in Acts 10:34, that God is no respecter of persons. Then He positively could not save one, and down another, seeing that He wills not the death of any but that all should come to repentance. 2 Peter 11:3-9. Therefore, every one would be saved.

There is no truth in such statements, for we hear Christ saying in John 14:6, "I am the way, the truth and the life, no man cometh unto the Father but by me." This Scripture implies a coming on man's part and this coming is unto the Father, for he must needs come unto the Father before he can bless him, and this coming, also, is by Christ.

Now we want to notice another statement, in regard to this coming, which is found in John 6:44 where Christ says, "No man can come unto me except the Father which hath sent me, draw him and I will raise him up at the last day." This implies there is a drawing on God's part, and a coming on man's part which agrees exactly with the language of our Savior in Matt. 11:28, where he calls all to come unto Him.

Seeing then that man must come unto the Father, Jno. 14:6, and he must come by Christ, and he cannot come unless the Father draw him, then we see just how necessary God's drawing power is.

We know there are only two classes of power existing. First, that of forcing, which is demonstrated by the great power forcing a huge ship through the water. Second, by drawing, which is demonstrated by the mighty locomotive that draws a long chain of cars across the continent. Therefore, God's power is like the latter, for Christ says, "He draws man;" of course, then He must draw him by His power for He could not do it any other way. Then we see how necessary it is to know just what His power is.

It is not the Holy Ghost, for it was to be received after the Holy Ghost was come upon them. Acts 1:8. Therefore, if it was to be received after the Holy Ghost was come upon them, then they both could not be one and the same thing. Then, in Rom. 1:16 Paul tells us it is the gospel and that it has no power over the unbeliever but only saves the believers.

We have just learned that God draws man by His power and that His power is the gospel, and it only draws those who believe. Then it is necessary to see just how He uses this drawing power, or the gospel.

John 6:45, Christ tells us, "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Believing the language of Christ to be correct, we are forced to conclude that God draws man by teaching, and when he learns of the Father he comes unto Christ.

Seeing then that man went away from God in the garden of Eden, it is necessary that he come back to Him in order that he may receive salvation. Then in the way of "Reconciliation" it would be necessary for man to know where God is in order that he might come unto Him.

If we will let Paul answer the question he will tell us that God is in Christ Jesus "reconciling" the world unto Himself. 2 Cor. 5:19. Believing this statement to be true, we see the need of man coming by Christ. Jno. 14:6.

Seeing that God is in Christ Jesus, then we see how necessary it is that we get into Christ where God is. Now we will hear Paul tell us just how we get into Christ, Romans 6:3, which is by being Baptized into Him, the last step in man's coming unto the Father, which puts him into Christ, where God is.

But there is a number of things to be done before man meets the Father. First, man must be taught, Jno. 6:45; Matt. 28:19-20; Mk. 16:16. Christ in the commission tells the apostles to preach the gospel to every creature, he that believeth and is baptized shall be saved, Mk. 16:16. Now we understand that to "preach the gospel" means "to teach it" for we read in Matt. 28:19 where the Savior told these same apostles at another time to "go and teach all nations, baptizing them into the name of the Father, Son and Holy Ghost ."

Of course, the Savior did not intend for them to teach one thing, and preach something else, therefore, the "gospel" was what they were to teach, which was the power of God to save. But it has no power unless we believe it, or have faith in it, Mk. 16:16. Though, we have to hear it before we can believe it. Rom. 10:17, Paul says, "Faith cometh by hearing and hearing by the word of God." From these Scriptures we learn that we must first be taught the gospel, then second, we must believe it, which brings us close to God.

Then after hearing of God's love toward mankind revealed in Jno. 3:16, how he gave his "Son" that through "Him" we might have "life." Also, how he died on Calvary's cross for the sins of the world and how that He was buried and rose again then ascended back to the Father. These are facts of the gospel, revealed in the 2nd chap. of Acts, also, mentioned in 1 Cor. 15:1-3. After a man hears these facts of the gospel, and believes them, then he becomes godly sorrowful and realizes his condition and says, "I will arise and go to my Father" or, in other words, he will repent of his sins, which is the next step, being drawn still closer to God. Heb. 11:6. See the language of Christ; Lk. 13:3. Also, read Acts 17:30. Then following the command to "repent" comes the good "confession" which Philip demanded of the eunuch. Acts 8:37; Rom. 10:9-10. Then comes the next command to be baptized, which we see was immediately attended to after the eunuch's confession and which, also, puts us into Christ, into the body of Christ where we come in contact with the Father. It also, places us into that straight and narrow way, which leads us through the pearly gates into the New Jerusalem. Jno. 14:6; Rev. 22:14.

Now dear reader I feel like from this reasoning of the Scriptures which I have used, you can readily see just how God draws man. This reasoning, also, the teaching of the Scriptures which I have used, clearly corroberate with the teaching of our Savior, as recorded in Matt. 7:21, where he says, "that not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven."

JAMES THOMAS,
Gilpin, Ky.

Passed On

Brother R. L. Peavy, aged 79, a faithful and loyal servant of the Church of Christ, at Center Point, was laid to rest in the Harper cemetery November 24th, to wait the coming of our Lord. Brother H. T. Dunbar of San Antonio conducted the funeral services.

W. W. GORDEN,
Floresville, Texas.

Victor Hill Church of Christ has lost a faithful member. On Wednesday morning, November 2, 1927, the writer was called to conduct the funeral services of Sister Clora Ashford. She was baptized by Brother Chas. F. Reese, in August, 1926, departed this life on the first day of November, 1927, at the age of 16 years. Sister Clora was in much misery until finally her burdens grew too heavy for her frail form to endure, so casting aside these burdens she fell asleep in Jesus. Brother and Sister Ashford have our heart felt sympathy; for we realize their lonely condition without this one to cheer their home; but we should not weep as those who have no hope. It is a great consolation to the bereaved ones to know that she feared God and kept His commandments. Truly she was a Christian in the fullest sense of the term, and the church at Victor Hill has lost one of its faithful members; but we realize that our loss is heaven's gain. Sister Clora was always at the place of worship on Lord's days when it was possible for her to be there and always had a smile for those around her. May her noble life inspire us to a closer walk with God that we may meet her where parting comes no more.

J. C. BATEY,
Earlsboro, Oklahoma.

Reply to Questions

A good brother asks me three questions. Will quote them and reply one at a time:

First. "Is the fellowship or contribution of Acts 2:42 worship, same as the prayers and the breaking of bread?"

Will say that to adore anything is to worship it. Adoration is in the mind or heart. The mere act of giving (contributing) is not worship, but worship is done with and in the mind or heart, and is manifested by giving, singing, praying,

breaking bread, etc. Yet a person may do any one or all of these things or acts and not worship God either.

The word "fellowship" is a general term, while the word "contribution" is a definite term. "Contribution" is just one thing or act, and "fellowship" is a partnership in all acts—or that may reach and include all acts of mind and body. Read 1 John 1:1 and 3. That third verse shows that the apostles "declared" something to those people that they might have "fellowship" with the apostles, the Father and Son. It would not do to use the word "contribution" here in lieu of the word "fellowship." Try it and see.

We can fellowship the apostles in their doctrine of giving, praying, singing, breaking bread, etc. We can fellowship the apostles in their worshipping God. And we can fellowship them in manifesting or making known our worshipfulness. They had worship in their hearts, and manifested it in various ways in their lives.

By the "fellowship" in Acts 2:42 is not meant "the contribution" as a specific act alone, hence I think it cannot mean any one special act of worship. But if you worship God, and I worship Him, we are in fellowship or partnership with each other, and with the apostles. If you continue in the doctrine of the apostles, and I do too, we are in fellowship with them and each other. If you continue in the breaking of bread, and in prayers, and I do too, we are fellowship. Worship is not necessarily fellowship, and fellowship is not worship. A person can worship whether he has any partners or fellows or not, but he cannot fellowship by himself. If "fellowship" is worship, then one person alone cannot worship. That answers that question.

Second. "If fellowship is worship, can the little children please God in taking a part in it, in view of Rom. 14:23, seeing they can not have faith?"

I think I have shown that fellowship is not worship: and have intimated that contributing is not worship. Worship is mentally engaged in or performed. Worship is mentally engaged in or performed. Worship, which is in the heart, produce giving: yet a person can give without having a particle of worshipfulness in his heart. And perhaps many do that.

But you mean, "Can the little children please God by giving on the Lord's day?" You are making the phrase "please God" equivalent to the phrase "worship God." Those phrases are not equal to each other. The little child can not worship God, perhaps, yet pleases God. It suits God exactly, or Jesus would not have uttered Matt. 18:3.

Now, here is something for you to study about: Jesus said for those grown people to become like a little child, yet the little child can not have faith, you say; and you also intimate that it sins if it gives. Now, "Except you be converted and become as a little child, (who must not give, or who sins if it gives) you cannot enter the kingdom!" You see by this time that there is special provision made for the little child, who is not under the law of "faith" in Rom. 14:23. That was not written concerning little children, and we should not so apply it.

Third. "Can the world please God in giving or contributing, in view of Rom. 8:8?"

If you mean, "Can the world worship God in giving," I answer, no. Giving is not worshipping, as I have explained. God does not require the alien man to give—except to give himself to God, after which he is no more an alien. "They that are in the flesh (governed by a fleshly mind) can not (do not) please God (while so doing." (Rom. 8:8). This means a brother as well as an alien. If a brother is prompted to give by the fleshly or carnal mind, he would not thus please God. But an alien might be prompted by the teaching of the Spirit, and thus, to that extent please God, so far as I know. See Acts 28;10. These were aliens—barbarians (vs. 2). See verse 6: They changed their minds. Verse 7: They showed courtesy, and gave Paul lodging. See verses 8 and 9, which seem to show that God was pleased with what they gave to Paul. Verse 10, shows that Paul received and took as a gift, a whole load of good things, better than money. God must have been pleased with them for thus doing. See also Matt. 10:40-42; Mark 9:41, 42. I might cite you to other scriptures, but this is enough to show you that any good deed or act is pleasing to the Lord—so far as it goes. Those barbarians were not aiming to worship the true God by lodging Paul and giving him supplies.

C. D. MOORE.

Will G. A. Dunn Debate

While in a meeting at Santa Anna, Texas, in June and "Brother" G. A. Dunn was at Ballinger I wrote him the following: June 11, 1927. After sitting and hearing you preach a couple of times (after hearing of you for so many years) I believe you are the man we need to help bring about a reconciliation of the church at Winters, Texas.

We are divided there over what is called the "modern Sunday school." One congregation has six classes and I think four women teachers using "Ealems Lesson Helps" also taking up a separate collection from each class. They also have what is called the Individual Communion Set and have their members to "pledge" a certain amount in advance using the "modern" envelope system of taking up the collection.

The other one teaches the whole congregation together using only the Bible and only one teacher at a time and that always a man. In my judgment a discussion of our differences between two men of the right kind and in the right spirit would do great good and this is the judgment and desire of many on both sides, while there is some objections on the side of the Sunday school advocates, yet those who oppose the Sunday school are willing to furnish the house and defray the necessary incidental expenses of a discussion although they are not prepared to accommodate or seat as many as the other church.

I am writing you to know if you could meet me there for about four nights beginning June 20th, to discuss the inclosed propositions in the spirit of Christian love and kindness.

If so please let me hear from you at once so we can advertise it in due time.

Of all the men I have ever heard I have chosen you on account of your zeal, spirit and disposition.

I do not want a "dog fight" but a real investigation of our differences.

Yours in love,
OSCAR BRANNON.

One June 15th I wrote again:

Dear Brother Dunn:

I wrote you on the 11th, inst. asking you if you would meet me in Winters, Texas about June 20th to discuss the Sunday school question.

So far I have received no reply. I am not surprised at your not agreeing to discuss the question with me for I do not believe that the man lives who can take the Bible and successfully defend the "modern practice" of that part of the church that has digressed from the truth but I did think you were man enough to at least answer my letter.

I am still waiting.

Yours for the truth,
OSCAR BRANNON.

P.S. If the above date does not suit you what date can you arrange to come? O. B.

Up to date, November 13, I have not heard a word and take it that he does not intend to accept the chance to help to bring about a "reconcilliation" here. Why, oh why? will men who have such wide "reputation" such power and influence and hold the confidence of their brethren will not discuss this question when they will debate the design of baptism, the establishment of the church, the organ question or any thing else.

At the close of my debate with the Baptist man here on that subject I made a challenge to any man living who thought he could defend the Sunday school practice and so far no one has accepted it.

It might be there is some young preacher or preachers who would like to have some experience in debating this question. If so, and they will write me, may be we can arrange to accommodate them.

OSCAR BRANNON.

Musgrave-Mansfield Discussion

The discussion between Brother Musgrave and Brother Mansfield was held at Bethel, twenty-one miles east of Cordell, Oklahoma, began November 29, 1927. The division of the assembly in the church into classes for teaching was the proposition. There were two sessions for each side. Everything went on smoothly and pleasantly. If boasting and ridicule would prove a proposition scriptural, Brother Mansfield was entitled to the question. But, if scriptural evidence and good logic were demanded, then Brother Mansfield was a failure so far as the division of the class system is concerned.

Brother Musgrave introduced some fifty or fifty-five scriptural quotations of which only about six or seven were ever noticed by Brother Mansfield. We were all pleased with Brother Musgrave's defense of the truth. We feel sure much good will result from this discussion.

J. C. OSTERLOH,
Sentinel, Okla.

The Apostolic Way
CHURCH OF CHRIST

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Giving Honor

Please explain "A prophet is not without honor but in his own country, among his own kin and in his own house," Mark 6:4.

This passage is often missused by men who think they are evangelists but are not. The need of preachers is great but not greater than the need for local workers and some men who try and try to "preach" with little or no success could often, with the same effort, make good leaders in the local congregation and be appreciated for their work. Some try to "preach," meet with no encouragement and quote Christ's statement. But the Lord said substantially that every prophet will be appreciated though some will not be appreciated in his own country. I rejoice when I see a prophet appreciated in his own country. Of course the Lord was talking about a sure enough prophet and so am I.

The Robstown church, a strong church, a live church, is helping spread the gospel in many places. They have sent to our necessities until I hesitate to advise them of our needs. I observed the warm unreserved support of Brother Cowan as they supported him in his work in the debate there with their presence, with their expression of good feeling and with their money. Though they had just had a meeting, they had another following the debate. They sent twenty-five ($25) dollars to help support the debate at Chillicothe. They honor Brother Cowan though he has lived there for years.

I thank God for a church and for a preacher who can pursue a course that will enable the church to stand by the preacher even though there should be some personalities that each prefer the other did not have.

I suppose the Robstown church could find some little personal criticism of Brother Cowan and his family but they are big enough to overlook these and appreciate and encourage him in his sacrifice for the truth and the Master. It takes a "big" church and a "big" preacher, for the preacher to be appreciated in his own community. A little selfish petishness by either the church or the preacher usually bears unpleasant fruit.

"Preachers Year Book"

We would be glad to publish a new "Preachers' Year Book" each year if the need or demand justified it. But since funds are short it is not advisable with the present demand.

So we are publishing the names recorded since publishing the last year book and will file this suppliment list with the railroad clergy agencies.

Preachers making application for rates can give 1927 year book or suppliment for reference. We shall expect to publish a year book for 1929.

The Holidays

"Christmas comes but once a year," we are told and most people seem to believe it. At least they act like they believe it. The mails are crowded, every one wants to play—printers, mailers, stenographers, and readers.

We are helpless to stem or stop such a general departure from regular activities so we have always surrendered, and will again.

The next issue of The Apostolic Way will be January 15th. There will be no issue for January 1st.

The Fight Is On

Brother Arceneaux said in the debate at Chillicothe, "The greatest service that could be rendered the church in Texas would be for the Gunter College to die and The Apostolic Way to cease publication." Brother Cowan replied, "We knew that to be your sentiment but did not expect you to publicly admit your feeling so keenly, the efforts of the college and paper."

"A fight to the finish," "A war to the death," has been planned by the leaders in the Sunday school ranks of the Church of Christ.

It is evident that we are in for a most desperate struggle between the advocates of truth and the defenders of error. On the side of error there are numbers, many strong churches, with well supported preachers, wealthy members willing to furnish necessary funds with which to prosecute their fight to the bitter end.

On the side of truth we have fewer in number, fewer strong churches, and fewer well supported preachers. Our members are not wealthy and some times some among us hesitate or neglect to give as liberal as they might.

We are not discouraged or dismayed. Yet we realize to meet the organized opposition we must have active, unstinted, whole-hearted co-operation.

The defenders of the Sunday school have undertaken to destroy the Gunter College and The Apostolic Way. They know the most effective thing to do is to say enough to cause dissatisfaction and discourage the sending of funds. Of course these subtle workers will try to keep their own hand hid. They are not willing to shoulder the full responsibility for such work. They misrepresent the paper and the school and make personal attacks against those responsible for the direction of the work being done.

But in spite of the number and financial power of the forces on the side of error we are able to meet them. The brethren in charge of the school can meet every misrepresentation and attack. We believe we are able to defend the paper and its policies. We will not be drawn into personal wrangles and will defend the truth of the gospel just as long as the brethren furnish the funds to enable us to keep going, and we are persuaded to believe that they are going to do that in increasing amounts. As our funds increase we will meet the opposition in new fields.

Brethren who believe in the Gunter school and its work should make a special effort to get students and donations for it. Brethren interested in the fight the paper is making against every false way should help secure subscriptions (new and renewal) and donations. The more active each member is the more effective will be our work.

R. F. D.

Some World War Results

United Press Leased Wire

Washington, April 5.—The war is not yet over for some 27,000 former soldiers, sailors and marines. They still are confined to-day in U. S. Veteran Bureau hospitals, being treated for various diseases and injuries suffered in the great conflict.

General Frank T. Hines, director of the bureau, announced that in addition to 27,436 war patients in government hospitals, thousands of others are being given outside medical aid by Uncle Sam.

Insanity, the war's most terrible aftermath, has left 12,948 patients in veterans' hospitals. Some of these former service men will be cured but the majority are permanent patients.

There are still 8050 tubercular cases among veterans and 6,436 former military men are listed as general patients.

Comment

The foregoing news item makes the heart sick. Possibly not 50% of the thousands who are still disabled, went to the war on their own volition; they preferred to stay at home; they had no interest in the quarrel between Europe and Germany, and but few of the others would have been willing to go had they understood that the expansion of commerce was responsible for the friction. It was not a question of government, kind nor character, but a question of the different nations extending their commercial interest. This same principle of antagonism between nations will in time produce another war. Many writers who think they know, tell us it will come in less than ten years.

A war so destructive in human life and property as to make the World War look like nothing; a war that if it lasts any length of time, will destroy, will leave permanently injured one-half of the manpower of the world. All of this is a dark picture; but not half so dark as the other one, the one that destroys human souls, blights, corrupts, destroys human character. Men who entered the World War came out of it morally worse. Men, women, and children who remained at home have their hearts hardened, their spiritual natures dwarfed, their love for humanity decreased. Thus the world is lower in its standard of living here and in its desire for the world to come. The principles of the great Teacher can rectify this condition. Oh, if we could but preach it to the world, preach it to millions, MILLIONS!

The opportunity to do this preaching, to present the principle of Christ to love our enemies, to do good to them that mistreat us, and to pray for them that abuse, came, passed. We were not ready to avail ourselves. The opportunity is coming again; will we be ready for it? A speech on the principles of love as set forth by Jesus Christ delivered at the right time, with the right setting by such men as Cowan, Johnson, Freeman, Knight, and many others I could mention, would be read in every civilized nation on earth.

Taking a Position

I note with great interest the article, "Coolidge Advises Against War." I am so glad Christians are coming into the knowledge of the truth on this subject. The church should take a firm stand against war as it does against other evils.

I remember very well during the World War how that when I went before the officials to plead exemption for Christ's sake (as I was at that time bitterly opposed to Christians going to war as I am now); how the officials ask, first, "Of what church are you a member?" Second, "Does this church stand opposed to war?" etc. And what could I answer? I did not know whether it did or did not as there had been no teaching on the question. They soon told me that my individual conviction would amount to nothing. Then I saw the great necessity of Christians being taught the truth on this subject—that in cooperation there is power, that the church as a whole must take a firm stand, before our officials would hear us or our government grant us exemption.

I hope to be in shape soon to assist you a little in the great work you are doing.

With sincere love and best wishes to you and family and all your faithful helpers, I am as ever

Your brother in Christ,
T. E. AVARITT.

Comment

Hundreds of others had the same experience as did Brother Avaritt, and why? Because the church, its teachers, preachers, elders, had so neglected the subject that no one knew the position of the Church of Christ. Many of its leading preachers were accepting positions in the army or some of its divisions; some of them made a practice of going there to preach the gospel, knowing full well they could not preach "love thy enemies." This action on their part put the church on record as favoring taking part in carnal war. Pulpits were decorated with flags; the names of the members, of the church who enlisted were displayed, and patriotic meetings were held by the church and sanctioned as religious performances.

Men who dared oppose Christians taking part in carnal war were considered "yellow" or enemies of the government, and why? Because the church had not made an aggressive effort to educate its members against Christians engaging in carnal war. Hence, the necessity for and purpose of the campaign we have engaged in for years, that we might stir an interest among the members of the Church of Christ.

We are expecting to continue to occasionally call the attention of Christians to this question and urge preachers to preach on the subject, that not only our members may know where we stand but that the public in general may know the divine teaching on this question as well as on others.

Deny Religious Exemptions

We here give a statement from the head of the American Legion as quoted in the Dallas Morning News of December 3, 1927.

No exemptions for men between ages of 21 and 30. Is America ready for such a step? Can the church sit with folded hands and not protest? Read this clipping:

In speaking on the method the American Legion will attempt to guard the future generations against war Commander Spafford mentioned the idea of a defensive program and the passage of a bill for universal draft.

"The Legion has been accused of being militaristic. It is just the opposite," he said. "There never was such a body as the legion that hated war with such a determined fierceness. Just as we go to a physician to doctor our physical ills, and to a minister for our moral ills, so those who have seen the war at first hand, who know what it is, who have stopped bayonets that might have gone through others, these are the ones who can best tell how to avoid war.

Preparation Only Defense

"Preparation for defense is the only way in which America can be ready to fight if others try to prevent us from working out our ideals. All we need is the necessary ability and strength and knowledge to protect ourselves and then go back to peaceful pursuits. We have got to present such a front to the world that no other nation will want to lock horns with us. Emphatically, we do not want war.

"The universal draft measure which will be brought before the coming Congress its first workday, December 7, will be presented to the House by Royall C. Johnson of South Dakota. I do not anticipate an opposition to this bill. It is a measure to draw the profit out of war, to prevent sackers and to give every resource in the country to the furthering of combat in case we are dragged into a war. It is not a measure to draft capital and labor, but to hold control over them, to control prices.

No Exemptions

"The universal draft bill, if it becomes a law, will make no provision for exemption for men between the ages of 21 and 30. It will not cost a cent to the country to place the draft on the statute books."

The cry of the militarist is and has been, "preparedness." This means ships (air and water), guns, ammunition, explosives, destructive gas, and men—trained men. A draft law that allows no exemptions between 21 and 30, can, in a few years extend from 18 to 35. All this preparation for war on our part breeds similar preparation for other nations, until war is inevitable.

In times of peace the War Lords all say, "prepare for defense." and the people have swallowed the apparently harmless "Pill" only to reap the consequence—war, death and destruction. Again, we are asked to swallow the same "gag"—yield, pay and fight.

We tried to arouse the brethren to support a campaign against war that would have made it impossible to have passed a bill through Congress at this time creating a law that would deny the conscientious objector his constitutional protection; but the church was so sound asleep that we only accomplished part of the work planned. The listing of names giving us authority to file with Congress, the President and the War Department the position of the church, was a great success. In case of war we can, with a show of faith and justice, present our claims expressed in time of peace. But we were unable to go in person before these departments of Government and present the claims of the church for consideration as did the Apostle Paul. This was a great opportunity lost. We could have made a lasting impression for peace that would at this time have been of value in opposing this move of militarists to promote their plans that can but lead to war.

Now an effort is to be made to take the religious objector's protection away from him. The bill has been drawn and introduced. It is now in the hands of Congress. If the conscientious objector is denied his protection the founders of our Government intended he should have, our boys can go to war or to prison. I have already written my Congressman to send me a copy of the bill and other data that will enable me to keep up with developments; of course we cannot be as effective as if a number of us had gone to Washington, D. C. two years ago and presented our position in person as we urged then, but it is too late for that now.

I urge every reader to write his Congressman and Senator, address them at Washington, D. C. Tell them you are opposed to Christians engaging in carnal war and urge them to see that the draft law expressly gives protection to the religious objector.

The one thing to be done now, is to write letters now; do not fool around but write at once to Congress. I will keep in touch with Congress by mail and wire and with our readers through The Apostolic Way. We do not have the funds with which to reach the thousands whose names we have who are not readers of the paper.

I will appreciate your writing me you have written your Congressman and Senator.

R. F. D.

Spirit of Christ, Ugly Expressions

In looking over the September, 1927, issue of The Way of Truth, the church magazine published at Brownwood, Texas, I note the following, on page 16 middle column, under the heading, "How to get in the columns of The Way of Truth"—"Write articles plainly. Manifest the spirit of Christ. Leave out all ugly expressions." Then on page 21, same issue, middle column, I note the following over the signature of S. A. Ribble: "The first week in July I spent four days in my second debate with the king of hobby-riders, J. N. Cowan. They had split the little church at O'Donnell, Texas, Cowan was much weaker and less sure of himself in this debate. He is weakening in his ability to mislead the brethren over his no-class-teaching fad. Brethren from over most of that section attended the debate, and all seemed well pleased with my work, for which I thank God and take courage to press the fight on much harder than ever. I would be glad to attend to Cowan anywhere he may appear in his nefarious work. When such appear, they should at once be exposed and then their hold on the interest of the public is gone. Their 'brag-and-blow' is usually their strongest argument."

I wish to call attention to a few things in the above. First, in order to get in the columns of that paper you must "manifest the spirit of Christ," and not say anything "ugly," then note the expressions—"king of hobby-riders"—"they had split the little church"—"no-class-teaching fad"—"nefarious work"—"brag-and-blow." I wonder what the editor of The Way of Truth calls, "the spirit of Christ" and "ugly expressions." Possibly it was published as an exception to the rule, because of the truth it contained in the one statement as follows: "He is weakening in his ability to mislead the brethren over his

no-class-teaching fad." If he is weakening in his ability to mislead he must be growing stronger in his ability to lead aright those who are being misled concerning the "class fad." But we did not expect S. A. Ribble to acknowledge this truth, though we knew it to be so.

Second, he says, "I would be glad to attend to Cowan anywhere he may appear in his nefarious work."—I do not know just what "Cowan's nefarious work" consists of. Brother Cowan has preached about fifty sermons in our town, and in my judgment, he did what the apostle Paul said to do in 2nd Tim. 4th chapter, reprove, rebuke and exhort. Presuming that this is what S. A. Ribble calls "nefarious work" he is hereby asked to "attend to Cowan" in Winters, Texas ,as his "hold on the interest of the public" in this town is increasing daily; and if his teaching is, in any way, "misleading" he needs attending to.

OSCAR BRANNON,
Winters, Texas.

The Rise of Methodism

Methodism, like Catholicism, came from a corrupted religious condition, but unlike Catholicism in its rise, the Methodist movement received its impulse, its evolutionary tendencies and developments all in the life-time of one man—John Wesley. Unlike Catholicism it made conditions better in many respects; its methods were peaceful, and enthusiasm marked its path of progress. Unlike Catholicism, Methodism was not, and indeed has never been, a persecuting power.

The Methodist church is a daughter of the church of England. It was at first a society, advocating reforms in the mother church; but the mother church would not be reformed; members of the Methodist societies were refused the communion; they set the table for themselves—and were a church.

L. W. HAYHURST.

"The Origin of the Methodist Societies"

John Wesley founded the M. E. church. L. W. H.

"John Wesley, the founder of Methodism, was born at Epworth, in Lincolnshire, England, June 17, 1703."—Besse: Church History, p. 117.

The Movement Began in 1729

"'The first rise of Methodism,' says John Wesley, 'was in November, 1729, when four of us met together at Oxford.'" —Sanford, A Concise Cyclopedia of Religious Knowledge, p. 593.

"But the denomination to which we here refer was founded in the year 1739, by one Mr. Morgan and Mr. John Wesley. In the month of November that year, the latter, being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament with Charles Wesley, student here, Mr. Morgan, commoner of Christ Church, and Mr. Kirkham of Merton College."

How Methodism Got Started, the Nickname

"The revival began in a small knot of Oxford students, whose revolt against the religious deadness of their times showed itself in ascetic observances, an enthusiastic devotion, and a methodical regularity of life which gained them the nickname of 'Methodists.'"—Singleton, The World's Great Events, Vol. V, p. 1583.

Contributors to the Cause of Methodism

"Whitefield, a servitor of Pembroke College, was above all the preacher of the revival."—Singleton, The World's Great Events, Vol. V, p. 1583.

"Charles Wesley, a Christ Church College student, came to add sweetness to this sudden and startling light. He was the 'sweet singer' of the movement. His hymns expressed the fiery conviction of its converts in lines so chaste and beautiful that its more extravagant features disappeared." Singleton, The Word's Great Events, Vol. V., p. 1585.

"But it was his elder brother, John Wesley, who embodied in himself not this or that side of the new movement, but the movement itself. Even at Oxford, where he resided as a fellow of Lincoln, he had been looked upon as head of the group of Methodists, and after his return from a quixotic mission to the Indians of Georgia he again took the lead of the little society, which had removed in the interval to London. In power as a preacher he stood next to Whitefield; as a hym-writer he stood second to his brother Charles. But while combining in some degree the excellences of either, he possessed qualities in which both were utterly deficient; an indefatigable industry, a cool judgment, a command over others, a faculty of organization, a singular union of patience and moderation with an imperious ambition, which marked him as a ruler of men. He had besides a learning and skill in writing which no other of the Methodists possessed; he was older than any of his colleagues at the start of the movement, and he outlived them all. His life indeed almost covers the century, and the Methodist body had passed through every phase of its history before he sank into the grave at the age of eighty-eight."—Singleton, The World's Great Events, Vol. V., p. 1586.

They Accept Their Nickname.

"Methodists, the name given, in 1729, by a student of Christ Church to John Wesley and several other young men of a serious turn of mind, the members of different colleges of Oxford, who used to assemble together on particular nights of the week chiefly for religious conversation. The term was an allusion to their exact and methodical manner in which they performed the various engagements which a sense of Christian duty induced them to undertake, such as meeting together to study the Scriptures, visiting the poor, and prisoners in Oxford jail, at regular intervals. Subsequently it was applied to the followers of Wesley and his coadjutors, when these had become a new sect. The name is accepted by the denominations who trace their origin to the great religious movement commenced by John Wesley."—Beese: Church History, p. 144.

Wesley Founded a Church Without Intending to; His Followers There Turned Out to the Church of England.

"Wesley was a sincere lover of the Church of his fathers, and hoped that the bishops would ordain his preachers and in some way articulate his results into the normal ecclesiastical life of the country. In this he was disappointed, but nothing daunted him he went on his way independently, holding that he was justified in this by the unique position he occupied as the providential leader of the movement and consolidating what became a vast ecclesiasticism."—International Encyclopaedia, Vol. XIII. p. 382.

"Wesley's aim was to rekindle a spirit of piety within the Church of England, and not to set up a sect in opposition to her. Hence the meetings of his society were not held during the hours of Divine Service, his object being to supplement the work of the clergy, and not to provide a substitute for such work. His teaching on this point is most emphatic. He says, 'We hold communion with the Church for conscience' sake, by constantly attending both the Word preached and the Sacraments administered therein.' Again, he bade his lay-preachers, whom he had appointed to minister to his followers in different parts of the country, 'in every place to exhort those who are brought up in the (Established) Church constantly to attend its services.' And he wrote even in 1790, the year before his death, 'I fear that when the Methodists leave the (Eestablished) Church, God will leave them.' Circumstances were, however, too strong for him. The spiritual deadness, which had of itself stimulated his movement, was unable to endure it, and in 1740 this intolerance was displayed by the clergy repelling Methodists from the Lord's Supper at Bristol—an example widely followed elsewhere. The brothers were thus driven into administering the sacrament to their own people at their own meetings, but it was not till 1788 that Wesley ordained preachers to assist in administering the sacraments in England, and not till his death in 1791 was the last link severed which bound the (Established) Church of Methodism, the gradual severance having been against his own will at every stage of the process."—Sandord, A Concise Cyclopedia of Religious Knowledge, p. 593.

"Arceneaux-Cowan Debate"

We note a report of the debate at Chillicothe by Brother M. O. Daley, and published in Firm Foundation, December 6, 1927. This report deserves repetition and we give it in full.

Of course, the glasses through which Brother Daley looked were "Sunday school" glasses, and naturally, he could not help getting a little better impression of Brother Arceneaux's work than that of Brother Cowan; but his fairness to Brother Cowan is so manifest as compared with Showalter and others, that we are constrained to say: here is our hand Brother Daley; and wholehearted we invite you to write some articles for The Apostolic Way. Tell us why you believe in the "Sunday school." We will see to it that you get a square deal.—R. F. D.

The report as copied from Firm Foundation is as follows:

"This debate was held at Chillicothe, Texas, beginning November 15th, and continuing four days with two session a day. The writer acted as time keeper for Brother Arceneaux, and Brother Alva Johnson acted in the same capacity for Brother Cowan. The Sunday school question in its entirety was the issue. The

attendance, locally, was good, with many out-of-town visitors present, part, or all of the time. Genuine West Texas hospitality was in evidence everywhere. All visitors were royally entertained, and throughout, a splendid spirit prevailed.

"This was my first Sunday School debate to attend, and for that reason, I may not be a good debate reporter, but will do the best I can. Brother Cowan publicly suggested that the debate be reported as a howling success for Brother Arceneaux, in order to stimulate a demand for debates among the Sunday School brethren. I was a bit puzzled when he made the statement, but a little later the fog lifted, and all was made clear, when I noted a statement in the A. W. that six hundred debates had, so to speak, been ordered. So I concluded they wanted to dispose of them before the price went down!

"Perhaps I can render a greater service, as debate reporter, by giving my impressions of the disputants, than by recounting the arguments made. I have known both men for many years, and have every reason to believe they are my friends, and when a man cannot talk about his friends, he is just about out of anything to talk about.

"Cowan is what is called a self-made man. His opportunities, except those he himself made, have not been over-abundant. But being "a natural born fighter," he has, to a considerable extent, overcome that obstacle, and has fought his way up to his position—the recognized champion of anti Sunday School ism. He is a keen observer, a quick thinker; cool and deliberate. He has no lack of courage, and has full confidence in himself. He is a very pleasant speaker, and 'knows his stuff.' As a logical reasoner, he is rather 'raged,' and, at times is a bit careless in his statement of his opponents' arguments. Now, let no one conclude that it is child's play to meet him in debate; for it is not. Do not depend on confusing him; nor expect to catch him napping. You will do neither.

"Arceneaux is the more polished of the two, and is the better reasoner. He possesses (figuratively, of course) the combined qualities of blood hound and bull dog. He has a good 'nose' for the trail and rarely ever loses it. Once he gets a hold, something has to rip, slip, or break, before you get him loose. He doesn't cover the ground as fast as does Cowan, and, possibly, not in as orderly order-of-mention-manner; neither does he go off after side issues as much. He states his arguments clearly and draws conclusions with precision, and is, I think, fairer towards his opponent. There is nothing in his manner or matter, that would suggest extravagance of mercy towards that which he is combatting. His lessons are well prepared in advance, and you will soon conclude that he, too, 'knows his onions.'

"These are my impressions of the two men as I saw them 'in action.' Now, you be the judge of the outcome. Such men as I have described, rarely ever hold one-sided discussions, at least, in so far as the listeners are concerned. It is possible that not all who hold with Brother Arceneaux were perfectly satisfied with his work. I know some of Brother Cowan's 'brethren' were dissatisfied with his work. But, he who does better upon either 'side' will have proven himself a fast stepper, and if he can guarantee, in advance, his work, he will probably get a 'look-in' on those six hundred debates before the stock is exhausted."

A "Wildcat" Performance

November 5, 1927

Dear Ex-Student:

A big bon fire and celebration, football (wildcat style), and old friends a plenty! These will be some of the big things of the home coming of ex-students of Abilene Christian College to be held November 11th under the auspices of the Ex-Students Association and C Association.

Every ex-student is invited—you, especially. Free rooms will be provided for those who stay over night. Meals will be served at Brother Mc's dining hall, and tickets to the Wildcat-Tech game will be given to all ex-students who have paid their association fee and who register at the ex-student booth at the Ad building.

Here's the program for the home coming:

Thursday night, November 10th, 7 o'clock—Big Pep Rally and Bon Fire.

Friday 2:30 p. m.—A. C. C.-Tech football game.

The Celebration after the game.

You can't afford to miss it. And don't forget to register.

Yours for a big home coming,
DON H. MORRIS,
President A. C. C. Alumni-Ex-Student Association.

It is sad to me to see an announcement like the above, from men who are professed Christians. I believe it would have been more impressive to a Christian if it had been composed of things that would build them up in the most Holy Faith.

It could have been like this:

Thursday night, November 10th, 7 o'clock, Sermon: The Works of the Flesh.

Friday, 2:30 p. m., Sermon: Should Christians Engage in Carnal War.

These things would have been more profitable than a—"Big Pep Rally" and a "Wildcat Football Game."

This makes me wonder if these brethren believe what Paul said in Gal. 5:19-21.

JACK McCORMICK
Afton, Texas.

Expedient and Lawful

(1 Cor. 6:12)

I believe, if there was ever a time when the church should study "expediency" it is now. Many things are coming up before us that might be lawful but very inexpedient. Christ and his cause should be uppermost and first with us ever.

When Paul said "all things are lawful unto me" we know he was not talking about anything God had forbidden; for God says in Lev. 5:17 if a soul sin and do any of those things forbidden in the commandments of God, he shall bear his iniquity, "though he wist it not it is a sin." And when he (Paul) adds "All things are not expedient" we know he was not talking about anything God has commanded; for we read in Matt. 28:20, "Teaching them to observe all things I have commanded you," then what are the all things in 1 Cor. 6:12? They cannot refer to the things forbidden or things commanded; therefore, to the things neither forbidden nor commanded. We must fight everything God has forbidden, and contend for everything he has commanded. But things I might consider lawful for me(neither commanded nor forbidden) may be inexpedient; might cause some one to be offended, or might injure my influence for good. I can, and often sacrifice my opinion or judgment on matters that must be governed by the law of expedience; for example: in my debate with Lee Sanders, he tried to make the "class system," "women teachers" etc.: on a par with the communion service. So I drew up this statement, "For the sake of peace and harmony in the church, we do hereby agree that wherever the class method of teaching with its women teachers, the use of grape juice for wine, the use of two or more containers on the Lord's table, are causing trouble or disturbing the church, never to advocate the use of them there. I signed and so also did Brother Cowan sign it; but Sanders would not. Of course those things are not parallel, but we wanted to try him out. At Tulia, Texas, when one Brother said he could not use grape juice, for his sake, we got wine.

Brethren, lets try to be very careful not to swing into an extreme, sacrificing when we can, on matters of expedient or judgment for peace, but fight the things God has forbidden and contend for every commandment.

ALVA JOHNSON
Turkey, Texas

COMMENT

I have repeatedly stated my position on the cup (container) question. I have not changed. I still believe in the one cup. It meets a demand for a common ground but I have never refused to commune where two or more common cups are in use.

I plead guilty to having published more articles favoring the one cup than I have favoring two or more; but I did not intend, thereby, to be unfair or to mistreat my brethren favoring two cups.

A brother traveling with his family who opposed the individual cup advised the family should they happen to be at a church that used the individual cup, rather than miss the communion, they would all drink from one of the small cups. This act no doubt was a much stronger condemnation of the individual cup practice than a lengthy sermon would have been. I have never preached a sermon condemning fraternal organizations, such as "Masons," "I. O. O. F." or "W. O. W.," yet I often find a way to show that all the fraternal work I can do should be done through the church. The church is a better fraternal organization, based on better principles and better authorities than any institution of man and I believe I have turned more brethren from the fraternal organizations by this method, than I could have, had I preached lengthy sermons on the subject. I am persuaded the same course in regard to the one cup (container) will get better results, be more effective, and do less harm, to the cause of Christ, since the question is practically new, than it would, to be persistently agitating the question and causing the brethren to take their stand on one side or the other, before they have studied it. I have tried to agitate the question just enough to cause the brethren to give it serious thought.

I heard Brother Johnson submit the proposition referred to in the above, and

Brother Cowan said to me, "I submitted the same proposition at Petersburg.' It would be impossible to have a division on any question where such a feeling is manifest on both sides. "Where two or more containers are causing trouble or disturbing the church never advocate them," and this same attitude towards the classes by brethren believing in them would never have brought division.

"Let the prophets speak (or teach) one by one that all may learn" is explicit. Some think wine only, should be used as "fruit of the vine." Some think an unfermented "fruit of the vine" should be used. This question is being studied as never before. So patience and forbearance towards brethren with whom we disagree should be practiced.

The individual cup (container) has been thoroughly discussed, privately and publicly; but the one or two cup question is not so well understood, so, I urge, both sides, should, with patience, study and discuss the question privately. If necessary to state your position publicly, do so kindly, and leave discussions, for the present at least, largely to those of a private nature.

The church has already been divided over the "Sunday school" and its associate evils. Its advocates have forced brethren to bow to their judgment or get out. Let us finish this fight and discuss among ourselves other questions with the hope that we may come to a common agreement.

R. F. D.

Identity of the Church

The Church of Christ, or of God, of which I am a member was set up, established, organized in the city of Jerusalem on the first Pentecost after the resurrection of Christ, and is scriptural in origin, doctrine and practice. It is called a "body" of which Christ is the "Head." It is also called "the kingdom of heaven," "kingdom of God," "kingdom of His dear Son," "church of God," "household of faith," "house of God," "the pillar and support of the truth," "temple of God," etc., in the singular number, hence, there is but one church authorized by the God of heaven. Some say the church was set up before the foundation of the world. Others say it was set up in the days of Abraham. Others say it is to be set up at the time of Christ's second coming. But according to Daniel, Dan. 2:31-45, it was not established at either of the times mentioned above. For

1. The "head of gold represents Babylon, which fell B. C. 538.

2. The "breast and arms of silver" represents Medo-Persia, which fell 331 B. C.

3. The "belly and thighs of brass" represent Greece, which fell 31 B. C.

4. The "legs of iron, feet part of iron and part of clay," represent Rome, which fell 476 A. D. The church was set up during this kingdom, Dan. 2:44-45, hence all these theories are wrong.

But others tell us the church was set up in the days of John the Baptist. This is a mistake. For:

1. John, Jesus, the twelve and seventy preached "the kingdom of heaven is at hand," or "near approaching." Matt. 3:1-2; 4:17; 10:5.

2. The least in the kingdom is greater than John, Matt. 11:11, hence, John was not in it, and if he was not in it, it was not set up then.

3. After John was dead, Jesus taught, (a) that the disciples were not, at that time, in the kingdom, and (b) that He would build the church at some future time, Matt. 16:18; 18:3.

4. The church was in the future at the ascension, Acts 1:6.

The the church was set up on the day of Pentecost, A. D. 33, can be proven by the following syllogism:

1. The kingdom and power were to come together, Mark 9:1.

2. The power and Spirit were to come together, Acts 1:8.

3. The Spirit came on the day of Pentecost, Acts 2:1-4. Therefore the Spirit, power and the kingdom all came on the day of Pentecost.

The churches mentioned as follows are not right, for they started at the wrong time. According to distory, the Roman Catholic Church started about the year 666 A. D. The Episcopal Church started about 1521 A. D. Presbyterianism started about 1537 A. D. Baptistism began about the year 1611. Quakerism started about 1655. Methodist began about the year 1729. Secederism started about 1773 A. D. Cumberland Presbyteriansm began about the year 1810.

These embrace the most prominent churches in our country, and not one of them started prior to the sixteenth century, hence, started too late to be called the church of God.

Now, having called attention to what the church of God was called and when it was set up, we shall briefly outline what we teach that a man must do to be saved. It is as follows:

1. Hearing the revealed word, the seed of the kingdom, which is God's power to save, Deut. 18:15-17; Matt. 17:5; John 6:45; Heb. 4:12; 1:1-2.

2. Faith in Jesus, that He is the Christ, the Son of God, Isa. 28:16; John 3:16; Mark 16:16; Acts 16:31; Rom. 14:23; Heb. 11:6.

3. Repentance, a change of heart or mind, (Matt. 21:28-31), brought about by a godly sorrow, (2 Cor. 7:10), bearing fruit in a reformation of life, Luke 13:3, 5; Acts 2:38; 3:19; 17:30; 2 Pet. 3:9.

4. Confession of faith in Jesus Christ, the Son of God, Rom. 10:8-10; Matt. 10:32; John 12:42; 1 John 4:15.

5. Baptism by immersion, by authority of Jesus Christ, "into the name of the Father, and of the Son, and of the Holy Spirit," "for the remission of sin." John 3:5; Acts 2:38; 3:19; 8:36-39; 22:16; Rom. 6:3-6, 17, 18; 1 Cor. 12:13; Gal. 3:27. This act of obedience delivers us from "the power of darkness, and translates us into the kingdom of His dear Son; in whom we have redemption through His blood, the forgiveness of sins," and is accompanied by salvation (Mark 16:15), and "the gift of the Holy Spirit," Acts 2:38; 3:19; 1 Cor. 12:13; Gal. 4:6.

This completes the work, so far as salvation from sin is concerned. But when a man is baptized into Christ, his work has just begun. Hence, he should "desire the sincere milk of the word that he may grow thereby," 1 Pet. 2:2. He must also "add to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," or love.

The community of baptized believers, who compose the church, should assemble together often for the purpose of singing, praying, reading, teaching exhorting the weak, administering to the poor, etc.

But upon the first day of the week, or the Lord's day, the assembly should come together for the purpose of breaking bread. Acts 20:7. In this assembly the following items should be observed, everything being done "in decency and in order":

1. Singing the scriptural songs of Zion, Matt. 26:30; Col. 3:16; Eph. 5:19; Heb. 2:12.

2. Reading the Word, 1 Tim. 4:13;

3. Prayer, Tim. 2:1-3; Eph. 6:18. Col. 4:16.

4. Teaching, which must be done by one man speaking at a time, while "the women learn in silence with all subjection," 1 Cor. 14:26-40; 2 Tim. 2:11, 12. This rule should be observed in every assembly of the saints, 1 Cor. 4:17; 14:37.

5. Breaking of bread, or communion, Acts 20:7; 1 Cor. 11:17-34; Matt. 26:26-28.

6. Laying by in store as God has prospered us. This is to help the poor saints, and to support the ministry, 1 Cor. 16:1, 2; 2 Cor. 9:6, 7; Acts 11:27, 28; 2:42.

JAS. DOUGLAS PHILLIPS.

Letter From Georgia

(This was set for Dec. 1 issue—Pub.)

Union City, Georgia, Nov. 17, 1927.

Dear Brother Duckworth:

The meeting at Scott, Georgia, was one of the best meetings I ever held, not from the standpoint of addition but because of circumstances. Brother and Sister Lamp have lived there all of their married life, and they have worked hard, lived clean lives, and made many sacrifices in order to have a good meeting—several attempts have been made but without and visible results—but they are not easy to give up, so they planned for me to begin Lord's day, October 23. The tent was pitched and every part of the county was circularized, and many people were asked to be sure to attend. Fro mthe beginning we had large crowds and many Bible questions were asked. We ran over three Lords' days and wanted to continue another week, but syrup making and potato digging time had been put off by many in order to attend the meeting so we closed Lord's day night, November 6th.

Two confessed Christ and were baptized into Him which makes nine in all, who will worship according to the New Testament. Of course Brother and Sister Lampp, their son and Sister Welch, have ben meeting to worship God in their homes and they will continue in the same way.

The meeting cost Brother Lampp much money—seats, lights, advertising, etc. and what he gave me in addition to his regular help.

Several brothers and sisters from Oak Grove Church one hundred and twenty-five miles away, were with us two Lord's days, this was encouraging to us as well as a help to the meeting. These brethren believe in co-operation as well as being saved in faith.

From Scott we went to Oak Grove for a week but preached only twice while there as they too were making syrup and I was tired out.

We arrived home Monday found all well here. The town is in a stir about dog races. The preacher of the county are lawing them—however dancing and many

other things have been going on among their members for some time, and are unnoticed—of the two evils it seems to me that dancing is the worse, but of course preachers who do not follow the Bible have to have something to make a fuss over.

We are coming to the debate at Shreveport, Louisiana, several from this field are planning to come. Brothers Shelnutt, Moody, Hill, Bearden, Parnell and others are making plans. We will come in a car and we will expect to see you there, also Brother Conner. We want to hear the debate, also meet all the faithful we can, and as you suggest a few days after the debate will do much good.

Have read most of the last issue, it is splendid.

J. A. DENNIS.

The One Faith

The fact that the Gospel elements by which we are saved is definitely referred to as "The faith," should be evidence enough to any reasonable mind that there is only one way and condition of mind or heart in which to please God. 2 Peter 1:1. There is no justified grounds for quibling this passage out of meaning, "For therein is revealed the righteousness of God from faith to faith." Rom. 1:17.

The faith of Jesus Christ is the standard by which all faith is tested and will be tried. His faith is preached that the promises of God "might be given to them that believe." Gal. 3. All men then, who do not confine their belief to that of Jesus, their faith is not perfect. It seems that many people do not think there is any end to faith, to oposition of the apostles notwithstanding, and they should read 1 Peter 1:9, the end of your faith even the salvation of your souls.

It occurs to me that one's faith might be too long, and also possible to be too short. Therefore, when we do just enough lets stop. Let's never be satisfied until we go the limit of the faith and be just as anxious to stop when we shall have reached its limits. Moses did what the Lord commanded and even more, and failed to reach Canaan. Namaan did all the Lord commanded and no more, and was healed. Abraham would have done exactly and no more than God commanded him and won the great promises that have reached even us, and by which we are affected today with that "faith." Hence the Word of God only is the basic element upon which must stand our eternal safety and security from the condemnation that shall be measured out to those not of that "faith."

J. M. PORTER,
San Augustine, Texas.

First or Second Covenant

Brother Van Bonneau, in his article, "purity of heart," says, "We rejoice in the fact that we are living under better covenant than the Jews who lived under an inferior covenant." How could it be an inferior covenant? Did they not have many blessings then that we are deprived of? Blessings in field and store. (Deut. 28:2-5). No sickness (Ex. 23:35), plenty of money (Deut. 28:12), a whole year of every seven years, besides three big meetings (feasts) every year and one feast (Sabbath) every seven days.

Immunity from aggressive (Lev. 26:6). The Angel of God leading them (Ex. 23:20). God personally visiting them (Deut. 23:14). No division among the brethren (Josh 7:12). Wise laws (Deut. 4:8), and prompt execution of all offenders (Josh. 7:12). Whereas under your covenant (?) evil men and seducers wax worse and worse deceiving and being deceived (2 Tim. 3:13). As the years roll along divisions increase and now hardly two ministers agree on what is truth. How many divisions have arisen among us since Alexander Campbell's time? We are as a part of ravening wolves biting and devouring each other. Look at the rivalry between Firm Foundation and The Apostolic Way, and the other factions. One brother presents what he believes is the truth and mails a paper to another brother who fires it back with instructions to not send any more as he does not want to dirty his fingers taking it out of the post office, and so we go on. Is this the Kingdom of God that was established on Pentecost? I tell you no. You will be startled when I tell you the "Jews" had no covenant with God at the Saviour's advent and had not had since their exile to Babylon (2 Kings 24:2) 610 B. C. One thousand years or more before Christ Israel was in a backslidden condition and the Angel, and many of the blessings had been removed or taken away altogether and curses were in their stead as penalties for disobedience. Israel did not perfectly keep the covenant at any length of time, but God was merciful and passed over their transgressions and forgave them but they became so corrupt that God sent them to Babylon in exile and destroyed their city, and service (2 Kings 23:27; 24:2, 3). This being the case all this stuff about the old covenant reaching to the Cross and then being replaced by a new one is without foundation in fact. The covenant as stated was broken and ignored centuries before Christ. True they were making sacrificial offerings but they did this against God's wishes (Isaiah 1:13) and His glory never testified for them as formerly, not since the dedication of the Temple of Solomon had the glory of the Lord appeared to sanction their service. This is significant since God had announced by Ezekiel, "I will overturn, overturn, overturn it (the Kingdom), and it (the Kingdom) shall be no more until He (Jesus) comes and I will give it to him (Ezekiel 21:27). Now the last and third overturning was by Titus in A. D. 70, and it has not existed as a Kingdom nor sacrificial offerings have not been resorted to since that date. No new covenant has been made, but one is due in the near future according to the signs of the times. We are having the Gospel (or good news) of the Kingdom preached to us but the Kingdom has not arrived as yet, and when it is made it will be with the whole house of Israel (Jer. 31:31-33) and His Laws will be written in His people's minds and hearts a new covenant but concerning the same laws. No place can be found where God ever found fault with His laws it was always the people who were blamed for not complying.

You brethren have discarded God's law of old, while you have the right idea about Baptism for remission of sins, you have displaced the law of God and substituted a supposed New Testament law and baptize for breaking this supposed new law and ignore the original laws of God, and you are therefore in your sins and don't know it. Sin is transgression of law—God's law—the law He gave personally at Sinai. No repeal has been made only as the "Man of Sin has undertook to do so" (Dan. 7:25; Thes. 2).

ALBERT S. HODGES.

Comment

An honest conception of Christian fidelity requires that we carefully weigh the views of our critics, and concede to them all the truth that their positions merit. It is my honest conviction that most religionists are sincere in their beliefs, and with integrity of heart I notice the above article.

The chief reason why I say that the Jews lived under inferior circumstances is because the Scripture says so. Proof: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon beteer promises. For if the first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:6-7). The tenses here, both in the original and in the English combine to show that the establishment of the second, or new covenant, is a thing of the past; and the language says that it is better than the old one. The use of the adverb "now" shows conclusively that the new covenant was in existence at the time of this writing; and in spite of the fact that some one denies it, I proclaim it to be a fact.

Mr. Hodge refers to a number of Scriptures in the Old Testament, and asks if the Jews did not have many blessings that we are deprived of. It must be remembered that the blessings under the old covenant were chiefly temporal, (Psa. 105:9-11), while practically all of our blessings today are spiritual (Eph. 1:3). I raise my voice in solemn protest against a doctrine that teaches that the Jews received greater blessings than we do. They were blessed in field and store, but we are blessed with all spiritual blessings in Christ (Eph. 1:3). God promised to protect them from physical illness, but in promising us our spiritual health He says: "Whosoever liveth and believeth in me shall never died" (Jno. 11:26). While they they were blessed with temporal riches, we are blessed with unsearchable riches in Christ (Eph. 3:8). Instead of temporal feasts and sacrifices, Christ our passover is sacrificed for us (1 Cor. 5:7). We, too, are, and should be, immune from carnal warfare (2 Cor. 10:4) for we fight the good fight of faith. An angel led Israel, but Christ is the leader of the Christian (Matt. 16:24). Certainly, God visited the Jews, but Christ promises to be with us unto the end of the world (Matt. 28:20). Our laws are superior to their (Jno. 1:17), and the people sincerely abiding within the new covenant are in closer union with each other than are those in any other fraternity ever known to man.

Why one will read about the new covenant prophesied of in Jer. 31:31-33 and fail to observe the fulfillment of same as recorded in Heb. 10:12-18 is a matter of serious concern to me. The prophecy shows that the new covenant will exist when the laws are written in the hearts of the people; and Paul declares that this law has been written by the Spirit upon the heart (2 Cor. 3:2-3).

If it is true, as Mr. Hodges asserts, that sacrificial offerings subsequent to the time the Jews were in Babylonian captivity were contrary to "God's wishes," it follows that Christ lightly considered

God's wishes when He told a man whom He had healed of leprosy to offer for his cleansing the things which Moses commanded (Mk. 1:40-44). Read Lev. 14:2-7 and convince yourself that a dove was to be sacrificed for such a cleansing. The reason God rejected the sacrifices as mentioned in Isa. 1:13, was on account of the sinfulness of those offering the same. See Isa. 1:4. Away goes the idea that sacrificial offerings did not extend to the cross.

The first covenant was the law of Moses. Proof: "And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tablets of stone" (Deut. 4:13). This law being written with the finger of God (Exo. 31:18) is properly called the handwriting of ordinances that was nailed to the cross (Col. 2:14). And to strengthen this view Paul testifies that "the law (first covenant) was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster" (Gal. 3:25-26). This Scripture declares as forcibly as words can express that the first covenant extended to the death of Christ, and that since that time we are no longer under it. The old idea that the Kingdom and new covenant are not in existence falls helplessly before these steady array of facts.

VAN BONNEAU.

Gunter, Texas.

Spiritual Worship

In the Firm Foundation, issue December 6, 1927, Brother Perry M. Cruse seems somewhat worried because Brother N. L. Clark says we have no specific ritual to regulate our worship on Lord's day, and yet I (Alva Johnson) said there was or is a scriptural way or method to worship God. He quotes Brother Clark as saying, "We have no scriptural method of worshipping God." Now, I rather think Brother Perry is honest in accusing our Brother Clark of it, but his trouble is not knowing the difference in the words "ritual" and "method." Brother Clark believes just as strongly as I do that there is a scriptural way to worship; and I doubt if Brother Perry M. Cruse will say their worship at Lelia Lake is unscriptural; but if there is no scriptural way (method) to do it, then it follows; your way of worshipping God is unscriptural. What do you say, Brother Perry? Do you believe (as I do) there is a scriptural way to worship God, or do you admit the way you all do it there is unscriptural? I suggest you study the words "ritual" and "method" a little. Write Brother Clark an apology; also another article to the Firm Foundation, correcting your misrepresentations. If you are as honest and true as I have regarded you, you will surely make some corrections.

I say amen to Brother Clarks remarks and am sure he agrees with me; that there is a scriptural way to worship God.

ALVA JOHNSON,
Turkey, Texas.

Rudiments of Christian Knowledge

No. 3

Now in this third article of this series, I wish to follow the same method as in the former article; make it plain and brief as I may be able.

THIRDLY:—Having shown the vast importance of observing the Lord's requirements in their season, it will be in order now to point to some such teaching of the Spirit in divine revelation.

Paul taught, as I have said, "that it is perilous and disobedient to neglect the elementary Christian teaching in its season." He says, "I fed you with milk, not with solid food" (1 Cor. 3:1, 2). This portion of their food was evidently given in due season, as he was at this time presenting a more advanced lesson, and was surprised at their carnal condition, and blamed them for such negligent conduct, they could not receive it on that account.

The same is true with some, at least, of the Hebrews 5th and 6th chapters. Sufficient time had past since they were alluminated, to be teachers of others, yet they were found wanting in this very same negligence. Thus becoming guilty of laying a foundation for repentance from dead works. Having faith without works, which is dead faith. Again: their previous work of obeying the gospel, in becoming alluminated is all lost, and become dead works as it does to all those who do not continue in the faith. This, me thinks, is evidently the trouble in this instance.

They were, no doubt, edging onto that old Campbellight idea as it is said, that they count themselves safe as a coon, the moment they are baptized; and ready to dispute on any part of the ground. But those Hebrews were not able at this time to receive Paul's strongest lesson. They were still in need of the rudimentary principles of the Divine revelation.

Now let me say just here, that in this teaching of the Spirit, we not only fail to see its all importance, but we fail not to see as above mentioned, and become such as need again to be taught something about faith in God, or baptism, laying on of hands, the resurrection of the dead, and eternal punishment. All of which are elementary in their application. Now the Romans seem not to have been remiss in their duty, evidently proceeding by the divine order. Thus they were filled with all goodness of heart, all knowledge, well able to teach each other. They had made good so far, being able to receive that strong lesson to them. It is likely they were not all equally advanced, yet it is evident they did not skip over, reverse and neglect their first duties as the Hebrews and the Corinthians did (Rom. 15:14-16).

Now let's notice the warning given to those Hebrews; indicating the condition their course was leading to, if they change not for the better. "For in the case of the people who have been once enlightened, who tasted the heavenly Gift, who participated in the holy Spirit, who tasted the goodness of God's word and the powers of the world to come, and then fall away—it is impossible to make them repent afresh, since they crucify the Son of God in their own persons and hold Him up to obloquy. For land which absorbs the rain that often falls on it, and bears plants that are useful to those for whom it is tilled, receive a blessing from God; whereas if it produces thorns and thistles, it is reprobate and on the verge of being cursed —its fate is to be burned. Though I say this, beloved, I feel sure you will take the better course that means salvation." (Moffatt) Heb. 6:4-10. So by this warning we see the awful hazard of this haphazard course.

Nevertheless; through God's long-suffering there is held out to such another chance to make good, tho on the verge of crucifying the Lord afresh, exposing Him publicly. Again; they needed the rudimentary principles of Divine revelation. This includes Christ's teaching, as He began with His apostles, no doubt, at the foundation, building them up to completeness. Any one may so discover by a casual reading of His teaching. He is not only our example in His humiliation and suffering, but in His method of teaching as well.

Now let's SUMMARIZE:

First—We find "sincere milk of the word" to be pure elementary Christian knowledge.

Second—It is essential to eliminate the corrupt fleshly mind and practice.

Third—It adds Christ's disposition, preparatory to wholesome advance into correct understanding in the application of divine law.

Fourth—It is first taught by the Lord, then by the Spirit, Apostles.

Fifth—It leads up to maturity, forestalling dead works.

Sixth—If neglected, the way is fraught with many difficulties, vicissitudes and disappointments. Anon, if offended, become discouraged and likely despondent in the loss of hope.

Again I say, may the good Lord overrule for good in His providential care, and bring us out more than conquerors ere the end come.

B. M. MASSENGALE.

Announcements and Reports

J. A. Dennis, Union City, Georgia.—I was with the church at Taylors Cross roads from Thanksgiving over Lord's day A. M., preached four times and the house was filled each time, every lesson was to the church and from the expressions made I am sure much good was done. In the afternoon I preached at Haywood church to a large crowd and every one received the message gladly. Several preachers were present, Brothers Shelnutt, Spradlin and Langley. This congregation is now sound in the faith and I feel sure that with the help of Brothers Charlie Bailey, Shelnut and others it will remain faithful.

Geo. J. P. Masser, Abilene, Texas, November 28, 1927.—I am ready and willing to go where called and preach the gospel. All my time is not taken up yet for next summer. Brethren that want my service please write me so we can arrange the date.

Jas. Douglas Phillips, Everton, Arkansas, November 30, 1927.—I closed a good meeting at Blaine and Harrison Street, Brazil, Indiana, last Lord's day evening. I began one at Knightsville, Indiana, yesterday evening. I go from here to Harrodsburg and from there to East Unity, near Cloverdale.

E. F. Morgan, Newcastle, Texas, November 28, 1927.—Brother J. S. Hall preached for us last Saturday night; intended to preach several nights but was called away to the bedside of his brother who was sick. Brother W. C. Aytes preached Sunday morning and night.

Wade Ellis, Seagraves, Texas.—Dear

brother, remember whatever you do, let it be with all your might: Watch and be patient, take time to be Holy, do only that which is right.

Noah Holt, Piedmont, Alabama, November 27, 1927.—The little congregation at Antioch near Piedmont is still meeting and worshipping as the Bible directs; while most of its members have moved away, yet we have a few who meet every Lord's day. Over at Round Mountain we had about a half dozen members; last August they built a brush arbor and asked me to come over and help them in a meeting. I did so, and began the second Lord's day in August, continued eight days, resulting in seven baptisms. I held a meeting last week at Old Liberty, in Randolph county, no additions but the church seemed to be encouraged. I held a meeting for them in August, 1926, and baptized eleven.

T. E. Ward, Sullivan, Indiana, November 30, 1927.—Brother Chas. W. Watkins of Petersburg, Texas, just closed a very interesting meeting at the Church of Christ at this place, this is where the Cowan-Sommer debate was held, Brother Watkins did some fine preaching, and we feel sure there will be a great harvest reaped some day from the seed he has sown. He believes in speaking where the Bible speaks and keeping silent where it is silent.

We are proud of the church here, have a good attendance every Lord's day, have had a number of additions since the debate. We ask the brethren everywhere to pray for us, that we may continue faithful and never step aside after some man-made theory.

G. W. Tierce, Lockney, Texas, November 29, 1927.—The West Side Church of Christ is moving along very well as far as I can see. We had Brother J. W. Kelly with us three nights last week, he gave us three fine lessons. Brother Alva Johnson was with us last Sunday and gave us two more fine lessons.

Alva Johnson, Turkey, Texas, December 6, 1927.—I have just read Brother M. O. Daley's report of the Chillicothe debate. I like the spirit in which he writes. I had never met Brother Daley before the debate, but he impressed me as a good man. So far as the debate is concerned I expect, as he says, there were some on either side not altogether satisfied. I suppose, however, there is no one who can satisfy everybody, either in preaching or debating. I think Brother Cowan did the best there I ever heard him do, and I have heard him several times. Like Brother Daley, I say it is no child's play to meet either of them in debate; and as Brother Thurman said, "I think the debate will do much good."

I preached at Northfield last Sunday, surely enjoyed my visit there. Expect to preach at Floydada next Sunday. The church at Steel Hill, near Spur, Texas, has invited Jno. M. Rice and myself there for a discussion. I am ready. Hope to announce date soon. Am booked for a meeting for Christmas week at Eola, Texas.

J. A. Dennis, Union City, Georgia, November 6, 1927.—Enclosed find article on "Unity." If you think it would be profitable to the readers use it.

I suppose the debate at Shreveport, Louisiana, is in progress and I hope much good will be done. I am sure disappointed in not getting to attend, but sickness in my family prevented; but I guess it is for the best. If the debate comes off in Dallas and Gunter be sure to let me know.

Clarence is up this A. M. the first time since last Tuesday. I think he will be out in a few days. Wife has been sick for three days, but she, too, is better. If all goes well I will go to Mount Carmel and Napoleon to begin a meeting next Lord's day. Hope Sister Duckworth and children are well.

Brother O. A. Timmons of Ramsey, Ill., will be here (Knightsville, Ind.) tomorrow night and assist me in the meeting till Friday night; then I will go to Harrodsburg, Ind., for two weeks and Brother Timmons will preach here on over Sunday.

J. D. PHILLIPS.

I have a four room building, not fine, but comfortable, I will donate to some loyal preacher or leader who is in need of this kind of help for nine months. My lease runs out in nine months. Write me particulars. A good town for a preacher to make headquarters, also good chance to establish a good congregation.—E. A. Brown, Garland, Texas.

The Cowan-Roberts Debate

This debate was held at Shreveport, Louisiana from December 4-9 inclusive. Three questions were discussed; and considering the condition of the weather, attendance was fairly good, although we were disappointed that only a very few of the members of one of the churches of like belief with Brother Roberts attended the meetings and none from the other church of like belief were there. We were pleased to note the attendance of about a dozen preachers from this and other states. The first night Brother Roberts affirmed that a Christian who participated in carnal warfare acted within his Scriptural rights. His chief arguments were based upon the law of Moses regarding the giving of an "eye for an eye, and a tooth for a tooth." Brother Cowan replied with Matt. 5:38 where Christ called attention to this very expression and distinguished His law from it by saying: "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." A child could easily see Brother Robert's defeat here. In amplifying his views on this question Roberts asserted that the only persons who are to be killed by the sword are those who kill innocent men, thus taking the view that the man whose ear Peter cut off (Matt. 26:51-53, and John 18:10-11) was an innocent man. It was rather amusing to notice that Brother Roberts opened his affirmative on the baptism question the next night with several Scriptures pertaining to carnal warfare, thereby proving that he was not satisfied with his work the preceding night.

On the baptism question, as well as the other two, Brother Cowan used the truth with telling effect. Roberts, though obligated to prove that Sectarian baptism is Scriptural, boldly denounced Baptist baptism as unscriptural, and contended for the Scripturalness of baptism administered by a Sectarian to a candidate who understood valid baptism. He insisted that Baptists do not believe that Jesus Christ is the Son of God, but would strongly contend for their baptism. Brother Cowan pressed him on the principle that a person can not obey God in baptism by being baptized for a reason foreign to remission of sins. This point was left untouched by Brother Roberts.

On the class question Brother Roberts insisted that the assembly that he divides into classes is the same assembly referred to in 1 Cor. 14. Brother Cowan pressed him on violating the teaching of this chapter by allowing more than one speaker to talk at once, and permitting the women to speak in said assembly. Brother Roberts then declared that the thirty-fourth and fifth verses applied to no living person today, because these verses were given to inspired prophets. But he gleefully quoted Acts 21:9 where Philip's daughter prophesied as proof for a woman teaching publicly today, and seemingly forgot that these four virgins were inspired also. After meeting a defeat on this he ran to the Greek word rendered "woman" in 1 Cor. 14:35, and seriously contended that it should be translated "married women," urging its acceptance today. This, of course, militated against his position that this Scripture does not apply at present. It might also be interesting to notice that Brother Roberts insisted that it is perfectly Scriptural to divide the audience assembled for worship into classes, and place women over these classes to teach the Word of God, and that these classes when so divided was the church at work.

The whole debate was a splendid feast of good things, and the brethren here are greatly strengthened.

A. D. KING,
Shreveport, La.

Evils of Division

"There are some persons who rejoice in the vast variety of divisions in the church; but they are short sighted and inexperienced in the danger and scandals which have flowed and are flowing from them. It is indeed in the mission field that the schisms among Christians are most evidently injurious. When the heathen see the soldiers of the cross split up among themselves into hostile (?) organizations, they very naturally say that it will be time enough when their own divergencies and difficulties have been reconciled to come and convert persons who at least possess internal union and concord. The visible unity of the church was from the earliest days a strong argument, breaking down pagan prejudice. Then again, not only do the division or the Christians place a stumbling-block in the way of the conversion of the heathen, but they lead to a wondrous waste of power both at home and abroad. Surely one cannot look at the religious state of a town or village in England without realizing at a glance the evil results of our divisions from this point of view." (Acts of Apostles, Expositors Bible, Vol. 1, p. 86).

The above is from Prof. Dr. G. T. Stokes, in Expositors Bible, and certainly strikes the key note. Of course he has an erroneous idea as to what the church is, or who may really be called Christians. But he shows the evil effe cts of division when carried to the heathen. It seems we

are not satisfied to keep our troubles at home, but must carry them abroad and cause confusion in the minds of the heathen.

The different denominations are sending missionaries to the same country and to the same people representing different churches, and how is the poor heathen to know which is right? If any of these churches are right, then it is a "wondrous waste of power" to have the misisonaries of the different churches to go into the same community. If the popular doctrine in our own country is true, that one church is as good as another, that they are all right; then why not eliminate all but one in a given town or village? Let the others go to some mission point and set up their church. Why have a protracted meeting by each of the denominations in town and evangelize the same people over and over, when a few miles out there are people who never heard the Gospel? Do they really believe that one church is as good as another? If they do, then it looks like the first church to come to a town should have a franchise on that town, and other churches would have to seek other mission points to establish their congregations. There is something vastly wrong about all this religious division. It is not in harmony with the church of the New Testament. The early Christians are described thus: "And the multitude of them that believed were of one heart and of one soul." Act. 4:32.

I will close this with one more quotation from Professor Stokes: "Behold England nowadays, with its two hundred sects, all calling themselves by the name of Christ. Take the Christian world—Spending far more time and trouble on winning prosolites one from another than upon winning souls from the darkness of heathenism." (pp. 85-86).

J. N. COWAN.

"Problems for Study"

I notice in The Apostolic Way, Oct. 1, 1927, a suggestion made to the congregations that use more than one cup not to get a preacher who contends for one cup. It looks like he would suggest to the congregations that use one cup not to get a preacher that would stand for more than one; but he did not do that. And Brother Duckworth saw fit to publish it and he himself stands for one cup. I live at Elk City, Oklahoma, and am a preacher and stand for one cup and one only, publicly and privately, and I am not begging for meetings but busy all the time. I have meeting dated for 1930. I hope to live to meet all the appointments.

BOB MUSRAVE
Elk City, Oklahoma

When Brother H. E. Evans of Elk City, Oklahoma, said—"When a preacher comes and tries to divide the congregation on one cup or two cups, or bobbed hair, stop him." I thought he appeared to be fair to both sides. I believe we should be big enough to be fair with brethren who disagree with us. I am sure the advocates of Truth can always be more than fair with the advocates of error and then win. I believe a show of unfairness towards those disagreeing with us is a show of weakness and I urge all who agree with me not to show this weakness on any question. If the other side is unfair, misrepresent or make personal attacks, they only show themselves to be the same kind of folks that persecuted Christ and the Apostles.—R. F. D.

Obituary

Sister Tempie Daniel, wife of Brother J. B. Daniel, of Hatch, New Mexico, was born in Kentucky, 1883; departed this life November 23, 1927. She married J. B. Daniel in 1902; to this union were born two children, both girls, Nona and Tessa, Nona having preceded her mother in death. Sister Daniel's maiden name was Bush. She obeyed the gospel at the age of 15.

She leaves behind to mourn her departure, a broken hearted husband and one daughter, also, a host of relatives and friends. Although a vacancy in the home and little congregation, that can never be filled, has occurred, let us hope that their loss is her gain.

I would say to husband and daughter, let us strive harder than ever before to live in such a way as to be able to die in the triumphs of a living faith, having the sweet assurance of hearing that welcome applaudit: "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Brother J. B. Daniel is one of the few gospel preachers, of New Mexico, opposed to all innovations in the church. He is a man of good judgment and considerable ability, and I believe, lives what he preaches.

May God bless and comfort them in their sad hour of bereavement.

HOMER L. KING,
Lebanon, Missouri.

Cowan-Arceneaux Debate

With my feeble effort to express my full appreciation of the debate, I am forced, by full sympathy of the TRUTH AND THE WHOLE TRUTH as mentioned in the Scriptures, to say, if I had been in Brother Arceneaux's place, since he was so completely unable to refute Brother Cowan's argument, I would have been man enough to walk up to Brother Cowan and say publicly: Brother Cowanfi from now on I am with you. You have shown so completely that you are right and I am wrong. Pray for me, and may God forgive me for being a deceiver in my innovations.

I went down to Robstown to hear the debate, and attended each and every session from start to finish, and I failed to see in the argument that Brother Arceneaux was able to refute Brother Cowan's most forcible argument. Yet, Brother Arceneaux is like the old saying, "Convince a woman against her will, and she is of the same opinion still." The defeat of Brother Arceneaux was so complete that it was easy to read DEFEAT, not only in his countenance, but in his actions also, and I am sure that nine tenths of the people who attended was of the same opinion. The comment of Brother . H. P. Showalter, in The Way, copied from The Firm Foundation, is the most complete case of a one man trial, he being the court, judge, and jury, and like the lawyer about the farmer in the case of the ox, it depended upon whose ox it was that did the damage. Anyone who attended the debate and heard all, could not, with a clear conscience, agree with Brother Showalter. Showalter knew down deep in his heart, when he left before it was all over, that Brother Arceneaux was like a ship at sea without a rudder, and unable to battle with the storms of the most forcible arguments.

I would not have missed the debate for anything. It was a real boon to my hungry and thirsty soul, and all I regret was, it was not published, as the Cowan-Sommer debate, and if it ever happens that they meet again, I for one, will contribute to the cost of a full report of the debate.

I want every true lover of the TRUTH THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, to hear and read Brother Cowan's bold and convincing stand for this man's innovations, also, those who adhere to them. Oh, will God forgive Brother Arceneaux for saying that the church at Robstown would go to hell if they did not have a Sunday school. My purest prayer for Brother Arceneaux is that he may yet see his error, and adhere to the truth. He appears to be a nice gentleman, well posted, and a good preacher, but it is a great pity for the human race for him and Brother Showalter to stick to the innovations of men.
—W. M. Boyle, 505 Belnap Place, San Antonio, Texas.

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