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, January 15, 1929 — Vol. XV No. 12

Buy and Equip a Printing Plant

I have recently talked with Brothers Duckworth and Conner over the plan for establishing the Apostolic Way permanently and forever banishing the ever present dread of its demise from lack of funds to meet the expenses of its publication and am so impressed with the business soundness of grasping this opportunity that I feel impelled to write to those whose love of the true Church of Christ is equal to my own. We cannot fail to realize the power for good this paper has exercised and how precarious its financial support has been and now the way is open for us to remove every handicap by enabling the paper to finance itself for all future time. I feel that every brother who is able will feel it a privilege to give to the extent of his ability and thus share in the honor of "going over the top" for the cause we love.

The Apostolic Way is not a church work and no church has a scriptural right to publish a paper, but brethren, in their individual capacity, can do so and opportunity is now knocking at our door.

Let us get in and put this plan through with a rush. Could we possibly employ the means with which the Lord has blessed us to better advantage? The Apostolic Way, in the fifteen years of its publication, has been instrumental in the establishment of more than a thousand churches that reject all doctrines and commands of men and content earnestly for the faith once delivered to the saints in both doctrine and practice.

We need you and we all need the Apostolic Way and all love the cause of Christ and therefore I fully believe that none will fail to do their utmost, even at a sacrifice, to lay up treasures in heaven by the expenditure of some of our earthly possessions, which we must soon leave behind us at the best.

G. A. TROTT.



In reference to the purchase of the Lamb County Lender and plant, or if found impractical, the purchase of a new plant, should appeal to every true lover of truth, as a golden opportunity to promote the cause of Christ. Every member should examine and exercise themselves fully. It's impossible to keep in touch and contact with this all important life's work without the medium of a paper. Paul sent Silas, Timothy and Titus to ascertain the welfare and condition of the churches. This necessity is made much easier in the way of the printing press. Let's each do our utmost, irrespective of amount, and the goal will be attained. Let's do it now. Save time and expense.

G. W. PHILLIPS.



The Apostolic Way, published by Brother Duckworth, in Dallas, needs $20,000 to purchase and equip a printing plant, to enable it to be self-supporting. To do this, the paper must have something with which to work.

The Apostolic Way under our donation plan has been very fortunate in having Brother and Sister Duckworth to publish the paper without adequate compensation. The publisher of the paper has been embarrassed under our present plan: for this reason, we, the brotherhood, are endeavoring to relieve this situation, trusting that the paper may be self-supporting, thereby, to enable Brother Duckworth to have an income sufficient to support his family, which will entirely relieve him of the embarrassed position he constantly faces.

Thus relieved of the burden of financing the paper and proper support for his family, he will be able to give to the cause of Christ, his time and experience, which will be very encouraging to all Christians, who have a desire for the growth and spread of the Gospel of Christ.

E. L. MARTIN.



In regard to fund for purchasing the printing plant, in view of the trouble we have had in the past of getting funds to run the paper, it seems to me now, we have the chance of putting the paper on financial basis that will keep it in funds, and as it is strictly a business plan, I think it is the only way to put it over.

Will do all I can to help with the fund.

R. B. WHITTENBURG.



This is an opportunity to "do," and I not only indorse the proposition, but am ready to back it with a donation myself, and urge my friends, as well as the brethren at large to give liberally and promptly. The possibilities are so great and the outlay so small that the proposition is meeting with indorsement on every side.

Let every one who possibly can, send $100 or more now. $20,000 now will mean more than $25,000 strung out over a period of months. Send all to The Apostolic Way at Dallas, and just as soon as we have the funds, purchase will be made, and donors notified. Quick and liberal action on the part of every one means another step forward.

R. F. MEACHAM.

The brethren whose photographs appear above are known as business men of the highest type. They have made a succ their own business and are willing to make this enterprise a financial success. I will have the benefit of their busines advice step. I know each trust them fully. Having such men to whom to turn in e financial

A Printing Plant for The Apostolic Way

Just now friends of this paper are pressing the question, shall we purchase a printing plant for Brother Duckworth and his associates? I have been asked to address personal letters on the subject to some of my acquaintances. Since I know just how to reach so few brethren of means and influence, I am writing this appeal to all who chance to read it.

To begin with, I very much favor the proposed purchase of the Lamb County Leader at Littlefield. I shall first give reasons for my view, and afterwards I shall suggest a plan for the consummation of the deal.

Friends of this paper believe that it is a valuable medium for the propagation of the great principles for which we stand. While I do not indorse everything that appears in its columns, I do indorse the primary purpose of its contributors, which is to press the teachings of the New Testament to the end that we may tear down the strongholds of human wisdom in religion. It is nothing unusual for any of us to hear things we cannot indorse in sermons delivered by men we most admire. Hence, we should not deem it strange to read articles in a religious paper to which we cannot give assent. Those of us who believe that this paper is doing a good work should give it our support in order that it may do a still greater work.

Experience has shown that a religious paper which owns a printing plant is more nearly self-supporting than is one which depends upon commercial printing. This is evident from the following considerations: 1. The publisher is more independent. He has greater freedom in the style and make-up of each issue, etc. 2. The publisher may do other printing as a side-line. For example, he may publish a secular paper, print tracts, booklets, etc. and do job-printing. 3. If properly managed, the printery is a means of economy. It reduces the cost of issuing the paper, for it saves at least a portion of the profit made by the commercial printer.

In this case, the fact that Littlefield College would be near The Apostolic Way is a strong argument for the purchase of the Lamb County Leader. I have had many years of experience in school work. I have also been quite closely associated with the publication of religious papers. The college library, the faculty and student body, the connection between a body of young people away from home at school and the communities from which they come, etc. would all be assets to such a paper as the Apostolic Way. Furthermore, it is probable that a considerable part of the clerical and routine work of the paper could be done by students under arrangements that would be of advantage to both the students and the paper. This does not mean that the paper is to come under the control of the school any more than that the school is under control of the church.

Brother Duckworth, Brother Conner and others in close touch with the situation favor the proposed purchase. Brother Conner is the financial agent of Littlefield College. He will probably move to Littlefield in the near future. His association with Brother Duckworth and the Apostolic Way has been so close for several years that the paper would no doubt profit much by being published as near his home as possible.

In view of the foregoing considerations, I believe that the supporters of this paper should make the proposed purchase, thus relieving Brother Duckworth of the embarrassing necessity of repeatedly calling on us to make donations to the paper. I suggest three methods for obtaining the necessary funds:

1. Subscriptions in advance: Let subscribers pay now for five years at two dollars a year. If a thousand subscribers will do this, we can buy the plant outright, move to Littlefield and go right on with the work. Let every one who wishes to help in this way send a check for ten dollars to Brother Duckworth right away.

2. Promises: Some of us who do not have the money now may prefer to promise a certain sum to be paid, either all at one time or by installments, at some future time. Let those prefer this method write at once to Brother Duckworth they will do.

3. [illegible] we make the proposed deal we must have some [illegible] the deal. Brethren who can spare the money should send their contributions to Brother Duckworth at once.

N. L. CLARK.

Gainesville, Texas, December 21, 1928.

Dear Brother Conner:

The little folder of The Apostolic Way under date Dec. 8th is before me. Gainesville will give some help on the proposition. I do not know how much.

This is written as a suggestion and does not necessarily require a reply unless you care to make one. In regard to the needs of a printing plant for the A. W., I am sure that is one thing that should be of the greatest assistance to the paper, but to be of the help that we should hope for it MUST be UP-TO-DATE. Now my suggestion is that if the Lamb County Leader's plant is considered for purchase, there should be a very close investigation made as to its modernity, and if it is very ancient should be let alone, for I think I am correctly informed when I make the statement that much improvement has been made in recent years in printing equipment.

I wonder if Brother Duckworth plans moving to Littlefield. While it would be a great thing if this move would put Brother Duckworth where he could have a living without asking for support from the brotherhood, I am at a loss to understand just how it would do it.

With brotherly love,

T. J. CLARK.

Brother Clark's letter and suggestions are timely. We appreciate the interest he manifests in the success of this move, and realizing he is expressing the interest and careful thought that is, no doubt, held by many others, suggest that we publish his letter with our explanation of points raised. Yes, the same motives that have always moved us to want to publish the best religious paper in the brotherhood, from the standpoint of general appearance, including paper make-up and reading matter, also calls for an up-to-date printing plant to do such work with. Of course, a cheap, shoddy, sheet, carelessly thrown together without any effort, thought or work on the part of the publisher, could be printed on any kind of an old rattle-trap press. I am persuaded that Brother Duckworth has thoroughly demonstrated to, and convinced the brotherhood of this one fact, that he knows the paper business and he wants to print a paper that will be an honor to the brotherhood and magnify the cause of Christ, and to do this, he should be furnished with the very best equipment. As I suggested to Mr. Mitchell, present owner of the Lamb County Leader, when he gave us an option on his plant, that I had no knowledge of printing presses, their commercial value, appreciation or depreciation, yet, I had great confidence in his ability to judge both, and that we would take his invoice and check it against new machinery on the market, at market prices. If there are any pieces that are old and out of date, they will be bought on their merits, and traded in on new machinery.

Yes, if the brotherhood buys the plant, Brother Duckworth will move to Littlefield.

Now as to Brother Duckworth's support. Of course, he purposes to continue the publishing of the Lamb County Leader. We are asking Mr. Mitchell to run enough extra copies so we may mail our subscribers one that they may see and judge for themselves just what they are buying, particularly, we want our folks to see the general make-up of the paper, its advertising display, etc. Mr. Mitchell assures me that the paper has made him a good living, and has created for him a nice little bank account. We believe the paper should do as well under Brother Duckworth's management and direction. As we view it, the revenue from this paper and plant will not only sustain Brother Duckworth and family, but take care of the Apostolic Way deficit. Then any donations that might be made to the Way can be used in the printing of tracts and leaflets for free distribution. The brotherhood should be satisfied with anything [illegible] the short of these achievements

EDUCATION

Necessity — Power — Opportunity

JOHN R. FREEMAN, Editor

From the Pioneer

By Jno. R. Freeman, President Littlefield College

Before we moved to Littlefield, Texas, we as Gunter College published from Gunter, Texas, a school paper under the name of "The Pioneer." In that publication of December, 1927, appeared the following articles:

GOOD WORK NOT FORGOTTEN

In evidence of the fact that a good work is not always forgotten, I present the following data: There are at present in our student body twenty-one students from fourteen families in which the parents one or both in each family, are ex-students of Gunter College. These ex-student patrons, eighteen in number, are to us a constant reminder of the fact that some people are appreciative.—Jno. R. F.

Practically the same may be said with reference to our work at Littlefield. We need only to change the numbers to read, seventeen students, twelve families, and eighteen ex-student patrons.

CAESAR'S RELIGION

When Divico, chief of the Helvetian ambassadors who were sent to treat with Caesar, had boasted of the fact that the Helvetians had in former times slain Cassius and sent his army under the yoke, Caesar warned them against pride because of having inflicted injury without punishment, and in keeping with his idea of religion said, "The immortal gods are accustomed to grant to men whom they wish to punish for their crimes rather prosperous conditions for a time and rather long freedom from punishment, in order that they may grieve the more from the change of affairs."

From this and other such statements it is easy to see that Caesar, like others of the Romans of his time, was religiously little if any more than a natural philosopher. Yet there was so much truth in their philosophy that it was easy to convince the people that their gods were real and were directing the affairs of men.

JNO. R. F.

O, WHERE IS MY WANDERING MIND

Mother mine, please look around;
My wandering mind just must be found.
I placed it carefully on my lesson
And thought 'twould surely be a blessin'
If there 'twould dwell
For quite a spell
And learn what I must know
Before to class I go.
I thought it might be there
In my room or on the stair,
For there it wanders many a day
When attention to history I should pay;
So if you find it running wild,
Please send it to your anguished child.
I think I'll need it more than ever
And to keep it I'll endeavor,
If you'll send it back to me,
For this is examination week, you see.

JEWELL MARTIN.

LYING

A Temporal Disadvantage to the Liar

It is much easier and less worrisome to tell the truth. A lie may be discovered unless we are constantly on our guard, and one lie is likely to need another to support it. When we tell the truth, we have no need to remember what we said. Lying is usually a symptom of vanity, greed, or selfishness. Lying is the great ally of all forms of dishonesty. Lying usually is a habit. It is very easily acquired, especially in childhood. Parents should be very careful to watch their children and not let them get this habit. The habitual liar is sooner or later caught up with, and he is despised. When it is evident that he is a habitual liar, his friends lose confidence in him, and he will find it almost impossible to regain their friendship and a position of trust.

Kate Barr, Freshman.

* * *

An Injustice to One's Neighbor

Is it right for one person to lie to another? "No." It is never right, because the person to whom the lie is told has a right to the truth. If he does not receive the truth, the person who tells the lie is trespassing on the other person's rights. Trespassing is wrong; therefore lying is wrong.—Jewell Winfrey, Freshman.

* * *

Disregard of God

To say that a man lieth, is as much as to say that he is brave towards God and a coward towards man.—Montaigne.

A POEM

Mrs. Jess Savage (nee Viola Parker) writes: "Once I read a poem that was worded like this:

'Boon Companions
Mr. Meant-To has a comrade,
And his name is Didn't-Do
Have you ever chanced to meet them?
Did they ever call on you?

These two fellows live together,
In the house of Never-Win,
And I'm told that it is haunted,
By the ghost of Might-Have-Been'."

WHY STUDY ETHICS

There are many, many reasons why every person, especially grown-ups, should study Ethics. Drake in "Problems of Conduct" states the reasons why one should study Ethics. The following are his reasons: "First the study of ethics is that we may get more light for our daily problems. Second, there are better ways of doing things than most of us have dreamed. The study of ethics should reveal these vistas and stimulate us to a noble discontent with our inferior morals. Third, ethics makes clearer to us why one act is better than another, why duty is justified in thwarting our inclinations, and conscience is to be obeyed. Fourth and last, a study of ethics should help us to see what are the prevalent sins and moral dangers of our day, and thus arouse us to put the weight of our blame and praise where they are needed."

I would that every person over eighteen years of age had the opportunity of studying ethics, and that each person would study it with the thought of learning how to be better. If this were so, I believe world would be much better than it is at present.—J. D. Latham, Freshman.

ADOLESCENCE

How many parents understand the adolescent stage of a boy's or a girl's life? I shall safely say, very few. By the adolescent stage we mean the age of transition from childhood to adulthood. Most parents, no doubt, notice the outstanding characteristics of this age. Adolescents are very awkward. Their dispositions and moods change frequently. At times they are so lazy they dread to do anything; and again they are so energetic they want to be doing something all the time. There are times when adolescents are very blue and are easily discouraged, while at other times they are very happy and the spirit of do or die is very strong. Another characteristic of the adolescent is that he is likely to want to follow some religious teaching.

All of these characteristics need to be directed in the right channel. Parents too frequently say, "Oh." She'll be all right. I got through that period all right." Is this attitude of parents the best? Mr. Drake, an ethical writer, says that in order for a person to be good he has to do more than merely stay out of meanness. It is the good deeds that one does that makes him good. Then the best parents do not just stand idly by and refrain from harming the adolescent; but they study their inclinations and needs, and then do the things that are best for them.—Roy Allen, College Sophomore.

I AM EDUCATION

I think the following claim may be granted provided the workshop may be extended so as to include the church in which the scriptures are taught.—Roy E. Hazelton.

"I bear the torch that enlightens the world, fires the imagination of man, feeds the flame of genius. I give wings to dreams and might to hand and brain.

"From out the deep shadows of the past I come, wearing the scars of struggle and the stripes of toil, but bearing in triumph the wisdom of all the ages. Man, because of me, holds dominion over earth, air, and sea; it is for him I leash the lightning, plumb the deep, and shackle the ether.

"I am the parent of progress, creator of culture, molder of destiny. Philosophy, science, and art are the works of my hand. I banish ignorance, discourage vice, disarm anarchy.

"Thus have I become freedom's citadel, the arm of democracy, the hope of youth, the pride of adolescence, the joy of age. Fortunate the nations and happy the homes that welcome me.

"The school (and church) is my workshop, here I stir ambitions, stimulate ideals, forget the keys that open the door of opportunity. I am the source of inspiration, the aid if aspiration. I am irresistible power."—Better Schools League.

Principles and Object of the Religious Movement of the Disciples of Christ

(Iowa Pulpit-1884)
(Continued from Last Issue)

VI. Believing, as we do, that the Bible is a perfect guide, we speak where it speaks, and we are silent where it is silent. If for instance people ask what they must do to be saved, we give them the answers found in the Bible, feeling perfectly sure that we are right. We find under the labors of the inspired apostles that penitent sinners on the profession of their faith in Christ were immediately baptized for the remission of their sins, and were received into the church without delay. We claim that it should be so done now, and such is our practice. Charles G. Finney, the noted revivalist, said that the anxious seat now occupied the place that baptism in the primitive church. If this is so, as it no doubt in some sense is, then away with the anxious seat, and let baptism take its place where it was in the perfect church. We have endured much opposition because we have taught baptism for the remission of sins. There is no reasonable excuse for this opposition. Did not Jesus say: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And did not Peter say on the day of Pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Dr. Hackett, one of the most eminent of Baptist scholars in his commentary on Act, translates and comments as follows on this passage:: "Eis aphesin hamartioon, in order to the remission of sins, (Matt. 26:28; Luke 3-3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." This is our position exactly. Baptism without faith and repentance is of no value whatever. Should any one trust to the more opus operatum of baptism for regeneration he will be sadly disappointed. Only when the heart is changed by a living faith in Christ and the will subdued by repentance can baptism be of any value. Then it is an humble recognition of the authority of Christ and is coupled with the remission of sins just as faith and repentance are. Much of the opposition that has been hurled against us for our views of the design of baptism has grown out of a misconception of our position on this subject. Many have supposed that we hold to the doctrine of baptismal regeneration—that we believe in some efficacy in the water—or some "sacramental grace" as some express it. Such conceptions are foreign to our views and there is no excuse for such ignorance. Alexander Campbell said in his debate with N. L. Rice: "You may have heard me say here, (and the whole country may have read it and heard it many a time), that a seven-fold immersion in the river Jordan, or any other water, without a previous change of heart, will avail nothing —without a genuine faith and penitence. Nor would the most strict conformity to all the forms and usages of the most perfect church order; the most exact observance of all the ordinances, without personal faith, piety, and moral righteousness—without a new heart, hallowed lips, and a holy life, profit a man in reference to eternal salvation." (Campbell and Rice Debate, p. 678.) These are our views and hundreds of similar extracts could be given from the writings of our leading men in all parts of the land. Hence to represent us otherwise is willful ignorance.

But whatever may be our theories, we should give to inquiring sinners the answers found in God's word given on similar occasions, and let our theories go to the moles and bats.

Since the anxious seat or mourner's bench, as commonly used, is confessedly a modern innovation, and has supplanted a divine ordinance, we cannot join with many well meaning people in the use they make of it. We believe in praying for sinners, and should not object to praying for them even at the mourner's bench, if allowed to have our own way. But we cannot ask God to do for the sinner at the mourner's bench what he has promised to do for him through one of his own appointments. God's way must be the best —the only right way.

This principle now under consideration leads us to set aside all human expedients that infringe on the divine economy as revealed in the Bible. A probation, whether for six months or any other length of time, for those who have accepted Christ with all their hearts, before they are received into the church, is a thing unknown to the New Testament. Penitent sinners were immediately baptized and received into the church in the apostolic age. We doubt not but a departure from this ancient order of things originated in a good motive, but very many serious departures have arisen in that way. Human judgment, even when sanctified by the grace of God, is too frail to depend upon when the salvation of the soul is concerned. We need our pathway lighted by the infallible guidance of the word of God.

Again, faithfulness in following the practices of the primitive church leads us to reject all innovations in the government of the church. In the apostolic age each local church or congregation had a plurality of elders and deacons. (See Phil. 1:1.) Elders and bishops were the same. The elders of the church at Ephesus were called bishops. (See Acts 20:17 and 28.) There is no controversy among scholars as to the fact that the distinction between elders and bishops arose subsequent to New Testament times. (See Neander's Church History, vol. i, p. 190; also his Planting and Training of the Christian Church, p. 148.) It may be claimed that this is a trivial matter, and no harm can come of it. Not so; for the Pope of Rome is an over-grown elder or bishop. There is no safety but to leave things as God gave them to us. "What God has joined together let no man put asunder," is true of other things as well as the marriage relation. With us elders and bishops are the same and there is a plurality of them, as well as of deacons, in each local congregation, unless in some new and weak churches where there are not enough qualified persons to fill these offices. We have taken our stand squarely on New Testament ground in this, as well as all other matters. We know that our position is a safe one, and it gives us great comfort to know that such is the case.

Again, "we call Bible things by Bible names." This we ought to do if we have gone back to the ancient order of things. As an instance of this practice, we never call the first day of the week the Sabbath. Why? Because it is never so called in the Bible, nor for centuries after the New Testament was written. The custom of styling the Lord's day the Sabbath was not known in the times of the fathers and not till the close of the sixteenth century did the practice come into general use. Surely if Jesus and the apostles and the primitive fathers never so designated the first day of the week, there must have been good reason for such a course, whether we know that reason or not. It is safe to walk in the footsteps of Christ and His apostles. For the same reason we never call breaking bread or attending to the Lord's Supper "taking the sacrament." Such expressions are "Ashdodic" and are used without being understood or convey a wrong meaning. In either case their use should be discontinued.

I have now given a brief outline of the principles and object of our movement. Focalized, the whole movement is this: We take Christianity as it came from the hands of Christ and His apostles and reject whatever bears not this stamp. We claim to have restored the primitive church. We are not therefore a sect, unless the New Testament church was a sect, and this no one will claim. Here then is a basis of union broad enough for all God's children and we plead with them to come and unite with us and help in this work. If it should be said that it is arrogance in us to claim to be wiser than others in knowing what is the apostolic church and its practices, our reply is, we do not lay any claim to such superior wisdom. I have endeavored in this statement of our principles and object, not only to state our positions, but to show what the scholarship of the world has to say on these things. Is there any doubt among Protestants as to the all-sufficiency of the scriptures as a rule of faith and practice? None. Is there any doubt as to the names borne by the children of God in New Testament times? None. What do the leading scholars of the world say as to our manner of baptizing and our rejection of infant baptism? They say we are right, that is, that we practice as the primitive church did. What about our weekly observance of the Lord's Supper? We are right, if historians and scholars can be depended on. And so on in all we do and teach.—F. Walden.

Jno. R. Rice,
Care First Baptist Church,
Fort Worth, Texas.
11-8-28.

Dear sir:

I hear you over the radio most every morning. This a. m. you told of a lady in Dallas who said she had been trusting in Josus for several years but who said she had never had the feeling of assuran you and others seem to have. If I unde stood you right when you visited her yo did nothing for her except urge her to rely on God's word. You took up with her Rom. 10:9, 10 and told her that, God's word being true, he who believes in his heart that God raised Jesus from the dead and confesses with his mouth that Jesus is Lord, shall be saved. This woman knew she had done that. So when she fully saw the import of this divine language, and came fully to rely on what God had promised therein, she felt an assurance of salvation. I can see all this plainly. It is easy to understand. But it seems to me you should have brought up also some

other scriptures. If you caused this woman to have faith in these two conditions only when God has demanded more than these two, have you not caused her to believe an illusion? I cannot see that you treated this woman right in having her place reliance wholly and solely on this one passage to the exclusion of other scriptures from our Lord. In this passage two conditions on her part were mentioned, namely, faith and confession. But even though you take this you did better than some who would under a similar condition have taken Jno. 3:16 where but one condition is mentioned, namely, faith. So we are pleased to see you broad enough to take in Matt. 10:32 as well. But I don't understand why you were not willing to call her attention to another condition, repentance, Luke 13:5. This would make three conditions on her part that must be met. You could also have mentioned Matt. 28:19 where baptism is to put persons within the NAME, wherein is salvation, Acts 4:12; and Mark 16:16 where baptism is linked with faith as a condition; and Acts 2:36 where it is linked with repentance as a condition; and Acts 22:16 where it is linked with prayer as the climax. Why is it you do not preach a full gospel, the whole counsel of God.

I am yours for the TRUTH,

B. H. BURNETT, M. D.

P. S.—Copy of letter mailed to Evangelist Jno. R. Rice.—B. H. B.

Faith Knowledge Confused

Adam was not made out of dirt. Eve was not made from one of Adam's ribs, Isaac was not Sarah's first child. Jacob never changed the spots of the cattle. Noah never had an ark. Moses never crossed the Red Sea on dry land. Jonah was never swallowed by a (big fish) whale. Christ was not born of a virgin. Columbus never crossed the Atlantic. Napoleon never built roads into Russia. There was no such battle as Waterloo. William Penn was never friendly with the Indians. George Washington was never president of the United States. No such man as Daniel Webster ever lived.

The cotton gin was not invented, it grew by necessity and its first model was found in a cotton bole. Steam boats were not invented, but were produced by necessity.

There is no God, no devil, no heaven, no hell, no sun, no moon, no earth. Human beings do not exist and never did.

The whole is an empty dream of a delirious mind that never existed.—Hef Gly.

Tidwell-Griffith Debate

This debate was held seven miles southeast of El Dorado, Arkansas, beginning October 1 and lasting four nights. Bro. J. B. Griffith affirmed the following proposition:

"The scriptures teach that the children of God may meet at an hour set apart (this not being the hour set apart for regular worship) and teach the children the word of God; dividing them in classes, using women teachers."

Brother Griffith said "go" in Matt. 28:19 is generic and showed how great the word was at that time and that they chose their own way of going and that "teach" is joined to go by the conjunction "and" therefore are alike. And here he found his scripture authorizing the class work and demanded of Brother Tidwell not to call this Godly work a Sunday school—that it was not a forty-second cousin to one. And, too, the scholars of the world recognized the class method of teaching as being the best of all methods.

He then went to Acts 2:1-13 and said the Holy Spirit on Pentecost taught in classes and there were seventeen of them and the apostles were the teachers through whom the Holy Spirit taught, and the multitude were the classes, and after the class work had ended, Peter preached unto them (Acts 2:14.) He then offered 1 Cor. 13:10-11 and here he found the class work again, and would say over and over "'When I was a child I spake as a child, I thought as a child, I understood as a child'—why surely this is class work." At the close of his arguments he went to Eph. 5 and found his class work there.

Brother Tidwell in replying to him took up Matt. 28:19, and said "Yes, Jesus said go teach and it is not recorded by Matthew (as he is the one that used these words) as to how the gospel is to be taught. But Luke 24:44-47 and Mark 16:15 says that it is to be preached and, too, the Holy Spirit had not been given. John 14:26 says that "when the spirit has come it will teach them all things." Thus he showed when the Holy Spirit was given it told them how to do this going and when to go, where to preach and how. (Acts 16:6-7.)

He then took up Acts 2:1-13 and showed that if there was class work in that assembly, it was not of the multitude, for as soon as the multitude came together they were in doubt, some said they were drunken and some mocked. Surely he wouldn't say his class work was like that. And, too, when the multitude came together, Peter raised up and taught them according to divine promise. (Matt. 16:18.) Therefore, all twelve spoke one by one for they were under the inspiration of the Holy Spirit (1 Cor. 14:31.)

Brother Tidwell told Brother Griffith that he was not following the dictations of the scholars of the world, but did want to say that your class work is not like the class work of the scholars, for they say theirs is public, and you say yours is private. He then took up 1 Cor. 13:10-11 and Eph. 5 and showed that Paul was not talking about the work of a class in a meeting, and to prove his class work he would have to find other scripture.

Brother Tidwell affirmed the following:

"The scriptures teach that the children of God cannot meet at an hour set apart (this not being the hour set apart for the regular worship) and teach the children the word of God, dividing them in classes, using women teachers, for it violates the Word of God and therefore is sinful."

Brother Tidwell first took up 1 Cor. 14:31. "You may all speak one by one that all may be edified, all may be comforted." From this passage I'm bound to say that in every Christian meeting today we must all speak one by one, women being silent.

But they have a Christian meeting like that of 1 Cor. 11: 17-18. Coming together not for the better but for the worse, for first of all when they come together in the church they divide up, and worship God in vain teaching for doctrine that commandments of men (Matt. 15:9) and therefore, according to 1 Tim. 3:13, 15, it is their doings that are an act of misbehavior, for he said the class work was the body of Christ and in doing as they do they violate the word of God and their practice is therefore sinful.

He then brought up 2 Tim. 4:2-5, "Preach the word," (do it how?) the work of an evangelist.

We should be followers of Paul even as he was of Christ and Christ taught all the people together regardless of the greatness of the multitude (Luke 4:16.) His custom was teaching all the people as he did here, for he was under the law and the law says (Deut. 31:11-14; Joshua 8:34-35:) "Gather the people together, men, women, children and strangers." This is what was done by Jesus Christ (Matt. 13:1-7; Matt. 7:27,28; Matt. 14.)

He then asked Brother Griffith to please tell the people what part of the body the women were to keep silence in and since Paul said (Acts 20:20) I have taught you publicly and from house to house, there being two kinds of teaching: Which was he speaking of that the women could not do in 1 Tim. 11,12? To this Brother Griffith did not reply, but attempted to show what a gall Brother Tidwell had. Next he said that the class work was not worship. Yet, he said he agreed with him on the preached word, but we are disagreed on private teaching, and here he placed his class work on par with the literary, and the church on a par, publicly, with a public school, and asserted that the teachers of a public school were teaching privately, and that was what the church was doing. Its teachers were teaching private classes, and asked of Brother Tidwell to tell whether or not a literary teacher of a public school which has seventeen teachers is teaching privately or publicly.

He punctuated Luke 4:16-17 and told Brother Tidwell he needed to learn to punctuate sentences, and said the custom of Christ was going into the synagogue. He then came to Deut. 31:11-14 and said, "I thought I had this buried for it was to be done every seven years." And by this time he had spent so much time criticizing Brother Tidwell that he could not look at other scriptures he had given.

The church at this place was greatly strengthened by this discussion and will endorse Brother Tidwell to meet any man on the class question.

ELLIS B. PATTERSON.

Are We Transgressors?

By James F. Thomas

"Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John, 9.

I fear that many of us, who belong to Christ's body, Christians, honest folks indeed, God fearing and God loving men and women often transgress God's law, when we are not aware of the fact, it means much to abide in the doctrine of Christ.

To abide in the doctrine of Christ, means that we must have either precept or example for our Guide, while we are trying to obey our Savior.

We know from the teaching of God's word, that he spake to the people of old, (or people un-

der the old law) through the prophets but now speaks to us by his Son.

The Christ is the One we should hear and obey. See Heb. 5:8.

Christ died on the cross, was buried and rose again, was crowned as our King and law giver, then sent the Holy Spirit back to earth, which was to guide the apostles into all truth, that they might make no mistake in giving out to the world Christ's gospel, or plan of salvation, or law of pardon, see the commission. Matt. 28:19, Mark 16:16.

Then the Apostles doctrine, was surely Christ's doctrine. See Acts 2:42. And they continued steadfastly in the apostles, doctrine and fellowship and in breaking of bread, and in prayers.

This language is recorded in reference to the first 3,000 converts, which obeyed the first gospel sermon on the day of Pentecost, and as they continued in the apostles doctrine, we should do the same, in order to obey Christ.

We can read in the old Scriptures how God punished the Israelites for their disobedience, Uzza for an example, He thought he ought to touch the ox cart that bore the Ark of the covenant, to keep it from falling over, but the moment he touched it, God smote him dead.

Surely then this being a type of our punishment (even though our punishment is spiritual instead of temperal) I believe God will hold us just as strict to accountability as he did Uzza of old.

I have visited churches, who claim they came together to worship God, not having a Bible or Testament in the house at the time of worship. Doesn't Christ say to search the Scriptures (not man made quaterlies) John, 5:39. We should think seriously along this line.

The apostle Paul says no division, 1 Cor. 1:10, and we find them dividing the assembly into a number of classes.

The apostle Paul says also, it's a shame for a woman to speak in the church, 1. Cor. 14:35, but we see women teachers also over these various classes.

The same apostle says for only one to prophesy (or speak) at a time, 1 Cor. 14:30-31, and we find all of these teachers hearing their various classes recite at the same time. Now isn't this confusion according to Paul's language in 1 Cor. 14th chapter, reading from the 28th to the 36th verse, and Paul says, God is not the author of any such practice, then if God is not who is?

Dear Christian reader let's be honest along this line, and if we have been traveling along blindly, just following some preacher, we had better wake up, for Christ said, if the blind lead the blind they will all fall in the ditch.

Also there is one other place I have visited, where they don't believe in man made literature, but they have divided the assembly into two classes, just have a Bible class, and a card class, a woman teacher over the card class, both reciting at the same time. Now is this congregation following the apostles doctrine or Christ? I fear they are in the same condition as the others, for if we offend in one point, we are guilty of all, says the apostle.

I have not written to condemn any one, but that some one may be led to see the light or truth as it is in Christ Jesus, that we may all be one as Christ and the Father are one.

With love to all the churches of Christ, I am your humble brother in Christ.

IS THOMAS DREAMING?

While Brother Thomas says he has not wrote the above article to condemn any one yet it is condemning. It is true or it is false, and he takes a position, judging from his article, that those who engage in the things he has named are wrong.

Brother Thomas is not seeking a fuss in fact but few will take a position Brother Thomas advocates, and these few are called extremests or hobby riders.

Our Brother says we must have example for all we do in our duty to God. In this I must say I believe God has left some things for us to determine just what is best for the cause, and we want to ask some questions, for information, hoping he will answer.

1. What example have we in our singing, sit or stand, sing one part, or four?

2. What example have we in communing—one stand and give thanks, one or two pass the loaf and cup around, or should all wait upon themselves?

3. What example have we in our giving—pass a hat, or all walk up and lay it on a table?

4. Can a Christian woman sing, or teach in the Church.

5. If a number of people meet on Lord's day for worship, and some one teaches ,wouldn't it be called a class, and if we can have one can't we have more?

6. If it is unscriptural to teach already arranged lessons such as Quarterlies, isn't it unscriptural to teach through the Mountain Preacher, or other papers of similar nature?

7. What example have we for meeting on Lord's Day, sing, pray, one teach the assembly as one class?

While I have said I do not believe Brother Thomas is wanting to fuss over the questions of class work when the church meets for worship, yet some try to make it an issue, and in the South some will venture a discussion.

This is a young baby, Southern born, and very delicate, and as its death is expected soon, we need not worry over it becoming an adult while J. N. Cowan, Johnsons, Duckworth, Phillip and Dr. Trott are trying to raise it by miss-applying I Cor. 14th chapter. If I was some men whose writings I have read, I would sue for a divorce and become a Catholic Priest and rule things with an iron hand.

Women are commanded to teach, must obey the command, yet some would forever bar them of their God-given liberty.

According to their constructions of the Scriptures, women are not allowed to sing in the assembly. I have been told that where those extremists abound that their little folks are not found at their worship, and it is reasonable to think it is true, for there is but one class the older ones are the ones that receive instruction, and their little folks can find more pleasure in gadding about at some worldly pleasure, than to be at some worship where they are not entertained by Biblical instruction. May we always use our liberty God grants us in the very best way.

W. C. RAMSEY.

COMMENT

Several brethren seem to be disturbed just a bit over Brother W. C. Ramsey's rambling rampant. Why, yes, some folks down in the South have disturbed Brother Ramsey just a bit. Notice will you that he says, "I have been told that where those extremists abound that their little folks are not found at their worship, and it is reasonable to think it is true." Why, indeed, Brother Ramsey, a man who can dispute Paul, deny the instructions of the Holy Spirit can easily believe anything to be true. According to the number, there is a greater per cent of the children of parents who oppose the Sunday school that attend the worship than there are of parents who believe in the Sunday school, as manifest right here in the South. I have been in this fight for years and it is undeniable that in a great many of the Churches of Christ having Sunday schools that when the Sunday school is dismissed the children go home and do not stay for worship. What about that, Brother Ramsey? Now back to Brother Ramsey's caption, "Is Thomas Dreaming," no, it is not necessary for him to dream. He has given you the plain passages of scripture teaching relative to the class system. The apostles taught us by examples and commands just how to do assembly teaching. Brother Thomas nor no one else has denied that woman has a right to teach. I do not know what some one has told Brother Ramsey. I have heard that the devil often tells many falsehoods and that many people believe them. We who are opposed to the Sunday school teach our women to teach, but not publicly, not in the assembly, not when the whole church is come together in one place.

I wonder if Brother Ramsey believes in women preaching, evangelizing, baptizing, etc. Will he affirm that right, if he will we are ready for a scrap. His song book passing, the basket, passing the communion, etc. is the old digressive dodge that was met over and over again when Brother Ramsey and I were boys. The advocates of missionary societies, instrumental music in the worship, etc. used these same things, not because there was any argument in them, but because they thought that by so doing they could muddy the water. Well, Brother Ramsey is now trying to muddy the water. Why? Simply because he cannot defend his unscriptural, unauthorized Sunday s c h o o l—"Bible school," "Bible Study"—organization. Regardless of the name he gives it, the practice is the same and he can't defend it and he knows he can't. He would rather poke fun at Brother Thomas and tell his readers that "this is a young baby southern born and very delicate and as its death is expected soon, we need not worry over its becoming an adult while J. N. Cowan, Johnson, Duckworth, Phillips, and Dr. Trott are trying to raise it by miss-applying 1 Cor. 14th chapter." Now who would have thunk it, a great big man like Brother Ramsey, standing way up high and looking down on us little fellows, no, not disturbed, but yet he uses quite a great deal of space trying to tell his folks not to get excited over this "young baby, southern born?" What was born in the South? The Sunday school was born in England under the auspicies of Robert Rakers, adopted by the sectarian world, kidnaped by our Sunday school brethren and so afraid were they that they might be detected as having the Robert Rakes Sunday school that they have actually tried to change its name and call it a Bible school.

The opposition to the Sunday school has existed in the Church of Christ since the beginning. Perhaps Brother Ramsey did not read Campbell's denunciation of it, as that was before Brother Ramsey's day and if Brother Ramsey is not in the South where was Campbell when he made that denunciation? If it were not so serious it would be really amusing to see how these Sunday school apologists can stumble and fall, misrepresent the brethren they are attacking, misrepresent the Bible, misrepresent the Lord Jesus Christ, and the apostles and try to muddle history. Now Brother Ramsey, just smile and face the issue. We are ready, what do you say?

R. F. D.

II

If I have done all that there is in the vineyard of the Lord for me to do, then I am ready to rest. Heb. 4:10-11.

* * * * *

If I have not bathed and kept my garments clean, I am not prepared to enter into the room where the guests are and rest. The Lord's guest must have on the spotless garment. Rev. 3-5.

* * * * *

If I am not ready to go when the boatman comes, will he wait for me to make the neglected preparation? No. See Matt. 25-1; 13. Therefore, watch and be ready.

* * * * *

If the good Mother of the house is expecting company for dinner she will have everything in order, clean and spotless, ready to receive and entertain the honored guest. Sister do you have your children dressed, robed and ready for the honored guest—the Lord? He wanted to be entertained in your home. Rev. 3-20.

* * * * *

If the members of the church would live right I would like to go to church. But B. and family are there every "Sunday" and they don't live right, I don't want to worship with hypocrits, so I'll not go. Jesus says, "where two or three are gathered together in my name, there I am in the midst. Matt. 18-20. You will violate God's law, forsaking the assembling on the first day of the week, Heb. 10-25 and be condemned with the hypocrit. Better repent and go to work in the Lord's vineyard.

* * * * *

If we had some money to use in our business or on our farm, we could prosper, our business would soon grow. That is true with most every one; then if we love the cause of the Lord and want His cause to grow and prosper ,we must remember that it will take some money to finance it.

* * *

If we would give to the cause of the Lord one-half the money we spent for things that we could do without, and live just as well, the cause would grow and the power and the glory of the church would soon be seen and felt more than it has since the dark ages. How much do we think of the cause of the Lord? Do we think enough of it to spend and be spent? The Lord thought that much of us.

If you are planing for the comfort and necessaries of life for the winter, please don't forget Brother and Sister Duckworth, they are giving their lives to the work, let's help them to comfort. Gal. 6-6.—Sidney W. Smith.

The Ant

"Go to the ant thou sluggard, consider her ways and be wise" (Prov. 6-6.) What is it about the ant that the sluggard may learn a lesson from? First, it is a very industrious little creature; second, always working while conditions are favorable.

In the warm summer months you can see the little fellow going to and fro, gathering up food and storing it away for future use. So we as the people of God should "lay up for ourselves treasures in heaven" (Matt. 6:20.) How many sluggards do you think we might find in the church of Christ? And while we are looking, let us take a view of self. Are we certain that we are not one of them? A sluggard is one habitually lazy and inactive. Habitually means, first, formed by habit or use; second, according to habit, customary. Yes, we oft times want to follow custom. It is not God's will for His children to be idle, but we form a habit of doing nothing, for that is the custom of a great many children of God. There are too many sluggards in the church of God, too many inactive children. Yes, "Go to the ant thou sluggard, consider her ways, and be wise: which having no guide, overseer, or ruler ,provideth her meat in the summer and gathereth her food in the harvest." (Prov. 6:6-8.)

"The ants are a people not strong, yet they prepare their meat in the summer" (Prov. 30:25.) Should we not show as much wisdom as the ant, and work for our Lord and Master while we are blessed with health and strength? Let us work "while it is day: the night cometh, when no man can work" (Jno. 9:4.) Do you say, I can't see anything to do, if so read James 1: 26-27. "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Yes, let us lift our eyes and look, the harvest truly is plenteous but the laborers are few. There are places all over this land and country where the gospel needs to be preached. There is lots of work on every hand, why should we be sluggards?? Echo answers, "Why."

SAM LEMLEY.

Women Teaching Publicly

I notice in The Apostolic Way of August 1, an article on Order in Church and Home, written by Hoke S. Bearden, and I cannot agree with the idea set forth. He quotes 1 Cor. 14: 34,35, "Let your women keep silence in the church ,for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." I ask Brother Bearden to read 1 Cor. 11th chapter. I get the idea here that women must not pray with her head uncovered, so they must have been praying, 1 Cor. 11: 15, "For her hair was given for a covering," so if she has her hair cut or bobbed, she has no right to pray. Women have to do just the same as men to be added to the church. Gal. 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." So we see there can not be much difference between men and women in the church. Brother Bearden speaks of women teaching in the Sunday school. I believe there is some doubt about such being members of the church, as we do not find the word Sunday school, in God's Word. So, brethren, let us study the word to see if we are living up to its teaching and if we are not, let us get right and stay right, is my prayer.

Your brother in Christ,

B. HANSON.

Church Discipline

It is apparent that many churches are seeing the necessity of church discipline. It is always hard to get a thing right in the church when it has been allowed to go wrong so long. Some congregations who wish to discipline their members have quite a bit of trouble in coming to an agreement of how to carry out the work. It is on this point that I wish to say a few words and it is my honest desire that what I say will cause some able brother to make the matter clear to all. Perhaps the question is not important and this is unworthy of space, but I do know that serious results have come from antagonistic views on it.

So far as I have learned, there are two ideas about when we are commanded to withdraw from a disorderly brother. One theory is that we must admonish the brother until in our judgment there is no chance to reach him. Another theory is that in cases such as fornication and drunkenness we are to withdraw immediately regardless of whether we have admonished or not. Some contend that "walking disorderly" shows that the guilty party is continuing in a disorderly way and that Paul commands to withdraw from such a one, though we have failed to admonish him at all.

From a standpoint of reason it seems to me that both the above ideas are wrong. As to the first theory, this leaves the point of withdrawal in the hands of human judgment and it is not probable that all would agree as to when the brother was beyond the reach of admonition.

The second theory also leaves the matter up to human judgment, for one might say that a brother was walking disorderly while another would say he had not reached the walking stage.

I simply mention these objections because it seems to me that it would be hard to carry out either of the two plans. My main objection lies in the fact that the New Testament contains only two passages bearing directly upon the point under consideration and both theories which we have mentioned contradict each of them.

Now in the private trespass of Matt. 18:15, the Lord does not tell us to admonish the brother until we think there is no hopes, neither does he say to judge within ourselves as to when he reaches the walking stage, but he says for the offended brother to go to him first; if he fails to repent, take one or two more; if this fails, tell it to the church, and if he fails to hear the church he is to be withdrawn from.

Neither did Paul leave the case of heresy to our thinkso's but he says plainly "After the first and second admonition reject."

Now of one thing I am certain: every sin which a Christian may commit is either public or private. So every offense which the Lord expects us to try to correct is either a private offense or a public offense.

So in this sense there are just two kinds of offenses. If I am not mistaken, there are two rules laid down for dealing with offenses. They are Matt. 18:15-17, and Titus, 3:10. One is for a private offense, the other for a public. The only question then it seems to me, is whether Titus 3:10 applies to all public offenses. It seems to me that it does since it is the only rule we find given for a public offender.

HEWITT SMITH.

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A Determined, Quick Action

The effort to establish and record the position of the Church of Christ regarding carnal war was an almost unanimous proposition. We established our position which was recorded and acknowledged by the war department.

However, we were more than three years accomplishing what we should have accomplished in six months. We dragged along so slowly that the church in each community failed to put itself properly before the people in its own section. The secular papers were not impressed because we moved so slowly and we missed an opportunity to preach Christ as the head of the gospel of peace to the entire civilized world.

The brethren sent money enough and names enough to have accomplished all this and more, but the life was dragged out of the proposition and we were compelled to spend hundreds of dollars writing letters asking for lists of names that should have come promptly after the first announcement.

The Printing Plant

Now announcement concerning a printing plant has been made. I did not take the initiative; the suggestion has been made again and again but I just left its agitation with others. They talked it until a general interest was developed. It seems sure now that the brethren will give money enough to buy and equip the plant.

I trust I will be pardoned if I here express some anxiety—no, I am not afraid the money will not be raised, I feel sure it will be, but my anxiety comes lest the brethren permit the proposition to drag by failing to make a special effort right now. A hundred dollars now would mean more than a hundred and twenty-five dollars would mean drawn out over a period of twelve months.

During our agitation of the war question there was manifest on the part of some a spirit of "Just Let John Do It" and this put a double amount of work on some, while others reaped the benefits which they did not help to produce. In the raising of the funds for the printing plant, since its results will be to help every member of the church in their individual activities, we trust that everyone will anxiously do his or her part. In every community where we have a congregation there should be interest enough to cause to be raised for the proposition at least one hundred to five hundred dollars.

I appreciate the nice things the brethren have said and the spirit manifest regarding our efforts, and I am hoping that no one will have in his mind that he is giving to the purchase of this printing plant in order to help me or my family. The proposition is to buy this plant that the paper may be printed at the minimum cost, that thousands, tens of thousands of leaflets, folders, pamphlets, and books may be printed and distributed at the least possible cost. Through the printed page every man and woman can be reached in every community where there are members of the Church of Christ and many of them interested in a study of the gospel and thereby thousands converted to Christ. If you are not interested in this kind of a proposition, please do not allow your sympathy for me and my family to cause you to act. This proposition is too big, too important, too vital to permit of any personal consideration beyond that of the good of human souls.

May the Lord help us to see and unselfishly act in this one of the greatest forward steps ever taken by the members of the Church of Christ.

The publishing of a secular paper and the job work will of course, be a commercial proposition. It will be conducted as any other secular business and our religious convictions will not be brought into it beyond that of dealing honestly with all men. Every one, without regard to his religious convictions or religious affiliations will be dealt with impartially.—R. F. D.

A Son Born

Yes, it was on December 26, 1901, a bright, clear day, that our first son was born; the first grandchild on either side of the house. Oh, how our hearts filled with joy unspeakable.

Nineteen years later on his birthday this same boy was in the agonies of a terrible malady, "typhoid fever" the doctors called it. January 3, 1921, he passed on. Oh, the sadness unspeakable. And now nearly eight years have gone by and yet each year at this same time his mother and I live it all over again. No, not the joy of his birth, but the sadness of his death. The one solace. "Asleep in Jesus," sustains us because of our hope in the resurrection.

Some six thousand years ago man by choice sold himself to Satan, binding his posterity to a bondage of death (the good as well as the bad.) Four thousand years later a son was born, "the only begotten of the father," the first born of a divine father and a human mother. All (that understood) rejoiced both in heaven and on earth. Then thirty-three years later this son was slain, not by fleshly disease, but by men whose motives and purposes were made to look black by the side of this pure, unselfish, sacrificing Son of God. The devil was desperate, the time to test the power of divinity, to burst the bonds of death had arrived. To stop the teaching of Christ, Satan had him killed, then took every precaution that his grave be so protected that Jesus' disciples could not take his body. The bonds of death were broken by the Son of God so that many that were in their graves came forth.

Now more than eighteen hundred years have passed and as we look back our hearts are filled not with joy of His birth, nor the sadness of His death, but with the unspeakable glory of His resurrection.

The bonds of death have been broken, the day is approaching when all will come from their graves (the good and the bad) and all will be changed in a moment in a twinkling of an eye. The mortal will put on immortality and with imperishable bodies each will go to the place selected to abide forever and ever.

Then while we believe in the miraculous birth of Christ and show his death each Lord's Day we glory in appreciation of his resurrection. A priceless purchase for every man, a stimulant to cause every soul to endeavor to reach higher and higher for the things that are eternal and more and more leave off the things that perish with their using.—R. F. D.

Missionary Work

The Apostolic Way:

I do not think there is anything gained by our people contending about words of no profit. (2 Tim. 2:14.)

The denominations seem to be thriving regardless of our opposition to their teaching and we should avoid discussions and disagreements among ourselves as much as possible.

I am not in agreement with the Sunday school work as it is put across today, and denominationalism is one of the greatest drawbacks to the cause of Christ. It seems that our duty is to preach the truth (the gospel) and let the wild vagaries of men wither and die in the light of that truth.

I am getting along in years, could send an article occasionally if acceptable to all.

Yours in his service,

S. R. DRAKE.

COMMENT

A brother sent some money to the office asking us to send the paper to such persons as we thought advisable and having some names in the office we sent the paper, one to this brother and the foregoing is his response.

Yes, we might publish his articles or we might not If they are "about words of no profit" we would leave them out for we do not believe in discussing or wrangling "about words of no profit," but issues, activities, are not words. Useless, empty, and even foolish words may be used sometime in discussing real evils, real, false practices, but the bad selection of words by the person opposing the false way does not justify the false way, and The Apostolic Way is opposing "the Sunday school, as it is put across today." And it is "put across" by patterning it after the Sunday school practice of the denominations and then calling it "Bible study," "Bible school," or some other name not applicable in the least and misleading to the unlearned.

We are glad Brother Drake is opposing such Sunday school and trust that even though he may sometimes see articles in The Apostolic Way with which he does not agree that he will firmly stand by us in our contention against error and every false way.

Yes, we know that the advocates of the Sunday school ,its apologists, or compromisers do not like the outstanding contention we make of the institution and of its practices and sometime brethren who are with us in their convictions have "kin folks" that favor the Sunday school and they can not bear to have them flatly told of their error, but here again we feel compelled to go ahead and fight the octopus, the greatest, most powerful, far-reaching

human institution in the world. The Roman Catholics do not reach a point of a partial comparison either in strength, numbers, or demands of the Sunday school. More and more it is becoming a despotic religious organization. Men who dare to oppose it are all but outlawed, ostracized socially, religiously, and in many instances financially. But what of it? In the end it and all of its adherents will be rooted up and denied a place in the great eternal dwelling place promised the faithful by Divinity.—R. F. D.

Brother Conner Sick

Brother J. Frank Copeland, in a letter to us, said: "We are all going through a dark valley just now, and trembling and praying for Brother Conner, but as I told Alva yesterday, it renews our faith to come to the end of our strength and review God's wonderful dealings with man: At times seeming to crush out every prospect 'lest Israel should say by our might we have done this.' Even the sparrow does not fall without God's notice." To this I replied, "Brother Conner's trouble, I trust, is not acute but may be stubborn and I am much concerned lest he cannot have patience to stay as quiet as needs demand. He is working on some lines that may or may not give results. He feels he must stay on the job sick or well."

I have feared from the first lest the double duty would be too much for his strength. Raising funds, planning, directing and supervising the construction is more than any one man can hold up to, and he has reached the end of his strength. For some time he will have to do much of the raising of funds through others and by correspondence if he keeps able to push the building program. It seems to me that it is to the interest of all that he conserve his strength for the more important work of planning and directing the construction at Littlefield.

It is but natural for the brethren in each community to want him to tell their folks about the school and plans for it; but I know from experience, no man can visit a great deal while he plans and directs the work at headquarters. While he is in the field, developments at headquarters are delayed

I trust I shall be pardoned for urging that others do the field work while Brother Conner looks after construction.

He is a little better, but his improvement will be slow, and a relapse easy.—R. F. D.

Women Can Help

There is, and always has been, plenty of work for Christian women.

"A help meet" is what Mrs. Duckworth has been in the publishing of The Apostolic Way and the sisters (as well as the brethren) have been showing by letters and gifts how much they appreciate her work.

It seems that the sisters are becoming more and more interested in The Apostolic Way and the work it is doing. What Mrs. Duckworth is to office work, they can be to the field work. A number of them have expressed their desire for, and willingness to help secure, a printing plant for the paper. In a letter Sister Elzadie Copeland says, "I hope all together will help and get you the printing plant, and that will surely save expenses," and Sister J. W Binkley says, "my prayer is for God's richest blessings on all of you and the great work you are doing. I pray the twenty thousand dollars will be gathered together and the plant purchased. It is my desire to help, the Lord's will be done, and hope all will do all in their power to push the work that the Savior left in our hands, which is the greatest work on earth," these are sample statements showing the interest of sisters in the great work.

Paul said: "Those women which laboured with me in the Gospel." Here is a work the sisters are well qualified for and one they can help in with effectiveness. In each congregation they can talk to each member urging a liberal support of the proposition. They can collect funds and send to The Apostolic Way, and when the printing plant is in operation a great opportunity for a most effective work will be open to them.

If four hundred sisters will get busy, quick, and stay busy until the twenty thousand dollars is raised they will play no small part in opening the way for one of the greatest works undertaken by individual members of the Church of Christ.

Here is an opportunity to show there is a work for women without their becoming public teachers and every male member should encourage the sisters in this activity. Let's not let the work drag, let's put it over quick, that the greater work may effectively be carried forward at the earliest possible date.

We would be glad to have every sister interested in this work write us.

In Christ

In Gal. 3:27, Paul says, "For as many of you as have been baptized into Christ have put on Christ." To be in Christ is to be in His body—His church (Eph. 1:22, 23).

When anyone gets into His body by hearing, believing, repenting, confessing, and being baptized, he has the remission of past sins.

He is a new creature (2 Cor. 5:17).

He is complete in Him (Col. 2:10).

He has all spiritual blessings (Eph. 1:3), and has Christ's promise of life eternal (1 John 5:11).

But he must not stop here; he must add to his faith virtue (courage), knowledge (by reading His word), temperance (self control), patience (forbearance), godliness, brotherly kindness, and charity (love) (2 Peter, 1:5-7).

If we add the above seven graces, they will make us fruitful in the knowledge of Christ, but if we lack them, we will have forgotten that we were purged from our sins. Let us be careful.

H. H. Montgomery.

Shreveport, La.

Worldly Lusts

James says "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." Do we practice this when we go to swimming pools; B. Y. P. U.'s; ball games and other things of amusements that the world puts out? When we do such things the world will say, look at that man or woman, as the case may be, he claims to be a Christian, but he does these things, am I not just as good as he?" By doing so we spot ourselves to the world and many times put a stumbling block in the way of a new-born babe in Christ, or in some sinner's way. Are we heeding this scripture, James 1:28, when we follow the fashions of the world? Christian women will wear dresses that are indecent for a lady to wear, but because it is the style, she must do so, she will bob her hair and paint her face, because it has become a fashion. Women, in doing this, are you complying with Timothy 2:2? Read it and ask yourself that question. These are vital points and I believe the brethren should take heed.

HOKE S. BEARDEN.

(Age 21), Douglasville, Georgia.

Read and Re-read This Poem

I am sending a poem that I think fine. The first three short stanzas express the haughty attitude of the world, the last three the attitude of the Christian, and in it is a short prayer to the Lord to help us remold our lives in humility. It is worth anybody's time to read it, provided he will read it two or three times so as to get the full idea of its content.

Thanksgiving

Power and glory,
Greatness and gold;
That is our story,
Proudly retold.
Let every steeple
Boast with its bell;
We are the people—
We have done well.

Every Thanksgiving
Heightens our pride;
All people living
Envy our stride.
We are the wealthy
Kings of the earth,
Stalwart and healthy,
Knowing our worth.

So we sing, loudly,
In our own praise,
Surveying proudly
All of our days.
Yet, all around us
Shadowy hosts
Rise to confound us—
Pioneer ghosts!

Theirs was the weeping,
Theirs was the pain;
Ours is the reaping,
Ours is the gain;
This is the morrow
Longed-for of old,
Won by their sorrow,
Hunger and cold.

God of Compassion,
Seated on high,
Help us refashion
Our haughty cry.
Let us be humble
Let us be just,
Lest we should stumble
Down to the dust.

For busy cities and peaceful plains,
For shining towers and golden hoard,
For dead men's losses and live men's gains—
Accept our humble thanks, Oh Lord

—BRUCE CATTON.

The Avalanche, Lubbock, Texas, Nov. 29, 1928.—L. W. Hayhurst.

On J. N. Cowan's Trail

(By Early Arceneaux)

The Old Testament was just as strict as the New on being subject to God's authority; they were not to turn to the right hand or the left. But God commanded the Israelites to teach the Scriptures to both young and old. Long after the law was given the Jews built synagogues in which to teach the law of God. There was no command to build a synagogue and to meet regularly to teach the law. But they did it. Jesus and the apostles preached and taught in the synagogue. They thus indorsed it. The only authority the Jews had for the synagogue service was the command to teach. We not only have the authority of the command to teach for class-teaching, but we have commands for and examples of class-teaching as I have shown in preceding articles.

Cowan never attempted to answer the argument from the synagogue except by making two efforts to dodge it, that is to answer something I did not say and let severely alone what I did say. The first dodge was to describe the synagogue service and to say women did not speak in it. The second was to say I wanted authority for erecting houses of worship or for building synagogues. The question was, "What authority did the Jews have for the synagogue service?"

The Jews also had a Bible College at Jerusalem. Paul attended it, and even boasts of the fact. "I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers," (Acts 22:3.) He does not intimate that the Jews sinned in conducting such a school. But Cowan says we sin in conducting a Bible school. Gunter College must not be called Gunter Bible College! But what authority did the Jews have for such a school at Jerusalem? They had the authority of God's command to "teach." We have that, and more, for doing the same kind of work now.

Cowan's home congregation often meets at three o'clock on Sunday afternoons with other congregations which they refuse to fellowship and have an hour's song service. Some one superintends, conducts that service. They practiced this before the debate at Robstown, they may have quit. What authority is there for such a meeting? Is it an organization? Are the members of several congregations members of it? Is it a local church? If not, what is it? Are they members of it all the time, or do they "join" every Sunday? What is the text-book except an uninspired song book? Who is the head of your three o'clock singing, local or otherwise? "I'm feeding him out of his own spoon." When the church meets to sing, without command or example for such a meeting, does it follow 1 Cor. 14 in that assembly?

Some of their scribes ought also to give us their authority for the Floydada convention. A convention is composed of delegates or representatives. Who sent the delegates to the convention? Did the churches send delegates to a convention to establish a secular college?

Cowan strives to prove that class-teaching is public teaching and contends stoutly that he has succeeded. If he has, it is so much the worse for him. His sisters were teaching publicly and asking questions in public at Floydada a few months ago. He defended the class as long as they met to visit the sick and the Bible study was "accidental." But did that keep it from being public? He says the classes in Gunter College are public assemblies. But he defends the women teachers who teach the word of God "incidentally" in those classes. Are they teaching the word of God publicly?

"And they (the women, Luke 23:55) remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdaleen and Joanna, and Mary, the mother of James; and the other women with them told these things unto the apostles" (Luke 24:8-10.) When I first introduced this passage in the debate at Robstown, Cowan dismissed it very lightly with the question, "Does that look like a Sunday school class to you?" I replied, "It looks like women-teachers." He replied, "Oh! they merely reported the resurrection." I said, "Yes, that is all. They just reported to the eleven and all the rest the most important fact which had occurred since God created the universe." At Chillicothe he tried to dodge it by asking, "Did they tell them all at the same time?" I think he was almost persuaded that these women teachers divided "the eleven and all the rest" into classes and "told them." Either that or they could only tell them one at a time. He would like to say the latter, but is not willing to say they could not teach more than one at a time privately. Was it either "accidental" or "incidental?" They were commanded to go and tell it (Matt. 28:5, 6,10); they went on purpose to tell it, and told it. They couldn't say, "Our telling it was accidental; we didn't go to." They did go to tell it! Did they teach publicly? What they told was no secret.

Read Acts 21:8-14. The ninth verse says Philip's four virgin daughters prophesied. If they prophesied ,they taught. Cowan says they prophesied to the family of Philip and Paul and his group of traveling companions. Well that was a pretty good class, wasn't it? Cowan says they did not teach publicly. Then the conclusion inevitably follows, "They taught a class privately.

In his desperate effort to prove that it is sinful under any circumstances to divide an assembly and to teach classes, Cowan makes the following statements. "Next we affirm that it is right to take the children to the assembly of worship. Deuteronomy 31:11-13: I shall now read the passage in its entirety. 'When all Israel is come to appear before the Lord thy God in the place which I 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, and observe to do all the words of this law; as long as ye live in the land whither ye go over Jordan to possess it.' Here is the passage, my friends, that teaches the duty of parents in the old dispensation to carry their children with them to the place where God's law was to be read, and it was to be read to every one of them in the same audience. Joshua 8:34,35, we 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.' How much plainer could language be than that? This teaches the duty of parents in the old dispensation to carry the children to the house of the Lord." Cowan-Sommer Debate, page 304.

What amazing logic! "All Israel" must go to Jerusalem and the law of God must be read to all of them in the same audience! And, of course, only one man must read at a time. It would be a pretty fair reader who could make three million people hear him if they all turned out! Not all the Jews lived in Jerusalem at the time of Christ, but it was a pretty large town. The temple, the house of the Lord, the place of Jewish worship was in Jerusalem. They knew what these scriptures say, yet they had synagogues all over Jerusalem! And Jesus and his apostles taught in them. Why didn't they insist on bringing "all Israel" to the temple and having one man read to all of them in the same audience? A man must indeed be badly in need of argument against class teaching who can make the one Cowan makes here. It might be enlightening to him to read Neh. 8:1-8 and to observe how Ezra proceeded when he had only a little crowd of about fifty thousand. (Neh. 7:66,67.)

Seventh Reply

The Jewish Synagogue. It will be remembered that the method or manner of teaching is the question under fire, not the place. I have never objected to any place for teaching where the people are permitted to assemble. When I read the authority describing the method of teaching in the synagogues, showing only one male person addressed the entire assembly and women were not permitted to teach in them, Arceneaux calls that my "first dodge." When he admitted that I was right in the method of teaching in the synagogue, I could not see why he introduced it, unless it was to show authority for building places for such teaching. So I asked him if we were debating on the propiety of building meeting houses. This he called my "second dodge." The "dodge" occurred when he fled from the synagogue method of teaching and tried to raise a false issue concerning authority for teaching at other places besides the Temple. "I introduced the synagogue to show they met at times and places they had not been commanded to." Sure! But their method of teaching was the same as in the Temple worship, the commanded meeting. Arceneaux says, "Jesus and th Apostles, endorsed it" (the synagogue). They endorsed the method of teaching, but not everything taught in them. In Luke 4:15-17, we find Jesus employing their method of teaching. Arceneaux says, "The question was, what authority did the Jews have for the synagogue service?" That is not the question at all. What method of teaching did they employ is the question. It is a proven fact they did not employ the Sunday school method with women teachers, for only male persons were allowed to take part in the reading of the law. See "Nevin's Bible Antiquities," p. 408. No one questions the

authority for meeting Lord's day morning at 10 o'clock, but we do question the manner of procedure. See?

"Paul Attended a Bible College"

As soon as he got his degree from this college, he went forth persecuting all that called upon the name of the Lord. The same spirit of persecution characterizes those coming from the modern Bible colleges. It is evident that Paul did not get the spirit and principles of Christianity from the school of Dr. Gamaliel. Neither do we find the spirit of Christ in the modern Sunday school, for it is a different body from the church with a different head and separate membership. Paul came from the Jerusalem school with Pharisee religion, the kind that Jesus condemned: and I'm persuaded Arceneaux came from a similar school with the same kind of religion. He should not object to me saying this, for he claimed the above school as being divinely authorized. He seems to claim any kind of school as a parallel with his Sunday school, regardless of its nature or religion. I predict he will never introduce Paul's schooling at Jerusalem again.

Authority for the Robstown congregation meeting to sing, with some we not now fellowship present, may be found in 1 Cor. 14:23-24. The church may meet for singing, prayer or teaching. The unlearned and unbelievers may be present as they were at Corinth and Robstown. In either case, it is a church assembly regardless of the place and frequency of the meetings. The elders of the church have jurisdiction over all such meetings. A number of persons may be present at a meeting of the church without being members. 1 Cor. 14:23. It does not cease to be the church because unbelievers are present. But Arceneaux's Sunday school has different officials, membership roll, methods, and separate meeting from the church meeting. In fact a separate organization. Christ is the head of the church at all times whether it meets to sing or teach; but the devil is the head of the Sunday school matters not when it meets. If he is not, Arceneaux had a chance to put a head on it in two debates and refused to do so. I dared him to put a head on it. He would not. He knew if he put Christ as head, babies and unbelievers could not have membership in it, so he allowed me to put the lawful head on it.

Concerning the Floydada convention, Arceneaux shows his scholarship (?) again. He cannot see how a convention could be had without delegates from churches or other organizations. If he would condescend to consult a dictionary, he would find the word "convention" to mean, "a meeting. A social, commercial or political assembly met for some definite object." It may be, or may not be composed of delegates. In the above convention there were no delegates from any church or congregation, but a business meeting by individuals who were interested in a secular school.

"Cowan strives to prove that class teaching is public teaching and contends stoutly that he has succeeded." This is not the truth. I did not so strive. But I did prove that Sunday school class teaching was public teaching. I believe in teaching all classes publicly or privately, and I believe in respecting divine authority while so doing. Here is some of the proof that I offered, and that was not disputed. It is not private teaching in any sense of the word." R. E. Park, school of English, University of Georgia. "Teaching in a Sunday school class is usually public and not private." Robert A. Law, department of English, University of Texas. "Teaching in the Sunday school is not private—it is open to all. "Virgil L. Jones, College of Arts and Sciences, University of Arkansas. "I think such teaching would not be called private teaching." John O. Beat, head of English department, Southern Methodist University, Dallas, Texas. Many other could be given. It was quite humiliating to the learned (?) Arceneaux to have to take his stand with the "ignorant bunch," while I was on the side with the scholars. The real learned men of the world are laughing at these S. S. "Campbellite" preachers for their gross ignorance and folly.

It is not stated just how the women informed the apostles and all the rest about the resurrection of Christ. Arceneaux would not allow they did it publicly, and he cannot prove they separated them into groups to tell them, so what has he gained by introducing the passage? He says, "It looks like women teachers to me." Who denies women the right to teach? No one. The importance of their message has nothing to do with their manner of delivering it. Arceneaux just guesses they had some sort of an arrangement like a Sunday school and all women teachers, and none were barred from their classes.

Phillips daughters prophesied. "They taught a class privately." If they did, it was not a Sunday school class, for they are public. (See scholars) and Paul says they are not permitted to speak in public. (1 Cor. 14:35, Con. How.) I showed in every debate that Paul labored in the Gospel "publicly and from house to house." That women labored with him in the Gospel. Phil. 4:3. Arceneaux says they did not labor publicly; therefore, they taught from house to house. Is from house to house teaching similar to Sunday school teaching where they are all invited to one house which is public—open to all? No one who did not have a false theory to bolster up would ever think of comparing the two methods of teaching.

His last effort in the above article is concerning the teaching of the law of Moses to all classes; fathers, mothers, children and strangers. The quotation cited from the Cowan-Sommer Debate is fine and I have not a word to retract, for it is Bible. But Arceneaux turns infidel and denies the Bible. Hear the Bible: "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." Hear Arceneaux: "It would be a pretty fair reader who could make three million people hear him if they all turned out." As much as to say Joshua did not do what the Bible says he did. Another point, and one that you cannot get Arceneaux to observe, is, the law was perfectly adaptable to all ages; and the gospel is just as adaptable to all ages. It drops like the rain. Deut. 32:2; Isa. 55:10-11. This accounts for the fact that you cannot read where the apostles ever divided their assemblies on account of ages and abilities. The last references are Neh. 8:1-8 and 7:66-67. As I quote from the first passage let the reader try to get the assembly divided after the fashion of a Sunday school. "And all the people gathered themselves together as one man—And Ezra brought the book before the congregation both of men and women—And the ears of all the people were attentive unto the book of the law—And Ezra opened the book in the sight of all the people—And when he stood up—all the people stood up." Any man who can see the class division here, certainly can see things where they do not exist. Every teacher present on this occasion stood in the same pulpit and Arceneaux himself would not be so unreasonable as to say they all talked at the same time from the same pulpit. He is flouncing from one place to another trying to find the S. S. method of teaching, and the above is about the best he can do.

In Neh. 7:66-67, He stopped reading too soon to complete his class division. In the very next verse, after he had enumerated the man-servants, maid-servants, the singing men and the singing women, Ezra enumerates seven hundred and thirty-six horses, two hundred and forty-five mules, four hundred and thirty-five camels and six thousand seven hundred and twenty asses. This completes his Sunday school classes in fine order. Do you say that is rediculous? Even so, but I did not introduce the passage to prove class division. Arceneaux claimed the passage, or a part of it, and I just finished quoting it. I suppose he will introduce Noah's ark next, where the animals came in two by two, for authority for classes in the same building. In every instance where he finds some one calling another to one side to teach them something, he claims that as a Sunday school class. The first one of these instances was when the Serpent called Mother Eve to one side to teach her. So I suppose here is the origin of the class system.

Dear reader, had it occurred to you that I gave Arceneaux so much to do in three short debates that it requires so many long articles, to report them? The truth is, he is trying to patch up what I tore down for him, and its quite a job.—J. N. Cowan.

Quotations from Letters

(Continued from last issue)

"It seems that of those that could help many will not and those that would (or think they would) cannot. Don't let the paper drag if you can help it, but if you can't help it, let it drag. You are no more responsible than other Christians."—J. E. Thomas.

"The paper is one to itself, no other like it in my knowledge, and should be maintained . . So I hereby promise for the sake of the cause The Apostolic Way paper is pleading for so earnestly, to give to its funds $10.00, to be paid in its office of publication on or before Jan. 1, 1929.

"Five hundred more poor brethren can do this and stop the embarrassment of the paper. If this meets your approval, let me know. The paper's dress is clean, brethren, let's keep it out of the dust."—J. M. Porter.

"You might select ten preachers each of whom might influence two men each who would be able to give the $100.00 a year. I have four or five in mind and out of the five I could hope to get two to so agree. I have kept up the $10.00 proposition and shall continue so long as possible, and I trust the Lord will make it possible to the end of the ten years at least. When you

advise me of some course you have decided upon, then I am ready to act. Command me."—J. Frank Copeland.

"I am sure we need the paper, and that many of the churches could (if they would) hold it up financially. Can you get some zealous brother to travel among the churches and urge them to come to its rescue? I am sure if you can, and a strong appeal is made, that many would respond that do not to a circular letter."—H. H. Montgomery.

"I will subscribe $10.00 per year for ten years or $20.00 per year if necessary to keep the paper coming and keep it above all others; keep it in a class all to itself.

"Since you have devoted so much of your life in the journalistic field, I feel embarrassed to offer you any suggestions along this line, and I would say this much, call on the brethren for help in a way that you see and think will get the desired results in a way and manner that will not offend any, but will only tend to boost the cause for which we are laboring so hard to get before the reading brotherhood."—Douglass Dunn.

"I think I know that the work of, or perhaps better, the purpose of The Apostolic Way is from the greatest principle that has been promoted since the days of Campbell, Stone and their colaborers in the restoration . My desire and every effort is for a complete victory in the name of Christ and since I have that confidence in the purpose of the A. W. I am for it."—Geo. M. McFadden.

"It does not seem to me that it would be wise for twenty brethren to promise the $100.00 and then fail to meet their promise. That would, of course, handicap your work. So I think it would be best for the brethren who might make such a promise to be sure that their obligations are not already too great to meet their promise. I might meet it and I might not, so I hesitate in making a definite promise to that effect, but I will work to that end and if I can see my way clear, I will do so."—Sam Lemly.

"I will do what I can for yours and the paper's support. I think it is best to call on the brethren and let them know of yours and the paper's needs. And it is right for them to support you in the good work that you are doing."—J. L. Ragle.

"It is unwise to continue to run it at a loss. Too many of our Pacific Coast brethren are classing the religious papers on a par with the man-made schemes to help the Lord out, such as the Sunday school and the organ, individual cups, etc."—P. S. Hall.

"If there are twenty that will give $100.00 each, I think that they would certainly be contributing to a worthy cause. It seems to me that we brethren that are not able to give that much ought to be willing to give, that we too might partake of some of the blessings."—L. L. Allen.

"I like the paper and am willing to keep up the subscription price of three dollars a year . I would first notify the brethren the shape I was in and if they did not help me out I would quit the paper."—J. M. Bludworth.

"My suggestion is for other brethren to take the place of the ones that have not paid in to the Foundation Fund."—F. S. Taylor.

"I believe the best way to keep the funds up to par would be by each one of us making a strong resolution to give our $10.00 per year and sure enough send it."—Kile Mitchell.

"I guess the most of us are not willing to do all we should and I believe that is where the trouble lies. The most of us are afraid if we give a little we will starve."—W. B. Jameson.

"I think that twenty men giving $100.00 each and the rest of the members giving as they can would be a good plan. I do not want to see the paper stopped. Will do all I can."—P. A. McCracken.

"I will make an effort to get subscribers to the paper. I appreciate your zeal."—B. M. Massengale.

"I don't know any other way for us brethren to know how you are getting along with the paper unless you tell us. I will send $25.00 in a day or two. I think the idea of twenty brethren giving $100.00 per year is fine. I will be one of them if I can."—O. C. Ribble.

"So strange that so many who are able to do so are so very indifferent for such Godly work, yet, such is the world."—W. M. Boyle.

"I do hope the brethren that are able will hold up your hands and keep the paper going. We surely need it. What we want is to get the paper in more hands. I surely don't want the paper to fail."—M. Sellers.

"I know I have been embarrassed many times to have to call on the brethren for help, and many times, I'm sure, few and only few respond to the needs of the only paper that is worthy of help. It makes me sad to think that the brethren in general care so little for the work the paper is doing. I can't help much, but I can help a little. I can borrow a little, but I can't borrow much. I would like to see the paper out of debt and a little surplus on hands at all times. I like the suggestion the brother made of the twenty giving $100.00 each. And there are plenty of them that could do that. I am sure you are doing right when you write one or two in each congregation and ask them to help find the twenty, and if they won't say can't, but I'll try, the twenty or more can be found."—E. F. Morgan.

"Hope to be in a position to help more, not able to say just how much each year, but feel free to call on me at any time. I will do what I can. Enclosed $6.00 for subs and $4.00 to be used as you wish."—A. R. Osteen.

"I will miss the paper very much if the time comes that I cannot have it to read and reread as I have been doing and then give to others to read. I hope that I may be able to send you a little help in the near future."—R. B. Griffith.

On the Lord's Day, Is This the Way?

(1) The congregation is assembled. (2) A song is sung. (3) A prayer is offered. (4) Then the audience is divided into groups. (5) The lessons are taught to each group. (6) Women teach some groups, and men teach some—all in hearing of each other. (7) The lessons are ended by each group. (8) A song is sung together by all groups. (9) With one prayer, all the groups are dismissed. (10) Some leave, and some remain. (11) After a short intermission, a song is sung and all the groups come together, as at first. (12) A portion of Scripture is read to the united assembly. (13) A prayer is offered, and a song is sung. (14) The preacher or some other one teaches a lesson to the one group. (15) An invitation is given, and a song sung. (16) They "lay by in store." (17) Some remarks are made by some one, relative to the communion. (18) Then thanks are given for the bread, and the bread is broken into two or more pieces, and a portion is eaten by each member. (19) Thanks are then given for the "fruit of the vine," and each member drinks of that fruit of the vine. (20) A song is sung, and the assembly is dismissed by some one through prayer.

Without taking a position for or against the foregoing, myself, I want to know: What is wrong or sinful in the manner or method of proceeding; or in act, acts, or course of action?

I would like for some careful scribe to answer my question, without ridiculing me, or any one who may not be able to see the sinfulness in, or arising from, the foregoing procedure.

C. D. MOORE.

ANSWER

Our good brother gives a splendid outline of the practice of many congregations. In religious issues and practices, Christians are required to obey the injunction "For see, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5). It is true that many sincere brethren cannot "see the sinfulness" in certain practices of the church. But we do not walk by what we see, for the Scripture says, "We walk by faith, not by sight" (2 Cor. 5:7). Be it also remembered that our faith comes by hearing the word. With this as a foundation, let us now apply the divine pattern to the twenty acts enumerated above.

(1) Yes, it is perfectly scriptural for a congregation to assemble, as this is according to the pattern (1 Cor. 11:18; 14:23). Christians who thus conduct themselves are walking by faith for the word specified the assembly (Heb. 10:25). (2) Again, we read "In the midst of the church will I sing praise unto thee" (Heb. 2:12). See how beautifully this fits the pattern? (3) It is the Lord's will that we pray everywhere for he says: "I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting" (1 Tim. 2:8). The expression "every where" includes the assembly. (4) Now here is where we leave the divine pattern, and endeavor to walk by sight—that which we think to be right. Not a Scripture can be cited in defense of this act. For it is cut contrary to the divine pattern. In the church the Lord requires us to assemble to be taught (Heb. 10:25; 1 Cor. 14:23-25). Yea, truly, he commands us not to forsake the assembling of ourselves together, but where does he command us not to forsake the dividing of ourselves into classes? In fact can we really believe that we should divide into classes since the Lord commands us to assemble together? (5-6) These groups being taught in hearing of each other cause confusion, thus violating God's word (I Cor. 14:29-33). This is the direct result of dividing the assembly. God says that persons in the church who speak in hearing distance of each other produce confusion; and he declares that he is not the author of such. We are informed that women who teach their classes are not violating 1 Cor. 14:34, 35, since they speak in private, and not in the public assembly.

Just for the sake of argument, suppose we admit that women are teaching privately when they address these little classes. Now I would like to know if this little class isn't a private assembly of the church. It certainly is an assembly called by the leaders of the church who furnish the teacher, and specify that the Word of God is to be taught. This makes it a church assembly. Now if this little class is a private assembly of the church, it falls under the weight of divine condemnation for Paul says "As in all (both public and private) the churches (assemblies) of the saints, let the women keep silence in the churches" (1 Cor. 14:33, 34). No, this doesn't restrict a woman from speaking as an individual in private. But if there is any such a thing as a private assembly of the church, Paul's rule in 1 Cor. 14:34, 35 applies to it also, for he says all assemblies. Women are forbidden to speak in church capacity. (7-8-9) In these acts brethren are very inconsistent. If each of these classes is entirely separate from the other, why couldn't one class sing while another is praying, or being taught? If such would cause confusion, why wouldn't two persons teaching two classes in hearing of each other cause confusion also? Just another example of the inconsistences of those who go beyond the rule of faith. (10) Some leave, and some remain. Why? Because we are told that children cannot learn well, unless they are taught in classes. Hence; it is useless to stay for the "hour of worship" when the Lord's appointed way of teaching is practiced. "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). (11) This item was answered under number two. See Col. 3:16. (12) Fine! "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. 4:16). It is refreshing to get back to the Lord's pattern. (13) Answered above. See Eph. 5:19 and Heb. 2:12. We walk by faith here. (14) Scriptural again: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them" (Acts 20:7). (15) For the invitation read 2 Cor. 6:2; Heb. 3:8; and Rev. 22:17. The expression "today" applies to the first day of the week as well as any day. For the song, see above answers. (16) Paul says: "Upon the first day of the week, let each one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Read also 2 Cor. 9:7. (17) The Saviour made remarks concerning the communion (Luke 22:16-20). (18) "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, take eat: this is my body" (Mark 14:22). (19) "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16, also Luke 22:17-20). (20) "And when they had sung an hymn they went out into the mount of olives" (Matt. 26:30). If it is our request, or desire, that God should dismiss us, a prayer is certainly in place. Proof: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

From a study of God's Word it should be clearly evident to every one that in the class system of teaching we leave the divine pattern. Scripture quotations can be given to support all the above items except those concerned with class teaching. Therefore, my voice is lifted in protest against such a practice.

VAN BONNEAU.

Gunter, Texas.

Announcements and Reports

Sam L. Shultz, Lexington, Oklahoma, November 23: I am now in a meeting five miles southeast of Milano, Texas, crowds rather small but very attentive, we hope to do some good here. I have another meeting to hold in this section which will close my protracted work for this year, will then be ready for work at other places.

* * *

J. B. Daniel, Hatch, New Mexico, November 26: There is a demand for common laborers in and around Hatch at this time, principally road work, brethren needing work may write me for information.

A few of the "true and tried" meet for worship at the little town of Salem each Lord's day. Last Lord's day we had a number of visiting brethren from Deming. I talked from the second and third chapters of Revelation.

* *

D. J. Whitten, Deming, New Mexico, November 24: All who wish to write me address me at Deming, N. Mex., I am ready to preach in this part of the world for a while. If any brethren who live in a hundred or one hundred and fifty miles of Deming need me let me know.

* * *

J. E. Modglin, Brookport, Illinois, December 3: I do not want to miss a copy of The Apostolic Way, certainly enjoy reading Brother Cowan's articles, how easily he handles Arceneaux. I am of the opinion that Brother Cowan will have to hunt for new territory or quit debating because these advocates, "Goliaths" go down. They will have to be good dodgers if they stand before the sword of the spirit and Brother Cowan certainly can use it.

* * *

S. J. Snyder, Montezuma, Iowa, December 14: I will help a little. The Apostolic Way is the only paper that is contending for Bible teaching as it is written and against error. Every reader should be willing to donate one dollar or more.

* * *

Sam L. Shultz, Lexington, Oklahoma, December 28: I am just back home from Central Texas where I have been for the last five or six weeks preaching the Gospel. Tried to hold two short meetings while there but was hindered quite a bit by rain and bad weather, the last one being almost entirely rained out. I visited the brethren at Chilton, my old home where I obeyed the Gospel more than thirty-five years ago. I also visited the brethren at Temple.

* * *

J. H. Howard, Robstown, Texas, December 1: I have been out of the work for some time on account of financial affairs, but am now in the work for the rest of the time if the Lord wills. I held a meeting at Crider, Missouri, with six baptisms; at Trousdale, Oklahoma, with two baptisms. My time is now open for meetings, those desiring my services should write me at Robstown, Texas.

* * *

J. N. Cowan, Robstown, Texas, December 28: The Lord willing, I will be with the church at 3601 S. Fitzhugh Avenue, Dallas, Texas, Saturday night and Sunday, January 12 and 13, 1929; also with the church at Sand Springs, Oklahoma, Saturday night and Sunday, January 19 and 20; then will go to Bloomington, Indiana, for a meeting to begin January 27th and continue until February 17.

* * *

Geo. M. McFadden, Arkoma, Oklahoma: One more year is gone and whatsoever things worthy of note, both good and bad, are history. We, who are disciples of Christ, know that our record is in heaven, preserved until the day of judgment; therefore, it is not necessary for us to tell what we have or have not done; but I want to say, that on account of ill health and depressed financial conditions, I have not preached much this year; however, health is improved some with, both myself and wife, and I expect to be able to do considerable preaching during the year 1929. I desire the co-operation of brethren in the needy field, therefore, I would like to hear from those who want the truth preached in their midst.

* * *

Guy S. Yowell, Whitesboro, Texas, November 22: The debate, supposed to have been held here between Brother Tidwell and Smithson, did not materialize. The Sunday School people would not endorse Smithson and he was not present at the set time even though they had. The Sunday School folks tried to get Brewer to take Smithson's place; also tried to get Arceneaux and he replied by telegram that he would meet Brother Tidwell or any man on the "Sunday School" question and wanted to have the debate on a certain date in December which was not convenient for us. Brother Tidwell is corresponding with Arceneaux and if he will do what he said we will have the debate not later than some time in January.

* * *

H. G. Thompson, Harper, Kansas, December 11: The meeting at Attica, Kansas, closed on November 25, good interest, five baptisms. Brother Sidney W. Smith of Abilene, Texas, did the preaching and gave us some good lessons on practical Christianity from which I think the church greatly strengthened.

* * *

J. A. Bradbury, Sweetwater, Texas, December 18: Since June, 1928, a small band of devoted Christians have been meeting each Lord's day at 3:00 p. m. in the county court room, in the courthouse, at Sweetwater, Texas. Harmony in every way is fully apparent at each service and all leave the building happy and strengthened. We have some fine material in the way of singers and teachers. Every member has been found true and devoted to God and his word; because of these facts I tell the folks we are the strongest congregation in the city. I am giving my time to the cause here, not receiving anything for my efforts, and am willing to make the sacrifice if we can only fully establish the cause. If any one who reads this know of any one around Sweetwater that would likely meet with us, write them and tell them about us.

I would like to book meetings for the spring and summer work as soon as possible.

* * *

D. L. Jacobs, El Dorado, Arkansas, December 16: Brother Paul S. Knight of Booneville, Arkansas, closed a two weeks meeting here November 4th, four baptized

Brother Knight is a real gospel preacher. Any congregation wanting a meeting will do well to get him.

Brother Jas. E. Tidwell preached for us the first Lord's day in December, morning and evening, one restored at morning service. This makes a total of fifteen additions, fourteen baptized and one restored, since we began meeting here in the early spring.

We hope to have Brother Leland H. Knight to hold a meeting about June 1, next.

* * * *

Leland H. Knight, 1615 Dodson Avenue, Fort Smith, Arkansas: Since I last reported to the Apostolic Way, I have held several meetings. Was with the church at Union, near Phillipsburg, Missouri, the first part of October. There were seven baptisms. There I met Brother Homer King and Brother James Phillips. We had a very pleasant association. Returned to Booneville, Arkansas, for the remainder of the month and was associated with Brother Cowan who held the meeting there. I enjoyed being with the home church. The first of November I began a meeting with the brethren of Cavanaugh and Fort Smith, the work being carried on at Cherry Grove school house, and at Cavanaugh, preaching a week at each place. The work was sponsored by the Dodson Avenue Church of Fort Smith. There were four baptisms. I left on Friday of the second week and the meeting at Cavanaugh was continued over Sunday by Brother Paul Knight. Began meeting at Enid, Oklahoma, November 18, and continued two weeks. There were four additions. This was my second meeting with them this year, and am to return in the spring for another one, if the Lord wills. Under my labors this year thirteen have been added to the congregation. I returned to Fort Smith and began a meeting the first of the month. No additions yet. My time is promised for meetings from April the first to November the first for 1929. Will consider calls from the field for the months of January, February and March.

Who Will Be Next?

It has been quite a while since I had a discussion with a Sunday school advocate, and I'm wondering if they have all quit. As I muse over the past ten years, I call to memory my debate with J. W. Chism, held at Sinton, Texas, which was the first round. Since that time Chism has been exceedingly quiet about debates on that question. The following men have tried their talents in trying to make the Sunday school look like it was scriptural: Lee P. Mansfield met me in three debates; Joe S. Warlick in three; P. J. Taylor one; A. R. Lawrence two; J. D. Tant one; A. F. Saunders one; Ira Lee Sanders one; A. B. Barrett one; E. C. Fuqua one; J. T. Whitt three; Jno. M. Rice one; Daniel Sommer one; W. G. Roberts one; Early Arceneaux three; W. N. Ferguson one; S. A. Ribble two, and Bynum Black two. I have engaged the above eighteen men in twenty-nine public oral debates. I am ready for the next man that some Sunday school congregation will put up. It is said that history will repeat itself, and it looks very much so in regard to debating with the advocates of instrumental music in the worship could be drawn into a discussion of its unscripturalness, but they finally decided it best to quit debating the question. They called us "Old fogies," "Narrow," "Ignorant," and not worthy of notice. When the S. S. folks were challenged to defend their practice, they could be drawn into debates, but now they think best to quit debating, and resort to the old digressive howl, "Old fogies," "Narrow," "Ignorant" and not worthy of notice. The advocates of music in worship never gained a convert by such debates, or if they did I never saw a report of it. If the Sunday school debaters have ever gained a member by such debates, they have failed to report it, and I'm sure they would have reported it if such had been the case. On the other hand, we who contend for the Bible way of teaching an assembly can account for hundreds who have been led to abandon the class system through the influence of our debates on this question. I have had many come and tell me before the debate was over that they were convinced that the Sunday school was wrong, and many others at the close of the debate would make similar confessions, and many more would do the same for months after the debate was over. Several preachers are included in this number.

I am persuaded that these debates have not ceased on account of my brethren not being willing to put me up as their representative, but on account of the fact that the Sunday school folks are not willing to risk their cause in the hands of their debaters. It is also evident that their papers have learned the same lesson, and cannot be persuaded to allow a formal discussion to appear in their columns. Especially is this so of the Firm Foundation whose editor agreed to have such discussion provided we could agree on a proposition, and when he was informed that we had the man, and the proposition which he had endorsed at Robstown in the Cowan-Arceneaux debate, and that we were ready for the discussion to begin, said editor closed up like a clam, and cannot be heard from any more about the debate.

Another thing which I wish to keep before my readers is, the Firm Foundation allowed J. T. Whitt to blow about how he had whipped J. N. Cowan in debate, and he told them not to get weak kneed, that he could attend to Cowan easily. Whitt was running high with the Sunday school folks with the position that "Prophesy" means public speaking only, and that women taught publicly when they prophesied. From these glowing reports of which Whitt was chief sponsor, the Dallas folks thought him the man to defend them, and had him come to Dallas for that purpose. Here Whitt met his waterloo, and when the report went out, the Firm Foundation dropped him, and endorsed Arceneaux, who took the opposite position, that women's prophesying was private and not public. Hence, this paper has endorsed men on both sides of the question, thus inconsistent. Now, the editor will not put up any man regardless of his position on the nature of women's prophesying. I do not care which position they hold, for in either case they cannot justify the Sunday school practice.

Another very noticeable fact is, they are not holding many debates with the sects. They can no longer use the old time slogan, "where the Bible speaks we speak, and where the Bible is silent, "we are silent," in their debates with the sects. They have about as much practice of which the Bible is silent as the sects. In fact they have become one of the sects, and cannot afford to throw stones because they live in a glass house. I will suggest that the loyal congregations keep the challenge fresh in the minds of the Sunday school congregations and never let them rest until they put up or run from the field of open investigation. A sign should be placed over the door of all their church houses which reads, We practice the Sunday school here, but will not defend the practice in public debate. In justice to the Church of Christ, they should do as the Digressives No. 1 have done, change the name of their church and make the deeds to their church property in some other name. I will suggest the following name which seems to be appropriate, The Church of Christ Modernized. You see I'm not allowed to make it "of Latter Day Saints," or "The Church of Christ Scientist."

I am still wondering who'll be next?

J. N. COWAN.

Robstown, Texas.

The House of God

The house of God 'tis plain to see,
The Saviour did prepare;
And He has promised you and me
That he will meet us there.
Many mansions in my Father's house,
They are always bright and fair;
If we only know it is a fact,
That Christ is dwelling there.

There's a mansion in my Father's house,
That's always bright and fair,
On the first day of every week,
I meet my Saviour there.
And if perchance only two or three,
Should gather in his name;
He'll never fail nor disappoint,
He'll be there just the same.

In the Father's house I must confess,
Some mansions might be there
That Jesus will not enter,
They are not so bright and fair.
They've not been swept and garnished,
No attention they have had;
They must have some repairing
They look so awful bad.

Let's strive to keep these mansions clean,
Let us labor watch and pray;
And strive to live a perfect life,
And live it every day.
We must behave in the house of God,
The Bible tells us how,
Study to show ourselves approved,
Much study is needful now.

The house of God, the Church of God,
The pillar and ground of truth;
The only house, the only church,
That's fit for age or youth.
The family of God in heaven and earth
Some day together shall dwell;
The blessings that will come to all,
No human tongue can tell.

—E. F. Morgan.

Newcastle, Texas.

Hobbyists and Hobby Riding

Some of us who do not believe in the class system and women teachers have been called hobbyists and hobby riders, so I have thought it might be well to see from whence comes the appellation, for it merits the name best. Many years ago when most every one who went anywhere

went on horse back, and as it is today, little boys wanted to ride horses too, but being too small to guide or handle a horse, a plaything, or toy was designed, made of wood, shaped and painted to represent a horse, with rockers to represent the motion of a horse. This was a "make believe" horse, a substitute and an imitation and was called a hobby horse. In those days when anyone got an idea of doing something unusual or strange and wanted others to see it as he did, it was said he had a hobby or was riding a hobby horse.

And so we find that there were members of the Church of Christ who got the idea that the church was not progressing like it should—not like other churches around them—so they put in the class system and women teachers—a substitute and "make believe" play thing for the true Bible teaching regarding such things.

We advocate only what the scriptures teach, going back to the old time slogan of "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Take a look into the mirror—the Word of God—and see who the words "hobbyist" and "hobby riding" fit the best, he who substitutes the teaching for the genuine article, or the one who stays with the Bible? he who stays in the old paths, or he who strays on to forbidden ground?

J. E. REAGAN.

Kansas City, Mo.

A True Premise, a False Conclusion

In the fifth chapter of Acts, Gamaliel, a man of "reputation among all the people" brings forth a true premise, facts that were well known by all the people, something they could not deny, but his comparison was not true, and is not true today. It might have been his honest opinion, and that may have been the opinion of the people in that day, and it is the opinion of millions today. Many times preachers make the quotation in the words of Gamaliel which is "If this counsel or this work be of men, it will come to naught." The men to whom he called their attention had come to naught, and all the work of men will come to naught, but not in the sense set forth by Gamaliel.

Now we will notice a present day "true premise" with a false application. For instance, take the scriptural statement where the apostles and others taught from "house to house" or as the last verse of Acts 5 "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Now the man who would apply the Sunday school with women teachers, uninspired literature, dividing into classes with a superintendent, and sometimes having "all day suckers," "prizes," and "contests" to keep the thing alive, with teaching and preaching from house to house surely has a narrow conception of the Scripture.

The Sunday school has no higher authority for its existence than man. And all the twisting and false application cannot lift it higher than its source. To them it is greater than the Church of Christ. And it takes more money to run it than it does the Lord's church. Next time you enter their meeting house, will you notice on the right or left of the pulpit? There you will see a black-board which contains a record of the Sunday school members (not the church members). They have a record of "How many present." "How many new members." "How much collection by each class." "Honor Roll," etc. Then look further and you will see "Our goal for 1928 —250 new members," members of what? And yet they claim it is not a separate organization. I will close by giving a clipping from an Atlanta, Georgia, periodical.

"Pa, did you go to Sunday school when you was a boy?"

"Yes, my son, I always went to Sunday school."

"Well, dad, I think I'll quit going, it ain't doing me any good either."

J. A. DENNIS.

Union City, Ga.

The Eldership

I have read and re-read Brother Maddox's article on the above subject with interest. I appreciate some things in the article very much, but I notice some statements that I do not think are right. I do not wish to start a wrangle or raise some unprofitable questions, but I wish to notice a few statements for the purpose of getting the brethren to consider some things.

Our brother refers us to Timothy, Titus and Paul as elders. He seems to base his proof on the fact that these men were to preach with all authority, and adjust matters of discipline in the church. Timothy was a youth. 1 Tim. 4:12. The word "elder" denoes ages. A novice could not be an elder 1 Tim. 3:6. As to Titus and Paul being elders, I have no such evidence from God's word. These men, however, had authority to adjust, or assist in adjusting differences and disciplines in the church. The elders were not the only ones that could rebuke and adjust differences in the church.

Our brother next says, "Acts 15:1-6 shows that elders have authority to adjust all matters of church discipline. The apostles were chief in this work, then the elders. But the church had a voice also." Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas." Act 15:22. The church was not ignored. In the days of the apostles, the church was not ignored in such matters. Today the ones who are nominated as elders many times ignore the body in very important matters. Such a course has ruined many conggregations. When the body is ignored, it soon causes much dissatisfaction, the body looses confidence in the leaders and hence fail to act the way they ask them to.

Our attention is next called to Matt. 18:17 where one brother has offended another. Our brother says that the words "Tell it to the church" means tell it to the elders. If tell it to the church means tell it to the elders, then the words, "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican" means to the elders also. That would prove that the elders are the only ones to exercise discipline. But according to the Bible the whole church is to punish the one withdrawn from." 2 Cor. 2:6; 1 Cor. 5:7-13; 2 Thess. 3:6-13. If there are any elders, they should take the lead in all such matters. If "tell it to the church" means tell it to the elders, then what about Timothy receiving the accusations brought against an elder? Was Timothy considered the church? It is evident from 1 Tim. 5:20-21 that the witness before the whole church and if the accused person was found guilty he was rebuked before the whole body. In such a way the church could know that the person accused was guilty of the things of which he was charged.

Our brother calls for proof that a brother can withdraw from a congregation and worship at home. He wants to know where any individual was ever so advised. The churches were commanded to withdraw from those that walked disorderly. 1 Cor. 5; 2 Thess. 3:6-14. In writing to the brethren at Corinth, Paul said: "A little leaven leaveneth the whole lump." 1 Cor. 5:6. Lump, here means church. How can a brother stay in a leavened lump and not be leavened, too? Paul tells these brethren to "purge out therefore, the old leaven, that ye may be a new lump." The lump was leavened. He says, "as ye are leavened." He further tells them to do this so they can eat the feast. "For even Christ our passover is sacrificed for us. Therefore, let us keep the feast, not with old leaven (sin), neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Such a church cannot observe the feast of the Lord as long as it is leavened with sin. Under such circumstances how can a brother stay in such a church and worship acceptably to God? I am afraid of such a course. If one sinher rendered the church in such a condition that it could not eat the feast of the Lord, how could one brother eat the feast of the Lord in a congregation that all had become leavened? What is true of an individual is also true of a number of individuals. If not why not? If ninety-nine out of a hundred sin and will not repent, then the one who is spiritual, has the right to withdraw from the many. Now, brethren, notice the following.

We cannot have fellowship with unrighteousness. 2 Cor. 6:14-17. We cannot have fellowship with those who do not walk in the light as He is in the light. 1 John 1:7. We cannot walk in the light and retain sinners in the church. 1 Cor. 5:6-13. 2 Cor. 7:8-12. We cannot keep the feast with wicked members in the church. 1 Cor. 5:8. If we let sinners stay in the congregation, all will be leavened. 1 Cor. 5:6. Now, brethren, please tell me how a brother can stay in a congregation that is sinning and worship God with those whom he has no fellowship with and please God. A church does not have to have elders before it can exercise discipline. Such a position would prove all young congregations helpless against ungodly members. Men must be old enough to qualify as elders before they can use the office. God gave us a chief shepherd to whom we can go and learn what to do and how to do it, regardless of whether we have others or not.

Brotherly,

D. J. WHITTEN.

Passed On

James Wyatt Westbrook, age 70, died at one o'clock Saturday morning at his home, 915 East Jones street.

He is survived by his widow, Mrs. Annie C. Westbrook, a son, James Westbrook of Denison, and three daughters. The latter are Mrs. O. L. Robison of Colorado City, Texas, Mrs. Syler and Mrs. Paul White of Sherman.

Funeral services are to be held

dence. The Rev. Harvey Scott, pastor of the Walnut Street Church of Christ, is to conduct the services. Burial is to be in West Hill cemetery.

Mr. Westbrook was born in Texas, Oct. 1, 1858, and came to Sherman twelve years ago from Snyder. While in Sherman he was engaged in building work as a contractor. He was a member of the Walnut Street Church of Christ.

Funeral arrangements are under the direction of the Dannel-Scott funeral home.

The above from the "Sherman Democrat" of Dec. 15, 1928, for the most part is true, but in behalf of the brother who has passed on to await his reward, I would like to make one correction. At the time of his death and for some three years, he had not been a member of the Walnut Street Church. He and his good wife quit that place of worship when G. C. Brewer instituted the "Budget," assessing the membership certain amounts. They then began to worship at Mirick Avenue Church, in Denison, Texas, and was there as regular as health would permit. It was there I first met them and he impressed me very much as being a loyal Christian by his fervent prayers and encouraging words.

May he have for his labors here the reward of eternal enjoyment is the prayer of one who loved him.

B. J. PARKER.

Another faithful soldier of the Lord has laid down his arms at the call of death. Brother Westbrook had been a true and faithful member of the Church of Christ for nearly fifty years, in which he was a shining light. His deeds of kindness, his purity of life, and his devotion to the Lord, make his memory a treasure of love to all who knew him.

Funeral services were conducted by Brother Harvey Scott Sunday afternoon, December 16, at 2:30 P. M.

LLOYD A. PERRY.

Sherman, Texas.

It Is Written

"Man shall not live by bread alone, but by every word that proceed out of the mouth of God." (Matt. 4: 4.) This ought to be a lesson to all Christians. We read in Matt. 3: 16, 17, where Jesus was baptized and God's voice was heard from heaven, "This is my beloved son, in whom I am well pleased," ought to cause us to know when we are baptized into Christ out of darkness into light, all kind of temptations will come before us. Paul, speaking of Israel, "Let us not tempt Christ as some of them tempted and were destroyed." All of these things were written for our learning. "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10: 9, 10, 11, 12.) "Many signs Jesus did are not written, but what are written are written to believe and have life through that belief." (John 20: 30, 31.) "Faith comes by hearing" (Rom. 10: 17.) "Without faith we cannot please God." (Heb. 11: 6.), "In word or deed do all in the name (by authority) of the Lord." "Wherefore lay apart all filthinetss, receive with meekness the word, which is able to save your souls, but be ye doers of the word and not hearers [illegible] ought to be glad that souls. God told Joshua to be strong and made his promises to him, told him to turn not from Moses' law to the right, nor to the left, He just wanted him to do as Moses directed. (Joshua 1: 6, 7, 8.) Paul said preach what they, the apostles preached. (Gal. 1: 8, 9.) We are not to add to nor to take from what is written in the book. (Rev. 22: 18, 19.) I would be glad if the people of God was satisfied with what is written and let what is not written alone in meekness and love for the cause of Christ.

G. A. COMFIELD, (Colored).

Marion, Louisiana.

Letters to the Children

Dear Children:

I hope you are attending school and advancing rapidly.

When I was a little boy, we did not have public schools like we have now, and they lasted about three months, and sometimes less, during the year. We did not have the advantages that you have now, but we appreciated what we did have. The most of the children where I lived worked on the farm, and we grew up to be stout healthy boys and girls.

We thought it a great treat to get to go fishing, or to go to spend a while with some neighbor children, or have some of them come and spend a while with us. Our houses were nearly all made of round logs, covered with boards three feet long, and with boards nailed over the cracks inside, and daubed with mud outside. If anyone was able to own a buggy, we called him rich.

Some would go to meeting in a wagon, some on horseback, and many walked two or three miles to church. But we were happy and contented.

The style of dress was different to what it is now. Ladies did not wear hats; they wore sun-bonnets, and dresses came down to their shoe-tops. Little boys wore long trousers made at home of cloth woven by their mothers.

All the reading, praying, and preaching was done by the minister. They had few song books, so the preacher would read two lines of the song, then all would sing them, then he would read two more lines and the congregation would sing them, and so on through the hymn.

With all that old-time way of worship, I don't know if there was not more pure, unadulterated christianity than there is in much of what we see and hear in our up-to-date services.

UNCLE HAYWOOD.

Sister Ashley and Her Children

I have felt for some time that perhaps the brethren at Shreveport should have the fellowship of other brethren in rendering assistance to Sister Ashley and her children.

Brother Ashley had made arrangements with the brethren at Shreveport to move there, but on reaching home he was striken with severe illness from which he never recovered. Of course, the brethren at Shreveport were not under any more obligations to Sister Ashley than other brethren where Brother Ashley had lived, but realizing the situation, they volunteered to give her assistance and moved her to Shreveport. The following statement in a [illegible] the publisher gives information as to present conditions. Brethren wishing any further information can write Brother Montgomery.

I feel sure there are brethren who knew Brother Ashley that will be glad of the opportunity to render some assistance. You can send all communications and contributions to H. H. Montgomery, 2724 Penick St., Shreveport, La. His letter in part follows:

* * *

Dear Brother Duckworth:

The Velva Street church here has been keeping Sister Ashley and her four little children up, feeding and partially clothing them, and paying taxes on her house and lots and her paving of the street for several years. I was requested at our meeting last night to write an article for the Way, asking those who knew Brother Ashley as preacher to come to the relief of Sis Ashley and her children.

We are still helping her, but some of our members are not financially able to do much.

She owns her house and lot, which I am told she would like to sell or exchange for a home where she can be near a church and school.

Yours faithfully,

H. H. MONTGOMERY.

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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, February 1, 1929 | Vol. XV No. 13

With Such Co-operation, Success Assured



Ever since The Apostolic Way was started—more than fifteen years ago—it has been the wish and dream of my life to have it placed on a permanent basis that would insure its remaining a power for defense of the church against innovations years after my body was returned to the dust from which it came. I believe that the hour of fulfilment has now struck for I can not doubt that the brethren will see the practicability of the plan evolved by Bros. Duckworth and Conner and will give and continue to give until the end is accomplished. Surely they cannot fail to grasp the immensity of good that will spring from the accomplishment of this plan and no sacrifice will be considered too great to make for its accomplishment. G. A. TROTT.



That we should take advantage of every opportunity to advance any proper interest, so long as we wrong no one else, is right. Success in life in any business is achieved in no other way. We want to make The Apostolic Way a success, as great as possible. To do this, we believe the paper should own a suitable printing plant. Moreover, it appears that the interest of the paper can be further enhanced by purchasing the Lamb County Leader. Of course, we expect those who are capable to pass on the value of the plant for our purpose. This part of the work, I am sure, is in safe hands. Furthermore, I am entirely willing to leave the direction of this deal in the hands of the four brethren who have been selected to direct it. I feel that it would be difficult to find four men in the country better qualified for the work than these. N. L. CLARK.



With four men like Brothers Phillips, Martin, Whittenburg and Meacham in the lead, I anticipate an overwhelming success. I count it a privilege to co-operate with them in this great work.

It seems only selfishness or covetiousness could hinder any who love the truth from lending their support. "If ye walk in the light, ye have fellowship one with another." (John.) Shall we not then expect the fellowship of the entire brotherhood?

Yours for sounding out the Truth.

ALVA JOHNSON.



I verily believe that if the brethren could realize how much it means to the cause of Christ, if they could visualize the activity that would take place as members in every congregation busy themselves in the distribution of leaflets, tracts, etc.

If they could but see the added attendance at their places of worship.

If they might witness the interest and study of the Bible by those who heretofore have shown but little interest.

If they could realize that every time a leaflet or tract is handed out, the Church of Christ is published and magnified.

If they would understand that you can't have a harvest without a sowing, and that it is useless to sow without the soil has been prepared.

If they could see all these things, I am sure they would raise the money to buy this plant in twenty-four hours.

Brethren, let's don't hold out on the Master. Remember what it cost him to purchase us.

Sincerely,

R. O. CONNER.



The way to raise money is for every man to sit right down and send his check for what he can, or his note for what he will soon be in position to give. When we were working for the college, many brethren were glad to help because they realized that an opportunity of doing lasting good was before them; some, however, "hid out" and thus passed the opportunity by. Let them not do so this time; every man is needed to put this proposition over. Let each one say, "I will do my part," and the big thing is over.

Twenty can give a thousand each.

A hundred can give $200 each.

Two hundred can give $100 each or two thousand can give $10 each.

We cannot get this figured out, maybe so we will know just how much to send but we can begin sending and continue it till we are notified that the money is raised, and we'll be glad because we did it.

L. W. HAYHURST.



Buying for The Apostolic Way a printing plant is one of the largest moves made by the disciples of Christ in recent years. I am glad of the opportunity of co-operating with such men as Whittenburg, Meacham, Phillips and Martin in raising the necessary funds with which to buy the plant. The opportunities and possibilities such plant will bring within our reach are worth far more than the time and money spent in obtaining it. The entire brotherhood is aroused and interest keenly manifested everywhere, and I am confident the proposition will be put over in a big way. The influence of the A. W. has been severely felt by the innovators, and when we get it permanently established, and published from its own press, with the hundreds of thousands of leaflets, tracts, and books which will be printed in the same plant, we expect to make the truth of the gospel reverberate throughout the citadels of sin and digression. Brethren, send in your donations, pay up your subscription for ten years, talk the proposition with other brethren. **The opportunity is here. Let us seize it.**

J. N. COWAN.

(Continued on Page 2)



I have always contended for the principles advocated by The Apostolic Way. And I am in full accord with the move to purchase Brother Duckworth a printing plant, and will give all of my influence to purchase the plant. An unselfish consideration of this plan would, it seems to me cause every family identified with us in this fight, to make a special effort for a liberal contribution to this work. The spirit of "I will do my part" on the part of all will make it easy for all.

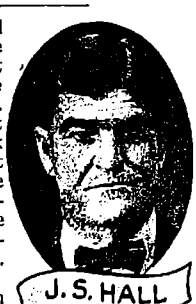
J. W. KELLY.



We never know our strength until we are tested, yet, I believe the great brotherhood are able to purchase the printing plant, be it the one at Littlefield, or a new one. Let us all rally to this call for funds. It is not a call which will prevent the hungry from being fed, or the gospel from being preached, since we are able not only to do those things, but to buy the plant also. Just one dollar from twenty thousand brethren will be enough. Five dollars each from four thousand, or ten dollars each from two thousand, will carry it through.

I will give what funds I can, and will put my influence, whatever it is, behind the move to make it a success.

LELAND H. KNIGHT.



In regard to fund for purchasing the printing plant, it seems to me the only way, from a business viewpoint of putting our work on a firm basis. It looks to me like the brethren everywhere would take hold of the proposition. Let's do it. What do you say I will do what I can for I do believe it is the best thing that has come our way.

J. S. HALL.

A Strong Church

Under the influence of this institution, lies the strongest security, and the greatest hope ever given to man. God's will in creating his church was that it might "be holy and without blemish." To conceive of such an institution brings us to the realization of this body. It is a sad thing to be in fellowship with this organization and fail to transmit its qualities to others. For the local congregation to be courageous and holy, I list a few indispensibilities to these attainments.

1. **A converted membership.** Matt. 18: 3. The Church of Christ is no place for a half converted alien to be. Jesus taught that in reality one could never enter his kingdom except converted. But numbers of persons who care little for Christ are united with us causing more trouble than aliens do. For this reason, I object to pathetic death stories, etc., to influence aliens to become Christians. Every preacher should be careful to teach the alien his duty concerning conversion before baptizing him. Sometimes sinners with little thought of Christ are persuaded into the church. I once happened to be a witness to a conversation in which an alien repeatedly stated that he could not believe in the Christ of the Bible. A brother who was reasoning with him insisted that he had sufficient faith for baptism. I approached, and told the brother that no man could scripturally baptize a man who doesn't believe in Christ. At another place I was trying to induce an alien to obey the gospel. He was undecided. I informed brethren that a man persuaded into the church against his will would likely give trouble later. Someone replied, "Oh! If we can only get him into the church, we'll take the risk." This, brethren, is a very serious mistake. Remember that the scripture says: "If any man will come after me, etc." Matt. 16: 24. Men are not forced to become Christians.

The next essential to Christian progress follows:

2. **Unity.** Has it ever occurred to us that Christ taught that we must be one in order to convince the world that God has sent him? Yes, here it is! "Neither pray I for these alone, but for them also which shall believe on me through their word . . that they also may be one in us that the world may believe that thou hast sent me." Jno. 17: 20, 21. We can never fulfill the desire of this prayer by disregarding the boundaries of divine instruction. The word of God is our only basis for unity. The man who advocates things contrary to its teaching should never expect the church to be in harmony with him. Christ's prayer is to the effect that only those who believe, and practice the apostles' word can be one. Paul says: "Let this mind be in you, which was also in Christ Jesus," Phil 2:5. Thus, if all members in the church allow the mind of Christ to be in them, there will be no divisions; for the mind of Christ doesn't conflict with itself. However, some brethren, seemingly, hold to the idea that because the Lord says for us to have no division among us, that we should tolerate ungodliness, and submit to any unscriptural practice that invades the church. The persons with whom the Lord asks us to be in unity are those that have the mind of Christ, 1 Cor. 1:10.

3. **Members Rich in Faith.** "He staggered not at the promise of God through unbelief; but was strong in faith; giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform," Rom. 5:21. Abraham is a splendid example of faithfulness. When asked to offer Isaac as a sacrifice he didn't pause to ask the Lord to explain why. Many people today admit that baptism is a command but they ask: "What good is there in it?" The person who fails to see any good in that which the Lord commands is lacking in faith. A brother says, "I know the Bible says for women to keep silence in the churches, but what harm is in her speaking?" Another example of one who is lacking in faith. When the Lord has spoken for or against a certain practice, that within itself determines the good or evil of the practice. We need rich faith—faith that is willing to be governed by God's word—Roman 10:17. It seems that two of Satan's most prominent sayings are: (a) I can't see any good in this. (b) I can't see any harm in that. Read 2 Cor. 5:7.

4. **Disciples Wise in God's Word.** "Wherefore be ye not unwise but, understanding what the will of the Lord is." Eph. 5:17. We place great stress on the fact that we practice just what the Bible teaches. This being true we should be well informed in the Scriptures. The Scriptures say: "Walk in wisdom toward them that are without redeeming the time." Col. 4:5. The reason that we are often unable to discern between good and evil is because we fail to study the Bible. We need leaders in the church who are qualified to answer any unscriptural idea that pervades the church. However, many members leave this for the preacher to do. Remember that Solomon says: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Pro. 9:10.

5. **Working Members.** "For we are his workmanship, created in Christ, Jesus under good works, which God hath before ordained that we should walk in them." Eph. 3:10. An architect points with pride to a large, neat, building whose glossy finish glistens in the sunshine, and remarks: "That building is my workmanship." How pleasing it is to realize that the roof turns the rain; the bricks are cemented to stay, and the foundation steadfastly holds the building in place! But he passes another soon; which having been poorly cared for, is decaying under weather conditions. This building hurts his business, and he blushes when some one asks whose building it is. Likewise, the Lord looks upon a congregation which is a towering influence for good and a monument of self-sacrifice and remarks with satisfaction: "Ye are God's building." 1 Cor. 3:9. He appreciates the fact that this church baffles the floods and rains, Matt. 7:25, of immortality that encounter it. And he admires the firmness of the foundation being "rooted and grounded in love," which enables the members to be unmoveable yet always abounding in the work of the Lord. Such an institution is of great value to the Lord.

But just imagine how Jehovah feels when Satan points out a careless church which having never exercised the principles of the gospel, is decaying and asks whose building it is. "Yes, the Lord answers, I built it. But it has been poorly cared for. I am afraid that I have bestowed labor upon it in vain." Gal. 4:11. Such a church grieves the Lord and hinders his cause.

Why not let each congregation resolve to hold an extra meeting or two in its community for 1929? Consider Thessalonica: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak anything." 1 Thess. 1:8. Let us resolve to reap a bountiful harvest in the coming year.

If the five items enumerated above are practiced, a stronger church will develop in each community. VAN BONNEAU.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

State Supervisor Commends Littlefield College

Miss Katherine Henderson, supervisor for the High School Division of the State Department of Education, visited Littlefield College on January 8. In her report to the department is included the following recommendation:

"That the credits held by Gunter College Academy be automatically transferred to Littlefield College Academy.

"This is done in recognition of the fact that the present academy is under the same administration, maintains the same faculty, has better physical conditions, and is doing creditable work in each department.

"The supervisor visited the academy at Gunter a few years ago and is gratified to find the same faculty and a decided improvement in physical conditions. The present value of buildings is over $40,000, and work has already started on improvements amounting to $100,000. Construction of an administration building has been started. This building with a boys' dormitory and two homes for the teachers will be completed by the beginning of the fall term.

"Within the next two years agriculture will be made a part of the curriculum, and the land owned by the school will make possible much experimental farming.

"Among other improvements, $1,500 in equipment has been added. $500 will be spent this session on the library."

This statement, without comment, will in a measure inform you as to what we are doing at Littlefield.

JNO. R. FREEMAN.

What Is Baptism?

Christian Baptism is evidently, to dip or immerse in water, a penitent believer in Christ, our Lord. The word "Christian" being only a modifyer. But it is said that an impenitent unbeliever can not be baptized, but can be dipped, or immersed. If this be true, to dip or immerse is not baptism. The word baptism, however, is not a translation but only a transfer. It carried, however, the meaning of the original.

But the original words signifies to dip or immerse . So to dip or immerse an unbeliever is to baptize an unbeliever, although he is not a proper subject for the act of Christian baptism.

Now it is not possible to dip, immerse, baptize (tis) any one (eis) into the name of Christ, i. e. into His body the church, (eis) for the remission of his sins, in the absence of faith and penitence for sins; for baptism gives them no entrance. It is the Spirit that makes alive, (Jno. 6: 63) and the Spirit is received by the hearing of faith, (Gal. 3:2) "because we are sons God sends the Spirit into our hearts" (Gal. 4:6) and we become sons by obeying from the heart, Rom. 6:17, which is the obedience of faith, Rom. 16:26. The preparation of heart gives entrance into the name, the body, the church. It has no changing effect on the action by reason of which we become sons. It only qualifies for acceptable obedience in this act. The word "Baptism" needs translating; we get its meaning by its connection with pure English words, i. e. buried, raised, body washed, washing of water, by the Word, who should forbid water, Paul planted and Apolos watered, etc. And in the same way we may learn the meaning of the original word, if it were used instead of the Anglicized word "Baptism" but we understand the pure English, which carries all the meaning of the original word.

Let's illustrate:

The Pedo Baptist proceeds to sprinkle his penitent believer into the name of his Lord; would this be baptising the subject? No, it would be sprinkling the subject.

Again, I proceed to dip or immerse a penitent believer into the name of my Lord. Would this be baptism? It most certainly would. Then, what part of the action made it baptism? Evidently, the part left out by the Pedo-Baptist, i. e., dipping or immersing the subject. Now when we baptize, we dip or immerse, and when we dip or immerse, we baptize, and no theological qualifying term can change the act.

B. M. MASSENGALE.

"What Is the Holy Ghost"

This question was asked by a Brother Johnson of California in the September 1 issue of The Apostolic Way. This plain question requires a straight answer. Christ says, Luke 24: 39, "See my hands and my feet, that it is I, myself: handle me and see; for a Spirit, hath not flesh and bones as ye behold me having. And when he had said this he showed them his hands and his feet. And while they still disbelieved for joy and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of broiled fish, and he took it and ate before them." This seems to me sufficient to take the Holy Spirit out of the realm of matter and substance.

But Christ says again, to Nicodemus, John 3: 5-8, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth (pleaseth) and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Here we see the Holy Spirit compared or likened to the incorporeal winds that blows. The winds are air in motion. Air fills all space. Air is an element of life. Where there is no air accessible there can be no life. So the Holy Spirit of God is the element of the Christian's life. "As the body without the Spirit is dead, even so faith without works is dead also."

It may be seen that my contention is that the Holy Spirit is an invisible, immaterial, in corporeal entity without body form and parts as the wind.

If it is not so, then how can we account for the omnipresence of God? Will some brother tell me?

"The Spirit of God moved upon the face of waters," in creation. It appears that the Spirit of God is everywhere in the same sense. Not so with God's person. His personal throne is in heaven, while he is only on Eartn in Spirit. Being an incorporeal entity (so to speak) we learn that the Holy Spirit is both in Heaven and on earth in the same sense at the same time. When Christ ascended up to Heaven He promised to send the apostles the Holy Spirit to earth to abide here till the end of time. Again we learn that the Holy Spirit is in Heaven, 1 John 5:7-8. As there is but one Spirit, it must of necessity be anywhere, and everywhere at the same time and in the same sense. This is my theory briefly stated, and if I am mistaken, will some brother kindly enlighten me?

A. P. SALYER.

A Wonderful Discovery

The Firm Foundation of July 30, 1928, contains an article from the gifted pen of Brother J. W. Dunn, in which he tells us of a wonderful discovery he has made relative to the Sunday school question. Speaking about it, he says, "It is a question I find not one passage for, or against in the Bible."

Now, if Brother Dunn had discovered that several years back, and made it known as he has now ,it might have saved many debates over the question and maybe have saved several congregations from being divided over the question. For I am sure they would not have tried to defend an unscriptural thing nor would they have tried to push an unscriptural thing into the church if they had known it was unscriptural.

Now since Brother Dunn has discovered that there is no scripture for or against it, making it unscriptural, of course, they will quit the thing. Surely they will not claim it scriptural any longer for I am sure if the Bible says nothing about a thing, neither for or against it, it would be unscriptural.

SAM L. SHULTZ.

Lexington, Okla.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

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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 8, 1879.

The Printing Plant

Brother Conner and I realized the advantage of The Apostolic Way owning a printing plant, but we thought it best to let others determine whether we should buy or not. So we did not take any definite steps until hundreds of brethren expressed the desire that a printing plant be purchased. Even then we thought it best to ask others to act with us. We consulted those we could quickly reach. We could not see all. It would have been fine if we could.

Following the recommendation of twenty brethren meeting in conference, their suggestion was sent out and hundreds of brethren expressed their wishes and desires that we buy a plant. Then ten preachers, including Brother Conner, selected, at my request, four brethren to work with me in this great undertaking. The four brethren were altogether satisfactory and their financial standing and business ability sufficient to give the paper that financial prestige that an institution like we will have needs. We published the pictures of these four brethren in last issue. In this issue we give the pictures of the ten preachers. With fourteen such men endorsing the proposition, I feel encouraged to press the need of such a plant, and trust the brotherhood to respond. I shall consult, not only the four teen on business matters and general policies, but will always be open to suggestions from anyone who thinks he has an idea that will be profitable.

It is well known that the subscription price of The Apostolic Way with our present circulation will not carry on the work the paper is doing without donations, or a deficit.

We are now raising funds for the purchasing of a printing plant and we do not want to use the funds for the plant to pay current bills; therefore, current bills must be kept down.

So we are purposing to publish only an eight page paper twice per month until we can get the plant and get things straightened out that we may save something on cost of production.

We figure the cost of producing The Apostolic Way on our own plant will be less, of course, and then we hope to further reduce the cost per copy by increasing the quantity through an increased circulation. Every reader of the paper should be a constant advertisement for The Apostolic Way. Tell your friends about something you saw in it; tell them about how nice a paper it is, and what an effort it is making against innovations. If you don't ask for their subscriptions, but just talk and boost the paper, first thing you know, they will be handing you their subscription; at least, this is true with some folks. Sometimes it may be advisable to ask some folks to subscribe, but usually if they want the paper, they will tell you. The big thing is to make them want it by telling them of its value and the benefits to be derived by persons who read it.

R. F. D.

Victory Over the Grave—The Resurrection

Text: "O grave, where is thy victory?" (1 Cor. 15:55.)

1. If the grave succeeds in holding the dead body, then the grave is victorious and can boast against Paul in the text.

2. There are two resurrections spoken of:

(a) Symbolical, (Rom. 6:4; Col. 2:12.) "Buried with him in baptism, wherein also ye are risen with him."

(b) Literal, (1 Cor. 15:42; John 5:28, 29.): "So also is the resurrection of the dead." "For the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

3. Did patriarchs and prophets hold the doctrine of the resurrections?

(a) Hos. 13:14: "I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plagues; O grave, I will be thy destruction."

(b) Job 19:25, 26: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skinworms destroy this body, yet in my flesh shall I see God." (The Lord.)

(c) Isa. 26:19: "Thy dead men shall live; together with my dead body shall they arise; the earth shall cast out the dead."

(d) Psa. 16:10: "For thou wilt not leave my soul in hades." "David seeing this before, spake of the resurrection of Christ," says Peter at Acts 2:31.

(e) Heb. 11:19: It is written that Abraham accounted "that God was able to raise him (Isaac) up, even from the dead."

4. Was it held by the Jews in Christ's day? "The Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." (Acts 23:8.)

5. Did Christ teach it? "Thy brother shall rise again." "I know that he shall rise again at the last day, in the resurrection." "I am the resurrection and the life" (John 11:23-25.) Then Jesus demonstrated by raising Lazarus from the dead state.

6. Did Paul teach it? "If there be no resurrection of the dead, then Christ is not risen," etc. (1 Cor. 15:12-23.)

7. Have we a description of the resurrection? See Rev. 20:12-15; John 5:28, 29.

8. Who will be raised first? "The dead in Christ shall rise first." (1 Thess. 4: 13-16.)

9. What will become of the living saints? "Then we which are alive and remain, shall be caught up together with them (raised ones) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:17.)

10. What kind of body is sown—planted—and what kind is it raised? "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." (1 Cor. 15:42-44.)

11. Are our bodies mortal now? "He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8: 11.) "Let not sin reign (rule) in your mortal body." (6:12.)

12. What will be the condition of the body after the victory over the grave? "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21; 1 Cor. 15:51-58.)

13. Will our body be redeemed? "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." (Rom. 8:23.)

14. Is a spirit ever referred to as being immortal, or not corruptible, or incorruptible or uncorruptible?

(a) "But let it be the hidden man of the heart, in that which is not corruptible (aphthartos), even the meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:4.)

(b) "And changed the glory of the uncorruptible (aphthartos) God into an image made like to corruptible man." (Rom. 1:23.) But "God is a spirit," (Jno. 4:24;) therefore "spirit" is incorruptible.

(c) "Now they do it to obtain a corruptible crown; but we an incorruptible (aphthartos)" (1 Cor. 9:25.)

(d) "And the dead shall be raised incorruptible (Greek, Aphthartos), and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory," (1 Cor. 15:52.)

(e) The word "aphtharto" is rendered by the English word "immortality" at Rom. 2:7, and 1 Tim. 1:17—"Now unto the King eternal, immortal, invisible, the only wise God." But God is a Spirit: hence "spirit is called immortal!

(f) Russell says (Vol. 1, p. 182:) "No where in the scriptures is it said that angels are immortal." Let us see about that. Heb. 1:7 and 14 says: "Who maketh his angels spirits." "Are they not all ministering spirits?" Then Jesus (at Luke 20:36) speaking of resurrected men says: "Neither can they die any more: for they are equal to the angels." This teaches that angels, which are "all spirit," can not die. They are not liable to death.

Now look at Russell's definition of "mortal" and "immortal:" "Mortal signifies a state or condition of liability to death . . . immortal signifies a state or condition **not liable to death**" (Vol. 1, p. 181.) But the scripture declares that "angels are spirits," and Jesus declares that angels can not die: they are "not liable to death," and are therefore **immortal**, according to Russell's own definition.

15. The body of Jesus was buried (Matt. 27:58-66; Mark 15:43-47; Luke 23: 50-55; John 19:31-42.) These texts tell us that his body was called "him; Jesus; Lord; he; it; his body," after he was dead, and that "they took the **body** of Jesus and wound it in linen clothes, and they laid Jesus in a new sepulcher."

Matt. 28:5-7; Mark 16:1-14; Luke 24: 3-46; John 20:29; Rom. 8:11; Acts 2:26,

31, 33, tell us in the same terms that his body was raised from the dead.

At John 2:19-22, Jesus promised that he would rise again in the same body: "Destroy this temple and in three days I will raise it up . . . but he spake of the temple of his body."

16. Are the bodies of the saints raised? "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many," (Matt. 27:52, 53.)

17. When is the victory gained? See 1 Cor. 15:50-56.

18. Who giveth the victory, and through whom? "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ," (Vs. 57.)

18. If our bodies are never raised from the graves, then there will be no victory over the grave. But there will be VICTORY through our. Lord Jesus Christ GLORY BE TO HIS NAME!

C. D. MOORE.

Announcements and Reports

J. T. Corder, Tulia, Texas, January 9: Brother C. W. Watkins preached for us during the Christmas holidays. We had small crowds most of the time, but a fine meeting, two baptized, two reclaimed, all four of them are people of mature age.

* * *

W. T. Taylor, Rt. 1, DeLeon, Texas, January 8: I have changed my mailing address from Burnet, Texas, to the above address. Correspondents will please take notice of the change.

I expect to preach more this year than I did last year.

* * *

J. N. Cowan, Robstown, Texas, January 16: My last report of the present preaching journey left me at Bloomington, Indiana, January 27, to February 17, from there I am booked to go to Shawnee, Oklahoma, or a point ten miles north of Shawnee, to debate with F. J. Crosswell, an Adventist. Then to Breckenridge, Texas, March 1 to 17, then to California Creek, near Newcastle, Texas, March 18 to 31, then to Littlefield, Texas, April 13 to 28, then to Levelland, Texas, May 3 to 12. All these dates are for meetings except the debate with Mr. Crosswell.

* * *

R. L. Ludlam Jr., Richmond, Virginia, January 3: I have a letter from Brother C. D. Moore in response to the one you sent him. He commended Brother J. Madison Wright of Columbus, Ohio. I had secured Brother Wright and held the meeting at Hampton, Virginia, nine were baptized.

* * *

Lawrence England, Henrietta, Texas, January 2: The church at Bluegrove is getting along fine. We have lately built a house in which to worship, have met in it two times.

* * *

E. L. Dugger, Waxahachie, Texas, January 6: The work on our church building here has been delayed but we started work on the house January 2, should nothing hinder we will have the house ready to meet in by February 10. The seats and song books have been purchased and have been delivered. We have received much encouragement from brethren concerning this work for which we are thankful. We expect to have a meeting in May, Brother Leland H. Knight will do the preaching, being assisted by Brother Walker Horn.

We have a great task before us, but why not be doing something for Him while we have the opportunity. How little we do for Christ as compared to what we expect in the hope of eternal life.

* * *

J. S. Hall, Graham, Texas, January 19: Dear Brother Duckworth, I received two or three letters from you but I am just home from Hamilton, Texas, where I have been with Albert, Lennie's husband, he has been very bad for a long time, but is better now. It is not indifference.

* * *

J. N. Cowan, Robstown, Texas, January 21: I was called home from Oklahoma City on account of serious illness of my baby girl. When I reached home she had been removed to a sanitarium in Corpus Christi and has been at the point of death until today, some signs of improvement have given us a little hope. It will require extreme care and many days to get her out of danger. After reaching home I found my little boy, age 10, in bed, relapsed from the flu and rapidly developed a case of pneumonia. He is making the fight bravely and is doing well, considering a complication of a rising in the head.

Will have to change dates for meetings on tour previously announced, but cannot set definite dates until I see when the children will be safe to leave. Wish to ask the patience indulgence of brethren where I have meetings booked and to be prepared for the postponements which are necessary. Pray for us.

* * *

Leland H. Knight, Fort Smith, Arkansas, January 21: The meeting which I conducted for the Dodson Avenue Church of Christ of Fort Smith, from Dec. 1 to 16, resulted in eight additions, four by baptism and four took membership. The remainder of the year was spent taking a much needed rest. I am very thankful that I could enter the new year with renewed energy. Began working with the Dodson Avenue church after January the first. Was with the church the first and third Sundays. Two more took membership with us. I plan to be with the church at Little Rock, Arkansas, next Sunday, if I live and the Lord wills. 1929 promises to be another great year in the work for Christ, let us all plan and labor for the peace of God's people are for the extension of His gospel.

* * *

J. E. Jones, Temple, Texas, January 15: We are circulating the two Cowan-Sommer debate books that we have and are trying to get as many of the papers in homes as possible.

We were delighted to have Brother Sam L. Shultz with us the last Lord's day in December. Think he is a fine man and a good loyal preacher. Brother J. W. Kelly is to preach for us the fourth Lord's day in January if nothing prevents.

* * *

E. S. Jelley, Mount Hood, Oregon, January 22: Some inquiries have been made with regard to where I stand with regard to what is popularly called the Sunday school (the division of the church into classes with or without women teachers.) To this I reply that I have for many years felt that the Sunday School had been clearly detrimental to me as a boy. In India I never established a Sunday School and there are none there today. There is just as much warrant in the scriptures for the organ and societies as for the so called Sunday School. In India, unlike Japan, there is and has been no Sunday School problem. During my stay in America I could be of use to the brethren in defending the Bible against seventh dayism, Russellism, evolution and other forms of infidelity and likewise give the brethren information about the work of the Lord in India.

The above statement will no doubt surprise many of my friends in Texas, it nowever, represents no change of attitude upon my part, simply, the Sunday School has not been my theme. I leave it to others who are more capable to discuss it.

The Training of Children

It should be the highest aim of every father and mother to train up their children so as to glorify God. Children are, as a rule, the victims of their surroundings and associations. This can be fully proven by the teaching of the Bible. The children of Israel soon went in the ways of the Egyptians when they became in bondage to them. They were very hard to teach out of such training. Moses led them out of Egypt, but many of them fell in the wilderness. They had been in Egypt so long and their teaching and worship had been so grounded into them that they naturally wished to be back in Egypt. While Moses was in the Holy Mountain, they rose up and made a golden calf and worshiped it. Only two out of the great number that crossed the Red Sea, that were over twenty years old, were permitted to go over into the land of Canaan. They were destroyed in the wilderness. Bad association was the cause of this. "Be not deceived evil companionships corrupt good morals," 1 Cor. 15:33. When they crossed over into the promised land, they were commanded not to make any covenants, or marriages with any of those heathen nations. For, says He, "For they will turn away thy son from following me, that they may serve other Gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7: 1-4. When people are kept in bad company all the time and especially when they are young, they will be very likely to go that way. The New Testament abounds with warning against bad association.

Our schools are not what they should be. We send our children to public schools where they are under the influence of evil minded teachers, and their classmates, as a rule, are very worldly minded. When a child is under such influence nine months out of each year for eight or ten years, it will be to a great extent like its teachers and classmates. Many times our little ones have to go to school to a teacher, or teachers, that are dancers and use tobacco, go to shows, etc. If the teachers are women, they are, as a rule, flappers. They paint their faces, wear knee dresses, go to shows, flirt with worldly minded boys, etc. Is this kind of association good for our children? I know such companionships will corrupt good morals.

How to provide such schools and association is something worthy of our consideration. I truly believe we can have such schools as we need. If ten or fifteen families will move close enough together

to have a private school, they can easily support such a school. Ten or fifteen families in a community can control the school (public school) as to the kind of teachers they have. If they cannot do this, they can have a private school, and hire the kind of teachers they want. If we will do this, we will have the right kind of association for our children, and they will not be so likely to follow after so many foolish and indecent fashions. They will not be so likely to form intimate companionships with the world. We can have our own association for our children. Then, when our children get what education they can in those small schools, and need to go to college, send them to Littlefield College, or to some other good school that stands for the right principles. Think over these things, brethren and act wisely. Our young folks are drifting away from God, and will be lost unless we guard them closely. Let's be wise and watch for the best interest of our children.

D. J. WHITTEN.

Passed On

Eliza Ashing, daughter of Thomas and Catherine Ashing, born in Indiana, October 22, 1850, fell asleep in Jesus, December 22, 1928, at her home, Montezuma, Iowa. When about eighteen years of age she obeyed the gospel and for sixty years has been a loyal member of the Church of Christ. She was married to John Steele, December 23, 1869. To this union were born four children, J. R. Steele of Bigson, Obediah Steele, and Mrs. Kate Miller of Montezuma, and Mrs. Eva Playle of Newton, who are living and were with the mother when her spirit returned to God who gave it. Her husband had passed away August 14, 1925. Funeral services were held at two o'clock on Christmas day from the Sunnyside Church of Christ, near her home, conducted by Burley F. Black of Ottumwa and H. B. Smith of Hartwick, Iowa.

The above statement of facts were taken from a clipping of a local paper, telling about Sister Steele's death. Wife and I learned, not only to respect her as a Christian and to trust her as a woman of experience and ability, but to love her for her characteristic's sake. She was so quiet, but always at her place, always doing something for somebody, without demonstration bearing her sorrows and her sadnesses without complaint. She loved the Book and listened with intensity when anyone would talk about it in her presence. She liked to read it and talk to others about it. To have the gospel preached to men and women who had not heard it was her undiminishing desire. She loved the good and the clean and felt sorry for the wicked and the impure. She honored and respected the good traits of men and women and pitied them for their shortcomings and misdoings or their spiritual weaknesses. I do not remember during the time that I spent in their home hearing her use one fault-finding word of the act or conduct of a single individual, though she and her husband had been unjustly and unduly persecuted for their religious steadfastness to the Word of God. To know such women, to think about them, is a strength to the character, and when we realize that they have passed on, it seems that we can observe their beckoning and urging us to higher, cleaner, greater things that we, too, may be found worthy.

R. F. D.

I was called to speak words of condolence to the relatives and friends of Sister Mynier who died at her home in Odem, Texas, January 7, 1929, age 70. It was on the 54th anniversary of her marriage to J. H. Mynier. She was the mother of nine children, seven of whom are living, there are 19 grand children and five great grand children.

Sister Mynier obeyed the gospel over forty years ago under the preaching of Brother A. McGary, and has lived devoted to her Lord and to her family. Her influence was such that all of the children who lived to an accountable age, obeyed the gospel. We believe she has crossed the stream to rest on the other side and to await the crossing of those loved ones she left on this side.

May God's richest blessings be bestowed upon Brother Mynier and the children while enduring their grief. It is far better to depart and be with Christ, said Paul, and we should not sorrow as those who have no hope.

J. N. COWAN.

The writer was called to Gallatin, Texas, to conduct the funeral of Brother J. M. Jenkins on January 4, 1929. Brother Jenkins at the age of 4, settled with his parents in Cherokee County and lived there till the time of his death, January 2, 1929. He was born June 11, 1835, having lived almost one century. He was married when a young man and there was born to this union twelve children, six girls and six boys; three sons and four daughters living. His wife preceeded him to the great beyond about twenty-eight years. He obeyed the gospel about sixty years ago and was a consistent faithful Christian, till the time of his death. He was instrumental in having the gospel in its purity first preached in his section of the state. There were few men of his time who were better informed on the New Testament teachings than was Uncle John. He was a recognized leader and elder in the church for about thirty-four years. In fact, Uncle John was looked upon by those who knew him best as a good preacher and teacher. He believed in no creed but the Bible, no name but Christian and no institution but the church. He opposed every innovation of man and contended for just what we could read from the book of all Books, the Bible. To those who are left behind, let me say to you let us live pure Christian lives in this time so that when we come to cross over that dark and chilly stream we will have no dread or fear but we may have hope and enter into the rest that remains for the people of God. If Uncle John made mistakes in life, may we profit by his mistakes, and live so as to be prepared to go when the summons comes.

The writer was called again to Gallatin, Texas, to conduct the funeral of Brother J. Dements on January 11, 1929. Brother Dements was born Nov. 22, 1848, died January 9, 1929. He was married to Miss Mary Brooks fifty-seven years ago. There were born to this union four sons and seven daughters. Two sons and four daughters and the good wife survive. Brother Dements told me that when he was a young man he had become skeptical on the Bible, and was recognized by those who knew him best as an infidel. And that he was selected as an infidel to try a preacher for his life and decided the case in the preacher's favor. Shortly after this he was thrown in company with a gospel preacher by the name of Weatherford, who taught him the truth and later baptized him.

He was a man that seemed to look on the bright side of life, always had a happy, contented and joyful expression for all with whom he came in contact. It seemed that the older he got the more zealous he became which is not a characteristic of many old people as I have observed. As a general rule, men in their "doty" age become more or less unconcerned as to their duty as a child of God, but thanks to God that did not seem to be the case with Brother Dements.

To know Brother Dements was to love him as a true loyal Christian. Those who knew him best loved him most. He was a man to be greatly appreciated by his home, his country, his community, his country and most of all, the Church of which Christ spilled His precious blood.

Brother Dements will be greatly missed by those loving children, as well as grand children of which Brother Elbert E. Jenkins was one, who is a young loyal Christian preacher. Brother Dements believed in letting the Bible settle all religious questions, therefore just speak where the Bible speaks and be silent where it is silent, hence he was opposed to all innovations of men.

To those who yet remain, let me say to you let us say our loss is Heaven's gain, and let us pattern after that noble soldier of the cross and not be deserters but loyal to our captain and fight the good fight of faith till we shall be called as he was.

Let us say we are glad his troubles of this life are o'er, and that we truly believe he is now resting from his labors, and he only beckons us to come on up higher where he now is. He died in a living and triumphant faith. I would to God that all men could die as I believe Brother Dements did. May the great God of peace, love, and mercy, be with those who are left behind to mourn is my humble prayer.

DOUGLASS DUNN.

Lufkin, Texas.

Sister Westbrook, wife of J. W. Westbrook whose death was reported in January 15 issue of The Apostolic Way, has gone on to be with him whose companion and helpmate she had been for some fifty years. A good family now gone but not forgotten; for their influence was for good and their lives a blessing to the world. In the death of Sister Westbrook the Mirick Avenue Church of Christ of Denison, Texas, sustains another loss.

B. J. PARKER.

Sister Roy had lived a life of such fidelity to the Word of God, that we did not find it difficult to speak of her in a way to make her Christian characteristics impressive. There seemed to be no question in the minds of any versed in the scripture, but what she had complied with the Divine requisites. I had made a few short visits to Millsap, none of them with sufficient length to become familiar with the individuality of the different members there, so I began to make inquiries and everyone to whom I spoke, without hesitation, commended her life and devotion. The very fact that she had so lived that all of her children are faithful members of the church, and that most of her

grandchildren old enough have also come under the same influence, is a strong commendation for a Sister in Israel. When we have done the best we know how, we often times come short, and our children are not what we want them to be. But it is evident that somewhere along the line, the influence about them and around them, has not been just what it might have been. We may have neglected some point; we may have been over-indulgent in some place; we may have failed to be just as persistent as we might have been. It seems that in all these points, Sister Roy met them with that wisdom which cometh down from above. The following are some notes furnished me.

"Mrs. E. H. Roy, Millsap, Texas, passed away January 10, 1929, at 4:00 p. m., after an illness of two weeks, with the flu pneumonia. Her maiden name was Williams. She was born in Fannin County, Texas, October 9, 1848, was married to W. H. Roy, October 18, 1866. To this union eleven children were born. There are three dead, and eight survive, five girls and three boys: Mr. W. R. Roy, Lee Roy, John C. Roy, all of Millsap, Mrs. Lou Newberry, Mrs. J. P. Baxter, Mrs. Ellen Kidwell, Mrs. Ada Kidwell, Mrs. Sallie Daniel, all of Millsap; sixteen grandchildren, three great-grandchildren. She has three brothers and one sister living in West Texas. She obeyed the gospel in 1880 under the preaching of the late Elder Bantau."

After expressing my appreciation of the life of such a woman and what I had learned to be the effect of her influence upon those around her, and about her, I called attention to the hope of the resurrection, in which I stated that few, if any people in the United States of America native born, but what believe in the resurrection of Christ. The great mass believe in a resurrection and for this reason, America more than for any other, is full of progress, full of development, full of expansion, because hope spurs to higher, greater and better things in whatever line we are engaged. So that our hope of a resurrection, a redemption from the grave, of every man, good or bad, pure or impure, gives us an interest in life, its effect and development, not to be enjoyed or its benefits reaped by any people on earth who have not heard and learned of the resurrection of Jesus. I stated then that if we, good or bad, had been given such a redemption, such a privilege by Jesus Christ himself, who broke the bonds of death, how could we be so heartless, so inconsiderate, so unconcerned, as not to give unto Him the very best service in us? We should rise to the opportunity of rendering to the fullest of our capacity, obedience to His every command and especially so since these commands were for our benefit and not for any selfish end or purpose.

R. F. D.

The Scientific ? Proofs of Evolution Considered by a Scientist

There are scientists and scientists, so that when you hear that a scientist has made an assertion, it behooves you to inquire what line of science the one referred to follows. For instance, Thomas Edison is a chemical wizzard and any statement of his upon chemical lines is of great scientific weight. His opinion, however, regarding tea and coffee or cancer would be that of a man and not of a scientist.

The writer of these lines is a philogist and a theologian and in addition was born upon a farm. These things constitute him a scientist in as many respects as Edison or Burbank, although not upon the same lines; for "science" is simply knowledge from the Latin root "scio," to know. He would not have the nerve to hazzard opinions within their lines, and when they and others have had the impudence to hazzard their opinions regarding spiritual matters concerning which they have never studied, they have done so not as scientists, but as individuals. When you hear, therefore, that scientists brand the first and second chapters of Genesis false, you have a right to inquire whether they did so as scientists, based upon their experience, or as inexperienced individuals. As a matter of fact, 999 of them out of a thousand do so as individuals and not as scientists at all. Any farmer is qualified to answer them scientifically to the effect that only like produces like ("After his kind" as Genesis says.)

One seldom meets with the so-called "evidences" of evolution, for the evolutionists ask you to swallow evolution upon blind credulity. However, the Research Editor of Popular Science Monthly, November, 125, condescended to give the "proofs," (condensed somewhat from a book by Lane, but no credit given) and they will here follow in this and another article:

"Evidence" exhibit 1, four busts ("restored") three of alleged primitive men and one ape-man, to-wit:

The Piltsdown man (age given as 100,000 years.)

The Neanderthal (25,000 years.)

The Cro Magnon man, (12,000 years), and the Pithecanthropus Erectus of Java (500,000 years.)

Comment: The above are three hoaxes and one rebuttal. The Piltsdown man is a composit man formed from small scraps of bone alleged to have been found at odd times in a gravel pit and an artist's assisting pencil. The fellow formed is 100 per cent man, in spite of all that.

The Neanderthal skull has been pronounced, by Dr. Meyer of Donn., a Cossack killed in 1814.

The Cro Magnon man (really there are five specimens of them, some Caucasian, some Negro, and probably some Semitic) was really a fine type of Caucasian, with a larger brain capacity than can be found today; he is a rebuttal to infidelities claims of man's ascent.

Finally, the Pithecanthropus Erectus is a combination of an ape's skull (from the eye sockets upward) two to four teeth, and a thigh bone of a man. As there are no facial bones, the snout appended to him is an added fraud. The bones, evolutionists tell us, were found scattered over 60 feet of space and there were bones of 13 species found there, the teeth were quite likely hogs' teeth.

Had a Christian ever offered such trumped-up evidence for the Bible, he would have made it the laughing-stock of the ages. N. B. the P. E., with his long Latin name has never been on exhibition. As Prof. Dubois well knew that he could not stand investigation; so he only issued a statement about him, for infidels to hang their hopes upon.

When Dr. Cook put up similar frauds upon the public, he was sent to Leavenworth, but as the laws against fraud do not include the frauds of infidels, the reputed scientists of today have taken their cue from P. T. Barnum that the public likes to be hoaxed.

(The Research man might have added the Hesperopithcus Haroldkooki and the Rhodesian Man. The former is the famous Nebraska hog's tooth, popularly known as "the million dollar tooth," which was put on exhibition at the American Museum of Natural History as the tooth of a lost race of men. The find was reported February 25, 1922, and the confession of the museum that it was a hog's tooth was reported in press dispatches, February 20, 1928, owing to the discovery of a lot of hog remains with similar teeth. The Rhodesian Man of 1921 was once the missing link, but after Sir Arthur Keith pronounced him an ape, his stock has fallen.)

No honest cause needs resort to hoaxes. Were evolution true, not a link would be missing, but billions of living and fossil links would supply its chain.

E. S. JELLEY.

Missionary to India.

"Beards Afford Protection"

Under the above heading, Albert S. Hodges in "Law and Grace," tries to defend long hair and whiskers. I had the pleasure of meeting Mr. Hodges a few months ago and to my surprise, he had long hair and long whiskers. He tried then to justify himself, and, of course, he is trying now to justify himself. But on what ground? Here is his article in full.

Beards Afford Protection

"The United States Public Health Service has discovered that unshaven skin is less susceptible to the penetrating powers of the virus of the fever tick that causes Rocky Mountain fever than freshly shaven skin. In view of this it is likely that whiskers will come into fashion in the Bitter Root Valley of Montana."

God made man like He wanted him, but after man sinned he gave him permission to "poll" their heads.—Eze. 44: 20; Sam. 14: 26. The order of Nazarites was a voluntary order and no one was asked to join. It signified a "separated one," and those who entered this vow never polled or cut their hair and observed other things, (see Num. 6.) Evidently to remind man in a measure how he looked in nature before he sinned. Although the marks of sin very much disfigure a Nazarite, they have a resemblance in a small degree to what man was originally and what he will be in the new earth where dirt and grime will not soil nor winds ruffle his hair.

How inconsistent are many children of God. They treasure and admire pictures of Christ with long flowing beard and hair, but if a modern man appears like the pictures they adore they think it is disgraceful. Truly the "legs of the lame are unequal." But they are not to blame so much, for some apostate hand slipped into the Bible, "It is a shame for man to have long hair," and "doth not nature teach," etc., when, as a matter of fact, nature teaches us just the opposite. Hair grows naturally, and when you cut it off you are interfering with nature. We think it is a Romanish custom to get away from everything "Jewish." God has said, "I change not," and the people who were once especially near and dear to Him and whom He instructed about how they should dress and wear their hair, are they to be ashamed and ridiculed for what He once admired. Never! Back to God and nature.

* * *

We will pass up what the "United States Public Health" has to say. Next, "God made man like he wanted him." Of course, he did, he made him naked and if Brother Hodge's statements prove anything, it proves that he (man) should go naked now. Would you try this, Brother Hodges? Ezek. 44: 20, and 2nd Sam. 14: 26, do not help you in the least. This was a com-

mand of God to Priests and proves just the opposite of what you claim.

I believe you claim to be a "Nazarite," if so, when will your vow be ended? And how is it you drink the "fruit of the vine," which is positively forbidden? And how could you eat the Lord's Supper?

You say, "Evidently to remind man in a measure how he looked in nature before he sinned." Now this is nothing but wild imagination. How do you know how man looked at first?

Brother Hodges admits the force of the New Testament teaching on long hair for men, but tries to get by, by saying, "Some apostate hand slipped into the Bible." Will you please give us your authority on this? Is it not in the original? You seem to have a unique way of casting off every scripture that condemns your practice by saying "Apostate." You readily accept the pictures of Christ with long hair, but I ask you who made these pictures?

"Doth not nature teach," etc. When as a matter of fact, nature teaches us just the word "Nature" in the New Testament. Turn to Eph. 2: 3, "By nature the children of wrath." Now take this in its context and we learn that nature is practice, custom, etc. Now turn to 1 Cor. 11:2. Paul says, "Keep the traditions as I delivered them to you." Now this tradition had become Nature, therefore, Paul says, "Doth not nature teach you, If a man have long hair, it is a shame unto him?" To deny that short hair is not nature is to deny the Bible. If you are going to insist that an apostate hand put this in the Bible, please tell us who and when.

J. A. DENNIS.

Union City, Georgia.

Letter to the Children

Dear Children:

Time is passing away, and we have entered into a new year. 1929 years ago our Saviour was born in a stable in the town of Bethlehem, in Judea, thousands of miles east of here. He was very poor in worldly goods; He had no place that He could call His own to lay His head.

He was rich with God, but became poor, and died to save those who would obey Him. 2 Cor. 8: 9; Heb. 5: 9.

He left us a pattern to go by as we read in 1 Peter 2: 21.

Many think it better to pattern after such men as Henry Ford, or John D. Rockefeller, and it is right to make all we can honestly, if we use it in the right way for a good cause, that it may teach everyone how to obey the Lord and take Him for their pattern to live by.

Get your Testaments and read all the above passages of scripture, and keep them in your minds, so you can realize how grand and good our Saviour is, that we might have a home where we will live with good people forever.

UNCLE HAYWOOD.

What I Believe a Wilful Sin Is

First, no one could comm it such a sin that is not a Christian.

Second, for proof see Heb. 6:1; Heb. 9:14. This shows that the Hebrew brethren had been keepers of the old law, then having the opportunity to accept the gospel, they then became Christian-proof. Could any one be purged from the dead work to serve the living God without being a Christian? No. Now after they have entered in the army of Christ and then meeting with difficulties, disappointments, and afflictions which is indicated in Hebrew 10:39,33. They have a mind to draw back. See the 15, 18 verses. This same principle is indicated in Hebrew 6:1. Therefore, leaving the principle of the doctrine of Christ, let us go on. Yes, go forward, not backward. If God had allowed them to have gone back to the old Law which is the dead works. God would have to crucify His Son again for their redemption, but God would not do this. Why? Because he has already made all the sacrifice necessary, see Heb. 10:10. Now then anyone turns away from Christ, there is no sacrifice for their sins, because Christ has made all sacrifices necessary. Now what is the principle of Christ to these brethren? It is the Christian growth, they have done and already obeyed the gospel. Now we see another trouble with the people.

As we look at Hebrew 5: 13,14, these brethren are babies and unskilled in the word of righteousness, for he is a babe.

Now the following verse says, therefore, and therefore means to look back at the baby condition that they are in. This is a class of people that trouble starts in.

Submitted in search of truth, hoping some able brother will turn on the light if I am wrong.

J. E. MODGLIN.

Bookport, Ill.

Printing Plant Funds

The following is a list of the donors and amount of donation received from each for the purchase of a printing plant. In addition quite a number have sent in their $10 for five years subscription. The amount is not included in this, since all subscription money will finally go to the printing of the paper and while such subscriptions give us temporary assistance now, it would have to be put back into the subscription fund from donations sent for purchasing the plant. It is our purpose in giving these totals, to keep the brethren advised as to just how much has been donated directly for purchasing the printing plant. In this issue we publish donations received up to and including January 19.

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T. W. Bryant	12.00
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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, February 15, 1929 | Vol. XV No. 14

Debates



Personal observation and participation in religious discussions for quite a long period of years has convinced me that such debates, orally conducted, are often productive of but little good. The cause of this is that such debates have degenerated from the plane of genuine search for what the scriptures teach, on the part of the participants, and have become nothing more than a contest of wits, in which both parties seek for every available advantage obtainable by forensic methods to uphold some doctrine or practice already espoused. It seems to have become a fixed custom with such contestants to enter the arena with a determination to down his opponent rather than to discover what the word of God teaches concerning the issue involved.

When the plain utterances of the Bible will not sustain him, such a debater resorts to every art of the trained polemic to distort and misconstrue the divine word in a way to make it appear to his audience that such scriptures do not mean what they undoubtedly say or that it has no application in this age of the world. Not once does such a one ever admit that he has been mistaken and has learned from the scriptures of his error and has determined to forsake it. Instead of seeking for unity of the faith and the healing of strife and discord among those who profess allegiance to one Lord and absolute submission to his wisdom to guide them, and who should be striving together for the faith of the gospel, the aim of most of the debaters I have heard seems to be the laurel wreath of victory over an opponent. As a matter of fact religious debaters should be so filled with earnest desire that the word of the Lord should have free course and be glorified that a willing and fervent submission to divine wisdom would result from their brotherly investigation. I do not assert that oral debates do no good but that they do but little good. There are nearly always a few (very few) present who are undecided and by a careful weighing of the arguments may be led to see upon which side the truth is manifested, but the number of such unprejudiced hearers is almost infinitesimal.

In a written discussion, on the contrary, every reader has the opportunity to examine closely every argument advanced on either side and note what is fallacious or sophistical much more readily. He is not bothered by any lapse of memory as to the exact wording of a statement or is his mind confused by externals, such as the excitement or comments of others intent on boosting their champion. Many things that might be forgotten, overlooked or misconstrued in an oral debate would stand out clearly when calmly scrutinized with every word lying before him and no tricks of oratory to distract or bemuse.

In all their publications, these innovators most emphatically declare their willingness to prove the scripturalness of their contention and denounce as dishonest all those who refuse to do so, and such declarations become positive evidence against themselves, when it is a matter of common knowledge that for more than fifteen years they have ignored every challenge that has been made them. We have challenged, begged, pleaded and insisted that they prove their practices scriptural in a fair and full investigation and they remain as silent as clams. There is undoubtedly a reason for this as there is a reason for everything and their reason can be read in their own utterances, when they are urging the obligation that rests upon every honest man to defend the things he preaches and practices.

Men who will themselves violate their own code of honor stand self-condemned and should hang their heads in shame over the wide chasm that yawns between their assertions and their failure to measure up to the standard they have so volubly proclaimed. Brother, if you are honest in your belief, insist on your champions defending it.

G. A. TROTT.

COMMENT

Especially do we urge the readers of the Firm Foundation and Gospel Advocate to hear Dr. Trott's plea. Brother John T. Hines, the first page editor of the Firm Foundation is an able writer. His readers have confidence in his ability. Will the Firm Foundation put him up? If they will not, will Brother Hines enter into a discussion of this question with Dr. Trott through the columns of The Apostolic Way? We will publish both sides, if he will, whether the Firm Foundation does or not.

Brother James A. Allen, first page editor of the Gospel Advocate is an able writer. Will the Gospel Advocate put him forward in a discussion of this question through the columns of the Gospel Advocate and The Apostolic Way, and if the Advocate will not put him forward, will Brother Allen enter into a discussion of the issue with Dr. Trott, the discussion to be published through the columns of The Apostolic Way? They may be unwilling for their readers to see both sides, we are willing for ours to see both sides. The truth is all we want on any question. Brother Allen, Brother Hines, thousands of good people are reading The Apostolic Way. They are opposing the Sunday school. We are urging them to go by the Bible. Can you prove by the Scriptures the Sunday school is right? If you can, here is an opportunity to reach thousands of good men and women. Will you respond?

R. F. D.

Printing Plant



When I was informed of the movement on foot for the purchase of a well - equipped printing plant for The Apostolic Way, I said in my heart, out loud, "It is the most sensible move the brotherhood has undertaken in connection with the paper since its establishment." I am particularly in favor of the purchase of the Lamb County Leader and plant, and shall be glad to do anything I may be able to do to assist in encouraging the movement and raising the funds for the purchase of the plant. Let the friends of the paper and of the fundamental principles for which it stands respond wholeheartedly to Brother Duckworth's call on this behalf and the goal can be readily reached.

CHAS. W. WATKINS.

Note: Brother Watkins is one of the ten. His statement and photo failed to appear in last issue on account of photo not reaching us in time.—Pub.

A Meeting Place Secured



We have secured the Church of Christ Scientist building as a place to meet for worship. It is located on West Pine street, Central Point, Oregon. On January 13, we had thirty-seven in attendance at worship. We rejoice that we can help bear the burden for Christ in this State as we did in California.

Here is the beautiful Rogue river valley, covered with fruit, dairying and farming ranches, surrounded by mountains their foothills dotted with "vista homes" and orchards of the finest pears that are put on the market, and adjacent to the greatest lumber bearing forest in the U. S. A., large coal field and many precious metals are mined.

We selected this district after one year of considering the factors that are vital and affect the general welfare of the majority of the members of Christ's body who may in the future decide to cast their lot with us. We are four miles north of Medford, Oregon.

If any of the faithful brethren are considering coming to this state, we will be glad to have their fellowship and they may be free to correspond with the writer who is no real estate promoter.

Oregon, as well as other states, must have the gospel preached faithfully. By God's help, we will build a congregation here, missionary in spirit to send the gospel to the regions around, minus the popular innovations that are piercing the body of Christ anew and putting Him to an open shame. Pray that God will prosper the work that spreads out before us and in every place where the Israel of God is crying "Abba Father."

E. V. HOLIFIELD.

Central Point, Oregon.

The Situation at Gunter



In the Firm Foundation of January 22, appears a brief statement by Brother Scott that to some of us is extremely cutting. Brother Scott was but a boy in his teens when he was my pupil at Gunter. He was a good boy, and I have reason to believe that he has since done some acceptable gospel preaching.

Brother Scott says: "For some time the brotherhood has been looking forward to the time when the church at Gunter, Texas, would realize the great opportunity before it and plan some constructive work for the Master." This implies that the Gunter church has not been doing "constructive work for the Master."

I was one of the founders of the work at Gunter. I was president of the school for its first nine years. Brother A. Ellmore, one of the greatest men the church in our time has produced, succeeded me. He was finally succeeded a few years ago by Brother John R. Freeman, who was a student of the school for several years while I was there.

During the twenty-five years of its history the school and the church taught the Bible daily to all who would come. Moreover, it was long the custom of that church to send preachers, young and old to various mission points within their reach almost every Lord's day. I doubt that any other church of its size in Texas has done as much to preach and teach the Bible for twenty-five years as has the Gunter church. In spite of all this, Brother Scott, who describes himself "a former student of Gunter Bible college," slaps his former teachers and associates in the face with the implied charge that we have not been doing "what the Lord wants done."

The truth is that Brother Scott can bring but one charge against the Gunter church. The charge is that it did not have a Sunday school.

But here is another side to this matter that is darker still. I do not know the exact figures, but I am safe in saying that ninety cents of every dollar that went into the construction of the present college building at Gunter was given by men who opposed the Sunday school. Others assisted in the work for the first year or two of its history. But even then the greater portion of the finances came from those who have since controlled the school. The reader should know that the brick building which replaced the frame building in which I taught was built years after the church and school had announced opposition to the Sunday school. Advocates of the Sunday school did not help to build it.

I believe that those who had met for worship in the building ever since its erection could have held it had they been willing to go into the courts. But rather than contend for their rights, they yielded possession to those who now talk as if Gunter were a mission point in a heathen land.

Regardless of our differences over the Sunday School and the method of teaching the Bible in the school at Gunter or elsewhere, honest people do not want the property of others unless they pay for it.

N. L. CLARK.

Firm Foundation, Feb. 5, 1929.

Announcements and Reports

H. H. Montgomery, 2724 Penick, Shreveport, Louisiana, February 4: The call we made for assistance for Sister Ashley has been replied to as follows:

Brother Comfield (Col.)	$1.00
Brother Alvin Neve	1.00
Sister Birtie Hicks	1.00
Sister Mary A. Gray	5.00

C. R. Graves, Lockney, Texas, January 28: I am now arranging definite dates for meetings and wish to ask those desiring my services to write me. I have had some letters about meetings that have been misplaced and I do not remember the names and addresses, if those who have written me and have not heard from me will write again I will answer. Remember us in your prayers.

D. J. Whitten, Deming, New Mexico: There are three members of the Church of Christ meeting each Lord's day in their homes at New Braunfels, Texas, and they have asked me to assist them in a protracted meeting to try to build up a congregation. I have promised to begin in this meeting about the 20th of April. These three members are poor and will not be able to do much in the way of supporting the meeting. All who wish to have fellowship in this meeting, may send their contribution to J. R. Meek, New Braunfels, Texas. The meeting is to be held near the Cotton Mill, I would be glad for all brethren, near enough to attend, do all they can to help establish a congregation in this nice little town.

I can give the months of April and May in assisting in meetings in Texas, I also have some time for meetings in July and August. Write me at Deming, New Mexico.

F. R. Keele, Eldorado, Texas, January 14: We are doing right well in the church now and are to have a two weeks meeting in March.

E. L. Dugger, Waxahachie, Texas, February 4: Dear Brother Duckworth, our church building will not be completed in time to have worship in it next Sunday, February 10, but if nothing serious happens, will be ready Sunday, February 17. We are going to expect you, Sister Duckworth and the children; we hope others will come, too. We will meet you at the Interurban station in Waxahachie Sunday morning, February 17, at 9:40 a. m. We will have three services that day, 10:30 a. m., 3:00 p. m. and 7:30 p. m., will expect you to preach at 7:30 p. m. also to take any part you wish to in the other two meetings. Will say to those who may come by automobile, drive to court house and out Kaufman street to end, then to the left on Rose street, second house.

Printing Plant Funds

The following is an additional list of donors and amount of donation received from each for the purchase of a printing plant. It is our purpose in giving these totals, to keep the brethren advised as to how much has been donated directly for purchasing the printing plant. In this issue we publish donations received since last report up to and including February 5.

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W. M. Garrett	5.00
L. F. Martin	10.00
Previously reported	1,877.00
Total	$2,297.00

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Floydada Favored

Another school meeting at Floydada, Texas, February 20, 1928. Everybody invited.

One year ago we announced that we would have a meeting at Floydada to find whether or not we should move Gunter College to the West. There were some six hundred people who were interested, present at this meeting. It was the unanimous decision of those present to undertake the move, a board of directors chosen, charter and by-laws drafted and some sixty thousand dollars worth of property sold. A locating committee was selected to negotiate with the Cities of West Texas to secure a site. More real interest was manifested at this meeting than, perhaps, was ever shown before by the brotherhood. That interest has been kept alive and encouraged by the efforts of the school board and friends of the school in carrying out the will of this meeting, and now, we feel that it would be good for our people and profitable for the school to have just such another meeting.

The members of the school board feel their responsibility and they desire to make their report on what has been accomplished and just what the future holds as they see it. While the first meeting was interesting and you enjoyed every minute of it, you will find this meeting even more so by virtue of the many things that have transpired during the year. Some have their points of amusements and some of tragedy, and when all are told they will be quite a revelation.

We still have some farms and lots for sale. At this meeting, plans and specifications of cottages to be built and locations to be made can be seen.

If you have already purchased, come and select your plan; if you have not purchased, come and make your purchase; if you are not interested, come and we will interest you. You will, at least, be interested to hear what others think of our plans.

Remember the date—February 20, 1929—COME.

R. O. CONNER.

To His Son at School

My Dear ———: I received your report card from the office of the Dean, and while I note that you are doing good work in two subjects you are not doing so well in others. I wonder where the trouble lies? If you will examine yourself you will, no doubt, find the answer. Ask yourself the following questions:

Am I studying sufficiently?
Do I attend every class?
Do I give close attention to the teacher in class?
Do I take notes? or:
Do I waste time when I should be hard at work?
Do I give too much thought to sports?
Do I waste precious time reading the sport pages of newspapers?

There are many other questions you might ask yourself, but they must be answered by you frankly and honestly. There is one thing a real man will never do and that is, lie to himself. Always face truthfully your faults, after you find them out and then always correct them! That has been my system and it is the only way a person can succeed in this life. All people have faults, but it is only the sincere person who acknowledges them and corrects them.

Remember, you are paying good hard cash to the amount of over $1,000 a year for your education at ————, and if you fail to take advantage of every minute of your time, money is wasted and you are cheating yourself out of the most important period of your life, which is that of preparing yourself for a successful business man.

I want you to sail into your studies and get good marks; AND YOU CAN IF YOU WILL!

I want you to answer the questions I have suggested. Do so honestly, and write them out; and, if you don't mind, please send me a copy of your answers.

There is one thing you cannot do and get along well in your studies and that is the "cutting" of recitation periods or classes. The important thing of student life is never to miss a class!

If I were to offer you a good system to work by it would be as follows:

1. Don't overeat—it brings about sluggishness.
2. Get a good night's sleep, every night!
3. Don't overwork yourself in athletics. It doesn't pay!
4. Prepare each lesson thoroughly.
5. Never miss a class. It means failure if you do.
6. Pay close attention to what the teachers have to say, and take notes neatly.
7. Use plenty of common sense.
8. Be nice to friends, but not too familiar.

Save this letter and bring it home with you, and we will talk some more about the things I have mentioned.

Your Loving Father, —Ex.

Passed On

Did you ever stand and see one of your loved ones pass into the chilly waters of death; a child, your baby, perhaps an only child? Well, we have, and that's why we feel so deeply with Brother and Sister Cowan.

"Dear Brother and Sister Duckworth:

Our baby, Ruby Ovon, passed away yesterday morning, Jan. 29th, at 4:15 a. m. Pray for us in our grief."

"J. N. Cowan."

To this we replied: "Mr. and Mrs. J. N. Cowan, Robstown, Texas. Through this darkness gleams the hope of the resurrection." (Signed) "Mr. and Mrs. R. F. Duckworth."

The brethren who know Brother Cowan and are interested in his work should remember them in this affliction. Do not forget that a man who gives all of his time to preaching the gospel never has anything laid up in a financial way to care for the material expenses connected with such sadnesses. The sisters should remember Sister Cowan. If your husbands were away from home most of the time and you had such a sadness to visit you, it would be doubly hard for you to endure. Sisters, remember this and write Sister Cowan a few lines. No, you needn't say anything about her loss. Write her something cheerful; tell her about the church and its work, talk about the beauties and grandeur of Christianity. Yes, she knows them, but for that very reason, she would appreciate the more reading your expressions concerning them. A few days ago, wife and I received a letter from Sister O. C. Ribble, of South Bend, Texas. It was so full of expressions of love, willingness to sacrifice, anxiety concerning the cause of the Master; while we contemplated the contents of that letter, we forgot our own troubles and sadnesses and found ourselves lost in a contemplation of the beauties of the Christian life and the Christian character that was willing to live and sacrifice for Christ.

I feel it well to tell the sisters that one of the greatest sacrifices that a preacher's wife has to make, is that of companionship. So many of the little troubles and difficulties about which other women talk to their husbands has to be borne by the preacher's wife alone, while he is away; when he comes home, he is often too tired to hear about the family troubles; often he is too worn out to be able to give advice if he hears them, and by the time he is rested, he must go again. He may have stayed at home a week, but ah, that week he had to spend in recuperation, that he might make the extra effort necessary in the accomplishment of his work when he goes again.

Sisters, here is a work for you, and while you are remembering the preacher's wives everywhere, sending them little words of cheer, a postal card, a picture, a flower, do not forget the needy that are near you, who are starving for the flowers of the gospel of Christ. There is something you can do; be busy, all the time, be busy.

R. F. D.

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CHURCH OF CHRIST

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The Printed Page

The power of the printed page to stir men to action has never been greater than it is today. No great movement, business, or development, is undertaken without it.

The radio, telephone and telegraph would be greatly hampered, often disabled, without the art of printing, the magazines, the daily paper, and other journals.

Every successful organization, business, social, educational, or religious, has its paper. The efforts for religious reform are peculiarly dependent upon the printed page for getting their views before the people they would reach.

The Apostolic Way fills a needed field. No other paper is so outstanding in its opposition to error. No paper among us is better prepared to meet the requirements upon it. Not an advocate of error in the country can successfully cross swords with us. Our writers and regular contributors are men of ability, experience and courage.

The circulation of The Apostolic Way in each community should be double what it is. Each family opposed to the errors disturbing the Church of Christ should be a subscriber. The information it carries prepares its readers for meeting the opposition. Children hear of these errors, especially the Sunday school, in their school, on the street, in the store, on the farm, and read about them in the daily press, magazines, ect. In fact, the press is full of its advocacy. Why? Because it is human, because more people adhere to it than to any other one religious movement in the United States. The Apostolic Way is the only paper that is successfully combating this octopus. If you oppose this institution, then take The Apostolic Way and tell your children about the news, the information it brings and how errors are exposed.

In your community, there are members who do not read The Apostolic Way, and perhaps some of them are drifting. A systematic effort should be made to interest these brethren and sisters before their eyes are closed to the truth and you can help do it.

You know several boys and girls who would like to have a well-printed, gold-edged, flexible back, pocket size, New Testament, with their names in gold on the cover. It is a book anyone, even grown-ups. would like to possess. Get busy right now and tell the children we will send one of these Testaments for two yearly, new, or renewal subscriptions; $3.00 each, $6.00 for the two. See if you can not get at least five boys and girls to get one of these Testaments. It would be fine to send at least 100 of these Testaments to boys and girls each month. It will not be hard if every reader is genuinely interested, if you will put a little activity, a little thought into the work. Do it now. Do not wait until next week, next month, or some other time. Now is the time to get busy. Do not put off until tomorrow what can be done today.—R. F. D.

A Business Opportunity

I state the following because I believe the brotherhood who are putting up the money for the printing plant are entitled to the information; and I have the documentary evidence in my possession to show all my connections with the things here mentioned, as well as many others.

It might be well to give a quotation from Brother Clarence Teurman published in The Apostolic Way in 1918. We had at that time been closely associated for a number of years.

"He knows folks, and how to get results in the pulpit, as well as out of it, having had much experience in public life. He is untiring in his work—knows no defeat. In fact, Brother Duckworth is in every way fully competent to do a great work for the cause of Christ.

"Of course, the world, and even many who profess to be Christians, but are only able to look at any proposition from the standpoint of dollars and cents, do not count it 'good wisdom' for a man to give up a good position which pays a salary of $2,300.00 per year to devote his time to preaching the gospel in a field like this, as Brother Duckworth is doing. But Jesus says, 'Man shall not live by bread alone.' Brother Duckworth must answer to God for his own conduct, and if he is willing to make this sacrifice—a sacrifice many would not make—to devote all of his time and talent to a work he feels it his duty to do, and for which he is so well fitted, why not all rejoice and give such work our encouragement in every possible way?

"In my labors here, I have been intimately associated with Brother Duckworth, and have had every opportunity to learn his real worth to the cause of Christ. I know him to be a man who loves the word of God, and who is earnestly seeking to know more about it, that he may be able to do his duty to the extent of his ability. I rejoice that it is possible for me to have such a co-laborer as Brother Duckworth, and believe, hope, and pray that much good will result from his earnest and faithful efforts."

The following quotation from a letter by Senator Hoke Smith of Georgia to Mr. Charles J. Brand, head of the bureau of markets, under date of Sept. 17, 1914, is of interest in this connection: "It was Mr. Duckworth who brought to me the project to create a market division in the agricultural department. While I sponsored the legislation, he furnished me the thought." Next, we give two letters:

Washington, D. C., Feb. 26, 1919.

My dear Mr. Duckworth—

I am sending you the original of a letter received from Secretary Lane.

I regard your suggestion as one of the most practical I have ever heard.

I may not be able to do anything with it at this session of Congress but I shall later on urge a national appropriation as a revolving fund to carry out your plan.

Very sincerely yours,
HOKE SMITH.

DEPARTMENT OF THE INTERIOR
Washington, D. C., Feb. 21, 1919.

Hon. Hoke Smith,
United States Senate.

My dear Senator—

I am indebted to you for sending a copy of Mr. R. F. Duckworth's article. It has been submitted to the Reclamation Service and they believe that it touches one of the fundamental needs of rural life, and that a scheme based on its ideas, with some modifications in the practical details, will have great value if put into general use.

The essential features of this scheme are practical advice and direction, the creation of communities according to carefully-thought-out plans, and giving settlers of limited capital an opportunity to improve and equip their farms so as to bring them into full production through the use of Government funds.

The need for supervision, which Mr. Duckworth outlines, and of testing out the industry and other qualifications of the settler before selling him the farm, all show that he has thought clearly and carefully about the actual problems of rural development.

Cordially yours,
(Signed) M. H. LANE.

I believe I know what a business proposition is, and the establishing of a printing plant seems to me to be sound business, an opportunity to take advantage of a situation that financially is justified from every angle.

I have never accumulated any property for myself, but I have for others. Under my direction and general supervision, we saved the farmers of Georgia three million dollars a year for four years in succession on commercial fertilizer, alone, to say nothing of the amount saved before and after that time. In a fight with a steel trust, we were able to save the Georgia people in one year mores than $100,000. In 1909 the banks of Georgia were in a financial cramp. The farmers were suffering and following a conference with leading bankers and business men of the state, I undertook to relieve the situation. I was advised that the regular money channels had been closed against the Georgia situation until no relief could be had, in the regular way. I took up the matter with Lesley M. Shaw, secretary of the treasury, of the United States under President Cleveland, and arranged with him for a loan, to the farmers of Georgia through the banks of the state, of three million dollars. When I had completed this transaction, the presidents of the two largest chains of banks in the state, consisting of 130 odd local banks, put their entire banking facilities at our service for handling this money, and as a consequence, not only was the financial situation relieved, so far as the farmers were concerned, but the general business, and especially that of the small towns were almost instantly relieved. I could mention other similar projects in which I played a leading part, but this is sufficient, I think, to show that I have had experience in handling business propositions. I could have continued my connections, but when I was convinced that I could not keep up such activities and

preach, I gave them up, rather than give up my preaching; even gave up my agricultural activities which brought me a neat little sum each year.

Such men as Henry Ford, Edison, Rockefeller, with their great abilities, would not undertake any great business transaction without expert advice; advice from men in sympathy with the move, who know how to think. I am consulting with men who are experts in the printing business; talking to those who have a technical knowledge of every phase of it, getting all the information I can get, that I may put it, with my own personal information, before the four men selected to act with me in this deal. These four men are financiers, financially successful, know how to handle business, have made money for themselves, as well as for others.

It might be well for me to say that "I have made money," but I gave it away, and in this transaction, I am preparing to give the balance of my life to the brotherhood. When I come to die, I do not want to leave any earthly possessions to stand between my children and their God; neither do I want my treasurers to be here on earth, but in Heaven. All I need is enough of the necessities and comforts of life to make me the most efficient in the Master's cause.—R. F. D.

Evolution Considered

(Article No. 2)

"Evidence" Exhibit 2.

Similarities. Many of these are ridiculous, as the skeleton of a man standing by the reared up skeleton of a horse. Of course, the fact remains that there is a similarity in that man and beast have flesh, blood, and bones, and certain organs. Yet, the dissimilarities are greater. The use of similar material denotes a common Maker, who chose to give the man the divine spark.

"Evidence" Exhibit 3.

Defunct organs and muscles, about 200 alleged, but this is a proof of degeneration, and a disproof of Evolution.

The molar teeth are cited as bad—why? Because of overuse, so the dentist says, but this is an instance of Evolution failing. The great use of molars should have resulted in super-molars. The appendix was cited as having been useful to digest grass. This accords with the statement in Genesis that man once was herbivorous.

Eohippus, Miohippus, etc., are the names given to a few bones found in North America said to be ancestors of the European horses. These animals are described as being about the size of a fox, with four toes and then a little large with three toes, and the inference is given that once there was a five-toed animal whose descendents kept losing toes, until they become one-toed (hoofed) horses. I do not believe their descendents became horses and jumped across the Atlantic Ocean, but I suggest that the animal was probably a jackrabbit which lost toes in traps. At any rate, the American Hyppi are more like the jackrabbit than like a horse and certainly they are no nearer related to the horse than is the tapir. But there is no limit to the ability of the imagination—read some of Gulliver's Travels. Of course, for a willful guess with no evidence back of it and the experience of mankind against it, the eophippus theory of the ancestory of the horse will pass; but as a baseless fabrication, it is no evidence that man is of monkey-like origin. Advice to American college students: Get out of the Easy-marks class.

"Evidence" Exhibit 4.

Geological.—In the oldest stratum of rocks, no fossils are found; next fossil remains of the very simplest forms of animal life are found and then step by step in the newer strata the more complex or higher forms are found. Comment: I hereby offer a reward of $5.00 for any evidence confirming the above statement, although it has no bearing upon Evolution.

Geologists teach that there are some thirteen stratas of rocks piled one upon another, extending some thirty miles in depth—a mile or two is as deep as anyone has ever dug—as well speculate upon the interior of the moon as upon the different strata from two to thirty miles deep. How do we know about 13 strata? Answer: From examining 13 (or I should say a hundred) varieties of rock on or near the surface. How do we know which is oldest? Answer: The geologists figure out how long it would take volcanic ash to fall to the given depth or for limestone to be deposited from water, or the like. But their figures are often erroneous as they only allow for slow deposit, and do not allow for either instantaneous creation or for swift cataclasms. Recently a mountain fell down over a river. In after years fossils may be found buried under it, and geologists will assign them fabulous ages. But Genesis says nothing about the age of the rocks—only that God created them in the beginning. Then in Gen. 1:2, that the earth was (had become) shapeless and empty, its deep covered with darkness, and in six days God refitted and covered it with plant and animal life, and created man. Real scientists have believed there was a Glacial Age, which upset all nature, which was followed by the events of Gen. 1:3, to the end, and while I do not think the mastadons and saber-tooth tigers, etc., were pre-Adamite, they might have been such without involving any Evolution. While there is a technical side of geology which is reasonably accurate, the theoretical side is without foundation, and it is fitting that it should sponsor Evolution.

"Evidence" Exhibit 5.

Embryology Infantology. The embryo alleged at one time to resemble a fish, at another an amphybian, and at another a mammal, a kind of motion picture pageant.

This, if true, would prove nothing. Good obstetricians, however, pronounce it another hoax. The embryo is at first undefined, but gradually one part and then another begins to take form.

The embryo said to have gill—slits—they are probably useful to it—a covering of soft hair, and at one time a tail. The monkey, however, has coarse hair at all times, and at all times a tail, which man, the highest work of God properly omits.

Then it is said human children are at first quadrupeds (i. e., four-legged) and their language consists of strange sounds; when they begin to play they dig caves and climb trees. Had the Bible said anything one-half so idiotic it would have been laughed out of court, and drummed out of camp. Neither are those foolish assertions true and applicable. Children are not at first quadrupeds, but are helpless, and after months begin to crawl, then to creep on their knees, whereas young animals at birth begin to stand upon their feet. Likewise they coo and grunt at first, until they acquire control over the organs of speech, when they at once begin to learn a language word by word—a thing which the monkey never does. As for cave-digging, it has nothing to do with evolution—even cave dwellers never dug caves, and the very fact that a monkey is 100 times superior to man in tree climbing, in spite of all boys strong desire to climb, shows that Evolution is false.

"Evidence" Exhibit 6.

...."Everday Evidence."

Flowers bud, bloom and wither.

Frogs lay eggs that hatch into tadpoles that turn into frogs.

The tide rises and falls.

Day turns into night.

Our ideas unfold, and lastly there is

The wonderful development of machinery.

Say, friends, if the blooming of a rose or the honking of a car makes you think you are a descendent of an ape, why, please excuse me if I think you are looney.

Evolution is, therefore, preposterous and proofless, and is the pitiable effort of wicked professors to relieve themselves from God's moral law. It cannot commend itself to the intellect and its acceptance by young men and women is a mark of the yellow cowardice that cannot face sneers of the professor and say, "I was created in the image of God."

E. S. JELLEY,
Missionary to India.

Wanted

We need a few copies of The Apostolic Way, issue of July 1, 1928. If any of the brethren have any extra copies of this issue please send them to us. We have had several orders for this issue that we were unable to fill and now comes an order for a copy from Tennessee. Send us your extra copy.—The Apostolic Way.

Busy All the Time

Dear Brother Duckworth: My health is much improved for which I am truly thankful to our Heavenly Father.

I have just returned from Green county, Mississippi, had one good meeting at Freefield church of Christ, where I preached 18 and 17 years ago, building up the cause there, seven were baptized, and I trust that some good was done otherwise, in that of edifying the brethren and sisters. Preached a few times at Stonewall, Mississippi, with no visible results.

Do not think I am idle when I do not write to you; for I am busy all the time that I am able to be up. The preaching I preach does not suit everybody; neither does it suit all the brethren; though I believe it suits all who are willing to abide in the doctrine of Christ.

I pray the Lord to bless you in your work on the paper and otherwise.

J. P. WATSON.

Route 9, Cookeville, Tenn. Dec. 16, 1928.

On J. N. Cowan's Trail

(By Earl Arceneaux)

On page 306 of Cowan-Sommer Debate, Cowan says, "Here is the first case of teaching under the great commission and one man addressed the entire assembly when the time for the gospel to begin to be taught or preached. On happening on the day of Pentecost before that time was before the gospel began to be preached and can not be brought into this discussion as being germane to the issue."

In this he makes allusion to Acts 2:4, "There all began to speak." It is a clear admission that the apostles spoke at the same time on Pentecost. In debate with me at Robstown he contended they spoke only one at a time and that there was nothing in Acts 2 in conflict with his contention that it is sinful under any circumstances to divide an assembly and address different groups at the same time. But why did he try to anticipate the argument and offset the force of it when he was debating with Sommer? Sommer had not introduced it; and never used it. This shows that Cowan thought the passage was against him. And look at the way in which he sought to dispose of it. Anything that happened on the day of Pentecost before Peter preached cannot be used in this discussion because it occurred before the gospel began to be preached, before the Christian dispensation began—to early in the day although the Spirit had come and was guiding them, and they spoke as the Spirit gave them utterance.

But at Fort Smith Cowan denied that he admitted that the apostles spoke more than one at a time on Pentecost. When it came up the third time, I rose and asked the moderators to give him three more minutes to tell what he did mean in the quotation given above. He used the three minutes, but dodged the question. Then I asked the moderators to give him another minute and demand that he tell what "happening" on Pentecost before Peter preached he alluded to. Thus forced, and almost choking he said, "They spoke in tongues." In reply I asked, "What did 'tongues' have to do with the question you were debating with Sommer?" He did not reply. I also asked, "Didn't you know they spoke in tongues long after Peter preacher on Pentecost?"

This incident occurred on Saturday night. The following Tuesday night J. N. Cowan began a debate in Oklahoma City with Brother Bynum Black. In that opening session Cowan took the position that the apostles spoke at the same time on Pentecost, but said the Holy Spirit later prohibited such practice in I Cor. 14. Brother Black reminded him that the Holy Spirit guided them on Pentecost. Read Acts 4:1; 5:25.

The argument on which Cowan has relied more, perhaps, than any other except 1 Cor. 14, is based on Deut. 32:2. "My doctrine shall drip as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." And in connection with this he quotes Isaiah 55:10. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."

The argument runs as follows: The rain is perfectly adapted to all ages and kinds of plants from the tender herb to the sturdy oak. We can't "fix" the rain to suit each plant. Just so the word of God is perfectly adapted to all classes of people young and old. The conclusion reached is we can not classify the people in order to teach them; and we can not "fix" the contents of the Bible to suit different classes—we can not grade our instruction. We can not say which scripture is milk, and which is meat. We must teach all classes in one assembly, just as the rain and snow fall on all plants alike. But the argument is left incomplete. He ought to go one step further. The rain never picks out just one plant or tree to fall upon while others around it are left dry. Therefore (ye logicians listen!), it is unscriptural and sinful to teach one man only at a time! We do not know what to teach him; we can not tell what is applicable to him. Yet Cowan says he preaches "mixed sermons to mixed audiences." It seems if he knows how to "mix" the word of God, he might learn how to "fix" it and "divide" it.

Strange to say, I could not coax Cowan into making this famous "rain" argument in my third debate with him. In reply to it I had used this illustration. In the coast country I have seen land prepared so that the water would stand on it. This was a rice field. By the side of it high beds are prepared so the water will run off! On these the farmer plants cotton. Yet the same rain falls on both. Cowan made this sickly comeback, "I was not talking about irrigation." I replied, "Neither was I; I was talking about preparing the land and classifying the crops for the reception of the rain." But we do sometimes produce crops by irrigation. To be consistent he ought to say it is a sin to irrigate a crop—it is a human innovation and a lack of trust in God who "sends rain on the just and the unjust."

On the plains farmers rejoice when snow falls on the wheat in winter and a hard freeze benefits the land, but they don't want on wheat or other crops the first of June! How does Cowan know when to "rain" and when to "snow"? He can't tell them apart. I think he put jack frost on his moderator, Alva Johnson at Chillicothe! Alva has gone on record publicly in debate that 1 Cor. 14 is not applicable to us today at all!

At Fort Smith Cowan very emphatically declared he would never sign a proposition to debate the scripturalness of class-teaching till the word "assemble" was put into the proposition. But he closed a debate with Brother John M. Rice on propositions which did not have the word "assemble" in them. In that debate he affirmed, "It is unscriptural and sinful for Christians and others to arrange themselves into two or more classes in the same building on the Lord's day to teach the word of the Lord before or after preaching or the worship of the Lord's Supper."

But he says twenty different groups may be taught privately in twenty different houses in the same town at the same time. But he will not tell us how far apart these groups must be to make the teaching scriptural. Would not the teaching be just as private if each class were in a separate room in the same building? He also admits that these separate groups are not the public assembly. He admitted that when they had chapel service at Gunter it was a public assembly; but when the students went to the class rooms, the classes were not the public assembly and that women teachers of those classes were not addressing the public assembly. Yet his chief objection to our class teaching is that we teach classes "in the assembly." I deny it and prove my contention by Cowan's effort to defend Gunter. Remember too they teach the word of God in those classes "incidentally." Cowan became so tired of being pressed with their practice at Gunter that he said at Chillicothe, "I think I can look over this audience and see they are getting tired of that Gunter business." He was "seeing things" all right, but I told him it was his reflection which he saw. He thought he might bluff me from using Gunter on him. In my last debate with him, he was almost ready to repudiate Gunter. He said, "I don't know that I am under any obligation to defend Gunter." I told him he was under obligation to defend it or condemn it! The fact is they are tied hand and foot with their practice at Gunter and need not try to debate this question till they square their own practice with their contention. They can do that by closing the school! The college is an organization and an incorporation under the laws of the state.

The argument which Cowan presses continually, and likely with more effect than any other is that "the Sunday school is an organization" which usurps the functions of the home and the church. I deny that our Bible school work is an organization in any objectionable or unscriptural sense. And organization is not the issue. But they strive to make it the issue because they have been defeated on the real issue. They are just as much opposed to one Bible class or a number of classes without any organization as they are to an organized Sunday school. If not, why don't they oppose the wrong and condemn the right? Why don't they say, "We believe an organization to teach the Bible is unscriptural, but we believe it is right to teach the word of God in classes?" Not one of them will deny that it is scriptural for qualified Christian men or women to teach the word of God in classes any day in the week. The challenge to deny that proposition has been before them for two years.

But they have an organization at Gunter and the teachers, men and women, in that organization teach the word of God in classes. And Cowan says every class is a public assembly!

Our class teaching is simply a service or work of a local church. Cowan says, "It is right to superintend the work of the Lord." Then if teaching the word of God in classes is the work of the Lord it is right to superintend such work. If a congregation appoints certain ones to perform definite talks, are they guilty of organizing another institution? Is a finance committee with a chairman an organization supplanting the church? A good sister at Gainesville teaches Bible to a class of high school girls. Cowan condemns that just as he does Sunday school on the ground that it is an unscriptural organization.

EIGHTH REPLY

The major portion of the above article is misrepresentation. My statement quoted from Cowan-Sommer Debate is correct. I do not desire to retract a word of it. Yes, I said they spoke with tongues before Peter preached on Pentecost. But that is not an admission that they all spoke at the same time. I showed that the same Spirit that guided them to speak on

Pentecost also guided Paul to write, "If any man speak in a tongue, let it be by two and at the most by three, and that by course." (One by one.) 1 Cor. 14:27. In three debates, I could never get Arceneaux to notice this passage. Of course we all know that the Holy Spirit guided the apostles to speak with tongues on Pentecost in harmony with I Cor. 14:27. Therefore they spoke one by one. That "last minute" Arceneaux gave me to answer in the Fort Smith debate, I made the above argument, and it so choked him, that he attributed the choking sensation to me.

I will explain what happened on the following Tuesday night in Oklahoma City in debate with Black. Black said, "they spoke," meant they all spoke at the same time, and there were seventeen classes. I called his attention to the fact that twelve teachers were not enough for seventeen classes. He then took the position that the one hundred and twenty received the Holy Spirit baptism and the "they" referred to them. Then I showed, if that be true, he had too many teachers for seventeen classes all talking at once. That would be seven and one-seventeenth teachers talking to the same class at the same time. I never took the position that the twelve nor the one hundred and twenty spoke at the same time, but was showing up Black's absurdity for so contending. Arceneaux is involved in the same absurdity. He says "they spoke" means they all spoke at the same time, therefore he must have twelve teachers teaching seventeen classes at the same time or one hundred and twenty teachers teaching seventeen classes at the same time. He can take either position he desires.

Arceneaux undertakes to reproduce my argument on the rain, and after making it stronger than he could meet, he says, "But the argument is incomplete.—The rain never picks out just one plant or tree to fall upon while the others around it are left dry. Therefore (ye logicians listen!), it is unscriptural and sinful to teach one man only at a time." Certainly the rain does not do that. It falls on the other trees around that one just the same. Neither does the rain take one tree from among the rest in order to fall on it in a different manner. Arceneaux does this in his class system. I can see no strange logic in the position that if the rain is adaptable to all plants and trees it would be adaptable to any one by itself. Phillip must have thought the gospel was adaptable to one man—the Eunoch. Do you suppose he would have modified his sermon had other men been present? Arceneaux said in the Chillicothe debate that it was nonsense to preach the gospel to all classes like pouring the rain. Yet God's word said that is the way it drops, and Arceneaux will practice the same nonsense as often as he can get a mixed audience to preach to. Again, our learned (?) opponent displays his knowledge of rice farming by saying "the rice farmer depended on the rain to flood his rice. That they do not all use irrigation for rice." That shows he does not know any more about rice raising than he does about how to defend the Sunday school. But we have pointed out to us a very serious danger. He argues that the amount of water on rice would kill the cotton planted on the high bed. Let us apply this to teaching. The rice which is flooded represents the adults, and the cotton on the high bed represents the children. As the flood upon the rice would kill the cotton, so the teaching given to the adult would kill the children. I don't blame them for going home from Sunday school and not staying for church. It is extremely dangerous for them to stay to hear my opponent pour the floods upon the adults for fear they will lose their lives. Dear people, if you think my opponent able to give the flood of teaching, you had better keep your children away. I wonder how the children got by before Raikes founded the Sunday school. It matters not how the people are arranged in an audience, the word of God is adaptable to all of them, and it is perfectly safe for one to speak to the entire audience. No, it is not a sin to irrigate a crop when you cannot get rain, but all know the rain is better than the irrigation. We can get the rain any time we want it when it comes to teaching the word of God. We don't have to depend on irrigation as per the S. S. literature. The reason I did not make the rain argument at Fort Smith was because I had so many lines of argument, all equally good, that I decided to present a different line. This so nonplussed Arceneaux that he complained, and said, "Cowan, you know you never did make an affirmative speech like that on this question." He was not prepared to meet it, and thought I should have said the same things I said in former debates.

No, I never put "Jack-Frost on Alva Johnson," but Arceneaux has tried to put falsehood on him. "Alva has gone on record publicly in debate that 1 Cor. 14 is not applicable to us today at all." Now note the following letter from Alva.

"Bradshaw, Texas, 5-25-1928. Dear Brother Cowan: Yours of 18 inst. is before me. In answer to your question beg to say, I have never said the 14th chapter of 1st Cor. did not apply to us—the church today. But said publicly that it applied as much to the church now as it ever did. That part of it only applied or was addressed to prophets, and if you could find a prophet now it would still apply. It applies to the church just as the 12th and 13th chapters do." (Alva Johnson.) Arceneaux may get a little temporary relief by such misrepresentations, but it will be all the worse for him in the end.

Arceneaux cannot see "assembly" in the proposition debated with rice. Yet the propositions called for the arrangement of folks into classes who had assembled in the same building. I cannot help his inability to see an assembly here. Twenty different groups may be taught at the same time in the house to house teaching, but when we come together in one place (house), it becomes public and the law applies. 1 Cor. 14.

What he says about Gunter College has been cared for several times in these replies. Gunter College is an organization incorporated under the laws of the state, just as other secular organizations. The Church of Christ is an organization incorporated under Heaven's law. The S. S. is an organization which is under neither the law of the state nor Heaven. But under the same law as the missionary society.

ARCENEAUX CONFESSES

"I deny that our Bible school work is an organization in any objectionable sense." Then it is an organization. This he would not admit in oral debate. I have forced him to admit it is an organization though not an objectionable one. Is it the church? Can babies and unbaptized persons belong to it? We all know the membership of the Sunday school is different from church membership. That babies are enrolled and unbaptized persons are enrolled. The first digressives say their missionary society is not an organization in any objectionable sense. So, Arceneaux goes to record that it is not wrong to have a separate organization from the church to teach the Bible. How many such organizations may we have before they become objectionable? Abilene Christian College is another. Can you have things in a Christian College you cannot have in the church? A. C. C. has in it all kinds of musical instruments and clubs galore. Instrumental music is taught and played there. A whole brass band, if you please. If Abilene Christian College is not an organization in any objectionable sense and can have a brass band in it, why not have musical instruments in the Sunday school? Don't forget that A. C. C. is a religious institution wearing the name of Christ and founded for the purpose of teaching the Bible just the same as the Sunday school. If one institution wearing the name of Christ may have instrumental music in it, why not the other wearing the same name, or rather established for the same purpose. The fact is, they are tied hand and foot with their practice at Abilene and need not try to debate this question till they square their own practice with their contention.

Arceneaux's proposition which he says no one will deny, has been denied and debated twice with him by this scribe with the parenthetical clause added. "It is scriptural for qualified men and women to teach the Bible in classes any day in the week (as practiced by the congregations that I, Early Arceneaux represent)." Arceneaux has cried more than a little about having the clause in the parenthesis added. No less than a dozen times has he squalled about having to defend his practice in the two debates we have used the above proposition. Every reader can see no reason why he should object to his practice being added to the proposition, unless he was running from his practice.

Yes, Cowan says it is right to superintend the Lords work, and the superintendents have a law by which to be guided in their work. They should not allow what Paul forbids. Dividing an assembly into classes and appointing women teachers over some of them is not the Lord's work. Such procedure cannot be read in the Bible. Dear Reader, read your Bibles closely, and when you find where Christ or the Apostles ever divided the assemblies they taught, into classes, and had all the classes taught at the same time by as many different teachers, write me citing the passage, and I promise to adopt the practice at once.—J. N. Cowan.

"All Things Common"

Brother Dennis, do you believe in all things common? Yes. It would be an equal question to ask if I believe in the church of Christ.. "All things common" is the Christian religion. Paul speaks of the "common faith" (Tit. 1:4). Jude tells us of the "common salvation" (Jude 3). And in Acts 2:44 and 4:32 it says the "Believers had all things common." Some seem to think that selling all your goods constitutes "all things common," but the believers had this before selling their goods. Read Acts 2:43. Circumstances

caused this selling of goods. It was not a command to sell what you have and bring it to us (the apostles). It was a free will offering. A matter of their own choice. The same condition, or like condition, would cause every lover of Jesus to do likewise even in this day. It was a matter of using what God had blessed them with when the opportunity presented itself.

We have some good brothers and sisters who are using what God has blessed them with to His glory, but the most of the church are thinking more of self. And many of them are hiding behind one passage of scripture, namely: "He that provideth not for his own household, is worse than an infidel." The man who uses his health, strength, body, and mind to provide his loved ones with food and raiment and the necessities of life is fulfilling that passage—doing all it requires but the great trouble is this, those who hide behind it are laying up treasure on the earth for old age, or to be left to ungodly relatives to throw to the moles and bats.

There is a great emergency now. "Widows are being neglected." No, not so much, there may be a few cases. The neglect now is, not sending laborers into the harvest. Not getting the gospel to the lost. It seems that most every one is at ease in Zion and what is being done is by a few here, and there.

We hear brethren say, If I were rich I would do so and so. Well brother, you had better do just what you can now. If you were rich you might do like the rest who are rich. Almost nothing. We have seen brethren fall heir to riches, what did they do? Nothing more than usual, maybe not as much. We have seen brethren become rich without any effort on their part. Do you hear of any great amount given to any cause. See some brother in business making money "hand over fist," what is he doing? Now will the Lord call him or her to record who fails to meet their oppertunities, who fail to use what he has allowed them to have?

Preachers are responsible for many things and need to be censured many times. And the right kind will take it gladly. But if the brotherhood at large would make the sacrifice that preachers are making, and are required to make, what would be the result?

Brethren we are in all things common, so let us practice it.

J. A. DENNIS,
Union City, Ga.

Letters to the Children

Dear Children:

Yesterday was my birthday. I was four-score and two years old. Can you tell how many more years I will have to live to be one hundred years old? I am a cripple and have to use a crutch to walk with, but I keep well all the time.

I knew a Christian preacher about forty years ago who lived in Waller County, Texas, by the name of W. F. Barcus. He impressed me as being a good Christian, and I loved him for his kindness to me, and his Christian deportment. I stayed at his home two weeks. Every night before going to bed, he would read a chapter in the Bible and then all of us—including his good wife and three children—would kneel while he offered a devout prayer to Our Heavenly Father for our protection; and before breakfast every morning, the same service was repeated. The last I heard of him, he was living in Dallas, Texas.

I have often thought if every Christian father would engage in worship at home with his family, we would have more true Christians and much less crime in the world. Ask your parents if they don't think we would.

"Early impressions are the most lasting" is an old saying, and I am sure it is true, and we would all know more of God's truths, if they were read in our hearing every day.

UNCLE HAYWOOD,
Shreveport, La.,
Jan. 31, 1929.

Dipped, Dried and Done

I do wonder if there is not more harm in congregations warring and dividing about classes and women teachers than there is good accomplished in thus fighting and dividing.

Is it not a fact that many congregations that will not have classes, do not have any teaching worth mentioning in their meetings on the Lord's day? I see such hints as this in one or two of the papers I read; and I hear it talked by some who have the classes.

It is also hinted pretty strongly that as a rule those parents who oppose the classes never take their children to the place of worhip with them, but let them gad about over the community on Sundays, and that they never teach their children the gospel at home, though they freely quote: "Fathers, bring up your children in the nurture and admonition of the Lord," when opposing classes.

If these charges be true, and I fear they are in a great measure, do you not know that such conduct is disgusting, and is a more powerful argument in favor of classes than the class advocates can possibly make? Perhaps you have heard of the "dog in the manger," which would not eat hay and would not let the ox eat it! Well, that's the way you are acting: will not teach your children at home nor at the worshiping place, neither will you let others do it. Shame on such ways of doing. From what I see in the Bible about hearing and **not doing**, and about the one who knows to do good and doeth it not, I am of the opinion that more brethren will be lost in torment for **not doing** what they know to do, than will be lost for **doing** things in a "wrong way." I feel sure that the number of brethren who are not doing what they know to do, far exceeds the number who are doing right things in a wrong way, as we think.

Read the New Testament through from Romans to the 4th chapter of Revelations, and check up the commandments to Christians that you come short on—that you **are not doing**, or have not done and have really made no great effort to do, then ask yourself if you really believe you are "on your road to heaven?"

Get after yourself awhile and see how it goes. Knock yourself on that hard head with the hammer, God's word. Pierce your stony heart with the sword of the Spirit, the word of God. Nobody else has been able to do you much good. Others have failed to get you to doing much of the Will of God: now try yourself a whack, and if you don't improve in your doings, you're a gonner!

I know of a place where they had an old dilapidated house, but when mention was made about repairing or building new, O, they were not able. Trouble arose. They feasted on the fuss awhile, then separated, and both sides built new houses! So many brethren feast on a fuss in the church but, when the fuss is dead, they are dead also, and the "dead know not any thing," neither doeth any good works. Such dolessness is enough to make the Lord sick in His stomach, even unto "spewing" you out of His mouth. The Lord spoke about some brethren being "neither cold nor hot." I hope these few remarks will make a lot of you "hot" enough to get up and go to work doing the things you have been refusing to do, that the Lord requires at your hands. The Apostolic Way needs help. You think it is a good paper: get to work and help till it hurts, then help till it quits hurting.

C. D. MOORE,
Kendrick,, Fla.

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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, March 1, 1929 | Vol. XV No. 15

Pressing the Issue



Poor old Brother Warlick's memory must be failing indeed as I note in the last issue of his paper that he positively denies that I ever gave him ten dollars, yet my memory retains the facts as heretofore given in the Apostolic Way. And yet I am not so sure it is failing memory that caused him to make such statement, but rather a yellow streak that all of these Sunday school proponents show when their unscriptural institution needs defenders. Some will believe him to be sure and decide that I lied, but what of it? Brother Warlick is just getting restless under the repeated challenges, which he ignores, to give some scriptural authority for the classes and women teachers which he upholds, but dares not try to defend in a written discussion and tries to hide behind the smoke screen of personal detraction. I care but little for his efforts to defame me in the eyes of the brethren, and if he thinks he can draw their attention from his own pusilanimous course by getting me drawn into a personal squabble, he will have to think again. If he were to prove me to be a liar and a horse thief that would be no proof whatever of the scripturalness of his pet and he knows it. I do not propose to be proded into a side issue of that sort. I know and he knows that I sent him ten dollars when he was making his frantic appeals many years ago and those who have access to the old files of his paper, which at that time bore a different name, they can assure themselves of my truthfulness in regard to his efforts to borrow from the brethren. But I shall consume neither time nor space in wrangling with him over personal matters: what I shall continue to insist on is, where he gets his scripture for his classes and women teachers and I shall continue to keep the attention of the brethren on his evasion of this issue and the unwillingness of all of his brother editors to defend in written discussion the things they practice.

* * * *

When Jesus instituted his supper was the fruit of the vine in a cup (drinking vessel), or was it in some other container, for which he gave thanks before pouring it into the cup?

Where may we find any mention of those immense assemblies that met to worship at Jerusalem and elsewhere so often referred to by some brethren? All the meeting places mentioned in the scriptures were in the private residences of some brother or sister, which surely could not have contained any great number.

* * * *

Here is a question which we will continue to press until all honest-hearted brethren will be able to see the true motive of those who seek by every possible dodge to evade a defense of their practices and keep their readers from reading both sides. Why do the editors of the papers that uphold the Sunday school refuse to have it's scripturalness investigated in a written discussion?

* * * *

Again; why, if they even think themselves entitled to the standing of common honesty, do they claim that they have no Sunday school such as Sectarians have, do they voluntarily report, in the columns of the newspapers, throughout the entire land, the attendance and other items of their schools along with them?—G. A. Trott.

* * * *

Yes, we have urgently insisted that the advocates of and apologists for, the Sunday school enter into a written discussion of that question with Dr. Trott, but no, even big fellows like Charlie Nichol, G. H. P. Showalter, James A. Allen, Ira C. Moore, and the Sommers, manage to convince themselves that it is more advisable to keep such discussions out of their periodicals. Oh, yes, they will give one side, but they are not fair enough to give both. It is the same way with the "cup" question. The Apostolic Way is the only periodical that has in recent years carried a debate of that question through its columns. We believe in giving both sides. We have had two debates on the question and many articles on both sides.

Some think we have had too much on the Sunday school question; others think we have not published enough. Some think we have had entirely too much on the "cup" question; other think we have not published enough. Some think we have had entirely too much on the wine question; other think we have not published enough. Well, that is but natural, and I do not expect all to agree, relative to such matters, but I am doing what in my judgment is best, and while I will gladly listen to the friends of the paper, appreciate their suggestions, advice, criticisms, after all, I shall pursue what I believe to be an absolutely fair course, and I shall endeavor to keep the paper open for a discussion of such questions as seem to be of sufficient interest and when such questions are discussed, will be fair to both sides. No honest, intelligent, fair, reader can expect more, and I shall not knowingly stop with less.

Some will deliberately misrepresent us, bring false accusations against Dr. Trott and myself, but we are told, "A faithful witness will not lie; but a false witness will utter lies." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—R. F. D.

The Lord's Supper

The Lord's supper is a **bi-memorial** feast, in that it commemorates both the death and the resurrection of Christ. (1) The bread and the cup ("fruit of the vine"), symbolizing his body and blood (separated in his death), is a most fitting semblance showing his death. And (2) The day on which this feast is observed, being the first of the week, represents the resurrection day of our Lord, seeing that he arose from the dead on that day. Hence the first day of the week is the memorial day of Christ's resurrection; and, therefore, the Lord's supper is a **bi-memorial feast** designed to combine perpetually in the memory of his disciples the two greatest events that have ever occurred upon earth, that of the death and resurrection of Jesus Christ the Son of God; who both died and rose again for the salvation of sinners. Therefore we have in this bi-memorial feast both the death and the resurrection of Christ our Lord brought fresh to our memory in the weekly observance of this most sacred institution.

No disciple of Christ should suffer himself to become so careless and indifferent as to refuse or neglect partaking of the Lord's table. I here quote from Paul. He says:

"The Lord Jesus, the same night in which he was betrayed, took bread; 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 rememberance 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. For as often as ye eat this

bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord, but let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:23-29.) Dearly beloved, think on these things.

J. P. WATSON.

Announcements and Reports

Publisher; February 18. We were with the brethren at Waxahachie yesterday, Febraury 17, in their first service in the new house, and a spiritual service it was to all who attended. We spent about seven hours together. Brothers T. E. McBride, Walker H. Horn, and the writer spoke morning and afternoon. Several others gave short comments and exhortations, including the two Brothers Duggers, Brethren Giles, Crouch, Cavassas. The new house is a neat, comfortable, and sufficient in every way. These brethren have already shown they have a mind to work, and are anxious to go by the Book in all things. Brother Walker H. Horn of Cleburne, will be with them on Lord's day for a while, and help them develop a leadership.

* * * *

S. C. Long, Delhi, Oklahoma, January 18: Brother J. F. Fairless of Gotebo, Oklahoma, has promised to hold us a meeting, beginning the first Lord's day in April. We are hoping to get a congregation started and we invite members of nearby congregations to attend and assist us.

* * * *

J. E. Allen, Littlefield, Texas, February 6: Correspondents will please note that my mailing address is now Box 622, Littlefield, Texas. At present I am not encumbered with farm work and can devote considerable time to the Lord's work.

* * * *

W. P. Jones, Sand Springs, Oklahoma, February 7: I have March, April, May and June not yet taken; would like to hold meetings and debates all the time.

* * * *

Sidney W. Smith, Abilene, Texas: I am now in good meeting at El Centro, California, began January 26th; having large crowds and the best of interest, to date, three restored and one confession. The Lord willing, will be in this country for some time working in the vineyard of the Lord.

* * * *

D. A. McDonald, Dutton, Alabama, February 9: I have changed my mailing address from Henagar, Alabama, to Dutton, Alabama. Brethren will please take notice and address me accordingly.

* * * *

Alva Johnson, Turkey, Texas, February 12: Am just home from Miami, Texas, where we had a splendid meeting over last two Sundays, bad weather entire time, but we preached every night, one baptized, one restored.

Am to begin at Lubbock, Texas, next Saturday night and continue over two Lord's days; thence to Eldorado, Texas, first, second and third Sundays in March; Lone Star, fourth and fifth Sundays in March; Medicine Mound, Texas, first and second Sundays in April; Austin, Texas, third and fourth Sundays in April; Robert Lee, Texas, first and second Sundays in May; Sonora, Texas, (for Brother Jim Chadwick) third and fourth Sundays in May; Portales, New Mexico, first and second Sundays in June; Ballinger, Texas, third and fourth Sundays in June; Havana, Arkansas, first and second Sundays in July; Phillipsburg, Missouri, third and fourth Sundays in July; Wingate, Texas, first and second Sundays in August; McAdoo, Texas, third and fourth Sundays in August; Mule Shoe, Texas, first and second Sundays in September; Chilton, Texas, third and fourth Sundays in September; Fort Smith, Arkansas, month of October.

Brethren, please note the dates for your meetings; have everything ready. Lights, seats; plenty of song books. Advertise well. So we may begin each meeting with good attendance and interest.

Passed On

Hopkins—Brother C. P. Hopkins died Sunday, February 10, 1929, at his home in Nocona, Texas, at the age of 87; was born in Weakley county, Tennessee; has lived in Texas 52 years and at Nocona 23 years; lived a Christian 58 years. He is survived by four daughters and one son.

Funeral services were conducted by Brother John Raymond.

C. R. WORSHAM,
Nocona, Texas.

* * * *

I have conducted the funeral services this winter for the following: Brother W. M. Gregg, 83; Sister Lou McDonald, near 80; Brother Joe Kirby, 82; Dave Washington and a Sister Taylor.

W. L. SHELNUTT,
Wedowee, Alabama.

* * * *

Jourden—Brother E. D. Jourden departed this life January 15, 1929, age 59; had been a member of the church 26 years. He is survived by his wife and one son, Grover.

The writer conducted the funeral services with a few words of comfort to Christians and warnings to those out of the Ark of safety.

ELBERT E. JENKINS,
Rusk, Texas.

* * * *

Cowan—On January 29, the arch-enemy, death, visited the home of Brother and Sister J. N. Cowan and took away little Ruby Ovon, the brightest jewel of the home. Little Ovon, as we all called her, was born Oct. 28, 1921, departed this life, Jan. 28, 1929, being seven years, three months and one day old. Little Ovon, being the baby one of the family causes us to miss her much more. She was a bright, intelligent, and lovable character.

First became a victim of the influenza, which lasted a few days, later pneumonia with other complications, which lasted fifteen days, which was more than she could bear, hence had to succumb.

Our hearts are bleeding in sympathy with Brother and Sister Cowan, and all the bereaved ones, over their great loss.

Though the budding youth hath faded
And the loss is hard to bear,
Death is but the tragic gateway,
To the glory we shall share.

While little Ovon is resting quietly and securely in the arms of Jesus, let's be vigilant that we make our calling and election sure.

The writer spoke words of condolence at the funeral, assisted by Brother Henry F. Toutman.

T. J. THOMAS.

P. S.—When this gets before the brotherhood, many words of love and sympathy will be handed Brother and Sister Cowan, which is right, but, brethren, especially where Brother Cowan has labored, open your hearts with purse in hand and manifest sympathy with deeds of love by sending Brother Cowan a contribution, thereby helping him to bear the financial burden. His expenses were heavy. After the leniency of the doctor and undertaker, his expense amounted to $371.00, besides he was taken from his work. He needs our cooperation. Brother Cowan has no knowledge of me making this appeal.

T. J. THOMAS.

Printing Plant Funds

The following is an additional list of donors and amount of donation received from each for the purchase of a printing plant. It is our purpose in giving these totals, to keep the brethren advised as to how much has been donated directly for purchasing the printing plant. In this issue we publish donations received, up to and including February 19.

Mrs. B. J. Hamilton	1.00
Mrs. Cora Brazzel	1.00
J. E. Arthur & Wife	10.00
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Mrs. S. J. Crouch	2.00
J. A. Kendrick	25.00
W. F. Mullins	5.00
Previously Reported	2,297.00
Total	$2,614.50

Meeting Dates







In spite of inclement weather, sleet and cold, there were some 200 or more present, and a real interest was manifested by all. The same spirit that has always characterized the people of God that they go on in the pursuance of everything that is right, regardless of the many obstacles, was very much in evidence. Some plans and suggestions were offered and adopted for the furtherance of the school. It was one of those meetings where everyone wished everybody was present, so that all might catch the spirit of the occasion.

But in as much as that could not be, it was decided to do the next best thing, viz: visit as many communities as possible, inviting as many as possible to assemble at some central point, and Brothers John R. Freeman, J. Frank Copeland, and myself, will try and have something of real interest to tell them. We trust everyone who can, will come. The places and dates of meetings for our first trip are as follows:

Graham, Texas, Sunday night, March 3.

Abilene, Texas, Monday, night, March 4.

Norton, Texas, Tuesday night, March 5.

Eldorado, Texas, Wednesday night, March 6.

Eola, Texas, Thursday night, March 7.

Eden, Texas, Friday night, March 8.

Cleburne, Texas, Saturday night, March 9.

Millsap, Texas, Sunday night, March 10.

R. O. CONNER.

Extract From Open Letter

Our dear Brother Conner with his generous heart was enlisted to take the lead in moving the college to the West. Quite a number of towns made bids, Littlefield making what we believe to be the best. This little town, mainly of people not our own, gave more than $50,000 on the purchase price of land for our work. It was with confidence in Brother Conner as a very unusual business manager that this money was raised, which confidence the business men of the town still have in him.

Notwithstanding this great victory for us, Brother Conner was all the time a sick man. Some two years back he would fall from dizziness of an unaccountable trouble. Recent examination revealed that poison from paint and paper more than twenty years ago had lingered and grown till it had destroyed most of the life-giving, red corpuscles of his blood; and only his strong vital organs saved him from death. This examination was made last December, when he had to go home with a heavy heart from a bright beginning of a campaign with Brother Johnson. We should not have permitted him to make another struggle. But as soon as he had gained partial strength, he pushed right on, at the risk of his life. Brethren, let's not permit this. Why should we stand by and see such a dear one fall, when we could save him to his family, to the Lord's cause, and to all of us who know his work and love him for his sacrifice. How much true love have we?

Brother Conner's wonderful plan, approved by many of the ablest business men and copied by colleges, is still great. Had he been well, the plan might have been matured before now. I believed and advocated that $100,000 and a section of land would build the school. Some of our ablest financiers said they would help raise the money, but doubted the donation of land. I was glad to drop my suggestion for Brother Conner's plan. To the surprise of many, more than twice the amount of land was secured by this one little community. Should their liberality hinder our entire people from doing as much as we had planned to do without their example of liberality? If so, we deserved to be wiped off the face of the earth, for allowing the world's liberality to make us more selfish. We first should have raised the $100,000, and thus led in the example, seeing we have better and more liberal hearts, if we love Him who stands pre-eminent in the generous gift of Himself with all He had. Are we Christians, or are we selfish counterfeits, less generous than the world?

J. FRANK COPELAND.

Telegram

As we go to press received the following telegram from Floydada, Texas:

In spite of bad weather, good attendance at School Meeting. Work accomplished encouraging. Permanent working plan developed to accomplish work ahead. Spirit fine. Determination to work manifest until fixed goal is reached.

(Signed) O. W. KIRK.

Comment

Mr. T. E. Jackson, president of the Texas State Fair; Mr. J. H. Power, president of one of the largest building companies in Dallas; Mr. George Waverly Briggs, president of the Chamber of Commerce of Dallas, also vice-president of one of Dallas' oldest and most substantial banks, and Judge Spafford, one of the ablest corporation lawyers in Dallas, have all given their approval to the soundness of this proposition as a business deal. They have gone into the plans and details and unhesitatingly expressed their commendation and approval. With a gift like that we received from the citizens of Littlefield, and Lamb County, with the approval of such business men as the ones mentioned above, with others, and with a man of Brother Conner's ability, sacrificing not only his business interest, but giving his life so thoroughly as to jeopardize his physical health, we believe those interested in the school will give it the support needed. A splendid beginning has been made, a wonderful forward step has already been taken, a strong pull, a united effort, will put the school over and now is the time to make that effort; quick, determined, substantial.

R. F. D.

The Meeting At Floydada

This meeting, although held at a bad time, resulted in a new impulse to work to give, and to persevere, in the good work. The meeting was inspiring.

L. W. HAYHURST.

The Apostolic Way
CHURCH OF CHRIST

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Human Not the Divine Way

The more humanizing any religious theory or practice carries with it, the more popular it is likely to be. There is a long step between the human and the divine mind and just as long a step between the human and the divine way. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord. But man has always been prone to a substitution or a modification of the divine way. Those who were faithful to the Lord's plan, to the Lord's way, to the Lord's thoughts have found themselves in the minority and have often had to struggle to keep enough together to make visible appearance on the earth.

There are but few preachers of the Church of Christ in this generation that can sway more people or make a better appearance upon the earth than Horace W. Busby. Billy Sunday has been able to sway and influence great crowds, but Brother Busby would tell you, no doubt, that Sunday mixed humanity, human teaching, human thought, human plan with the divine and with this humanity he destroys the effectiveness of the divine and while he swayed great throngs, even causing many men to give up many corrupt practices, not many of the persons he swayed accepted the terms of the gospel and thereby had their sins forgiven. Now I wonder if Brother Busby will think me unkind, hard, narrow, ignorant, when I come to him with the same kindly criticism, telling him that he is putting too much humanity, too much of the human, and the human plan into his teaching. In a recent editorial he said, "They have a good Bible school work, which is a great factor in church growth anywhere. We cannot grow in grace unless we grow in knowledge and daily Bible study, regular Bible study, and systematic Bible study is the way to gain the knowledge." Notice how he mixes the human with the divine. We certainly are admonished to grow in grace and in knowledge and we certainly are admonished to study the scriptures, study daily, and we can admit systematically. This most assuredly is divine admonition, it is the divine way, the divine plan of procuring the principles by which we grow in grace. But when he says the Bible school is a great factor in church growth, he puts in the human plan. One the Lord Jesus Christ either never thought of, or declined to use. If he never thought of it, it is not worth thinking of by his followers, if he declined to use it, might not, it be better for us also to decline. The apostles had brought to their remembrance all that Jesus ever taught them and they never used the "Bible school" or "Sunday school" plan. God's plan is so much higher, so much more effective, and will do so much more for "church growth" that Christians cannot afford to substitute the human for the divine plan. Brother Busby, you might not make as big a show, you might not have as great crowds manifesting admiration for your ability as a public speaker if you stuck to the divine plan and refused to use or encourage the human plan, but surely you would be doing more lasting good.There is no human organization on the earth today doing more to lead men and women away from God and His simple plain plan of salvation as set forth in the gospel than is the "Bible school" or "Sunday school." No, Brother Busby may not be willing to agree to this, neither would Billy Sunday agree to Brother Busby's criticism, but there is a truth in there, Brother Busby, that it would be well for you to stop and consider. The divine plan is better, even though men accept more readily an adulteration of or a substitution for the plan which the Lord has given.—R. F. D.

If we preach on 1 Cor. 14th chapter we are very apt to be called a hobby rider, that is, by preachers that want to organize the modern day Sunday school; and we find some preachers that seem to be sound in the faith and tell us that they are opposed to the "class system" and "women teachers," but that they do not believe in making a hobby rider of themselves. I rather like the idea of being called a hobby rider. When I was a young man and a sinner I went to a place of worldly pleasure, saw folks on something like horses going around, found that they were not real horses, but "hobby horses;" of course I had to take a ride to be what Satan would have me to be. Since I have found real pleasure in serving the Lord, when I find a preacher contending for the modern day Sunday school I know he is not a true gospel preacher, not a real one but a hobby, so to do what the Lord wants me to do I get on him for a ride. That is why they call me a hobby rider.

C. C. THOMPSON.

Lanark, W. Va.

The Situation in Tennessee

The work done in Tennessee in years that have passed and gone, by such men as Harding, Lipscomb, Shrigley, Sewell and others make one who was well acquainted with their work and who now realize the deceptions, false doctrines, misrepresentations, and untruths that are being handed to the people under the guise of religious tolerance, and devotion; I say, it makes such a one feel sad, sad indeed.

These apologists are so afraid of their position that no amount of persuasion will lead them into a written discussion. They will refer to those opposing the Sunday school with sneers, as Brother James A. Allen did in Gospel Advocate under date of January 24, 1929. Brother Allen is a splendid writer. He writes many good things, with which we agree. But so far, has not intimated that he would, under any consideration, discuss the Sunday school question. Why? Oh, of course, he may have a "holier than thou" feeling, or "I am too big to fool with you," but such is unbecoming of Christian. The brotherhood at large have heard of this issue. If he and other writers of the Gospel Advocate did not feel the pressure of our opposition to the Sunday school, they would not occasionally mention it. But the very fact that they mention us and our opposition in a sneering manner shows that they are feeling the pressure, but haven't the courage to let us be heard in their own columns. All right, Brother Allen. You are a great writer. If you will not let us tell your readers that the Sunday school is wrong, maybe you will tell our readers it is right, and publish just one side like the Firm Foundation did with the Early Arceneaux articles, but all right, do so if you will, but we will give both sides; we will let our folks read what you say and then read our reply. Will you do that much, Brother Allen?

Brother J. P. Watson of Cookeville, Tennessee, a good man, a clean man, an able preacher, has been making desperate efforts under great handicaps of bad health and lack of support to call the churches back to the primitive Christianity, and he has been misrepresented, abused, until many brethren in Tennessee who have never heard him and know nothing of the position he advocates, would hesitate to have him in their community.

Incidentally, we will mention that a few very poor brethren in his community are endeavoring to build a house of worship. They haven't the means with which to build. Some of our readers may have a letter from them asking for help. I wish these brethren would have sufficient support and assistance as to enable them to get behind Brother Watson and support him for two years without a stop to preach in school houses, on the streets, anywhere that he could get a hearing in the state of Tennessee. Such an effort on his part would arouse that state more than any other one thing that seems possible of accomplishment just now.—R. F.D.

Concerning Baptism

There is doubtless no command of the New Testament about which people have formed more different theories than the command to be baptized. There are few religious people who do not claim to obey this command, yet so many have speculated upon its mode, design, importance, etc., until in the minds of some people the word "baptize" is simply put in the Bible to fill up space.

Theorizing upon the subject of baptism is by no means confined to Sectarian bodies, for it is a well-known fact that the church has factions in it due to different ideas on baptism. It seems that there has been more disagreement among our brethren over the design of baptism than over anything else touching the subject. Not that anyone denies that it is for remission of sins, but some deny that the one to be baptized must understand that this is the design of it. To get the difference more clearly, some contend that in being baptized one must do so in order to receive pardon for his past sins and unless this is his purpose, his baptism is not valid.

Others say that it is not essential for one to understand that baptism brings him to remission of sins, but that all which is necessary is for him to know that God has

commanded baptism, and in submitting to it he is obeying God. This difference in teaching has been the cause of many divisions in churches where some wish to receive members of the Baptist church without immersing them again. Now let it be remembered that all agree that baptism is for remission of sins; the division comes because some contend that it isn't necessary for the candidate to understand this.

With all due respect to the great and scholarly men who have contended for this, I must say that to my mind this is the most puzzling stand I ever knew of anyone taking. I know that the subject has been thoroughly thrashed out in debate, but why anyone would wish to debate it is more than I can see. The man who defends the practice knows that the Bible teaches remission of sins as the purpose of baptism, still he is trying to prove that it isn't necessary for people to so understand it, hence, trying to prove that it is unnecessary for man to know what God has revealed to him. Now I shall not try to take up the language of the Bible and show by its construction that we must understand the design of baptism, but I want to submit some thoughts which it seems to me would settle the matter with all who wish to follow the Bible.

I do not believe God has so arranged the plan of salvation that men and women are required to obey it, yet they are permitted to go on in anxiety, never knowing when they have rendered the obedience which brings them into acceptability with God. If a person doesn't know that baptism is to obtain remission of sins, then they cannot believe they are saved unless their belief is based upon a delusion for as they are ignorant of the design of baptism, they may think that it is not connected with remission of sins at all, and so believe that they were saved by faith alone.

We are told to be ready always to give a reason for the hope that we have. What reason can a man give for his hope unless he understands that his sins were remitted at baptism? Suppose a man says he has received pardon for his sins, still he does not understand the design of baptism, will someone explain to me the foundation of his hope? There are only two ways by which any man can hope to obtain forgiveness, one is, by the grace of God alone; the other is, by the grace of God through obedience to His will. Then if I have believed, repented, confessed Christ and submitted to baptism, and I do not understand that the act of baptism was for the remission of my sins, yet believe that my sins are forgiven, I must necessarily attribute my forgiveness to something apart from baptism. I believed I was obeying God when I was baptized into the Baptist church, but when I was convinced of the scriptural design of baptism, I had no more confidence in the baptism I had received than I had in the "salvation by faith alone" theory which is the father of it.

All conscientious members of the Baptist church are satisfied with their baptism. All conscientious members of the Baptist church were baptized in order to obey God. Some of our brethren claim that just so one is baptized to obey God their baptism is accepted. If this is true, then all conscientious Baptists were saved at baptism. But some one says, suppose a man comes from the Baptist church who says he was baptized for remission of sins. Of course we should receive such a one into the fellowship of the church, but such persons should have been fair to the Baptist church by telling them their convictions and letting them exclude them as heretics.

HEWITT SMITH,
Brookhaven, Miss.

The Alien Sinner's Saddle Horses

"For they travel in darkness and shun the light, and they are called the ungodly." 2 Peter 2:6. "They are riding fast horses." 2 Peter 2:1. "But there were false prophets also among the people even as there shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that brought them and bring upon themselves swift destruction." 2nd verse. "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of. They love not the ways of the Lord, because they have gone in the way of Balaam the Son of Bosar, who loved the ways of unrighteousness." 2 Peter 2:15. "They are called foolish in the eyes of the Lord." 2 Matt. 7:26. Jesus said, "Eevery one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand." These are the ones that the Apostle Peter classed down with a dog and a hog. 2 Peter 2:22. They are the ones that has named the name of a loving Christ. 2 Timothy 2:19. And has come tumbling down through the wicked world, who has trodden under foot that worthy name in which we receive the forgiveness of sin. Eph. 1:7. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome the latter end is worse with them than the beginning." 2 Peter 2:20. "Who is the Heathen man?" Matt. 18:17. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican, their ways shall perish." Psalm. 1:6. "They stand in the way of sinners." Psalm 1:1. "The ones whom the Law is made for," 1 Timothy 1:8-10. Paul was telling Timothy who all the Law was for, but we know that the Law is good if a man uses it lawfully. Knowing this that the Law is not made for a righteous man, but for the lawless and disobedient for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man slayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine if you think it's worth while to live such a life, turn with me to Galatians 5:19-21. "Now the works of the flesh are manifested which are these, adultery, fornification, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like, of which I tell you, before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." If we want to live happily in the world to come and enjoy eternal happiness, we had better not live such a life as that, for we will be disappointed. Rev. 4:10, 11, "The same shall drink of the wine of the wrath of God, which is poured out without mixture unto the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the Holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." The example for the ones who live such a life, 2 Peter 2:6, and turning the cities of Sodom and Gamarrah into ashes, condemned them with an overthrow making them an example unto those that after should live ungodly, and the place for such people is mentioned in 2 Peter 2:4. For if God, spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment, my prayer is to those that have named the name of Christ to push forward with all their might and, if there is one who is living such a life, turn to God and do work. Acts 26:20, "Repent and turn to God and do works, meet for repentance." Then if we have a rider on our backs we stand a good chance of carrying one into the light instead of hell.

G. W. ROY,
Attoyac, Texas.

Baptism

It occurred to me to write a few words on this subject, when reading an article in The Apostolic Way. In this article it says: "Christian baptism is evidently, to dip or immerse in water, a penitent believer in Christ, our Lord. The word 'Christian' being only a modifyer." I suppose he means valid baptism under the New Covenant. There are some things that need further explanation. If one should be out swimming with a penitent believer and should duck the believer, would it necessarily be "Christian baptism?" To be Christian baptism, then, must there not be more to it than merely dipping in water a proper subject?

The writer further says: "Now it is not possible to dip, immerse, baptize (tis) any one (eis) into the name of Christ, i. e., into His body the church (eis) for the remission of sins, in the absence of faith and penitence for sins; for baptism gives them no entrance." From this, we learn the writer teaches that baptism is the entrance, or means of entrance, into the name. Yet, in the face of this we note he says a little further on: "The Pedo Baptist proceed to sprinkle his penitent believer into the name of his Lord." It looks like in this case we have sprinkling as an entrance into the name. I do not believe we need make much of a todo over the matter of immersion if one can enter the name by sprinkling as well. So it would make no difference to me which way it was done by baptism or by sprinkling, just so I got into the name, I would be saved as well. Probably our friend desires to amend this statement?

As I see it, valid baptism, Christian baptism, has three phases.

1. An administrator and his part.

a. The administrator, some person, must immerse the subject in water.

b. The administrator must do this immersing, with the END in view of placing the subject within the name of the Father, Son and Holy Spirit. If he fails to have this motive in his heart, however, the only

benefit lost in his (the administrator's) reward for obeying the Lord.

2. The candidate's part.

a. He must allow the administrator to immerse him in water.

b. He must obey from the heart, that is his purpose must be the remission of sins, relying on the name of Jesus therefor. Hence, he must obey calling on the name of the Lord.

3. God's part.

I shall not discuss this part at this time, for it is certain that He will do His part when we have done ours. And probably you all know His part as well or better than I, anyway.

It is my opinion that there is a great deal more said about the outward form than of the inward part of our obedience. I very seriously doubt if God is pleased with this estimate of importances.

B. H. BURNETT,
Duncan, Okla.

The Bible Must Settle This Question

"On the Lord's Day, is this the way?" by C. D. Moore, is timely.

In an assembly Lord's day, Jan. 27, the following took place:

1. At 10:00 A. M., forty-six worshippers assembled, each one with Bible in hand.

2. A male voice announced a song in which all the assembly joined.

3. A male voice worded a prayer to which all approved in silence. Songs and prayers continued for about eight minutes.

4. A male voice expressed thanksgiving for the bread in words the occasion required. Another gave the thanksgiving for the cup (just one container), from which all worshippers drank.

5. A male worshipper read from Exod. 13:22, and stated as follows: Israel had two guides, one visible, the other invisible. The visible was the cloud by day, and fire by night. The invisible was a person whose every attribute was divine. Each worshipper has two guides, one visible, the other invisible. The inspired Word is the visible and the Spirit that inspired the Word is the invisible. For Israel to have gone in advance of their visible guide or not have followed, would have brought disaster. For a worshipper to go beyond what is revealed or fail in any way to follow his visible guide is to court disaster.

6. The offering was taken in two baskets.

(1) To send the message to those who have not heard.

(2) To provide aid to any in distress.

7. The services closed by a thanksgiving prayer. This service lasted for two hours. There were children present from five years and up. The order was perfect, and the assembly worshipped as a unit. The women learned in silence; the children gave close attention. They have no "pastor" or located minister. They have three overseers.

F. B. Srygle in Gospel Advocate, Jan. 17, issue, says:

"There is no account of any one's being a 'regular pastor' of a church in the New Testament. The New Testament furnishes a word for everything which is in the New Testament; and if a church has anything today for which there is no New Testament word, it has something which is not in the New Testament. * * * In the early church this is what they did. 'They that were scattered abroad went everywhere preaching the word.' But they were all scattered abroad, except the apostles; therefore; they all went everywhere preaching the word. The church grew where every Christian was preaching the word. This continued till the clergymen, who took charge of the church, was developed. It is a significant fact that the Dark Ages began about the time of the one-man pastor and continued till the reformation by Luther, when the Bible was given back to the common people. There was a great increase in the knowledge of the truth for several years until the kingdom of the clergy was established again. * * * If the one-man pastor idea continues among us, it may not be long till the same kingdom of the clergy will be established. * * * There is nothing infallible in the teaching of religion except the infallible word of God."

R. L. LUDLAM, JR.

What Constitutes the Church

A few thoughts on the second chapter of The Acts of the Apostles. The protestants all teach that there were three thousand saved on the day of Pentecost. Verse 47 says the Lord added to the church such as should be saved. Nothing said about their being saved in heaven. The church has always taught that the three thousand were baptized. Both wrong to start with. Verse 41 says, "They that gladly received his word were baptized; and the same day there were added to them about three thousand souls." "Added to them"—who were they added to? Surely they were added to the baptized believers. Now we all know that we can't add a room to a house until we first build the house and we ought to know that the church could not be builded until some were baptized. The gospel had to be preached and some had to obey the gospel to build the church. But, says one, who were the three thousand that were added to the baptized believers? Now listen, do we baptize sons of God or do we baptize men and women to make sons and daughters of God? In John 1:11, 12, "He came unto his own (the Jews), and his own received him not, but as many as received him, to them gave he power to become the sons of God." So I believe with all my heart that the three thousand that were added to them that were baptized were a part of those that were made sons of God under the preaching of Christ and John. If not, what became of those whom John baptized. One brother said to me that all that John baptized had to be baptized again, and cited me to Acts 19:5. Such preachers. No wonder we have discord and division in the brotherhood.

Now I find that John's baptism was valid till Pentecost. And I also find that some time after Pentecost, Appollos was still preaching John's baptism which was not valid after the new law went into effect. So a little child ought to know that only those that were baptized unto John's baptism after the new law went into effect on Pentecost had to be rebaptized. Either those who were baptized unto John's baptism were added to the church, or you make Christ's and John's preaching vain. Now, let us look at John's baptism, they first had to believe on Christ, they had to repent (Matt. 3:2), they were baptized, confessing their sins (Matt. 3:6), and yet we find John's baptism was not valid after Pentecost. Then, pray tell me how sect baptism is valid. They, the sects, especially the Baptists, will not baptize any one unless they confess that God has pardoned their sins. My grandfather was a regular Baptist, he claimed the three thousand were all baptized and that the Lord went among them and chose the elect from among them, and added them, the elect, to the church. Such preaching. The Lord said that he that believed and is baptized was such as should be saved. So then I say that all that obey the gospel are added to the church. But the church could not be builded or completed till some obeyed the gospel.

I wonder why Nicodemus waited for the kingdom if he was not to be added to the church. So the text says they that believed were baptized and the three thousand were added to the baptized believers. I wonder how the Review family can say that sect baptism is valid, if the one baptized believers on Christ. All of John's disciples believed on Christ and yet we find John's baptism was before Pentecost only. I have given this subject a careful study and find that both John and the apostles baptized for the same purpose. I find just two things different, the first, they, the Jews, believed on Christ through John's word, and according to Christ's prayer in John 17:20, on and after Pentecost all must believe on Him through the apostles words before being baptized. Also the disciples of John were baptized confessing their sins; on and after Pentecost we confess that Christ is the Son of God. To believe on Christ as the sects believe is not in harmony with John nor the apostles.

I know lots of people that believe Christ is theSon of God that do not believe on Him through the Apostles' word. What would it profit such an one to be baptized? The way the sects believe is not in harmony with either John's or the apostles' teaching and baptism could not profit them one whit, for they have believed in vain. There is such a thing as believing on Christ as vain belief.

W. M. PICKLER.

Orleans, Ind.

Reply to Brother B. Hanson

In the Apostolic Way of January 15, Brother B. Hanson, a woman teacher advocator, (a No. 1 digressive), tires to make me admit that Bible school and women teachers are commandments of our Lord. He does not mention Bible school, but from the meaning of his writing, I am forced to believe that Brother Hanson is a member of the church that opposes Sunday school, but can't see any harm in Bible school on Lord's day and having women teachers. Brother Hanson, please read 14th chapter 1st Corinthians, and see for yourself, it says, "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law, and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." And as it is a shame for a woman to speak in church, that includes praying, yes, Brother Hanson, it is a shame, a disgrace, for a woman to pray in church, publicly or rise from her seat at all, to testify or speak to the audience and dear Brother, when the sisters get that bold to bring shame and disgrace on themselves, in the presence

of our Lord, then is the time for you, Brother Hanson, and all of the Hobby Riders to wake up and study for yourselves, and see your sad condition. No, the word Sunday school is not in the Bible now, or never will be, unless someone gets so smart that they can add to or take from unnoticed, and Brother Hanson, when you find where a sister or a brother in the New Testament taught classes or groups of people in an assembly at any time, then why don't you prove it to the Church of Christ, and if you can prove it, I believe you will be man enough to do it in the next issue of The Apostolic Way. Yes, my dear Brother, the 11th chapter of 1 Cor. and 15th verse shows that women pray, but where? In church, publicly? No sir, privately, (at home). They must pray with their heads covered, 1 Cor. 11:13. If a woman does her duty at home, Brother Hanson, she has no time to lose teaching publicly other folks' children how to do right. They have a duty to perform which is mentioned in Titus 2:3-5. "The aged women likewise that they be in behaviour 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, good, obedient, to their own husbands, that the word of God be not blasphemed," and after a woman learns to love her children, a keeper at home and learns to obey her husband, then she is doing her duty and not until then. Men and women have to do the same thing to become a member of the Church of Christ, Gal. 3:28. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are one in Christ Jesus." Brother Hanson, you have not stopped to think of the duties between the brethren and sisters? Of course we are all alike in the sight of God, but the women's duties are different from the man's.

Now, Brother, when you sit down to study your Bible, think just a moment where you stand, then if you think you are right, prove it.

HOKE S. BEARDEN.

Mission Work Among the Mexican People

Dear Brethren:

Where is this work being carried on? Who are the workers? Who is supporting these workers? How many preachers are engaged in the work? How many worshiping assemblies are there? Have we any Mexican preachers? Are we assisting them financially?

How many young preachers have we that can speak and write Spanish? Are they using their talents? Where is the evidence that they are? Is it not time we were waking up and grasping our opportunities while it is day, when man can work?

Think over these questions seriously. I am a believer in the power of the gospel.

W. T. TAYLOR.

Is God Particular

This is a question that we should be deeply concerned about; but according to the life and actions of the majority of people, they think that it doesn't make much difference whether they obey them exactly; but just so they live up to and obey a part of His laws, He is so merciful that it will be all right with Him. Well, if we go ahead through this life thinking that, if we live our lives out here, and treat His laws lightly and pass into eternity, and then, we stand before the great white throne, we learn that God was very particular, it will then be too late to make amends.

But God hasn't left it up to us to guess the answer to this question. He has given us the divine answer. But the only way we have of knowing anything that is divine, is to look into the book of divine knowledge (the Bible) with an eye of faith.

When we go to the Book, we find that He was very particular in directing us how things should be done. But He hasn't stopped here. He has recorded in the Old Testament examples of how he dealt with those under that dispensation. We find that he was very particular that every transgression received the punishment which He had threatened. (Read Heb. 2:1-4.)

In Romans 15:4 Paul says: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Again in 1 Cor. 10:11, 12, Paul had been speaking of the Jews and their lusts and what happened to them as a result, said: "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." Also read 2 Pet. 2:4-9. James says in his epistle 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

We will notice some of the things that are recorded for our admonition and our learning, the things that happened by way of example unto us: Adam and Eve died for this transgression. Cain's offering was rejected because it was not of faith. Cain was banished for murdering his brother. The flood was the punishment inflicted upon the wicked world. (Not a wicked person escaped.) Lot's wife stands a pillow of salt because of her disobedience. Miriam because leperous for speaking against Moses. The wicked cities of Sodom and Gomorrah were burned up. The death of the first born was a penalty inflicted in the land of Egypt for disobedience. Nadab and Abihu were burned for offering strange fire. Because Moses took praise unto himself when he smote the rock, he was not permitted to enter the promised land. For theft Achan and his family were stoned. King Saul was punished for his disobedience; Uzzah was punished for doing the right thing in the wrong way. David's child was killed for his (David's) crime. Angels that sin will be punished, (2 Pet. 2:4). For the following things which people are doing at the present, they stand in danger of being punished: Claiming miraculous conversion, Sunday schools, pastor preaching, instrumental music in the worship, individual communion cups, and all other things which are not contained in the Word of faith.

Some classes of unrighteousness, and their doom: (See Gal. 5:19-24).

To my notion there will be more religious people lost than any other kind.

GROVER WHITE.

Christian Zeal

(Franklin's Gems, Published 1879.)

The leading method employed anciently to impede the progress of christianity was to persecute its adherents. This scheme of opposition was well tried during the first three centuries of the christian era, but, although it, to some extent, gratified the malice of the persecutors, it was never very successful. There is a very plain reason for this. The tendency of persecution is invariably to lead the disciples of our Lord, to examine the ground of their faith and the value of their profession with great care; and when this is done, there is but little danger of "departing from the holy commandment delivered to us." Nothing has ever caused men to scrutinize their profession and the whole premises thereof, in such a candid and solemn manner as the severe persecutions imposed upon the early followers of our Lord; and yet it is an important truth, that, during these severe persecutions, apostacies were comparatively few. This is not all. Persecution has always led the true followers of Christ to plead for the claims of the cause with greater power. Men, when speaking in a cause and their lives at stake, speak from the very bottom of their hearts, and exert every power with which they are possessed to make an impression. At such times there is no dull formality, but all is life and interest. Every one feels what he is saying and doing. There is no sermonizing, no preaching by the day, but every man carries the cause in his bosom, and labors as for eternity. All this is calculated to defeat the ostensible intention of all persecution, and in the place of impeding the progress of the cause must tend to read it. Not only so, but persecution has a tendency to diminish worldly-mindedness, and cause the entire affairs of this life to appear transient and fleeting. Its constant bearing, like all sufferings in this life, is to direct the christian mind to another world, where the bondage of corruption shall be put off, and where he shall enjoy pleasures for evermore. Under such circumstances, how the mind is filled with piety, and how the spirit adorns the redeeming love which, through Jesus Christ, has brought the tidings of deliverance! Finding no abatement of persecutions here, no mitigation of suffering, the afflicted pilgrim looks to another world for a home—for a city upon the immovable rock, the maker and builder of which is God, where he anticipates he will enter the eternal rest. In all this, the effect is precisely the opposite of what is intended by persecutors. They intend to cause people to abandon christianity by persecuting them, whereas it only causes them to esteem it more sacred and press it more closely to their hearts.

How perfectly had all worldly considerations dwindled into nothingness when the apostle counted all things but loss, that he might win Christ, and when he estimated the intolerable affliction imposed upon him, light, compared with the eternal weight of glory in prospect! Such heavenly mindedness is the direct tendency of persecution, and only calculated to make the glories of christianity shine with greater luster, and, consequently, serves not the designs of those by whom it is inflicted. It, nevertheless, has been tried in thousands of instances, since the first three centuries, in various parts of the world, even down to

quite a modren date, but has never been able to extinguish the light emanating from the lofty fountain of all light and all knowledge. From modern developments, it would seem, that it is now being ascertained by the great opposer of all good, that methods more effectual may be employed, to impede the progress of the gospel, of which we can not now speak in detail. Indifference, however, or a general lack of conscientiousness, is now the order of the day. Anciently, when a doctrine was preached which the people did not believe, they were greatly excited by it. On the other hand, when they did believe it, they moved forward most warmly and energetically. It was the character of the Jewish people to follow their impressions with great tenacity.

To the people of our times, it would seem strange that the preaching of the apostles should have so excited the people. This generation can listen to doctrine entirely adverse to their views, with comparatively little excitement. They will frequently seem scarcely to have heard it. This is because they do not hold themselves responsible for what is taught, nor feel any very deep concern and interest in forming the public mind. They are indifferent to what is taught. This is one of the most dangerous features of our times. It grows to a considerable extent out of reading light trash, of a novel and imaginary character, which throws away every thing sentimental, with all concern about the impression it may make upon the human heart. It destroys concern for one of the most important items in the world, and seems to suppose that our children may, with perfect safety, hear whatever may chance to fall in their path.

When a man becomes indifferent, or falls into such a state as not to care what is taught, he is measurably beyond the reach of all instruction, for he places no value upon instruction. When the gospel of our Lord was first spoken, it moved the souls of those who hear it, and caused them to act most energetically either for or against it. This was because they cared for public sentiment, and were deeply concerned about what was taught. They were really conscientious and felt highly responsible for all their actions. But how different where this feeling of responsibility is lost? The most awful consequences may be referred to, the most terrible appeals may be made, and the most powerful inducements may be placed before them, but Galio like, they are all unheeded and unappreciated. In this case, conscientiousness, if not even consciousness itself, if not entirely lost, is so greatly diminished as entirely to cease to perform its office.

This state of indifference is not confined to the world alone, but has long since entered the precincts of the church. It is in the way of every meeting, of every ordinance, of every discourse, and of every good work. Those under its influence are ever ready to drawl out, "It is of no use"—"it can't be done"—or, "I do not care anything about it." Sometimes it is evaded, by objections or some fault being found. How perfectly disheartening all this is to those who desire to do good, and carry forward the conquest of a great and glorious cause.

How few there are who can properly press the claims of christianity, knowing that such an irresponsible and indifferent state of feeling prevails. It is hard to manifest a becoming zeal in the midst of such a state of apathy. Yet, he who rightly reasons upon the cause of our Lord, and keeps the subject ever present in his mind, must be moved forward. He can not be discouraged, cowed down, nor deterred. He is invincible in his course. The spirit that burns in his breast is unconquerable. The more he has to contend with, the more grace and ardor of soul he seems to possess. He looks to Jesus, who for the joy set before him, endured the contradiction of sinners, even unto the death of the cross, and yet overcame, and is now set down at the right hand of the throne of God. He asks the question: Why did our Lord make the good confession before Pontius Pilate? Why did he yield to the ignominious death of the cross? Why did the holy apostles suffer as they did? Why did the first christians wade through floods and flames? Why were they bathed in tears and blood? Why all their zeal and perseverance under all this? Because they endured, by faith seeing him who is invisible. They looked forward to the recompense of reward. They held daily and spiritual communion with God. Their hearts were in heaven, whence, also, they looked for the Savior, the Lord Jesus Christ.

Who that has the grand theme of good tidings and great joy to all people, first announced by angels at the birth of our Lord and Savior, dwelling richly in heart, can fail to have a burning and a constant zeal to spread the same grand and glorious theme to the ends of the earth, and thus contribute in causing it to bless the nations?

If the winds of heaven and the waves of the sea, if the diseases of the sick and the terrors of death, if the graves of the dead and the gates of hades, were obedient to the mandate of Jesus Christ, and, if the vial of the temple was rent in twain, the rocks were sundered, the earth trembled and the sun was veiled in darkness when the Lord of glory died—should not the human heart always be filled, when his name is mentioned? If the mighty angels fall prostrate at the feet of Jesus, and hasten to perform the most august message at his command, should it not be the delight of those redeemed by his blood, to do his will, that they enter by the gates into the city, and have a right to the tree of life?

Who can, who dare slumber in his presence? Who dare be indifferent to the theme that dwelt upon his gracious lips? When he speaks it is the voice of a king—more, it is the voice of the King of kings and Lord of Lords; it is the voice of him who is to bear all hule, all authority and power, until all his enemies are subdued. Heaven is his throne and the earth his foot stool. Shall we not adore his name, that he has graciously promised to confess us before his Father and before his angels? To his name be honor and dominion forever and ever.—Benjamin Franklin.

Gardenhire-Hickman Debate

This debate was held at the Achille church, August 1-3. The following propositions were discussed:

Prop. No. 1—The scriptures teach that a man is wholly mortal and is unconscious from death until the resurrection.

N. R. Hickman, affirms; R. L. Gardenshire, denies.

Prop. No. 2—The scriptures teach that the punishment of the wicked is eternal conscious torment in hell.

R. L. Gardenhire, affirms; N. R. Hickman, denies.

Prop. No. 3—The scriptures teach that the law of God as contained in the ten commandments (Ex. 20: 2-17) including the Sabbath commandment should be kept by God's people today.

N. R. Hickman, affirms; R. L. Gardenhire, denies.

Prop. No. 4—The scriptures teach that the first day of the week (Sunday) is the Lord's day and that it was the custom of the early Christians to meet on that day for public worship, which custom should be followed by Christians today.

R. L. Gardenhire, affirms! N. R. Hickman, denies.

As usual, when we meet the sects it is all one-sided, and this discussion was no exception to the rule. Brother Gardenhire is a good debater, handles his subject well and holds his opponent to the subject.

U. S. PIERCE.

Colbert, Oklahoma.

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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, March 15, 1929 | Vol. XV No. 16

An Important Query



Please explain Mat. 11:12, which reads as follows: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force."—Fred Miller.

I have heard so many of what I conceive to be erroneous views advanced (often by very eminent brethren) concerning this scripture, that I feel some diffidence about undertaking to handle it, thinking some one else might have more ability to make the truth clear to all.

However, I feel the obligation that rests upon us all to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," and shall endeavor to reply to the very best of my ability.

I believe the mistake usually made is because of a failure to consider this passage in connection with its complement in Luke 16:16, which reads thus: "The law and the prophets were until John: since that time the Kingdom of God is preached, and every man passeth into it." The Jews, as all know, were looking for the advent of the Messiah, but were expecting Him to set up a glorious earthly kingdom in which He would make the Jewish nation more glorious, as his chosen people, than they had ever been before. They were obsessed with this idea to the point of fanaticism and if Jesus had come to fulfil those expectations they would have gladly received Him—instead of rejecting and crucifying Him—and followed Him loyally and to the very death in helping to accomplish this end. All were ready and anxious to acclaim Him as their King if a material kingdom had been the goal of His mission, as they fully expected. This attitude of the Jewish people was plainly evidenced in Mat. 21:8-9 and other places. The frenzy and fanaticism of the people was so great that they pressed into and would have taken the kingdom preached by John by force to place Jesus upon the throne of His father, David, and thus consummate the hopes they had so long held and the glory of the Messiah for Whom they had been looking so anxiously and prayed for so fervently.

Yes, the "violent," the fanatical, actually sought to take the kingdom John had preached to them about and by force to accomplish the work of establishing it, not knowing that they were doing "violence" to the spiritual kingdom which their long looked for Messiah had come to establish.

The Church of our Lord has not ceased, even to this day, to suffer from the violence of those frenzied fanatics who would bring it under the domination of men, substituting their own ideas of doctrine and practice for the immutable counsel of God, as we see evidenced by those who are advocating the Sunday School and such like innovations, thus doing violence to the Kingdom of God.

G. A. Trott.

QUESTIONS ANSWERED

Will you please answer these questions through The Apostolic Way?

1. Is it not as much sin to give our money to unscriptural things as it is to practice things not in God's Word?

2. Is this called Scriptural?

3. Has the Church a Scriptural right to subscribe for a religious paper?

4. Has a brother the Scriptural right to publish a religious paper and call on the brethren to donate funds to help him in such work?

5. Has not such institutions of men sapped the life blood of the Church so that there is nothing left to preach the Gospel with?

Ryan Bennett.

ANSWER

I am always pleased to answer queries concerning either my faith or practice.

1. One is certainly as wrong to do the one as the other.

2. This question is not exactly clear, but I suppose it means it is scriptural to edit a paper. It certainly is as long as the paper advocates nothing unscriptural.

3. No, the Church has no right to own or publish a paper, but individual members may do many things that the Church as an organization may not do. For instance, the Church cannot run a store, but any number of brethren may join together in running one.

4. He certainly has the right to call on brethren as individuals to help in any good work and the paper that is advocating only things that are scriptural is a good work, for it is rehearsing what is being done in advancement of the truth. (Acts 14:27).

5. The life blood of the Church is never sapped by knowing what is being done in furtherance of the Gospel. The Apostles took every opportunity to tell the brethren and Churches such matters and we are certainly right in following their example. They took every opportunity to let the brethren know what was being done, both by word of mouth and by letters, as they had not the advantage of printing and postal service such as we have today. A scriptural paper does exactly the same.

G. A. Trott.

Dodging the Issue

When I was a small boy I heard my father, who was a missionary Baptist, preacher discussing the attributes of the people whom they called "Campbellites." They decided that these Campbellites were a morbid-minded class of heretics and were all going to the land of no-winters. When I grew up, I learned that one of these so-called Campbellites, N. L. Clark, had come into this county preaching the gospel, tearing down Baptist churches with it and building up congregations of Christ. The Baptists put up the best they had in debate with Clark but they all went down. Then the Baptist people resorted to that old and effective trick, boycotting. They knew that the "Campbellites" had the truth; that they could not meet it, so they just insisted that we were void of reason and no one should have anything to do with us.

The wise man who goes about advocating his pet theory of evolution insists that all those who do not believe his guess work are morbid-minded; have their minds in a narrow groove, and are incapable of sound reasoning. We have inspired history to refute his theory but he thinks we are back numbers because we do not abundantly absorb the wild imaginations of his vain philosophy.

James A. Allen, in the Gospel Advocate of Feb. 21, 1929, another example of a man trying to protect his theological cob house by insisting that those who are ripping away its worm eaten foundations with the Sword of the Spirit, are morbid-minded, having their minds in a narrow groove and are unable to reason correctly. He even says that these people are infected with a species of insanity.

You see, somebody asked Brother Allen if it was wrong for a woman to teach the literature to young people on the first day of the week in church. So Brother Allen paved the way to his irrevelant Scripture (proof?) by first making it plain that he considered anyone who disagreed with him a morbid-minded, unbalanced fellow, incapable of balanced reasoning. Then he cites Phil. 4:3, to show that women labored with Paul in the gospel. This, no one denies. Paul taught publicly and from house to house (Acts 20:20). Brother Allen admits they (the women) did not teach publicly. Do you suppose these women helped Paul by teaching the literature in a Sunday School class? One at a time, please, in answering.

Next, he introduces Rom. 16:1-2, which shows that Phoebe was a servant of the Church at Cenchrea and that Paul commended her to the church at Rome where she was going and asked them to help her in whatsoever matter she had need of them. Phoebe evidently carried Paul's letter to the Church at Rome. I hardly think she was making this trip over to Rome (about 400 miles) to teach a Sunday school class, and I do not think she would have needed assistance to do that.

Next, he mentions Priscilla and Aquila, who were Paul's fellow-workers, and then Mary who bestowed much labor on the Romans. Now, brethren, let's take off our hats and let Brother Allen's logical (?) conclusion drive some of morbidness out of our heads. "Priscilla assisted her husband, Aquila, in expounding unto Apollos the way of God more accurately," but it was done privately. (Acts 18:26). Philip, the evangelist, "had four daughters who prophesied" (Acts 21:9); but they did it privately and did not appear before mixed audiences.

"It is within a woman's sphere for her to teach little children and women and girls in private classes."

Now, Brother Allen, you should be more than willing to assist us out of what you regard this species of insanity. You say that "The work of good women cannot be over-estimated." We agree with you there. You say that women cannot teach publicly but are commanded to teach privately. We agree with you there. You give a Scripture reference which shows that a woman taught an evangelist privately. (Acts 18:26). We agree on that. But in your conclusion you limit woman's private teaching to "women, little children and girls."

You should not be guilty of thus underestimating the work of women. Re-read and study your proof text, Acts 18:26, Apollos was a man, where do you get the idea of not allowing women to teach men privately? Is a class of twelve women a private class? Is a class of twelve men a private class? Is the woman forbidden to teach anyone privately?

Now, I hardly think that your case is one of insanity, Brother Allen. Indeed, I find your articles among the best in my estimation, and I do not believe that my decision of this is due to my "species of insanity." I have seen folks have similar spells to yours when asked to show that we are saved by faith only and others when asked to give scripture for women evangelists. I know it is hard for you when you are chasing someone for a debate on questions where you know you have the truth and they ask you why you don't debate the Sunday School question with your anti-Sunday school brethren. Still harder when you can find no excuse except to pipe out "untaught question." Of course, they give you the laugh because they know you open your paper for debates on instrumental music in the worship, a subject not mentioned by any writer of the New Testament. Now cool yourself off a bit. Dr. Trott didn't mean any harm when he asked you fellows some time ago to come out and defend your practice. The Sunday school question is going to be taught, however much you yell "Untaught question." You may meet it any way you prefer; silently, with another spasm, or in discussion.

HEWITT SMITH.

The Judgment Is Nearing

Great things are taking place upon the earth each day. Humanity is changing and that very fast. Surely the judgment is approaching and many of the words of the apostles are drawing nigh.

The Church of Christ is growing stronger in faith, but weaker in numbers, many sects are arising in our own ranks, yet for good. Oh! I wonder as I read the revelation of John "which horse is now with us," or "what seal has just been opened."

"He that readeth, let him understand," and yet I don't understand just where we are, but one thing is sure. If I live faithful to the word of God, "Precious promises," the Judgment.

As I ponder I feel, I see, I wish, that I had greater knowledge, better understanding and "Wisdom from above," and courage of the Apostle Paul. Lord help us. May we yet live to see the church just as the one we read about in the New Testament, "All of one mind," "All teaching the same thing."

J. A. DENNIS.

Passed On

Sister Flora Lee Duncan, age 36, passed from this life to await the joys of the great beyond at her home near Hobart, Oklahoma, on December 26, 1928. She is survived by her husband, F. C. Duncan, her parents, Brother and Sister A. M. Scrimshire of Benton, Ark., and a host of relatives and friends.

Sister Flora obeyed the gospel at the early age of 13 under the preaching of Brother W. R. Surratt in Fannin County, Texas, about 1906. She was married to F. C. Duncan, November 15, 1913 and was a faithful and loving wife the few years they were spared together.

Our hearts go out in sympathy to the bereaved ones, but let us not weep as those who have no hope, but rejoice in the fact that they who have obeyed the Lord and passed on are only sleeping in the triumph of a living faith.

T. E. AVARITT.

Benton, Ark.

* * *

Mary S. Shultz, nee Condrey, wife of Sam L. Shultz, fell asleep in Jesus, February 20, 1929, 8:30 A. M. She was born in Bastrop County, Texas, November 21, 1870. Obeyed the gospel of our Lord in 1898 and lived a faithful consecrated Christian life until death. Her life was made up of doing good to all she could, hence she leaves us a bright hope for her that she will be with Christ when he comes to earth again to gather up his jewels. Her greatest delight was to study God's word that she might be able to learn what the Master would have her do while she sojourned here that would please Him. She leaves a husband, five children (four boys and one girl), three brothers and one sister, to mourn her death. To her children I would say, live the life that she lived and you will meet her again in the sweet by and by.

She was laid to rest in the North Elm Cemetery in Milam County, Texas, February 22, 1929. Brother R. L. Baker spoke very appropriate words of consolation and encouragement to all present.

* * *

Dear Brother Duckworth:

I feel like I am broken up. My wife was so much help to me. She helped me in every one of my lessons and then when I would go out to preach she would stay and take care of the home. She was always ready to encourage me in my work and was an ideal preacher's wife. She died very suddenly, talking, laughing, singing and working up to the last minute.

Pray for me that I may be faithful to the end. May God bless you in the great work you are doing.

SAM L. SHULTZ.

Lexington, Okla.

EDUCATION *Necessity — Power — Opportunity*

JOHN R. FREEMAN, Editor

Clippings and Remarks

It is frequently true that the best thing we can say is to quote with approval the sayings of others. The following clippings were read recently in an assembly of the students of Littlefield College. It would be better if all children could have the advantage of such readings along with the comments that are made and the correction of such things as might be misleading.

In offering you these articles, I suggest that, as the writer evidently recognizes, Christ is farther above Paul than is Paul above the ordinary Christian. And again, if I should use the term "Christian colleges," I should not mean to approve of all so-called Christian Colleges. I wish we had more schools of all grades in which the influence is Christian, due to their being managed by genuine Christian men and women.

I do not know from what periodicals the students may have selected these articles. —Jno. R. F.

* * * *

"The Power of Student Influence"

"Someone has truly said, 'You send your child to the schoolmaster, but it is the school boys who educate him.' One of the weightiest influences in the life of a student is the association with his fellow students. He meets his teachers in the classroom, in chapel, occasionally on the campus and in the student homes. He lives with his fellow students almost every hour in the day. Their lives are intricately bound up with his. In school the strongest ties of friendship are formed, and life-making forces mould character largely after the pattern of those fellow students who are daily companions.

"A parent or guardian MUST be careful in regard to the influence of the students. Fond parents too often make the mistake of assuming that because it is 'my boy' or 'my girl' he or she will not be caught in the mesh of revelry, worldliness, and immorality that is often encountered in the modern college or university. For these things do exist to an amazing degree in many of the best known institutions. Dr. Noah Porter of Yale University has said, "The temptations in college to sensualism and unbelief are manifold.'

Chas. F. Thwing truly remarks, 'Our large colleges are, from the fact that they are large, subject to vices from which the small colleges are inherently free.'

It sometimes pays to remember that all boys and girls—even the very best trained one—are just boys and girls, susceptible to every influnce around them to a greater or lesser degree. For during the school and college days all youths are responding to their environment; their characters are being formed."

* * * *

"The Power of Ideals"

"When one sees a lofty eminence, there is aroused in him a natural desire to go to its summit and view the surrounding landscape. So when one sees a great and worthy character, there is aroused in him a natural desire to try to see life as that great one saw it—to ask himself, 'How did that one look at this, and how did he act in regard to that?' It is this natural desire so kindled which causes parents and teachers to encourage their children and pupils to study the lives of the great and noble, knowing full well that such study will kindle in these young minds desires and aspirations similar to those of the lives they study. This is what the poet meant when he said:

Lives of great men all remind us
We may make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Certainly there is no other character in all history more likely to kindle in us noble desires and aspirations than the character of Paul. Placed beside almost any other personage, he towers above them in all that is truly great and noble, even as a mountain towers above a mole-hill. What is true of others is true of us. We cannot study the life of Paul without feeling the urge of a mighty uplife. We see in the clear light of his noble life the relative importance of all things earthly, and we catch the splendid enthusiasm of his soul and say as he said. '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.'

"In the present educational system, such lives as Paul's are generaly ignored entirely or scoffed at as the embodiment of ignorance and fanaticism. Our children are being taught to worship at the shrine of the intellect and the body. They are having held up to them the ideal of physical and intellectual strength. The heart culture is being sadly neglected. Children are largely what the schools make out of them. Schools take them in the formative period and do much toward shaping their lives. Christian colleges are training the intellect and the body, but they are also training the heart. They are giving instruction that is standard from a literary viewpoint in addition to safeguarding the moral and religious life. Such schools deserve the patronage and support of Christian people."

* * *

One Hundred Per Cent Perfect

Two great tests in mental discipline are accuracy and honesty. It is far better to master a few subjects thoroughly than to have a mass of generalizations about many subjects. The world will have little use for those who are right only a part of the time. Whatever may be the standards of the classroom, practical life will require something more than 60 per cent or 70 per cent for a passing mark. The standards of the world are not like those set by the faculty, but more closely resemble those set by the student body themselves. They are not at all content with a member of the musical organizations who can strike only 90 per cent of the notes. They do not tolerate the man on the diamond who catches only 80 per cent of the balls. The standards which the student body set are high. They want accuracy that is well-night complete. They apply the same standards to candor and honesty. Bluff and pretense may be permitted in the classroom; but in their relations with each other students regard such practices with contempt, and those who resort to them are properly considered to be cheap. They may be willing to view with considerable tolerance those who break the rules of the school, but they will not fail to mete out condemnation and penalty to those who break the rules of training. When the world holds its examinations it will require the same standards of accuracy and honesty which student bodies impose upon themselves. Unless the mind is brought under such training and discipline as will enable it to acquire these standards at an early period, the grave danger increases that they may never be acquired.—President Coolidge.

Croswell-Cowan Debate

This was a debate between F. J. Crosswell, a Second Adventist, and Brother J. N. Cowan. The debate was held at Aydlotte, Oklahoma, about eight miles north of Shawnee. Crosswell affirmed for two nights, his proposition being that man is wholly mortal and unconscious from death until the resurrection. Brother Cowan took every argument that he made so completely way from him that he was glad when his affirmative closed.

Then Brother Cowan affirmed for two nights, that the wicked will be punished with eternal, conscious, suffering in hell.

Brother Cowan first introduced Matt. 10:28, showing that man could kill the body but could not kill the soul. God alone was able to destroy the soul, for the reason that it was immaterial and could not be destroyed by a material substance. Then he met Crosswell's argument in advance on the words perish, consume, and destroy, introducing such scriptures as Job 34:14,15; Ezek. 25:7; Deut. 4:26; and Jer. 4:20, showing that it was possible for man to perish, be destroyed or, be consumed without being annihilated as Mr. Crosswell would try to show. Brother Cowan then stated that his proposition did not require him to tell the kind of punishment, but that he was only to show that the suffering was a conscious suffering and that it was eternal in its duration. This explanation forever cut Mr. Crosswell off from his favorite argument, about God being a merciful God and that he would not permit anyone to roll, and kick, and fry, in the fire through the ages. Brother Cowan's next argument was made from the board. He divided the board into three parts letting

the first part represent a period called this life. The second part was to represent death, and the third part was to represent the resurrection. Then he introduced Pet. 1:23, showing that we were begotten in this life by the gospel, and that Mr. Crosswell will admit that. He then showed that death came between this life and the resurrection and that Mr. Crosswell teaches that we are not born until the resurrection, and since he claims that death means that the entire man is extinct, at death it follows that if man was ever born at all he would be born dead since death takes place between begettal and birth. To get away from this argument, Mr. Crosswell would have to admit that some part of the man survived after death which was ruinous to his doctrine.

Brother Cowan's first affirmative speech so completely upset Mr. Crosswell that he never was able to get himself together any more. His moderator failed to show up the last night, and the rest of his followers were so down hearted they made a very poor show. To climax the matter, Mr. Crosswell got up after his last speech and stated to the audience that he had gotten a letter from the people of Aydlotte asking him not to preach there any more. He had been preaching there regularly for the past twelve months. This is a mission point, but the brethren from Victory Hill supported the debate. It was a great victory for the truth.

S. M. LAWRENCE,
Shawnee, Okla.

Unity

(Franklin's Gems, Published 1879)

In what are Christians to be united? They are to be united on Christ—on being Christians. This embraces the entire revelation from God to man, all the truth uttered, the commandments given and the promises made by our heavenly Father. The truth must all be believed, the commandments obeyed and the promises must be hoped for. This includes the entire faith, obedience and hope of the gospel. In this we must be united.

II. "What are the essentials of Christianity which can not be compromised?"

Christianity itself, as a whole and in all its parts, is essential. All that is in it is essential and all that is not in it is not essential. We are for Christianity itself, not in part, but the whole of it, as it came from the infallible spirit of all wisdom and all revelation. It is all essential. Nothing may be added to it or taken from it. The "doctrines and commandments of men," the doctrines of "expediency," of "deductions" and "inferences," from principles, are not essential; but these are not Christianity, nor any part of it. Nothing in Christianity can be compromised except at our peril. The wisdom of God gives us no non-essentials. If the wisdom of man pronounces anything given by the wisdom of God, or, which is the same, any part of Christianity, non-essential, such wisdom of man must be set aside as presumptuous.

What an idea for men to sit on the grave question of essentials and non-essentials, in the divine institution given by our Lord and confirmed by the most indubitable signs and wonder! What part of that which has been given by the wisdom of God is essential, and what part is not essential? It is all essential, or the wisdom of God would not have required it. The very circumstance that the infinite wisdom devised it and the infinite authority required it makes the whole of Christianity binding. There is not a non-essential in it.

We once acted on a committee with several others, heard testimony and arguments for a week and had the parties bound in writing to abide the decision of the committee. When the decision was made the parties acquiesced in it, shook hands over it and we prayed over them and were all happy. But in a short time, we do not remember whether a week or a month, the whole matter was thrown aside and the parties stood as they did before. Our prayerful and patient work all went for nothing.

When brethren become alienated they frequently do not want to settle their difficulties, but to get an advantage over an opposing party. No court of appeal nor

Unity

No greater prayer
From God's dear Son,
Than the prayer he prayed
That we might be "one."

For all his disciples
Our Saviour prayed,
But it seems the answer
Has been delayed.

The trouble, I'm sure
Lies not in Him,
Nor the twelve apostles
No, not them.

It is not God's fault
We're bound to say,
But a prayer unanswered
Till the present day.

It's time, my brethren
For all to pause,
Find out the trouble,
And remove the cause.

I am persuaded
There is a way
But something wrong
I'm bound to say.

Where is the wrong,
And what can it be?
Strife and division
Is all we see.

Unity, yes unity
All will shout,
But nothing we've done
Has brought it about.

Unity, yes, unity
The Sects all plead,
But the world at large
Don't seem to heed.

Now I do not wish
To be misunderstood;
The unity they preach
Can do no good.

For the Church of Christ
Our Saviour died,
And in "his doctrine
We must abide."

The only "doctrine"
Paul calls "sound,"
In the Bible, my brother,
It's easy found.

Many wear the Name
And feel quite secure,
But plain "sound doctrine
They can't endure."

The unanswered prayer
Need be no surprise,
For truly "it is written"
"False teachers will arise."

And "many will follow
Their pernicious ways,"
The apostle was speaking
Of these "last days."

"Beware of false teachers"
"From such turn away,"
Take heed to the warning
What do you say?

"Resist the Devil
And he will flee,"
A Bible statement
All should see.

"For the Faith once delivered
Let us earnestly contend,"
Regardless of the many
It perhaps will offend.

We should all be "one"
And so should we pray,
But the Bible, my brother
Is the only way.

The Bible, the Bible,
Is all we need,
O sectarian world,
Why won't you heed?

Let's "Walk by Faith
And not by sight."
And all things wrong
Will soon be right.

"Foolish unlearned questions
We should avoid,"
It'll be well pleasing
To our blessed Lord.

If all our hearts
Were filled with Love
For Jesus Christ
And God above.

Strife and division
Would cease to be,
And unity, my brethren,
The world would see.

E. F. MORGAN,
Newcastle, Texas.

anything we can say will reconcile them. If we, in any part of the affair, agree with them, they there agree with us; but if we in any part of it differ from them they there differ from us. There the matter ends. Still, we will try and give a little attention to the matters in hand.

There are cases where nothing can be done. In other words, there are cases that can not be settled. Church members become like the man's rails that had been in a crooked fence so long that they would not make a straight fence. Church members sometimes have been crooked so long that they will not become straight. They continue in their alienation so long that it becomes a kind of habit with them and food for them. They can not do well without it.

If a church is about equally divided by a difficulty and can not settle the matter among themselves, and will not refer the matter to a committee, it simply can not be settled. A case that can not be settled must remain unsettled. We answer, that in that case, nothing can be done. Some cases of difficulty will never be settled in this world and will have to be referred to the last judgment for adjudication. It would be well, though, in such a case as stated, for the disaffected party to consider the matter well and see to it that they have acted wisely and in the spirit of the Lord in the whole matter. On the other hand, the church party should review the whole ground carefully, and see to it that all they can do to open the way for the disaffected party to become reconciled and brought into the unity of the spirit and the bond of peace be done. Let no stone remain unturned, no effort untried and nothing remain undone that might bring peace.

We single not out baptism and make it essential, nor conversion—as a whole—and make it essential; but we single out what the Lord requires, not only in regard to conversion, or making disciples, but in regard to the life or the practice required of those in Christ, in which they are to continue after they have turned to the Lord; everything in the law of God, and maintain that it is all essential. The will of God, or what is required in the law of God, must be done. That which is not in the will of God, or is no part of the law of God, is not to be done at all, or not to be introduced as religion, or any part of it, nor is the peace of the church to be interrupted with it. The only way to avoid the trouble about the unessentials is simply to leave them out—to have nothing to do with them. What regard can a man have for the welfare of the church, the peace of the people of God and the triumphs of the faith, who will not only have himself what is not required, but essential, and what he admits is not required, but force it upon others?

We know it is right to "Let the word of Christ dwell in us richly; and with all wisdom teach and admonish each other by psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord." This can be done, and we know it is right; but that a man can make melody in his heart to the Lord "with an organ," a fiddle, banjo, claronet, flute, fife or jew's-harp, we do not know, nor do we believe it. We want to do what is written and enjoin it on others, to do it. What is not written we do not want to do. When the Lord so minutely describes how we are to do anything, we want to do it in that way. The way he prescribes will do the thing commanded; some other way might not do what is commanded at all.

Churches should not be compelled to hear preaching every Lord's day, and that the dullest and dryest kind, from the same man, the same thing, over and over again; but instead of this, have a variety of good songs; sundry readings of interesting scriptures, from different persons, each occupying from five to ten minutes, with two or three prayers at suitable intervals, and words of exhortation. The overseer who can so conduct these matters as to interest the whole congregation, develop and bring out the most talent, and make the whole the most conducive to the edification of all, is the most efficient and successful overseer, whether he can preach or not himself. No man, overseer or not, ought to appear before the people publicly more than is acceptable to them. Many men kill themselves off by talking too much and being too officious.

His Holiness, Lord God the Pope

(Written 1924)

In the Protestant churches of the world, the Pope of Rome is regarded as a monster, as Anti-Christ, because he sets himself up as God's vice gerent, "Lord God the pope," with the right and power to change God's law and to put in their places something of his own make, as he may think necessary to his church, or to himself. On account of these things and his pompous life and autocratic rule in his church and his aspiration to rule the world, he is justly abhorred by all intelligent people who have not beein inspired by him. If he is vice gerent of anything on earth ,it is the devil, not God.

It is wonderful how any rational human being who knows anything of the character of God or Christ and the life that Christ lived on earth; a life of poverty, suffering, service, humility, self-denial and persecution unresisted, can be beguiled by this pompous, inflated, egotistical hypocritical creature, made rich by the sweat and toil of his poor infatuated dupes, living in a palace of unequaled splendor, with about twelve thousand rooms and princes and nobles to dance attendance on him, i. e., "His Holiness," while he poses as head of the church (and would be of the world) and makes laws that nulify God's laws, I say, it is marvelous that sane people who know, or care for God or their own souls can swallow such a mountain of sin and filth. This is indeed a great wonder. But now, right here, comes another wonder. How does it come about that the Protestant world should feel such animosity toward "His Holiness?" There can be no doubt as to the satanic character of this monster and his eternal doom, and little doubt as to the doom of his victimized following, at least of those who could have known better, but did not care to take the trouble to know. The case is similar to that of the woman in John 8:3-10, brought before Jesus and accused of a great sin and asking him what should be done to her. Knowing her accusers, as he did, he said, "He that is without sin among you, let him first cast a stone at her." They left one by one, no stone was cast.

Lo, I say to the religious world, especially the denominational part of it, let him that is without this sin of the pope first cast a stone at him.

While the pope is just as bad and black as they think he is, who is going to throw a stone? In condemning him, they condemn themselves, for they do the same things. Every denominational church has descended from Rome, and all of them have inherited the characteristics of their common mother, and are doing, and have been always doing, since their birth, the things that they so heartily condemn in her. It is a great family of popes, changing and setting aside God's laws, wherever and whenever it suits them.

They are just as guilty and bad as "his Holiness," and if they do not make a radical change they will go with "his Holiness" into the lake of fire.

The champions of denominationalism will deny that they change God's laws of course they will. Well, let's see. They all claim that their churches are God's church. God named his church himself. No denominational church wears that name. They are Roman Catholic, Presbyterian, Baptist, Methodist, etc. If your churches are churches of God, who changed the name? You find no such names in the Bible. You have added these names and in so doing, you have dishonored God and invited a fearful penalty. Rev. 22:18.

God says: "He that believeth and is baptized shall be saved." You say not so, Lord. Baptism has no part in saving anybody.

God says: "Faith only does not justify or save." You say, faith only does save.

How does this difference between you and God come about? It looks like you have been both adding to and taking away from God's Word. You have added names unknown in the Bible, and have taken baptism out of God's plan for saving people. God connected faith and baptism together and you separate them. He joined faith and works together, for justification, James 2:20. You tear them apart and so you have only the faith of devils, verse 19.

I could go on and show many changes that you have made, in fact, every doctrine of every denominational church that is peculiar to that church and makes it what it is, whether Catholic, Baptist, Methodist or any other, will plainly contradict God's Word.

Every one of them, without exception, is arrayed against the Word of God. Altogether, they make up what God calls "Anti-Christ," in one place, and "Mystery Babylon, the Great" in another. I know that the Beast religion spoken of in chapters 13 to 18 of Revelation is called Mystery Babylon the Great, The Mother of Harlots and abominations of the earth and drunk with the blood of the saints, but these many denominations are those harlot daughters and are part and parcel of the great Babylon.

The Great Red Dragon of Rev. 12 was the progenitor of the family. The Leopard Beast o chapter 13:1-2 evolved from the Dragon, and the two Horned Beasts of same chapter, verse 11, were the successors of the Leopard Beast, and all that dwelt on the earth, except a little bunch of God's Church, worshiped these Beasts, and this Beast religion developed into the Roman apostasy, or "Dark Ages." Following the great apostasy, when Roman Catholicism dominated the earth and slaughtered the Saints, she began to give

birth to the Harlot daughters, Rev. 17:5, and the Church of England, under old Henry VIII as grand a villain as ever lived, was the first born, but more followed rapidly under the teachings of Luther, Calvin, Wesley and others, until they have grown into hundreds, and this conglomeration all descended from the Great Red Dragon, is now "Mystery Babylon the Great," and closely related to "His Holiness',' the "Lord God, the Pope."

(Our Lamented) A. M. GEORGE.

Albany, Texas.

Letter and Reply

Orlando, Fla., Feb. 2, 1929.

Dear Brother Dennis:

The Apostolic Way has just reached me, and I notice your reprint and criticism on "beards," etc. Allow me to correct you in your statement of my position. You say: "I (you) readily accept the pictures of Christ with long hair." All who have read my writings know that I bitterly condemn pictures of people or other living creatures, see Deut. 4:16-23, and the second command in the Decalogue. It was the inconsistency of professed followers of God I was holding up and not my sanction of these pictures of Christ. People buy and possess pictures of Christ and the Apostles made representing them wearing long hair and beard. They hang these in their homes and Churches and otherwise adore them, but when a real man appears with a beard and long hair they throw up their hands in horror and cry shame on you! forgetting they were hypocrits in adoring Christ and the Apostles with their long hair and scorning one of his followers. Christendom to be consistent should henceforth make all their pictures of Christ, Apostles and the Prophets with clean shaven face and closely cropped, rounded heads.

It is a logical deduction that had Adam and Eve remained sinless they would have continued naked. God clothed them after they sinned and commanded them ever afterward to keep their "nakedness" covered. In the redeemed state they will no doubt be clothed.

Next, I call your attention to Second Samuel 1:14-26. This was Absalom and not a priest. So you do not read closely, my brother, and put me in a false light again. Absalom was the king's son and he wore long hair. "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot to the crown of his head there was no blemish in him." Second Samuel 14:25. Here was one good-looking long-haired man.

Shaving the beard of some friendly Israelites caused two bloody battles in King David's reign and the Lord was on the side of the whiskers at that. See Second Samuel 10:12. Why, brother, if one of you clean-shaven adn closly-cropped guys had shown up in Israel, you would have been drummed out of the camp and instructed to remain out till your beard grow. First Chron. 19:5. But God has changed (?) and now it is a shame to wear what He sanctioned back there. Perhaps that was one of these "types" that had its "antitype" somewhere this side of the cross, perhaps some of our learned (?) men can tell us what the whiskers typed.

My authority for ignoring anything in the Bible is the "Law and Prophets." These were written at the dictation of God Almighty Himself, and forms a standard to try all doctrine and statements of whatsoever kind—"If they speak not according to this word—Law and Prophets—it is because there is no light in them." Isa. 8:20. These form a standard to try everything, even the New Testament, so-called. The vow of a Nazarite was for any length of time, for man or woman (Num. 6).

Sampson was a Nazarite from his mother's womb, Judges 13:5-7, and the Spirit of the Lord began to move him at times, verse 25.

There are exceptions to all rules and we cannot be too exacting and dogmatic and go beyond the aim and intent of the law. Israel was commanded to build no fires on the Sabbath and yet the Lord commanded (Num. 28:9) to offer burnt offerings on the Sabbath, and this required fire. Thou shalt kindle no fires, was in reference to cooking and baking their meals on the Sabbath, and they were instructed "to bake that ye will bake and seethe that ye will seethe" on the day before, and it was the fires to cook on that were referred to and no other. So when a Nazarite tastes the communion cup representing the blood of Christ, this is different from taking a drink in the ordinary way. I was perplexed at Bro. Kessler last summer whether to partake or not, and the Lord made it clear by the "Lot" that it would not make void my vow. "Casting lots" is a lawful way to dispose of all mooted questions. For instance, you come to a question that never has arisen before and you sincerely are desirous and are willing to do either but want to know what is God's choice in the matter, like when the "lot" was cast and Matthias was chosen and took his place with the eleven, Acts 1:24-26.

Well, I hope you will get Bro. Duckworth to publish this or make a correction of your article.

Sincerely yours for truth and righteousness,

ALBERT S. HODGES.

Union City, Ga., Feb. 6, 1929.

Dear Brother Hodges:

Your letter in answer to my article on "Beards," in which you state I did not correctly represent your position: I have no desire to put you in a false light and I am sure The Apostolic Way will publish your letter to me. But I wish to notice your letter; also give my reason for what I had to say in the article on "Beards." I know your position on "Pictures" and I know you will not have your own picture made, and that you class them with idols. But you fail to see my point. Your statement, "They treasure and admire pictures of Christ with long flowing hair," to my mind is the only evidence that you have that Christ wore long hair and "beards." You accept these pictures as representing Christ as He looked while in the flesh. If not, please give us chapter and verse that says Christ had long hair and wore a "beard." Now understand me, I do not say you believe in having pictures made, but you use the pictures of Christ and the Apostles to show that they wore long hair, and this is all the evidence that you can muster up that they did.

Now, you say, "It is a logical deduction that had Adam and Eve remained sinless they would have continued naked." Then in this article you ask a question by making the following statemen: "But God has changed (?)." Yes, your statement shows that He did, when you say, "God made them naked, but afterward put clothes on them and "commanded them to keep their 'nakedness' covered." Was this a change? If God changed on that part o man's make-up, why could He not change on long hair and beards? Again, you state that "In the redeemed state they will no doubt be clothed." But in your "Beard" article you infer that man will return to his original state, long hair? long whiskers? naked? But if man is to be clothed, as you state, would not this be a change on God's part?

Now, with what you say about Second Samuel 14:26. I agree with you that it was "Absalom" and not a priest. Now, what I wanted to say was that Ezek. 44:20 was a command to the priest and Second Samuel 14:26 did not help you in the least —sorry that I did not make myself clear on this point.

Yes, Absalom was a good-looking long-haired man, and he must have looked pretty good when he shaved or polled his head, for I find he did this once a year, and people kissed him and he stole their hearts. And as far as your looks are concerned, you look very saintly, but you are living in disobedience to the Spirit's law on long hair. Some girls think they are good-looking with short hair, but outward appearances don't count, it is obedience to the Spirit's law. Next, you bring up First Chron. 19:5, and say that a short-haired or clean-shaven man would have been hounded out of the camp of Israel. That being the case, all Israel were Nazarites and your good-looking long-whiskered man was driven out of the camp once a year. What you say about types and antitypes, I will leave out just now, as this question is being discussed in another article between us.

Now, you claim to be a "Nazarite," but you don't say when your vow will be ended. You also admit that a Nazarite was not allowed to drink wine, but you did drink wine, and you feel you must, in some way, give a reason for so doing, but I am not satisfied with your answer. Where did you get the Scriptural right to cast lots on God's commands? And who did you cast lots with? And does this casting of lots settle the matter and give all Nazarites the privilege to drink wine? It would be

They Need It Badly

The rebuke that Brother C. D. Moore gave some brethren on last page of The Apostolic Way of February 15 issue, is timely, and should cause all to stop and ask themselves, where are my children going to spend eternity? Yes, and where am I going to spend eternity if I neglect to teach them how to obey and serve the Lord?

It is useless to quote Eph. 6:4, if we don't put it into practice.

Read Brother Moore's article again and wake up to duty. A slip-shod religion will never get us anywhere. The Lord wants laborers in His vineyard. We should get out of the careless, indifferent way we are going, and endeavor to bring the rising generation up in the Lord's way, or be lost ourselves.

H. H. MONTGOMERY.

better to go back to the Scripture. In Isa. 8:20, "If they speak not according to this word—Law and Prophets—it is because there is no light in them." And you say, "These form a standard to try everything, even the New Testament, so-called." So it must be easier to cast lots than to consult the Law and Prophets.

Yours for truth,
J. A. DENNIS.

Instrumental Music Again

I was pleased to note what Bro. Chas. F. Reese had to say on the music question in The Apostolic Way of August 1st, page 9. And especially his question: What say the Scriptures?

This is what everyone should ask, (Yes, learn, and by it they should shape their every word and act). The sectarian world claims to do this very thing, as also do we; then whence all this difference? The words of satan are thus made manifest. As are the words o God, in the things of nature that surround us. Still, we have to say, these are good people, and should we try to measure our little self by some of them, we have to say better than we. The words of Christ. as found in the Scipture come to our aid, where He said, Jno. 6:63: "It is the Spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life."

If the words of Christ are to give spiritual guidance to those since Christ was not the words of the Prophets of God to give spiritual guidance to those that preceded us in this great work. I so see it.

Then seeing that God through His Prophet, Amos, condemned; (not just instrumental music and instruments), all feastings and revelry, not because of the music, but because of the fleshly, riotous, ungodly conduct of their assemblies; because the Spirit of God, as spoken by the Prophets. was not manifest there. Read Amos 4, 5 and 6th chapters. In this reading you will find the brother's quotation in Amos 6:5.

You will also find why God was condemning His people. Not this alone, but if you will give ear to the words of the Prophets of God, and to the Christ that has spoken to us in their stead, you should be able to see now that many that even call themselves the Church of Christ will be condemned for like causes. What say the Scriptures?

It appears from the best Bible chronology at our command that God, through His Prophet, Amos, had refused to accept the offerings of his people, Israel; of whatever kind, and this included singing as well as instruments, Amos 5:23, "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols."

This being some sixty years before Nathan and Gad, the king's seer restored the original worship, by command of Hezekiah the king, when he had been commanded of God through God's Prophets. Second Chron. 29:15, and 29-25.

King Hezekiah, was restoring the true worship that had been so corrupted that God had discountenanced it, on account of its worldly features. God, through His Prophets, was guiding Hezekiah, sixty years after the words had been spoken by Amos.

Brother Reese, how can you accuse these godly men of being false?

By Brother Reese appealing to the Arabic and Assyric, prompts me to say that if his defense of his position is dependent upon these for its support his case is hopeless. We believe this to be enough, seeing that instrumental music was just an ordinance of the Old Law. Then what of its use today?

Again, what say the Scriptures? Christ said, Luke 16:16: "The Law, and the Prophets, were until John (past tense) —from that time the Gospel of the Kingdom of God is preached, and every man entereth violently into it." (All quotations are from R. V.).

Certainly it is here implied that when God sent His Son into the world and made ready the new home, Kingdom, Church of Christ, Dan. 2:44, in which all nations were to assemble, that the Law, and the Prophets, that were to the Jew only, was to be done away, and a new law given.

Brother Reese, hear the Apostle Paul tell you his people and us how this was done. Heb. 1:1-2: "God, having of old time spoken unto the fathers in the Prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom He appointed heir of all things, through whom also He made the worlds." Brother Reese, and dear reader, read this over again, and try to contemplate the grandeur and the clearness of this Scripture.

Now, Brother Reese, if you would learn where the Apostle Paul got this, give ear to the God of Heaven, as He proclaims the same thing to the chosen Apostles of His Son, Matt. 17:1-8, in the fourth verse: Peter wants to make three tabernacles, one for Elijah, one for Moses, and one for Christ, thus giving equal recognition to each, or all. In Luke 9:33, the record says Peter did not know what he was saying, That may be what ails some of us. But in the fifth verse of the seventeenth chapter of Matthew God speaks: "This is My Beloved Son, in whom I am well pleased; hear ye Him." Brother Reese here says he does not recognize the Law, and the Prophets, as Peter would have done, but he would have us hear his Son only.

No more carnal offerings, of which instrumental music was one. The time was when God heard these carnal things. Now that He has sent His Son, He demands all to hear Him.

Once more, hear the Apostle Paul proclaim this truth, Col. 2:14, having blotted out the bonds written (written where? In the Law) in ordinances that was against us, which was contrary to us, and he hath taken it out of the way, nailing it to the cross.

What have we now learned? We have learned that God had a chosen people that He gave a law, that amongst these people God had prophets, and that through these prophets ordinances were added to the law, of which instrumental music was that the Law, and the Prophets were to last, until His Son and His Law, came to take their place; and that when they did come that God, and Christ, and also His Apostles, proclaimed it to the world.

Will the world accept it? Brother Reese, it is to be regretted that we do not speak the same things. Let us mingle charity with our prayers. It should help us to see the truth, as it is in Christ.

J. S. JOHNSON.

El Centro, Cal.

Printing Plant Funds

The following is an additional list of donors and amount of donation received from each for the purchase of a printing plant. It is our purpose in giving these totals, to keep the brethren advised as to how much has been donated directly for purchasing the printing plant. In this issue we publish donations received, up to and including March 5.

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Sister M. T. Mickle	5.00
R. G. Hatter	10.00
Clayton M. Yodee	7.00
J. Lee Francis	5.00
Earnest Foster	10.00
D. A. Jones	1.00
J. M. Faust	10.00
E. T. Rousselot	5.00
Mrs. C. F. Reeves	5.00
Oscar Miller	15.00
Previously reported	2,614.50
Total	$2,796.50

Letters to the Children

Dear Children:

I am writing to you because you are to be the men and women in a few years more. I know some fathers and mothers who do not tell their little ones about Heaven and how to get there, and I want you to know what the Lord says about it. We must hear what Jesus says and do what He tells us to do if we expect to go there.

He is our only Saviour, and has a perfect right to give us the conditions by which He saves us. He wants us to hear and believe what He says in the Bible, and repent of sins, quit sinning, confess our faith in Him as God's son, and be baptized, then all past sins will be forgiven.

After this He wants us to go to meeting and worship Him regularly and read the New Testament every day. If we will do these things we will learn many other things He tells us in the Book.

We must always tell the truth when we relate anything, for liars shall have their part in the lake that burns with fire and brimstone.

We must pay all our debts, for Paul said, owe no man anything but love one another.

Some of you may be Christians. If so, I hope you may hold out faithful and have an eternal happy home in Heaven after this life is over. Do all the good you can and as little harm as possible.

UNCLE HAYWOOD.

Shreveport, La.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

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

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Sixteen Pages Again

We are anxious to have each one of our readers observe this issue. Can't you see how much better it is balanced, how much more general is the scope of the material herein, than is to be found in an 8-page issue? At least, that's the way we feel about it, and we are so anxious to have a 16-page each issue. When we raised the subscription price to $3.00 we told the brethren that if our circulation was sufficiently increased, we could publish a 16-page paper each issue, but it has taken special effort to maintain the subscription list, and the increase was not sufficient to fully care for all the deficit. And now, while we are making a special effort to raise funds for the printing plant, we are facing the necessity of doing something to hold down the deficit, and the most feasible thing seemed to be to reduce the size of the paper, and even with that, we will find it difficult unless there is a special effort made on the part of the brethren to increase our circulation.

When we have a printing plant of our own we will then be able to publish a 16-page paper with but little more cost than we now have to pay for an Eight. So let everyone take this into consideration and help to their fullest ability.

Provisions have been made by which the new printing plant will not become the personal property of the present publisher, his family, or any future publisher, but will be available for continuing the work for which it is being purchased.—R. F. D.

The Breaking of Bread

The importance of meeting to break bread, the time, the place, the elements involved, should be considered carefully, earnestly, honestly, and unselfishly, by each member of the Body of Christ. The purpose, the state of the heart of the participant, the discernment, is too important for us to be careless with ourselves.

When we published the debate last year on the wine (drink element) question, we asked our readers to study the question before writing further on the subject. When we published our debate on the cup (container) question, we urged that our readers study the question before writing further on that subject.

We consider it the function of a religious journal to encourage investigations, to cause to be studied the teachings of the scriptures rather than to try to force or persistently urge on the readers the views of the publisher and editor. We have expressed ourselves and then left the discussion largely to others. This is not easy, for one who delights in discussions and whose practice has ever been that of aggressiveness on any and all questions which involved the interest and welfare of the cause of the Master.

We have stated again and again that the articles written by others and published by us should not be considered as expressing our views unless we elected to so state. We are still following the same policy, and are dealing just as fair with the writers with whom we disagree as we are with the writers with whom we agree. Being convinced that such a course is good for the present need, we have the courage to continue in spite of the hard statements and misrepresentations of those who would rend us for this fairness of treatment, of persons with whom they disagree. We are thankful that such unfair critics are few.

Immediately following the discussions above referred to, we began filing away the articles sent us for publication on these subjects, having in mind that eventually we would publish an issue given entirely to one or both of these questions. We have had for some time enough articles on hand for such an issue, and now contemplate publishing an issue containing articles on both sides of each of these questions about May 15th.

Now, please do not start flooding the office with new articles, as we desire to take care of the old ones first, and if you should write now, your article might have to wait several months before it could be published, so we suggest that you wait until this issue has been published. If then, you find statements with which you disagree, which you feel you must reply to, mark them, make careful notes concerning the points, study and restudy them with care, with a view to give us not a repetition of what has already been said, but something stronger, more effective, filled with the kindness and wisdom that gives power and strength to ones utterances.

A few have thought we should have another discussion on these questions. Well, we have published so much more on the subject of both the "wine question" and "cup question" than has been published by any other religious journal during the same period of time, and have given so freely both sides an opportunity to express themselves, it seems to us that the time is not quite ripe for a more exhaustive examination of the points of difference. We shall, however, arrange for just such an exhaustive discussion at some time in the near future, and shall endeavor to arrange to have such disputants as can write on the subject without abusing each other, or calling each other hard names, trying to discredit each other's ability: I do not feel we should be concerned about the writer in a discussion, his honesty, or dishonesty, his justice or injustice, but should be concerned in the question itself, the truth to be attained. It would be well if all disputants were honest, just and fair, but whether they are or not, let us brush aside every personal defaming, disrespectful, discourteous, ungentlemanly utterance, and look for and consider carefully every single argument made and every truthful point brought out. We shall make further announcements concerning this special issue in our issue of April 15th. Watch for it.—R. F. D.

A Private Letter

Dear Brother Duckworth:

As Mrs. Smith is writing to Sister Duckworth, I will pen a few lines to you in regard to the printing plant proposition. We are watching it with much interest. We feel in hopes that the brethren will take hold of this with as much vim and pep as they did the school. I have wondered how many business meetings they had and how many attended, and the amount of money that was raised. Certainly the brotherhood won't prize the school above the Apostolic Way, the only paper in the brotherhood that stands for the whole council of God. While my name has not appeared on the list, we can say we have given and sacrificed by the hundreds, thousands, and tens of thousands. When we all learn to give as Brother C. D. Moore said, give till it hurts, and keep on giving till it quits hurting, then we will begin to reach the God giving standard, then and not till then, can we hope to see the Gospel spread.

Yours in Christ,
H. B. SMITH.

P. S.—May the day be hastened when the top will be reached for the printing plant. To God be all the praise.

* * *

Use your money while you're living
Do not hoard it to be proud,
You can never take it with you,
There are no pockets in a shroud.

Gold can help you on no farther
Than the grave yard where you lie,
And though you were rich while living
You're a pauper when you die.

Use it then, some lives to brighten
As through life they wearily plod;
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud,
You can never take it with you,
There are no pockets in a shroud.

* * *

The foregoing letter and the attached poem from our dear Brother H. B. Smith, Hartwick, Iowa, a man in whose home I have spent considerable time, in years past, and with whom I have been more than intimate, is published because of my deep appreciation of its expressed confidence and expressions of devotion and consecration. Brother and Sister Smith gave of their liberality until they themselves are now poor, he being about 69 and she a few years behind him. His poem portrays his heart, exactly as he felt when he had property, exactly as he feels now after having given much in behalf of the cause of Christ. There are many good brethren in Iowa, with whom I have labored, Hartwick, Sunnyside, (Montezuma), and Ottumwa. My heart longs for them. Mrs. Duckworth and I had planned to go and spend six months laboring in that field, upon the urgent demand of those brethren, when it seemed inevitable that I undertake the publishing of The Apostolic Way. This has so completely tied me as to make a trip to that field out of reach. But I am still longing and hoping that I may return there and spend a few days or weeks in that field; in fact, I can't help but hope that with the new printing plant I can so ar-

range the work in the office as to make it unnecessary for me to stay so close with it, that I may visit the brethren in all parts of the county, but if I do visit Iowa, Illinois, Indiana, the Virginias, Georgia, Alabama; in fact, if I can so arrange as to get away from the office, I would be glad to visit at least two or three desireably convenient points in every state, but such a visit will not be for the purpose of attacking individuals personally, as preachers and editors often do on such trips, but will be for the purpose of getting better acquainted with the brethren and talking to them about the Master's kingdom, the power of His word, the all-sufficiency of the gospel, the blessedness of His promises, and the exultation of the hopes created thereby.—R. F. D.

Expensiveness of Religious Indifference

It has been said that ignorance is the most expensive thing in the world. When we think of the babies that die because of ignorance about how to feed and care for them, of the diseases that attack the body and destroy life because of ignorance about how to treat them, of the drudgery of man and beast because of ignorance about how to harness and use the forces of nature, of the poverty of millions because of ignorance about the fertility of the soil, mineral deposits and the riches God has stored in the earth, we are inclined to agree that ignorance is the most expensive thing in the world.

But ignorance has a rival. Religious indifference is a close second in the matter of expensiveness. Religion, by the word I mean Christian experience, transforms the human mind and heart so that people conserve the things that are valuable to mankind. Sin wastes the resources of humanity.

Suppose that God's chosen people in the center of the ancient world had been faithful to Him during the centuries they occupied Palestine. God placed them there to be the world's evangelizers. But they sadly mistook His purpose and wasted their opportunity. They could have carried the knowledge of Jehovah to every person on earth in a convincing manner had it not been for their religious indefference.

After Christ came and the Spirit had attested on Pentecost the sufficiency of his redemption for a lost world religion rapidly spread and demonstrated what Christians can do when they are in real earnest. But after a time their enthusiastic energies were diverted, they became indifferent to the main thing and the result was the dark ages. Mathematics cannot express the expensiveness of that indifference.

Every war that has been for a thousand years with all its cost and horror would have been prevented if apostolic zeal had continued, for it would have won the world and molded men's minds into instruments of peace. If the Prince of Peace controlled the plans of rulers they would find a way to adjust national differences without war.

The crime wave is, today, threatening to inundate America. It is because of religious indifference. If the members of all the churches in the country would immediately put away indifference, conform themselves to the will of God and give support to the officers of the law, the tide of crime would ebb and cease. There is no other remedy. In a complex social situation, such as we have, the natural motives of men will not hold crime in check. We must choose between the restraints of vital, powerful religion, or a continuation of revolting crimes.

Denominational debts are the result of religious indifference. Baptists are not alone in this distress. Other denominations are in the same condition. All of it is because of indifference. The word of God is plain, the blessings of God are abundant and our work for God would be adequately supported if it were not for religious indifference. The world would be evangelized by a steadily increasing, victorius missionary movement.

It is not possible in a short article, even to outline the blessings that would result from putting away religious indifference. Each one of us for himself, or herself, put away by the grace of God and do that much toward working the most needed reformation in the world today.—Baptist Standard, 12-20-28.

—COMMENT

A splendid commentary on religious activity through which great results might be brought about. Men are so constituted and the principles of Christ so planned that the Christian character is developed through activity. Action purifies the heart, develops the Christian character, and broadens the conception of the Christian life here and hereafter.

Without action growth is impossible. With it the blessings of heaven are to be secured. The opportunity is at the door of every Christian, but indifference blinds the eye until the opportunity is invisible, hence the constant need of admonition that every Christian examine him or herself and look for the opportunities that are about them. Do the little things today and tomorrow the big things will be visible. Kind words, little deeds, thoughtful consideration enacted today will open the way to some human soul tomorrow. Oh, why! and echo answers why, will professed Christians permit themselves to be dwarfed, opportunities lost and their souls eternal welfare jeopardized, by indifference to the activity so plainly set forth in the great plan of redemption.—R. F. D.

Educational Institutions

Investigations show that a large majority of the university graduates all over the United States are infidels. This condition is alarming to any Bible believer who gives it a thought. Why does this shocking condition previal? Surely it is not merely the accumulation of knowledge that does this. Millions of people have lived to a ripe old age and have stored up a much greater amount of learning than the average university graduate and have not lost their confidence in God or in His word. In the early history of the United States, Benjamin Franklin was able to report to the civilized peoples of Europe that religious conditions were so favorable here that a person might spend a lifetime without having his Christian modesty shocked a single time by meeting up with an infidel. What a contrast in the conditions then and now! There were educated men her then; there were institutions of learning here then; and people attended them and graduated from them, too. But the majority of the graduates did not come out infidels! Then, where lies the difference? Let us note two conditions that have weighty influences in favor of the modern tendencies. First, examine our modern scientific and educational books, and you will find it difficult to locate books not containing in some form the propogation of the theory of evolution or kindred infidelity. Second, note the educational standing of the university instructors, and you will see that these instructors are university graduates. But most of the graduates are infidels; so then most of the instructors are, too.

Now if you give a young boy or girl infidel associates, have him read infidel books, and have an instructor that teaches infidelity teach him, what type of person are you likely to produce? Why, an infidel, of course! Not only is this false teaching prevailing in the universities, but also it is common in our colleges and grade schools. However, there are some schools where the boards endeavor to employ only those as teachers who are Godly men and women of the highest type, and these teachers strive to select and use textbooks that are as nearly free from infidelity as possible; so why not school your child in a school of this type where every effort is made to prevent and offset our modern educationalism of this ungodly type.

ROY E. HAZELTON,
Littlefield, Texas.

Observations

The man who does the least for the Church will be the quickest to object to what others are doing. And he who is most domineering will be first to accuse some one of "Lording it over God's heritage."

* * *

It is a generally accepted principle among the Churches that the minority shall rule, and that minority, however conscientious on other matters, can run their opinions rough-shod over the whole Church and never seem to feel that they acted with impropriety.

* * *

He who fails in his own business and in rearing his family is not in the best position to tell the Church whom to select as a preacher, or how to make a success of its business. But of all the members he is most likely to try it.

* * *

If those who think themselves loyal will stop and count the commands that they are neglecting, they will never again boast of their loyalty. Suppose we try a few commands:

1. Do you try to kill your brother's influence by talking about him to his back? Is this the way you want him to treat you?

2. "Given to hospitality." Are you?

3. "Continuing instant in prayer." How often do you pray?

4. "Be at peace one with another." What organization in your community has the most fusses? Do you take any part in them?

5. "Humble yourselves under the mighty hand of God." Who has not heard some one not capable of managing his own affairs challenge the world? Is that a sign of humility?

6. "If fervent in spirit" why do you pray for God to forgive your neglect?

Check up, brother, and see where you stand. L. W. HAYHURST.

On J. N. Cowan's Trail

(By Early Arceneaux)

How the Word of God Authorizes Practices

1. By command. This is admitted by all.

2. By approved example. Our authority for observing the Lord's Supper on the first day of the week is the example of the church at Troas (Acts 20:7).

3. By necessary inference. We have no command to cook the bread and no recorded example of a Christian woman's cooking the bread to be used in the Lord's Supper. But we all know she is fully authorized to cook it by the command to "eat" and the fact that they did eat. We all agree that the word of God authorizes acts in these three ways; but we usually stop there. The word of God authorizes things in other ways.

4. By expediency. Paul went very far along this line; much farther than most of us would allow now. He had Timothy circumcized (Acts 16:1-3). He took a vow, purified himself and offered offerings according to the law (Acts 21:20-26). He became all things to all men that he might save some (1 Cor. 9:18-23). Some things that were lawful he would forego on the ground of expediency (1 Cor. 10:23-33).

5. By necessity. David ate the showbread, the priests in the temple profaned the Sabbath and were guiltless, the sheep or ox was lifted out of the pit on the Sabbath (Matt. 12:3-8, 11, 12).

6. By general principles. "Do good, as you have opportunity, to all men." "In understanding be men."

How many of these principles authorize class-teaching? Every one of them! I am not trying to weaken our faith in the authority of the word of God or the necessity for having that authority for all that we do; but I am pleading for a more intelligent view of the basis and breadth of that authority that churches may not be disturbed and divided by the foolish and childish contentions of ignorant men who would be teachers.

The faction which opposes class-teaching is divided a half dozen ways. They are debating among themselves and disfellowshipping one another over the question of using grape juice. Some contend we must use fermented wine. Some of them stoutly oppose the use of more than one cup. And they must not use a glass! The cup must have a handle! I wonder what it should be made of and what size it must be to prevent our going to hell for drinking from it. Editor Duckworth and Dr. Trott have adopted the one cup hobby. That is the only position they can take in order to oppose individual cups. But they ought to oppose the use of a plate because we don't read about "the plate." Many good honest ones vigorously oppose the use of contribution plates and in their zealous but ignorant and hurtful loyalty to the faith contend we ought to "put the money on the table just like the Bible says," Cowan calls all of these "extremists"!

Are All Examples Binding?

I pressed Cowan with the question, "Are all commands and examples found in the New Testament binding on us?" He did not directly answer the question. But at Chillicothe he said he practiced feet-washing and the holy kiss, and had all things common just as they did at Jerusalem, that is, he said, all "surplus" things, thus deliberately adding a word to the record. He said he honored the king (1 Peter 2:17), "King George!" I asked him what he would do with the command if all governments would become republics. He replied, "Honor the magistrates." But the book says "honor the king." At Fort Smith he refused to debate these things or singing schools at all! I asked him if he practiced the holy kiss "publicly" or "privately" but he would not tell me.

Literature

Can you feature a bunch of men publishing a paper to oppose the use of uninspired literature. At Chillicothe Cowan had his table covered with books—lexicon, concordance, commentaries, etc. Then in one of his speeches said, "The teacher who uses literature in teaching a class, by so doing, acknowledges he is incompetent to teach." I replied, "Cowan is here trying to teach the word of God. Look at all these books he brought and uses. He acknowledges he is incompetent to teach." At that time he had debated this question only about two dozen times! Give him time to learn. At Fort Smith his books were conspicuously missing. It may have been "accidental," but "incidentally" he may have seen the point at Chillicothe! We have exactly the same authority to use uninspired written and printed comments on the lesson text in teaching a class that he has to quote commentaries, history, statistics, etc., in debating and in his preaching. He does the same thing he condemns us for doing. Truly the legs of the lame are not equal. Cowan is lame. He limps badly in trying to debate this question. We have the same authority to use uninspired printed helps that he has to use uninspired oral comments in his efforts to teach the word of God. The apostles were commanded to teach. In carrying out that command they spoke and wrote. Paul even quoted a heathen poet in his preaching at Athens (Acts 17:28). The poet was not inspired, but he wrote a great truth, that we are the offspring of God.

Custom

Every Bible student knows that a considerable amount of instruction in the New Testament is intended to regulate or govern our conduct with reference to custom. Disciples of Christ are not to trample under foot needlessly. They are to conform to custom when doing so does not involve any infraction of divine law. Under this head feet washing, and the holy kiss, and submission to whatever form of civil government we may be under classify. Here I would also classify the question of bobbed hair. There is liberty in some things—each one to be fully persuaded in his own mind, but not to lord it over another's conscience. Just how far custom may enter into some phases of the "Sunday School" controversy is a question into which I shall now enter. But there may be a morsel of food for thought here for those who are able to profit by it.

By cutom I mean a common usage which may or may not be practiced without violating any law of which God is the author. When a custom ceases the obligation of Christians to observe it ceases. Foreign missionaries have sometimes made the mistake of trying to impose Western customs in dress, etc., on Eastern people instead of simply preaching the gospel and conforming to their customs insofar as they can without violating the law of Christ. We sometimes make the mistake of trying to impose on others a mere custom of our own as a divine law and of making it a test of fellowship.

Cowan says if a brother in his home congregation conscientiously objected to the use of grape juice, they would use fermented wine. But suppose another objected to the wine (many do), then what would they do? You might serve one of them in an individual cup if he were not opposed to that!

Uninspired Prophets

I wish to call attention to one of the most novel specimens of exegesis I have ever been called upon to examine. Cowan claims the right to teach another man's wife privately. But in view of his application of 1 Cor. 14, and his contention that it is a ritual to be strictly followed under all circumstances, where and how does he get authority to teach another man's wife privately? The "ritual" says, "Let your women keep silence in the churches (assemblies of whole church—v. 23): for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they would learn 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). The women were to ask their husbands at home. Cowan is not the husband of another man's wife. May she ask him? May he answer her? Remember Cowan says home means the relationship between husband and wife. She is to ask "at home." This is urged against class teaching. But Cowan violates it himself. He does not regard it as an iron clad, invariable rule to be observed always, everywhere, by all women married or single.

In reply to Sommer he said, "He says they were the wives of inspired men; we haven't got any wives like that today. I suppose he understands those men to be inspired as were the apostles. I might as well take that idea out of his mind now. If they were inspired as were the apostles, then we have the Holy Spirit in one apostle teaching the Holy Spirit, and other inspired men how to do, the Holy Spirit teaching itself how to perform. And again, in the same passage, the spirit here that inspired those prophets was their own spirit. How do I know that? Because he says the spirit of the prophets is subject to the prophets. I wonder if the Holy Ghost is subject to the prophets. Now you see the fallacy of his reasoning up that passage" (Cowan-Sommer Debate, page 341).

Does any one demand more evidence than this that he is "the brilliant Cowan?" He assumes that one inspired man could not teach another inspired man. All the apostles were inspired, but none of them understood that the gospel was to be preached to the gentiles till a special revelation was given to Peter (Acts 10). How did the other apostles and brethren at Jerusalem learn it except from him (Acts 11:1-18)? "The spirits of the prophets are subject to the prophets" (1 Cor. 14:32). Cowan assumes this could not be true if they were inspired. In reply I quoted verse thirty, "If any thing be revealed to another that sitteth by, let the first hold his peace," and asked, "Is a man inspired when he receives a revelation? He answered, "He received a revelation from the man that was up talking. Haven't you received

revelations from me during the debate?" My answer: "No. I have not even received any information from you." Those who spoke in tongues were certainly speaking as the Spirit gave them utterance, yet they were commanded to control themselves in exercising that gift (1 Cor. 14: 27).

There never was an uninspired prophet of God—the very expression is a contradiction of terms. The word prophesy means to speak by divine inspiration. Thayer defines "propheteuo," "To prophesy, that is, to be a prophet, speak forth by divine inspiration; to predict. To utter forth, declare, a thing which can only be known by divine revelation." Defining the noun "prophets" he says, "In the New Testament. 1. One who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration.....f. "And in the religious assemblies of the Christians, being suddenly seized by the Spirit (whose promptings, however, do not impair their self-government 1 Cor. 14:32), give utterance.....to those things which the Holy Spirit teaches them." What a pity Thayer did not receive instruction in Greek from Noah Cowan!

Why don't these factionists quote the thirty-eighth verse in self defense? "But if any man be ignorant, let him be ignorant."—Firm Foundation, May 15, 1928.

* * *

NINTH REPLY

Six different ways of authorizing a practice are given.

1. "By command." Under this head would have been a good place to have cited the command for dividing an assembly into classes; but it is left blank. Arceneaux says the Sunday school is proven by all six of these ways, but failed to cite the command under this head.

2. "By approved example." Authority is found for breaking bread upon the first day of the week in Act. 20:7; but no example cited for the class method of teaching an assembly.

3. "By necessary inference." It is agreed that it is necessarily infered that the bread was cooked before it was eaten; but in what passage where the apostles taught assemblies is it necessarily infered that they divided them? What assemblies do we have today that would be necessary to divide in order to effectively teach them?

4. "By expediency." Arceneaux reasons that if it was expedient for Paul to have Timonthy circumcized, and for him to take vows and purify himself according to the law of Moses, that it is expedient for him to establish a Sunday school. Did Paul make a regular practice of these things, or were they exceptions to his general rule? Did Paul make a practice of circumcizing some class every Sunday? Paul gives several things that people may do which will neither make them better or worse, and while lawful to do them, yet not expedient. Such as eating meat, or regarding days. See Rom. 14:1-6, Gal. 4:10. "But meat commendeth us not to God: for neither if we eat are we the better, neither if we eat not are we the worse" 1 Cor. 8:8.

We may safely conclude from the above references with the argument Arceneaux makes from them, that, if we have the Sunday school we are no better, and if we have it not we are no worse. Yet he will contend for the thing to the dividing of the One Body. It was not as expedient for Paul to eat meat as it is for Arceneaux to have Sunday school.

5. "By necessity." David ate the shewbread by necessity. It was not his rule or regular practice, but an exception to his regular rule. Where do we get the authority for making the exception to the rule. Does the dividing of an assembly come under the rule or the exception? Here, our opponent has committed suicide. There is no authority for the Sunday school under the above caption unless it is had under some extreme or abnormal circumstances. Some "trailer," isn't he?

6. "By general principals." "Do good as you have opportunity, to all men." I cannot see how this passage authorizes the practice for which my opponent contends. It seems to me to refer to our personal or individual activity, rather than what we do in the assembly. I suppose "sanctified common sense" will be the next argument in favor of the Sunday school.

"The faction which opposes class teaching is divided a half dozen ways." And he refers to difference of opinion on grape juice, one container, contribution, etc. If this proves our contention wrong about "class teaching," then, when I find the class advocates divided over sect baptism, women teachers, literature, individual cups, etc., I am to conclude their position wrong on the classes. "This is feeding him out of his own spoon." Daniel Sommer says Arceneaux will go to hell for putting too much stress on Act. 2:38. Some of his own folks will give him a ticket for the infernal regions because he uses uninspired literature. Ernest C. Love will consign him to the flames for having the individual drinking cups. People who live in glass houses should not throw stones. Bynum Black and J. W. Chism say that Paul did not forbid women speaking in public. Will Arceneaux say they are "extremist"? Black says Arceneaux has given me a club to maul him over the head by contending women's teaching should be private and not public. The next debate should be as follows: "1 Cor. 14:34-35 is Paul's teaching." Bynum Black, affirmative. Early Arceneaux, negative. J. W. Chism, or J. T. Whitt should moderate for Black, and G. H. P. Showalter should moderate for Arceneaux. Let me know when you have it for I want to be there.

He next gets off some foolishness about honoring the king. "Be subject to the powers that be," includes kings, presidents or what ever power we are under.

Arceneaux believes the disciples at Jerusalem sold all their houses, and moved their families out in the cold, and at the mercy of charity. "For as many as were possessors of lands or houses sold them," does not necessarily mean they took the shelter from over their wives and little ones. Those who possess property today should make such disposition of it as would best advance the cause of Christ.

Literature. We are charged with being opposed to uninspired literature. Arceneaux has been informed a number of times that we do not oppose it, but the use that is made of it. Not one of us would advise that The Apostolic Way, Cowan's books, or commentaries be used as a text book for study in our assemblies. This should be sufficient for those who are not determined to continue to misrepresent. The reason the books were "conspicuously missing" at Fort Smith, was because I could not get Arceneaux to notice scholarship from any angle. He preferred to remain with the ignorant bunch. Cowan may "limp" in debating this question, but it seems like I get along better than those with both legs broken, as Warlick, Taylor, Fuqua, Mansfield, and many others that I have laid in the shade. And mark my words, **Arceneaux will line up with the same gang.** He will not continue to debate this question, but will have to join the "sweet spirited crowd." Paul quoted from a heathen poet. Sure, but did he advise the churches to order a supply of that poet's books and adopt them as their regular lessons every Sunday? You will have to try again, Brother.

If there is anything in his "custom" argument, it proves that the Sunday school comes in a class with the holy kiss, bobbed hair and feet washing. "Just how far custom may enter into some phases of the Sunday school controversy is a question into which I shall now enter." After the above statement I looked in vain for the relationship between the Sunday school and custom. The only explanation is, "When a custom ceases, the obligation of christians to observe it ceases." If this applies to our controversy at all, it means the Sunday school is a custom, and when other folks quit having them we will quit too. Our obligation to conduct a Sunday school will cease just as soon as they go out of style. Reader, this comes nearer stating the real reason for Sunday schools in the Church of Christ than has been given before. It is conforming to the world. Rom. 12:2.

"But in view of his application of 1 Cor. 14 and his contention that it is a ritual to be strictly followed under all circumstances, where and how does he get authority to teach another man's wife privately?" Never was anything further from the truth. I have never said 1 Cor. was a ritual to govern our individual activity outside the assembly, but only regulated the work of the church when assembled. It has no reference to our teaching at home or by the wayside. Hard pressed is the man who will condescend to so misrepresent. There is but one way to dispose of 1 Cor. 14:34-35, and that is to say it is not Paul's teaching like Black and Chism, and then you will be an infidel aright.

Arceneaux still contends that the Corinthian prophets were inspired as were the apostles. He does this in denying the passage quoted from the Cowan-Sommer Debate. Thus he accuses the same Holy Spirit in two or more men prompting them to speak at the same time, thus bringing about disorder, that the same Spirit must correct. The apostles spoke as the Spirit gave them utterance, and if the Corinthian prophets were doing likewise, and Arceneaux says they were, it seems like the Holy Spirit his utterances kindly mixed up. Such foolishness! The "brilliant Cowan" has never gone into such silliness as that. Notwithstanding the fact that Webster says a prophet is one who publicly proclaims the gospel, for argument sake, I'm going to admit that Arceneaux is right on the definition of the word "prophet." If because they were speaking by inspiration was reason for one speaking at a time, why not read the inspired in the same manner? If it is disorderly for two or more to speak the inspired truth at the

same time, why not disorderly for them to read the inspired truth at the same time? If wrong to divide into classes and more than one speak at a time by revelation, why not wrong to divide into classes in order to read Revelation? The object is the same in both instances, viz: that all may hear and all may be comforted.

Lastly, "If any man be a prophet or a spiritual, let him acknowledge the things I write unto you are the commands of the Lord." "If any man be ignorant, let it be at his own peril." This verse does not apply to us, for we are stoutly contending for a strict observance of the commands of the Lord. But Arceneaux is trying to excuse men and women from obedience to these commands and surely at his own peril. If, as he says, men can control the Holy Spirit and not allow him to speak through two men at once, surely we can control our own spirits and speak one at a time. So the commands of 1 Cor. 14:31-35 are entirely applicable to us and possible for us.

I have given abundance of authority to prove that Sunday school class teaching is public teaching from the best scholars of the state and nation, and if Arceneaux still says they are private, well, let him that is ignorant be ignorant.

J. N. COWAN.

ON J. N. COWAN'S TRAIL

By Early Arceneaux

In a number of passages in the Gospel Christ is said to have taught various groups privately. In reply to the argument based on these passages that class-teaching is private teaching Cowan makes the following statement which he seems to think is an answer to the argument. "It may be argued that Christ spoke to the multitude first and then privately expounded to his disciples what he spoke to the multitude. I answer, that what he spoke to the multitude was not intended for the multitude to understand, because he was speaking in parables for the very reason he did not want the multitude to understand. See Matt. 13:34; Mark 4:34; Luke 8:10, 11. Then have we got a parallel case to that? Does Brother Sommer speak to a multitude in a sense that he doth not desire them to understand and then classify to explain to them privately? No, the cases are not parallel. When Christ was doing this teaching, the time had not come for the truth to be revealed; therefore, he kept it covered in parable language."—Cowan-Sommer Debate, pages 89, 90. He enlarges on this by saying that class-teaching is private only when the teacher is teaching something which he does not want the public to hear. He means something the public must not know that is you must be teaching secrets if class-teaching is private.

This is not an answer to the argument at all. The argument is based on the fact that Christ taught groups which was to be proclaimed to the whole world. In Acts 19: 1-7 Paul taught no secret. The aged women are commanded to teach young women duties which it is right for all to know (Titus 2:1-4).

But is it true that Jesus spoke to the multitude in parables for the very reason he did not want them to understand? Couldn't he have accomplished this object quite as effectively by not speaking to them at all? How could you harmonize this statement with the following quotations? "And he taught them many things in parables" (Mark 4:2). Were they taught when they did not understand? "And with many such parables spake he the word unto them, as they were able to hear it" (Mark 4:33).

On Matthew 13:34-35, all these things spake Jesus in parables unto the multitudes, and without a parable spake he nothing unto them; that it might be fulfilled which was spoken through the prophet, privately, in contract to his public discourse to the multitudes; not on what he taught nor on the particular reason he had for teaching privately. Then what secrets did he teach the twelve in Matthew 10? The women (Luke 24:8-9), who reported the resurrection to the eleven and all the rest were telling a fact saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world," I quote McGarvey and Pendleton in The Fourfold Gospel, "That is, he used nothing but parables on this occasion, for both before and after this he taught without parables." On Luke 8:10-11, which is parallel with Matt. 13:13, "Therefore, speak I to them in parables; because seeing they see not and hearing, they hear not, neither do they understand," I quote Adam Clark on the latter passage, "On this account, namely, to lead them into a proper knowledge of God, I speak unto them in parables, natural representations of spiritual truths, that they may be allured to inquire and to find out the spirit which is hidden under the letter, because seeing the miracles which I have wrought, they see not, that is the end for which I have wrought them; and hearing my doctrines they hear not, so as to profit by what is spoken; neither do they understand they do not lay their hearts to it. Is not this obviously our Lord's meaning? Who can suppose that he would employ his time in speaking enigmatically to them on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed to act otherwise, he might have saved his time and labor and not spoken at all, which would have answered the same end, namely to leave them in gross ignorance."

The parable of the good Samaritan was understood by the lawyer without any explanation (Luke 10:36-37). "And when the chief priests and Pharisees heard his parables, they perceived that he spake of them" (Matt. 21:45). See also Luke 16: 1-14; 18:1-14.

If there is any example of "secret" teaching by Christ, one example would be the teaching that he was the Christ. "Then charged he the disciples that they should tell no man that he was the Christ" (Matt. 16:20). Cowan would say the reason for this was that Jesus didn't want any man to know that he was the Christ. But we have clear evidence that he is wrong in his assumption. Jesus himself told the Samaritan woman that he was the Christ. "The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he" (John 4:25-26). The Samaritans said, "We know that this is indeed the Savior of the world" (John 4:42). Referring to Matt. 16:18, McGarvey says in his Commentary on Acts (first chapter), "During the personal ministry of Jesus, he authorized no one to preach him as the Christ; on the contrary he forbade his apostles to do so. He was doubtless moved to this by consideration of the inadequate conceptions of the Messiahship, their misunderstanding of the nature of his kingdom and their imperfect apprehension of much that he had taught them. They were as yet incapable of setting forth his claims correctly." Jesus held back many things even from the apostles, not because he didn't want them to know them, but because "Ye cannot bear them now" (Jno. 16:12). He graded his instructions to them, and also to the multitudes he spoke in parables (Mark 4: 33), and later spoke "plainly" (John 16: 25).

But this question may be set at rest by the testimony of Jesus himself. "The high priest, therefore, asked Jesus of his disciples and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues and in the temple, where all the Jews come together, and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them; behold, these know the things which I said" (John 18:19-21). Cowan says Jesus means here he had not spoken to the world in secret! But that would be nonsense. But it happened to be a woman of the world to whom he said he was the Christ, the very thing which he forbade his apostles to tell.

The misconception of the apostles and of the Jews generally of the nature of the Messiah's kingdom made it unwise for them to undertake to proclaim the Messiahship of Jesus. The people in Galilee were, on one occasion, about to come and take him by force, to make him king (John 6:15). They expected the Christ to be a political ruler and a conqueror who would free them from Rome.

Would you say Jesus means in Mark 4:12 that he did not want them to be forgiven? Wouldn't that be just a reasonable as to say he did not want them to understand? In fact, if we say the one, are we not compelled to say the other also?

But Cowan insists that the word public means "open to all." Nobody denies that. But he further insists that our teaching service on Sunday morning is open to all and therefore public. And nobody disputes that! The classes are open to all. But one class is not open to all, does not include all, but excludes all in the other classes. Therefore, according to his own definition the man or woman who teaches a restricted group such as young children, young men, young ladies, or old people, is teaching privately. Suppose a congregation has one hundred members and all are qualified to teach, and every one teaches some individual every day in the week. They are teaching one hundred at the same time. Are they teaching the public? Yes. Are they teaching publicly?

But for the sake of argument let us grant that class-teaching is public teaching and they have gained nothing. It is not the public teaching women are forbidden to do in 1 Cor. 14. Cowan grants that any special group of students, as a group of young men or young women, is not the public assembly of the church.

Cowan wants the readers of the Firm Foundation to know that he proposes to publish a reply to these articles in tract form. I am willing for them to know it, and more than willing for him to do it!

When it is out I shall announce it and then I'll finish him!

I have quoted freely from his published debate so that no one might justly accuse me of misquoting and misrepresenting him. Cowan accused me of misrepresenting Gunter because I charged them with doing what the catalog says they do in the college. He accused me of contradicting myself because I quoted statements from the catalog which contradicted one another. In fact he often accused me of mishandling books which I introduced. J. N. Cowan ought to be the last man to make such an accusation against any man till he reforms. Now I'll say to him: A lot of things you say in oral debate will not look good even to you in print. Remember I made you deny your published statements in our first debate. You would give much if your debate with Sommer had never been published. Now when you take your pen in hand, "Watch your step."

—Firm Foundation, May 22, 1928.

* * *

TENTH REPLY

"And the disciples came and said unto him, why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given" (to know). Matt. 13:10-11. See also verses 34 and 35.

"And when he was alone, they that were about him with the twelve asked him of the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables" Mar. 4:10-11. See also verses 33 and 34.

"And he said, unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see and hearing they might not understand." Luk. 8:10-11.

In Luke 10:21. Jesus in speaking of the Seventy, said, "I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father, for it seemed good in thy sight."

No man with ability to read and understand English can read the above passages and say Jesus did not teach his disciples things which he did not want the multitude to know, without wilfully misrepresenting the words of Christ. Such passages have been cited as proof of Sunday school class teaching. When I showed the references did not sustain the practice, (first because Jesus taught his disciples alone in these instances for the stated purpose of concealing what he taught from others. Second, there were no other classes being taught the same things at the same time). Arceneaux makes a futile effort to cover up by jungling some statements made by McGarvey, Pendleton and Adam Clark. The passages at the head of this article are too plain to need a commentator to help us understand why Jesus taught his disciples privately. This forever sets aside the above proof texts from being of any service to the Sunday school class advocates.

I have never said all private teaching was the teaching of secrets. But in the passages above it was the teaching of secrets about the kingdom of God and so I took their proof texts away from them. Neither have I said that Christ used parables in all his teaching; but I did say he taught them many plain lessons in regard to their duty under that dispensation, even to the keeping of the law. Matt. 23:1.

"Act 19:1-7. Paul taught no secret." Certainly not. Neither can it be proved that he taught privately in this instance, nor was any one barred from this group. Arceneaux says one class is not open to all. Who did Paul bar from his teaching in the above passage?

"The aged women are commanded to teach young women their duties which is right for all to know. Tit. 2:1-4." Certainly. But no hint is given in the passage as to the manner of procedure. This will have to be determined from other passages, and there is no passage describing the Sunday school procedure. Will Arceneaux say that all the duties of young married women should be known by all?

I wish the reader to know that much of the article to which I am replying was not presented in any of the public oral debates we had. It is new matter which is being used to patch up a riddled cause.

The lawyer of Luk. 10:36-37 was taught a lesson on keeping the ten commandment law and, of course he understood it. Neither did Christ take him apart from the multitude to teach him. When Christ taught things he did not care for the multitude to know, he never took them apart to teach them.

"The chief priests perceived that he spake of them." No wonder. Christ had just said in the same passage that "The kingdom of God should be taken from you and given to a nation bringing forth the fruits thereof." Will my opponent say they understood what that meant, even though they knew he was speaking of them? I doubt if Arceneaux understands the passage now. Luke 16:1-14 and 18:9-14 teach a lesson on humility even under the law. The last passage describes the Temple worship. Was Christ teaching privately or dividing them into groups in either passage? No. There is no proof for Arceneaux in them.

Christ charged his disciples to tell no man that he was the Christ. Matt. 16:20. But Arceneaux doesn't think he meant it, for he finds him telling the Samaritan woman that he was Christ. It was something like two years after he talked with the woman before he gave the charge to his disciples. But why bring all these passages? Evidently to prove that Christ did not mean what he said when he gave the reason for speaking privately to his disciples about things it was not given to the multitude to know. Read these passages again. In other words, it is a long ramble to lead the readers mind away from "Unto you it is given to know the mysteries of the Kingdom of God, but to others it is not given."

John 18:19-21 is relied upon with some assurance by my opponent to prove that Christ never taught anything which was a secret. "I spake openly to the world—and in secret have I said nothing." It would be well for Arceneaux to consider that the disciples were not of the world, that the Father had given them to him out of the world and that he could pray for them without praying for the world. He was not speaking to the world when he was speaking to them privately. When he spoke to the world, he spoke openly. The word "secret" in this passage is translated from "Krupto" and means "To be hid. Metaph. to conceal." Thayer. He spake in their synagogues openly; he did not do any underhanded work as is often done by preachers working through others their desires and without being brought to view themselves. This kind of work has been done by S. S. preachers among the members of congregations, urging them to put in the literature and classes. Yet the same preacher did not want to be charged with the division it would cause, nor have to defend the practice openly. Christ never did such work.

Arceneaux asks on Mar. 4:12, "Would you say Jesus means he did not want them forgiven?" Arceneaux well knows that the time had not come for real forgiveness to take place, nor the plan to be revealed by which it was to take place. The time had not come for him to speak plainly of the Father, hence the proverbs or parables. Jno. 16:25. After the ascension, Peter spake plainly, for the first time, the conditions of forgiveness to the world.

Arceneaux Gives Up

He has at last admitted that the Sunday school is public. That the classes are open to all. But he says one class is not public. One class is just as public in the Sunday school assembly, as one individual is public in any other public assembly. The individual is in a public assembly and the class is in a public assembly. What the individual does in a public assembly is done in public. What the class does in a public assembly is done in public. The individual who teaches in a public assembly is teaching in public. A woman teaching a class which is a part of a public assembly is speaking in public. Paul says, "They are not permitted to speak in public" (Con How Trans) **Arceneaux is gone!** The pressure of scholarship and the arguments I have made have forced him to admit that Sunday school class teaching is public teaching. It will be interesting to observe just who is not allowed in a woman's class. He says one class is not open to all. He found a preacher in Priscilla's class. He found Paul, Phillip and a whole company in the class, the four virgins taught. He got all who came into the Temple in Anna's class. He got the apostles and all the rest in the women's class who told of the resurrection. Pray tell us, Arceneaux, who is barred from a woman's class? Here, gentle reader, my opponent lies helpless on the shoals of defeat. Can he tell us about the "restricted class" being taught by a woman privately, when he has gathered every one from an inspired apostle down to the cradle roll in the woman's class. Next time you see poor Arceneaux, he will be "mending his net." He says class teaching is public, it is not the public teaching of 1 Cor. 14. I wonder how he knew, he never informed us.

Yes, I wanted the readers of the Firm Foundation to know that I was going to review these articles. I also wanted them to know that I proposed at Fort Smith to go into print with Arceneaux, and agreed to pay half the expense of a reporter, and take half the books and pay for them. I got no response to this offer. I wrote the editor of the F. F. for space to reply to these articles. I was not even favored with a reply, not even a personal letter. Now, dear reader, does it look like I was afraid to go into print?

Arceneaux promises to "finish me" if I reply. I wonder how? Probably by an-

other series of articles to which I will not have the privilege to reply before his readers.

I am still behind the Cowan-Sommer Debate, offering it for sale not trying to call it in. I thank Arceneaux for the amount of free advertising he has given it. I sincerely hope the ten articles in the F. F. will stimulate his people in other localities to have us debate the question before them. I am ready.

So much for the "Trailer" who has back trailed until he is out of hearing and will soon be numbered with all the rest who have lost out in the chase. My prayer is, Brethren, come back to the old paths and walk there-in.

J. N. COWAN.

Announcements and Reports

J. W. Kelly, 762 Pecan Street, Abilene, Texas, March 4: I have promised to hold a meeting at Hamilton, Texas, over the third and fourth Sundays in July; at Lockney, Texas, first and second Sundays in August; at California Creek, near Newcastle, Texas, third and fourth Sundays in August. I have the following time open for work: First and second Sundays in July, also the months of May and June. Will go anywhere my services are desired.

E. F. Morgan, Uewcastle, Texas: We take this method of inviting all nearby congregations to be with us as much as possible during our meeting at California Creek school house, seven miles from Newcastle, beginning Monday night, March 18th, and continuing the balance of the month. Brother J. N. Cowan will do the preaching. Remember that Brother J. S. Hall preaches for us on the fourth Saturday and Sunday nights in each month. Brother J. W. Kelly will be with us the latter half of August.

* * *

W. T. Taylor, Route 1, De Leon, Texas, February 17: We had a fine meeting today. This congregation is located about seven miles west of De Leon. Brother Hayhurst is to hold our meeting this summer. Brethren, I want to be busy preaching. Would like preaching points near home during spring and early summer.

* * *

Warren Dugger, Route 4, Hillsboro, Texas: The Rose Street Church of Christ in Waxahachie, Texas, met in its new building for the first time Sunday, February 17th. We had several visitors from Cleburne and Arnottville, also Brother Duckworth from Dallas. Brothers Horn, Duckworth and McBride were the preachers present. We have a nice new house and clean members to start with and hope to keep it that way. For some time, Brother Walker H. Horn of Cleburne, Texas, will preach each Sunday at 3 p. m. We will be glad for any brethren passing this way to meet with us.

* * *

C. C. McCampbell, Route 4, Satesville, North Carolina, February 25: I am a member of the Church of Christ, and a minister. I am fully convinced that the Church should not be divided into classes and enter into what is called a "Sunday School." I am also opposed to "women teachers" and literature or anything that I cannot give a "thus saith the Lord" for. You may enter my name in your preachers' yearbook.

* * *

J. A. Dennis, Union City, Georgia: I was with the Church at Douglasville, first Lord's Day in February. The few faithful there are loyal in every way and they contemplate building a new house.

The second Lord's Day I was at Lagrange, and had the pleasure of meeting Brother Carmen Watson. The Church there is doing well under the circumstances, since the S. S. brethren brought about a division, the faithful few are holding their own, but need some one there to help. They are willing to help keep some one there but cannot do so without out-

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THE APOSTOLIC WAY

4819 E. Grand Ave. Dallas, Texas

side assistance. What Church or individual will come to their assistance?

I was with the Church here today; had a splendid service, but we have needed larger quarters for some time, which we hope to have in the near future. Brother Hunton has donated a beautiful lot on the main highway and we have the material on the ground and the foundation started. We expect to build a house 30x45, brick veneer with slate roof.

* * *

Alva Johnson, Turkey, Texas, March 4: Came to Eldorado, Texas, yesterday, sick and hardly able to preach, feeling much better today, hope to have a fine meeting.

Am booked to meet Brother Early Arceneaux at Whitesboro, Texas, beginning April 2, continuing over the 5th. Expect to have two sessions daily. Also booked to meet a Missionary Baptist at Stidham, Okla., April 15-18.

* * *

L. D. Campbell, Route 1, Winston Salem, North Carolina, February 25: What few Christians there are in this country are doing their best to get the Gospel to other neighborhoods. We are having a hard pull, but are making some success; getting a congregation established in Greensboro, N. C., and two in Yadkin county, N. C.; at one place we are fixing to build a church house, where we only have five members. Brother C. C. McCampbell, who is an able preacher, has taken his stand with us and will be a great benefit to the cause.

The Beautiful Snow

This poem which has been pronounced one of the finest ever written is linked with the sad story of a girl. During the early part of the Civil War, one mid-winter night, there died in Cincinnati, Ohio, a young woman only 22 years old. She had once been possessed of an enviable share of beauty and had been, as the story reads, flattered and sought for the charms of face, but alas, upon her fair brow was written a terrible word, once the pride of respectable parents, her first wrong step was the small beginning of the same old story over again. Highly educated and accomplished manners, she might have shone in the best of society, but the evil hour had come that proved her ruin and having spent a young life of disgrace and shame, the poor friendless one died the melancholy death of a broken hearted outcast. Among her personal effects was found in manuscript this poem, "The Beautiful Snow," I will now give.

"Oh, the snow, the beautiful snow, filling the sky and the earth below,
Over the housetops, over the street, over the heads of the people you meet,
Dancing and flirting, skipping along, beautiful snow, it can do no wrong.
Flying to kiss a fair lady's cheek, clinging to lips in a frolicsome freak,
Beautiful snow from the heavens above; pure as an angel, gentle as love.
O, the snow, the beautiful snow, how the flakes gather and laugh as they go,
Whirling about in their maddened fun, it flays in its glee with every one,
Chasing, laughing, hurrying by; it lights on the face and sparkles the eye.
And playful dogs, with a bark and a bound snap at the crystals that eddy around.
The town is alive and its heart is aglow, to welcome the coming of the beautiful snow.
How wildly the crowd goes swaying along, hailing each other with humor and song,
How the gay sleds like meators flash by, bright for a moment, then lost to the eye.
Wringing, swinging, dashing, they go, over the crust of the beautiful snow.
Snow so pure when it falls from the sky, as to make one regret to see it lies,
To betrampled and tracked by the thousands of feet, till it blends with the filth of the horrible street.
Once I was pure as the snow, but I fell. Fell like the snowflakes from heaven to hell.
Fell to be scoffed, to be spiten and beat, pleading, cursing, derading to die,
Selling my soul to whoever would buy. Dealing in shame for a morsel of bread,
Hating the living, deading the dead. Oh, merciful God, have I fallen so low,
And yet I was once like the beautiful snow, with an eye like a crystal, A heart like its glow?
Once I was loved for my innocent grace, flattered and sought for the charm of the face,
Father, Mother, Brothers, Sisters and all, God and myself, I have lost by the fall.
The veriest wretch that goes shivering by, will make a wide sweep least I wander too nigh,
For all that is on me about me, I know, there is nothing as pure as the beautiful snow.
How strange it should be, that this beautiful snow, should fall on a sinner with no where to go,
How strange it would be ere the night comes again, if the snow and the ice struck my desperate brain,
Fainting, freezing, dying alone, too wicked for a prayer, too weak for a moan
To be heard in the streets of the crazy town, gone mad in the joy of the snow coming down.
To be and to die in my terrible woe, with a bed and a shroud of the beautiful snow.
Helpless and foul, as the trampled snow; sinner despair not, Christ stoopeth low
To rescue the soul that is lost in its sin, to raise it to life and enjoyment again,
Groaning, bleeding, dying for thee, the Crucified hung on the accursed tree.
His assents of mercy fell soft on thine ear, is there mercy for me? Will he heed my prayer?
O God, in the stream that for sinners did flow, wash me and I shall be whiter than snow."

* * * *

The blood of Jesus Christ will cleanse us from all sin.

D. F. SULLIVAN,
Blackwell, Okla.

Assembling

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more as we see the day approaching." Heb. 10::25. We learn from this in the days of the apostles, some members of the Church of Christ did not meet upon the first day of the week. "The same night when Jesus was betrayed he 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 is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me." 1 Cor. 11:24, 25. This is Christ's law and it surely will have to be obeyed if he saves us, but I am afraid some of us do not meet as we should. They that despised Moses' law died without mercy. How much worse can we expect if we trod Christ's law under foot. Hebrew 10:28, Hebrew 9:15. Some of us are like the two men who went deer hunting. One carried a light to shine in the deer's eyes, and the other carried a gun and did the shooting. They killed one the first night and the one carrying the light said, "We killed a nice one tonight," and they went out again, and he shined a fine milk cow's eyes, and he killed the cow, then ran up and the one did the shooting said, "We killed a cow," "No, no," said the other, "you killed that cow." I am afraid that's the way some church members are as long as everything goes good and easy and the weather warm they say, "We are getting along fine," but just as soon as temptations trouble rise, some will say, "I will just stay at home till they get straight. I won't have anything to do with them." They won't do right. Christ says where two or three are gathered together, there am I in the midst of them, Matthew 18:20. In all walks of life some people won't do their duty. Why quit going to church before you quit everything else that people won't do right in?

G. A. COMFIELD, (Colored)
Marion, Louisiana.

Notes

"In all thy ways acknowledge Him (God) and He will direct thy paths," Prov. 3:6.

Brethren, we rejoice to see that you are going to buy the printing press for Brother Duckworth. There is no better way to circulate Truth than by printing it.

I'm giving here a quotation from Richard Baxter's Saints Rest printed over 100 years ago, "Though every truth of God is precious and ought to be defended, yet even all our study of truth should be still in reference to our rest: for the observation is true that 'the lovers of controversy in religion have never been warmed with one spark of the love of God,' and as for minding the 'affairs of the church and state' so far as they illustrate the Providence of God and tend to the settling of the gospel and the government of Christ, and consequently to the saving of our own souls and those of our posterity, they are well worth our diligent observation; but these are only their relations to eternity.

"Even all our dealings in the world, our buying and selling, our eating and drinking, our building and marrying, our peace and war, so far as they relate not to the life to come, but tend only to the pleasing of the flesh, are not worthy the frequent thoughts of a Christian."

S. W. YORK.

I Took the Preacher's Advice

My country at one time was in a great strife,
And was asking strong men to give it their life:
My heart was so sad, and my life was so blue:
I wanted to country and God to be true.

So one day to preaching I inquiringly went,
And an hour in hearing the preacher I spent.
I went there to learn how I might reach the goal
Of helping my country, yet saving my soul.

The preacher seemed earnest and honest and true;
He told us young fellows just what we should do:
He told us to go to the war with the gun,
And kill and destroy from this planet the Hun.

"Our foes," said the preacher, "Are brutish and bad;
They kill the poor women, the maiden and lad;
They cut off the limbs of the children so small
That some are just learning to walk and to crawl."

He told us the Huns were too brutal to live;
That good men to kill them their lives ought to give;
He told us our Father in Heaven would aid
If we should but ask him when battle was made.

So off to the army I gallantly went,
And many sad days in the trenches I spent.
We crept thru the marshes in rain and in fogs,
On meeting the enemy, shot them like dogs.

We did as the preachers had told us we should,
And murdered God's creatures wherever we could;
And yet did not murder, we honestly thot;
But to the whole planet a blessing we brot.

Ere long the war ended; our country had won,
But I was left guarding the land of the Hun, (?)
When one day out walking in this stricken land,
A heart-broken widow took me by the hand.

She said "If you'll come I will show you the grave
Of my dear loved husband, so true and so brave;
I'll tell you the story,—what caused him to go;
I'll tell you some more things I want you to know.

"One day in the garden he leaned on my breast;
And said, 'I've been mustered to fight like the rest;
My country has called me to battle to go;
I called for exemption: the rulers say 'NO!'

" 'I never, no never! will murder a man;
But serve my dear Savior and do as I can.' "
Just then the great church-yard, so lonely, we reached;
She said, "Here's where my love's fun'ral was preached."

Then slowly unto a new mound she did creep,
And threw herself down and did bitterly weep;
She said thru her tears as she bitterly cried,
"My dear brother William was there when John died."

She said, "William told me that you are the lad
That murdered my husband, and made me so sad;
He told me that Johnnie was true to his God
Until his poor body was cold on the sod.

"Poor Johnnie's last words were, 'Dear Savior of men,
I've served thee on earth: I have done all I can;
Dear Lord, I now pray thee, if thy will it be,
Be merciful to him who now has kill'd me.

" 'Dear Father, Oh! wilt thou preserve him alive,
And also my widow, and orphans, the five;
And may he who kill'd me, some day see the sin
Of taking a weapon and murdering men.'

"You kill'd my sweet baby, as well as my man;—
Now stay just a moment—I'll tell if I can
Just how that I count you responsible, too,
For death of my baby I loved very true.

"He had no dear father to furnish him food,
Altho I work'd bravely and did all I could,
The food I could get would not do for a lad
Of only one year,—Oh, it does seem so bad!"

This made my heart ache, and no words can explain
My anguish of heart nor extent of my pain!
I saw I had murder'd God's servant, so brave,
And also had sent a sweet babe to it's grave.

I then thot of Jesus, who said on the mount
Among many good things—too many to count,—
"Your enemies love, and ye pray for them, too;
And pray for them all who shall prosecute you."

This man whom I slew had obeyed this command;
But I disobeyed it and conquered his land.
O! Lord, this great sin is so great in thy sight!
O! how could the minister say it was right?

I pray thee, dear Father, forgive me this deed!
May I preach the "peace message" that others may heed;

A. BERRY.

BOOKS AND TRACTS

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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, April 1, 1929 | Vol. XV. No. 17

Success Leads to Better Things

The funds received, the promises made, and the general interest manifest convinces us that the brotherhood are determined to purchase a printing plant for The Apostolic Way.

This brings us face to face with another proposition—a decided unprecedented step—a mission work far-reaching in its effect.

With a new printing plant, equipped to do the very best class of work and with the cream of religious writers, past, present and future, at our service, something big should be done—reach 20,000 new readers quick—a plan within the reach of every reader with a dollar and a name—every family in each congregation can, not only become regular readers, but in each community every family in and out of the Church can be reached through our plan.

The interest and results in every meeting to be conducted by one of our preachers can be doubled, and the effectiveness of his preaching extended and maintained after the meeting has closed.

The new printing plant is being purchased to extend the effectiveness of our work, which emphasizes the need of at least 5,000 more names on our subscription list, in order to assist our readers, preachers, church leaders, women workers, to get this number of subscribers:

We will send The Apostolic Way from now till January 1, 1930, for only one dollar.

With 5,000 additional names and a printing plant, we can give the paper for $2.00 the year.

Tell us you are interested, that you appreciate this offer, that you are willing to be a mission worker, that you believe in Christian activity, that you believe in utilizing to the fullest extent every equipment provided us for our work, by sending us a list of names with $1.00 each, to whom the paper will be mailed regularly till January 1, 1930.

THE APOSTOLIC WAY.

Sound Doctrine



Under the above caption, Bro. Jas. A. Allen dispenses some doctrine so unsound that it would be wrong to let it pass without notice. I have enjoyed reading many articles from the versatile pen of Bro. Allen and have wondered how a man who can write such virile phillipics against all doctrine and practice that cannot be confirmed by positive statements or clear-cut examples from the Word of God can, at the same time, stultify himself by preaching and practising things as foreign thereto as the book of Mormon. I find two queries to which I wish to call attention as substantiating my charge and which I quote in full in order that no unfairness can be alleged against me. I believe in giving in full any statement I criticize, so as to take no unfair advantage of a brother. Indeed, I would much prefer to have him join with me in the investigation of any issue between us, but, alas, I find it impossible to arouse him to a pitch of courage that will prompt him to defend his course.

"Dickson, Tenn., Route 1. Dear Brother Allen: We are about to have a division in the Church. The Sunday school classes throwing in and appointing them a treasure-man every Lord's Day for the orphan home; and, of course, we have the Lord's Day contribution. Now, is it right to have two contributions? This arose among the elders. Four elders are in favor of the two contributions: one elder and three deacons are in favor of but one contribution. Now, we are not against helping the orphan home; that is right and a good work, but cannot all be done in one contribution in the name of the Lord? Your brother in Christ, J. B. Nicks."

"Just such conditions as described above not only encourage a few morbid-minded brethren in trying to build up an anti-Sunday school denomination among us, but also give the adversary an opportunity to reproach us. If teaching the Bible to children on the Lord's Day morning or afternoon is not a part of the work of the Church, then it had better be stopped. If the Sunday school is organized into an institution separate and apart from the Church, then it is unscriptural and sinful. Electing a treasurer for the Sunday school and keeping any money the children and others contribute separate and apart from the funds of the Church would make it a separate and distinct thing from the Church. The elders and deacons and all the brethren and sisters should strive to work together and do the great work that God has put upon the Church. Woe to the man or woman that causes division and wounds the body of Christ!

Taking care of orphans, feeding the hungry, clothing the naked, visiting the sick, and preaching the Gospel are the work of the Church. To allow any other institution to usurp the work of the Church is to dishonor the Church and to dishonor God."

Talk about "morbid-minded brethren," "Happy is he that condemneth not himself in that thing which he alloweth." (Rom. 14:22). This scripture designates Bro. Allen as a most unhappy man, trying to blow both hot and cold. He enumerates various functions of the Church but, if at all observant, his readers cannot help noticing that he fails to note the Sunday school as one of them, and it is the Sunday school which is bringing strife and division into the Church, and for which we are trying to get him to produce precept or example. So far, he has not even attempted to do this, but contents himself by substituting for it personal detraction of those who oppose his ungodly work, thus trying to evade the real issue. He spares us the task of finding a name for such conduct, for his own declarations in the Gospel Advocate ranks them as poltroons of the yellowest stripe and dishonest to the core. He has several times expressed his contempt for those who refuse to defend their doctrine and practice and now in condemning them he brands him-

self as one of the same sort. Bro. Allen knows as well as any living man that the Sunday school came into existence centuries later than the Church; persons can belong to either one without being members of the other and the arrangement of the two when at work is entirely different. I ask him plainly, if Christ is head of the Sunday school? If Bro. Allen really believes these two institutions are one and the same. Bro. Duckworth has opened the way for him to prove it in the columns of The Apostolic Way. We wish our readers to have the truth, the whole truth, and are not willing for them to risk their soul's salvation on anything less than the truth. God's Word is truth. G. A. TROTT.

The Scientist God

The daily papers have said and are still saying a great deal about a recent statement from a great (?) scientist, which was, "Men need a new concept of God." I believe this myself, but the scientist idea was a modern God, one that fits in on present day religion. But it seems to me that God should demand of us that we yield to His law, His ways.

Arthur Brisbane is the highest paid writer in the world (so I have been told) and he quotes the above statement and has somewhat to say about the "God of the Old Testament," "The God of the New Testament," "The Greek God," etc. Then states, "The important thing is to respect the other man's concept of God." Of course, he thinks that there are Gods for any kind of religion, but I believe that all religions have in mind one God, all worship one God, but the trouble lies in the source of their worship. From whence did the Mohammed religion come? On what is it founded? It was only an imagination of his own. From whence comes the Mormon religion? It was Joe Smith's own get-up, etc., etc. But now, that religion of the Old Testament, from whence did it come? Where and who was the man that started it? How could man predict? And why would man predict a new religion that hundreds of years later came to pass just as foretold? Leaders come into existence just as predicted, great events take place just as foretold hundreds of years before, all under the God of the Jewish religion. Then Christ, the Son of God, born under that religion, reared under that religion, loved that religion. He never called in question the origin of that religion. He chose disciples while under the Jewish religion, He had them keep and reverence it, and they never at one time called in question Moses, Jeremiah, Isaiah, or any of the prophets of old. Why? Because the God of the Old Testament is the God of the New.

Arthur Brisbane says many good things about the Bible, many good things about God, but to my mind, he is one of the most dangerous writers that ever lived, and any one who keeps up with him is bound to notice this. J. A. DENNIS.

Are We Missionaries?

"Sure" is the unanimous answer to the question, do we believe in missionary work? But the big question is, do we practice it? "Faith without works is dead." Jas. 2:17. We all agree that we believe in missionary work, and many of us put a good bit of our strength to fighting the missionary board. We assume the "dog in the manger" attitude in that we endeavor to tear down all types of missionary work that savor of organization apart from the Bible, yet we do nothing to carry on the work in harmony with Bible teaching or in any other way. Yes, we say, we are interested in helping in missionary work, but are we helping? How much have you done in the past year or in the past five years to send the Gospel to places where it is not going? How much money have you given for that kind of work? How many mission meetings have you worked for, spent for, and aided in carrying on? Yes, we believe in mission work so long as the other fellow does it, and the money comes out of the other fellow's pocket.

In India mission work is badly needed. We have brethren there who are capable of preaching and are anxious to preach, but they are not preaching simply because they are not financially able. There a preacher can be supported on ten dollars a month. Why not get the congregation where you worship interested in this and send some money, each month, to India to help feed those who are starving for the spiritual bread of life? Sometimes a person wishes that he might support some preacher in the field. If you are an ambitious brother of that type, here is your opportunity. With ten dollars a month you can keep a preacher in a real mission field, sowing the seed of the Kingdom. Brethren, let us awake to our duty and send enough money to India to keep the preaching brethren there doing the good work for the Master. ROY E. HAZELTON.

Littlefield, Texas.

* * *

Fine! And the good part of it is that Brother Hazelton is not just preaching. He's practicing what he preaches in the foregoing. I have been reliably informed that he and his wife are sending regularly to mission work, then no one is quicker to go to a mission field, a mission meeting, than Roy Hazelton and his ability as a preacher is being commended very highly by those who have heard him. Oh if, we could all get more of the spirit of carrying the Gospel to the perishing.—Publisher.

Announcement and Reports

J. C. Osterloh, Hastings, Oklahoma, March 19: I visited the little band of faithful brethren at Gainesville, Texas, on the 9th of last month and promised to return on the 13th of April. They are meeting in the Adventist Church house in the northeast part of town. Will you so announce in The Way? We would be glad to have all the scattered brethren in that part of the country to be with us. Wishing you success in the good work and that you will soon get the new press.

B. J. Parker, Route 5, Denison, Texas, March 19: I have not changed my address but have been meeting with the Mirick Avenue Church in Denison since last September. The "Shannon Church," where I had been meeting, is now on the Sunday school map, having recently adopted the "Class system" of teaching. No, do not let up until we have a printing press sufficient to do the work. Here is one dollar more on it.

Brother Jas. E. Tidwell and family were pleasant visitors at the Church at 3601 South Fitzhugh, Dallas, Texas, Sunday. March 17th. Brother Tidwell is moving from Haughton, Louisiana, to 1118 Caldwell street, Dallas, Texas. Correspondents will please bear this in mind. Brother J. W. Kelly preached for the Dallas Church Saturday night and Sunday night, March 2 and 3. He was on his way to points in Arkansas.

J. A. Nall, Lockney, Texas, March 20: If Brother Early Arceneaux don't lose Brother Cowan's trail I would be glad for Early to tree Cowan in Lockney. I would help shake Cowan out. Brother Harding baptized three at Friona last Lord's Day, the 17th.

N. J. Sutherland, Bluegrove, Texas, March 19: Brother Chas. W. Watkins is booked to hold us a meeting, beginning the last Saturday night in March. Every male member in our congregation reads in public.

Gospel To the Untaught

Lord's Supper Absolutely Safe

Acts 2:42 teaches us that the disciples continued in breaking bread. Acts 20:7 teaches us that they met on the first day of the week to break bread.

I Cor. 10:16 teaches us that we commune with the body and blood of Jesus. We cannot commune with Christ's body and blood without it. Are you neglecting it?

I Cor. 11:23-24-25-26 teaches us to do this in remembrance of Christ and to show his death. No man can show his death without it.

Heb. 10:25 teaches us not to forsake it as some do. Are you?

John 6:53 teaches us that we have no life without it. Wake up.

Absolutely Safe Name

Acts 4:12—No salvation in any other name under Heaven.

Acts 11:26—Disciples were first called Christians in Antioch.

Acts 26'28—King Agrippa almost persuaded to be a Christian. Are you?

I Peter 4:16—If any man suffer as a Christian not to be ashamed; everybody says this name is right but prejudice holds other names.

Baptism Absolutely Safe

Mark 16:16—Baptized to be saved, that is, from our past sins.

Acts 2:38—Baptized for remission of sins, Holy Spirit says.

Acts 22:16—Baptized to wash away sins, the sins Paul had already committed.

Romans 6:4—Baptized by a burial. Have you been buried?

Gal. 3:27—Baptized to put on Christ. Have you put Him on?

Acts 8 teaches us that it is a water baptism by the instructions of the Holy Spirit. W. W. STILES.

Keep Working

Boys and girls are urged to keep working for one of our little "Gem" New Testaments, flexible back, gold edges, with your name stamped in gold on front cover. We have been proposing to give one for two new yearly subscriptions, $3.00 each, $6.00 for the two. We will still do that. We will also give one of these Testaments to any boy or girl who will send us six subscriptions $1.00 each under our proposition on front page of this issue. So you have two chances now at one of these especially nice well-printed New Testaments. THE APOSTOLIC WAY.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Paper Made From Cornstalks

The writer is in possession of a copy of the Sunday Commercial-News, published December 16, 1928, in Danville, Ill. This copy was sent to the president of Littlefield College, John R. Freeman, by Mrs. Mattie A. Ellmore, the wife of the beloved Brother Alfred Ellmore, who, before his death, spent about sixty years as an active minister of the Gospel.

This issue of the News is the world's first newspaper published on paper made from cornstalks. An examination of the paper shows it to be clear, smooth, highly bleached, tough, and of a superior quality to that ordinarily used in news print. It is evident from an examination of the paper and from evidence submitted that cornstalk pulp can be used in the making of the higher grades of paper, including book stock and bonds.

The first product put out by the first ton pilot mill, located at the Moore Motors plant in Danville, was an especially pure cellulose pulp known as "high alpha" pulp which, it was said, is a required material in the so-called chemical cellulose industries—in the manufacture of rayon, explosives, film, lacquers, etc. It is said that the engineering experience of Mr. Hulbert, who is in charge of the plant, in the paper and other process industries, quickly led him to the conclusion that cornstalks could find a much broader and still a profitable field in paper making. Quoting from the Sunday Commercial-News:

"Mr. Hulbert sums up what the Cornstalks Products Company has accomplished in the few months of its existence, in the following statement:

"It has been proven that cornstalk waste can be successfully gathered and delivered to the pulp mill, at a price that makes its commercial use as a possible substitute for wood pulp an attractive venture.

"It is possible to produce a clean, high-bleached, white pulp suitable for the paper maker in the production of many grades of finished white papers, at a price below the chemical wood pulps.

"That the yield of the finished pulp will be from 35 to 45 per cent of the dry weight of the stalk used.

"That a sufficient quantity of raw material to operate a hundred-ton daily capacity pulp mill can be produced from year to year within a ten-mile radius of that operaion.

"That the character of the finished pulp can be more or less controlled by proper control of the raw material in growing and gathering.

"That the pulp reacts very quickly to certain handling in the plant process and complete hydration can be accomplished almost instantaneously and almost as quickly it can be dehydrated and a free soft pulp obtained.

"It has been possible to reproduce almost any quality found in the finished product of wood pulp with 100 per cent corn pulp.

"A blending of corn pulp with small or large percentages of sulphite or sulphate pulp is perfectly practical and a high-grade white paper made from a mixture of 10 per cent sulphite and 90 per cent corn has been made commercially and at a speed equal to the straight wood pulp sheets. It will be possible to produce a corn news print the equal in strength and appearance of the present wood news print.

"A .06 caliber solid corn board has been made and it will show a Mullen test of 200 pounds. It will also take the coloring and finishing the same as wood pulp and will show as well in bending test. A corrugating sheet that will have a much greater strength than straw and will show a very high compression test has been made from unbleached corn pulp directly as it has been discharged from the digester system. The cost of such a sheet will be low. A completely refined pulp can be made without the use of beaters. A completely hydrated pulp can also be produced without the use of beaters or chemicals, and instantaneously.'"

Some of the leading men connected with the cornstalk paper industry are these: Dr. Bela Dorner, Hungarian chemist, who originated the process; Frank K. Gardner, a special bond investigator, who discovered the Dorner process; Dr. John E. Jackson, head chemist, who together with Dr. Elton R. Darling, chief plant chemist, has simplified and lowered the chemical cost of the process, and W. Jule Day of New York, who financed the research work, and who is now president of the Cornstalk Products Company.

OLIVER A. BURK.

Fighting Over Estate

Every day we read about fights over the division of estates. It sometimes seems foolish for a man to work to accumulate a fortune and then have it brought into dispute after he is dead and gone. Even though, in plain English terms of a will he makes his wishes known while he is alive, often this will is contested, broken, and changed by evidence in the courts.

One of the most noticeable cases of recent years has been that of W. J. McDonald, a North Texas capitalist, who died two years ago, leaving a large fortune, and bequeathing $1,250,000 to the University of Texas for the endowment of a school of astronomy. Relatives contested the will and undertook to break it, but the courts have so far sustained the will, and the University is still in line to receive the money. However, this may not be the end of the case and other trials may be had.

So often the large fortunes that are made by men in their lives are squandered in a few months by relatives and other beneficiaries, while on the other hand the money is judicially spent, and serves a good purpose. However, the question often arises, is it worth the sacrifice that some people undergo to accumulate a large amount of money? It does the person no good, for he cannot take a dime with him when he goes. Would it not be better for people to put their money into good use while they live, and see just how much good they can do with it? If they have been given a talent to make money they must have a talent for spending it, and it would no doubt bless the world to a greater extent than to turn it over to inexperienced people who let it get away from them in a few short months.

We believe that the reward would be greater, if those who can make money would spend it according to their best ideas while yet alive.—Lubbock Avalanche, March 15, 1929.

Yes, when men of the world can see that "the reward would be greater if those who can make money would spend it according to their best ideas while yet alive," it does seem that those seeking the greater reward could see it too.

When men like Brother Whittenburg puts $7,000 into Littlefield, College and proposes to do more; when men like Brother Conner give of their means and brain, until health is gone; when men like Brothers Freeman, Watkins and Johnson give so unselfishly of their talents and earnings, why don't we all catch the spirit and give freely of our means and thus put the school on its feet? Why don't we? What we have is ours to use, and why not use it? Would it not be better than to leave it to others who will spend it in a way that we know we would not approve of? And the reward would be greater.

L. W. HAYHURST.

Brother E. L. Martin, who is Vice-Chairman of the Board of Directors of Littlefield College, has called a meeting of that board to assemble at the Seventh and Locust Street Church of Christ, Abilene, Texas, Wednesday night, April 3, 7:30. All those interested in the school are cordially invited to attend this meeting. Things of real interest to the school will be discussed and passed upon.

R. O. CONNER.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand 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.

Something of Importance

You, of course, read the announcement on the first page. We could not have persuaded ourselves to have made that announcement except in the hope that the brotherhood would rally so enthusiastically to the proposition as to add the 5,000 names to our subscription list. With these names added the volume of business will enable us to manage the financial side.

So you see we are launching this proposition because of our faith in the brotherhood to see us through. Everyone who would be glad to see the subscription price of the paper made $2.00 a year has a chance now to roll up their sleeves and give us a lift and we believe they will. Every preacher can show to the brotherhood the benefit to be derived by having the paper sent to persons who are, or to persons who may become, interested in a study of the Scriptures.

There is no paper published today that gives as freely both sides of the questions discussed or that deals with as many different phases of Bible teaching as does The Apostolic Way. Our purpose is not to decide the religious convictions of others, but to interest them in a study of religious questions and cause them to turn to the Word of the Lord for decisions.

One Church

Christ founded one Church. He authorized no man nor set of men to establish other Churches. All ecclesiastical institutions founded to fill some supposed need are superfluous. They retard rather than assist the cause of Christ. They bring division, strife and alienation. A set of rival bodies with conflicting interests, all claiming the sovereignty of one Lord, but bitterly opposing and denouncing each other, is a result of the work of ambitious leaders. An antipathy, bitter, relentless and long, has followed, to thwart the progress of truth and reproach the name of Christ. This unhappy state of affairs hinders many who would otherwise turn from sin and accept the rule and authority of Christ. This paper contends for the one Church founded by Christ and redeemed by His blood. We are willing to lay aside all party names and every religious practice that is not plainly authorized by the New Testament Scriptures. Our call to our religious neighbors is to accept the Bible and the Bible alone as their guide—not to come to us, but to come close to God—receive what God says, do what He commands, become and be what He requires. Such a course is right—it cannot be wrong. If all would do this, there would be but one Church—there could not be more.—G. H. P., S.

We are sorry the brother failed to give us the date of the above clipping, but we would like to see the Firm Foundation still contend for the principles set forth therein. Honestly, earnestly, showing "we are willing to lay aside all party names and every religious practice that is not plainly authorized by the New Testament Scriptures." This policy maintained would keep down division and strife. There would have been no division today over the Sunday school had this policy been followed by all of our preachers and religious journals. A contention that is not plainly authorized should not be contended for. If Christ neglected and His apostles refused to contend for any religious practice, or failed to authorize it by example or command, then why should any poor, puny man, preacher, Church leader, or publication advocate it?

"Quick and Powerful"

"The Word of God is quick and powerful," filled "to the brim" with power, Divine power. No room for human ideas, plans, purposes, thoughts. The highest thoughts of man are far below the lowest, smallest, thoughts of God.

If we adulterate the Word of God, add to it, take from it, misuse it, neglect it, or refuse to use it, all of it, we destroy its effect so far as we personally are concerned.

The electric line to which your light globe is attached is full of power when the current is on, and the whole room is full of light. Interfere with the connection and the power is of no value, it is of no service to you. The connections back of the interference are full of power, but that power is of no value to you.

Happily, the Word of God cannot be cut loose, interferred with, its connection turned off, except by the individual. Each is responsible for his or her own connection. The turn of the switch, the disconnection at any point along the line puts you in total darkness. You cannot refuse a part of the power and retain the rest. You must accept all or lose all.

You must connect at the end of the line and you cannot reject any part of it without losing all of its benefits.

"The Word of God is quick and powerful." The life-giving force, ability, influence is there in the Word of God. The sinner cannot get life except by an unselfish acceptance of the full authority, power, and direction of the Word. The Christian cannot keep life who complies with a part, rejects a part; who believes a part, denies a part; who practices a part and lets a part go unnoticed. "To whom ye yield yourselves servants to obey, his servants ye are." To deny one word, to refuse one statement, to try to twist one utterance, out of its place, turns the switch, lets the Christian die, robs him of his hope, destroys for him the beauties, promises, that remain for the people of God.

Item of Interest

The brethren will be interested in the following information concerning Sister Allie Teurman Jones, and her children. In a letter she states: "Ours has been quite a busy life this winter—purposing, re-adjusting and planning our course as regards our children and our service to our Lord. We have been trying to go to Littlefield ever since Christmas. The weather has been too severe. We have had snow almost continually since October. Have zero weather today. Our trip to Littlefield is for the purpose of locating. We feel that we are needed there for a few years anyway. Brother Jones means to write some for the paper. Bernice and Don are doing well in school. Clarence and Annice are with me."

Brother Teurman always thought a great deal of Gunter school, and his friends felt it their duty to make it possible for Sister Teurman to put her children in that school, which she did, and all will be glad to know that two have been in the school this term, and that they are planning to continue keeping the children in this school. It seems to us to be the proper thing and we hope they will succeed in their plans. The brethren continue to feel an interest in them.

Thanks, Brethren

Recently we made a call for copies of our issue of July 1, 1928. We were having demands for that issue and our supply had run out. We have now received copies enough to meet the present demands. Many thanks, brethren. We hope that every copy sent in will eventually be in hands where it will accomplish good. We are glad to have brethren calling for more copies for any one issue than we have on hand. That shows an interest in the work and an extending influence of the paper. I wish we could reach every home of the Church of Christ, especially of those who are willing to abide by what is written, that through the paper we might stimulate them to greater activity and assist them in their efforts to grow in grace and in the knowledge of the truth.

R. F. D.

More Needed

We appreciate the response the brethren are making to the printing plant fund and the letters and enthusiastic appreciation over the idea of a new equipment is encouraging. But before we make purchase, more funds are needed. Some have promised us donations of $100 or more. We trust all such donations and offers will be sent us as early as possible. We also appreciate the expressed intention of the brethren in different communities to send us their contributions at an early date. Let them come on as rapidly as you are prepared to make them. The sooner we can make the purchase, the better it will be for all concerned. We give here remittances received up to and including March 19, 1929:

J. T. Baker	$ 1.00
B. J. Parker	1.00
J. Benny Watson	15.00
L. B. Badgett	5.00
J. L. Rhodes (for brethren at Bunger)	85.00
Mrs. J. E. Traylor	10.00
J. M. Peel	7.00
J. J. Coats	25.00
Mrs. M. J. Elliott	1.00
J. E. Arthur (for brethren at Midway)	10.00
M. A. Nicholas	7.00
Oliver J. Hazelton (for brethren at Monument)	20.00
Previously reported	2,796.50
	$2,983.50

A Work Done by a Good Man

Several years ago, while I lived in Plain Dealing, La., the Church there had Brother Ed Milwee (now dead) to preach a week, and as there were no additions we decided to carry him to a small school house on Red river, about seven miles away, in a community where the people never had heard any of our brethren. They gladly heard the truth as Brother Milwee kindly and forcefully presented it, and in less time than one week five adults obeyed the Gospel.

With what little the Church at Plain Dealing and an occasional preacher could do, they soon had a congregation of thirty or more members. These people were mostly renters, and would move from place to place, but enough of them remained to go to Hosston, buy a lot and build a neat comfortable meeting house. Some of them went up the river ten miles from Hosston and met in an old school house.

These two congregations are the outcome of Brother Milwee's short effort among a people who had not heard the pure and simple Gospel before, and they are meeting every Lord's Day for worship and are true to the Book. These are hard-working good people who have had such men as D. D. Rose, W. G. Ashley, Ed Duncan and others preach in their meetings.

I am sure such a work as Brother Milwee did in the little school house could be duplicated if the Churches of Christ would look around for such destitute places and send a preacher there and support him in a two or three weeks' meeting.

That word "support" may fall heavily on some, but we should remember that Jesus gave His life's blood for our redemption.

This kind of work is true missionary work, if I know what missionary work is. Brethren, can't you make an effort to save the lost?

H. H. MONTGOMERY.

Shreveport, La.

A General Letter

Dear Brethren and Sisters in Christ:

On the account of the illness of my children, and the death of our precious baby, wife and I have received many letters from almost every locality where there is a congregation of the Church of Christ, expressing sympathy for us in our sad bereavement. I did undertake to acknowledge receipt of them all, but they became too numerous. So I am taking this means of acknowledging receipt of all the letters which I have not personally acknowledged. We certainly appreciate every kind word of sympathy and condolence received, and thank God for the generous hearts of His dear children who have remembered us so loyally. We have had every consideration and attention possible from loving friends in Christ. Brethren, pray for us that we may be able to overcome, and press on to that happy meeting over the mystic river. I am doing all that I can in the way of preaching the Gospel and defending the truth against error, and while I'm busy, can pass the time very well. But my sad and lonely wife is spending the dreary days with grief undescribable. She was with the baby constantly during the months and years that I have been away, and something many times a day calls her mind to the absence of little Ruby Ovon. Through all the years of sacrifice she has never once complained because I was away preaching the unsearchable riches of Christ to a lost and dying world. To her belongs the greater part of the praise for the results of my work in the Master's vineyard. May the Lord bless you all.

J. N. COWAN.

Tobacco Using

In expressing my thoughts and views on this question I am not looking for very many loud amens from certain quarters, yet, I believe this is a question that should be more studied and more preached about than has been done. And perhaps the reason it has not been preached about is because too many preachers are guilty along this line. Anyway, I shall proceed to "Hew to the line; let the chips fall where they may." In the first place, I shall lay down an axiom that I know God will approve of, whether man does or not, and that is this: That it is a sin to partake of anything at any time in any way that does not benefit in some way the partaker thereof. But I shall not use this axiom to prove that tobacco using is a sin, especially to the Christian man or woman.

A Church of Christ preacher once told me that God made tobacco, and that He had said that what He had made was good. Now, do any of my readers want to use this kind of an excuse for the using of tobacco? If so, let me give a simple illustration of this trying to put the responsibility of tobacco on the Lord. Out in the street are a number of small stones (gravel) that God has made through the same natural law as He has tobacco. Along comes some boys, and boys like to throw stones. Nearby is a vacant house, and bad boys delight in throwing stones through the windows of vacant houses. Is God responsible for the damage to the house? Anyone knows He is not. Neither is He responsible for the use man has put the tobacco plant to, even if He did make it. And the tobacco plant is not the only plant in the world that man has put to a use God did not intend it should be.

The tobacco plant is said to be a native of this country, and its use was first introduced by the Indians. They used the dried leaves of the plant to smoke in pipes as a sign or token of peace between different tribes or nations only, and it was not a bad habit as now. But it has taken the civilized white man to make of it what it is now—one of the worst of bad habits.

Tobacco is one of the non-essentials of life and happiness, and yet one of the most costly. I have not, just at hand, statistics, but it runs into millions of dollars annually, in all its forms. This money is spent foolishly, and if God takes an account of every idle word said, why should not He notice what is spent foolishly? As tobacco was not known in Bible times, we cannot go to the Scriptures for mention of it being a sin, yet that is no reason it is not a sin. Anyway, I shall find some Scriptures that can be applied to its use. Tobacco users have admitted to me that it is a filthy habit, and there are several Scriptures that figuratively apply filthiness to sin. John, the Revelator, tells us in Rev. 22:11, of a time when "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still." Now I cannot think of whom this could be unless it would be the tobacco chewer, and if I were a tobacco chewer, I would be afraid this time would come, as it is said, "In the twinkling of an eye" and I would not have time to get the tobacco out of my mouth before I would be called on to account for the things done in the body.

Tobacco is of the world, worldly, and a man cannot have pure religion and undefiled, and keep himself unspotted from the world and use tobacco. I have shown you that profanity is a sin, and swearing is only a bad habit, the same as is tobacco using. When a man who has been profane comes into the Church, he is expected to quit swearing, isn't he? A man who drinks intoxicating liquors has formed a bad habit, hasn't he? He is expected to quit it when he comes into the Church, isn't he? The tobacco habit is just another bad and useless habit, and it is just as reasonable to expect him to quit it, too, when he comes into the Church; if not, why not? If a man can quit swearing, he can quit the use of tobacco, if he wants to badly enough. There is no use in saying he cannot quit it. He just doesn't want to. He just thinks it is not a sin. He must be convinced that it is sinful, and that is just what I am trying to do.

Besides being an unclean and filthy habit, it is such a waste of good money which God will undoubtedly hold His subjects accountable for. Just think, what good could be accomplished in many ways. How many preachers could be kept busy in the work, if the millions of dollars spent for tobacco could be diverted to a better use.

I have known of men who would harness and hitch up a team and drive eight or ten miles to a town where they could get tobacco. They might buy a few other things but tobacco was the one article that they had to have. Their wives have said they were glad they were gone, as when a man is out of tobacco, he is as cross and peevish as a bear with a sore head. And the wife and children have done without some fruit or other delicacy that would have benefitted them, in order that the man could have his tobacco. And yet these men will say, "Tobacco never has hurt me." Yes, I know that apparently tobacco does not injure some people, some very old people having used tobacco for most of their lives, and are not aware of any injury to them. But what good has it done them? None whatever. And, oh! What a waste of money God has enabled you to earn, and He knows you have wasted it, and He does not approve of it.

Occasionally I have read of some professor or some would-be scientist who has declared that tobacco was a fine thing, but they, no doubt, were users of the weed, or perhaps were paid to say what they did as propaganda of the tobacco manufacturers, as is frequently done by all producers of any class of goods.

Rondolow, one of the greatest athletes and strong men this country has produced, used cigarettes for thirty years, and contended they did not hurt him, but at the age of 42 he was badly beaten in a contest of strength and endurance by one who was not a user of tobacco. He realized it was on account of tobacco that he lost out. He then began the study of the effect of tobacco on one's system. He quit it, and was also one of the first to proclaim to the world the fact that a mother can not bring into the world a healthy child who is a smoker of cigarettes, and the use of tobacco is more degenerating to the female than to the male, yet the increase

of the use of tobacco in this country is largely by women and girls.

Some months ago in a "hiking" club of Los Angeles, Calif., the question of tobacco came up, and those who used tobacco said they were just as good and strong as those who did not. It brought out a contest. The man who won out in the contest did not use tobacco in any way, and he was several years older, too. It is that way in all contests of strength and endurance, other conditions being equal. About a year ago, I met a young man who told me this story. He had been a soldier in the World war, and was badly wounded, having had a rib taken out by a fragment of a shell. He was then in hospitals in Europe and in this country for many months. The surgeons had patched him up in very good shape, with a steel rib, etc., yet he could not gain strength enough to do anything, and was finally sent home as the doctors could not do anything for him. After arriving here in the city, friends induced him to try out a certain organization and see what they could do for him. He did so. They questioned him regarding his habits and what he ate. In the first place, he was quite a cigarette fiend. They took these away from him, as well also coffee and meat and other non-essentials to health. In a short time he was much better and when I met him he was well and hearty, a member of an athletic club, and could do what most any of them could do, playing basket ball and also baseball.

Chemistry, dietetics and physiology, all teach us that tobacco, alcoholic beverages, as well as many other things we use are not conducive to good health, strength of body, or mind, and we all know they do not help anyone's morals to any extent. Then why use them? Chemistry also teaches us that there is a poison called nicotine in tobacco which, no doubt, is the habit-forming part of it. There are, of course, those who are much more intemperate in the use of tobacco than others, yet, if we use anything that causes almost an irresistible habit, whether it is much or little, it is intemperately used and intemperance is a sin, so the Bible teaches.

There is no doubt but what the tobacco plant was placed on the earth for some good purpose, but I do not think mankind has found out that purpose yet, and no doubt the untutored American Indian had a better idea of it than the civilized white man.

There is another way that women and girls have the tobacco habit, and that is snuff dipping, which I had an idea was decreasing, but quite recently I read a statement that snuff dipping was also increasing. It seems to me that being in bondage, or slavery, to anybody or anything would be repugnant to the Christian. Yet, I know many Christians who are in bondage to tobacco, to a weed. Is this reasonable?

These somewhat disconnected thoughts on this subject are submitted in love, and in the hope they will be prayerfully and consistently considered.

J. E. REAGAN.

Kansas City, Mo.

Review

In expressing my mind in reviewing the above article, I am made to wonder why that good-meaning brethren will misuse the word of God in trying to condemn another for using a thing God created and gave to man to use. Understand, I do not use tobacco, nor never did, neither do I approve of the way some of my brethren use it. But to use God's Word in a way that would make it a sin to obey God is certainly dangerous, if not a sin. Brother Reagan has done that in most every argument he has made. Tobacco bears seed and God said, "Behold, I have given you every herb bearing seed which is upon the face of all the earth and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. So God gave the tobacco plant to man for meat in some way, at least to some people it is beneficial, but to misuse it is harmful. God gave the little stones to man to use and they are good for many things, but because the boys misused the stones, shall man refuse to use them in that way that is beneficial? Brother Reagan put using tobacco and swearing on the same plain. Christ said, "Swear not all," Matt. 5:34, but God said to use the tobacco plant. He also said tobacco, coffee and meats are non-essentials to health. God said meats are good, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good if it be received with thanksgiving. For it is sanctified by the Word of God and prayer. I Tim. 4:3-5. Paul said to Timothy, "Drink no longer water but use a little wine for thy stomach's sake, and thine often infirmities." I Tim. 5:23. The misuse of anything is wrong, though God gave it to man to use and when he uses anything that God gave to man for food either in the vegetable or animal kingdom, to the extent that it is destructive to his health and impares his power in his service to God, he sins. But to use or eat that his body needs is not a sin, though it be tobacco. To be filthy in the use of tobacco or anything else is wrong. It is said that cleanliness is next to Godliness. Christ said the things that enter into the mouth defile not a man. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat without washing hands defile not a man." Matt. 15:16-20.

J. W. KELLY.

Dear Brother Duckworth:

I am yielding to a desire to write you a personal letter. I have noted the great burden that you and Sister Duckworth have uncomplainingly borne in keeping alive The Apostolic Way, the difficulties to be overcome for want of funds, and the seeming indifference or neglect of the brethren to contribute sufficient funds to enable you to successfully handle all financial obligations.

With no desire to puff you up, I say you have attained a wonderful success under the circumstances. The Apostolic Way is clear, clean, truthful, forceful and aggressive—always contending for truth and righteousness.

Am sending a little to aid in holding up your hands in the good work. Will try to send more from time to time.

Yours in love for the cause of Christ,

J. S. BOND.

The Eldership

In the Way of December 1, I see a piece headed "The Eldership," written by Cal Maddox, which give the qualifications of the elders, then goes on to say that they are overseers of the Church and the Church should obey them, for which I commend very highly. But, my brother, you have lost sight of qualifications in the latter part of your letter.

Remember the Good Book says they **must be blameless**, and must fulfill every requirement of God to be an elder, for when anyone transgresses the Law of God, they become a sinner, a child of the devil, and not a Christian. In the very act of transgression of the law, one becomes a sinner, I John 3:4-11. Yet, you may say one or two little sins won't hurt, but James says, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10. Then we should not obey sinners, children of the Devil. Yet, if any man sin, we have an advocate with the Father, I John 2:1. Yet, to become a Christian, we must confess our sins and faults one to another, repent and acknowledge the truth (God's word) and pray God for our forgiveness. I John 1:9; James 5:16; 2 Tim. 2:25; Acts 8:22. But to repent is to turn away, so one must turn away from all sins and come to the full obedience of God's law to be a Christian, and an elder certainly must be a Christian.

And you say that the Church can withdraw from you, but you cannot withdraw from the Church. Does not God say, "Come out from among the unbelievers (sinners) and be ye separated, sayeth the Lord, and touch not the unclean things, and I will receive you." 2 Cor. 6:14-18. "Have no fellowship with the unfruitful workers of darkness," Eph. 5:11. Is the Church that is in error not the unfruitful workers? If not, what is? And are these not commandments to one or a dozen? If not, why? And, again, those that were clean escape from them who live in error, 2 Pet. 2:18. How must we escape? Be not partakers of other men's sins, 1 Tim. 5:22. How are we partakers of other sins? If we bid them God's speed we are partakers of their sins. 2 John 10:11. How can we bid them God's speed? By our presence in their worship, and by taking part in any way with them.

Paul said not to keep company with any man that is called a brother that sins with such an one no not to eat. 1 Cor. 5:9-12. Why? Because you can't be partaker of the Lord's cup and the cup of devils. 1 Cor. 10:21. A little leaven leaveneth the whole lump, 1 Cor. 5:6. Then if a sin will condemn the whole Church, what will the sins of the whole Church do for one? Now Rev. 1, 2 and 3 chapters, are the Churches. They certainly were in bad condition, and had sin in them, but will you notice the Lord demanded repentance of every one of them and that He would come quickly and remove the Church if they did not, or fight against them or overthrow them in some way? And, Brother, I see you too have the wrong idea of these angels that are spoken of there. As you think, they are elders or bishops; the angels of the Church, Rev. 1, 2, 3 chapters, are not Presbyters or bishops, but Heavenly spirits. Thaver's Greek and English Lexicon of the New Testament, page 5, col. 2: "So unto those angels, I gladly submit all things." My Brother, study these Scriptures carefully and prayerfully, for the truth and to know what to do. There are

other things I might give on this line, but these are sufficient, I think.

Your brother in Christ,

JOHN DYER.

Coalmont, Tenn.

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In The Apostolic Way of December 1 appears an article under this caption, "The Eldership," in which is given their qualifications and their duties. As to their duties, I showed that the Holy Spirit made them overseers, Acts 20:28; feeders of the Church, double honor to Elders that rule well, 1 Tim. 5:17, the flock to obey them that have the rule over you and submit, Heb. 13:17. Obey and submit to who? To them that have the rule over you. Who has the rule over the flock? The elders. Let the elders that rule well be counted worthy of double honor. Does not this imply that there might be elders that do not rule so well? It certainly does. Paul told Timothy to rebuke those that sin that others might hear, 1 Tim. 5:20-21. To Titus he said, "These things speak and exhort and rebuke with all authority," Titus 2:15. I then showed that not withstanding the high moral standard as it regards the qualifications of the bishop, we find men discharging the functions of that office that were not blameless; that to be blameless is to be perfect. I cited 1 Peter 5:1, Peter was an elder, Gal. 2:11; that he was to blame. If he was to blame, he was not blameless, Paul said he was not perfect. Phil. 3:13-15. I then showed that Jno., Rev. 2 and 3 chapters, wrote seven letters to as many Churches in Asia and that each of the letters were addressed to the angel or elder at that. Five of the seven though addressed as the angel or elder, were not blameless and that they were to blame for sins or the wrongs that were in the Church of their particular congregation. It certainly will not be denied that the elders have the right to see to it that none are admitted into the fold only those that are baptized on a confession of their faith, for the remission of sin. Having thus entered the fold, the elders are duty-bound to feed, teach them, and each member is in duty bound to assemble at the time and place of teaching. But there will be some delinquencies in the body. Those that will not obey them that have the rule over them, must be withdrawn from. Now, who shall function in the matter? If not the elder, of course, all the worthy co-operating with him. Now in view of the fact that the elders have the authority given them, as stated in the above, and in view of the fact the membership is to obey them, I have said and do say that I can not as an individual withdraw from the Church. Now, a good brother, John Dyer, of Coalmont, Tennessee, writes me a letter in which he says as to the qualifications and authority and the obedience of the Church; to them, says he: "I commend you very highly." He says, "I have lost sight of their qualifications. Where did I, and why do you say so?" I said, "God used some elders that were not blameless and proved it." If this was losing sight of the qualifications of the elders, who lost sight of the Lord? You say, "When anyone commits sin, he is a child of the devil," and refer to 1 Jno. 3:8, to prove it. Well, let's see what John says he that commiteth sin, is of the devil. "eth" affixed to a word carries with it the idea of continuance. He that committeth sin continues to commit sin. Jas. 2:11, yes, if you offend in one point, there is no part of God's law that justifies you in that offense. You have broken the golden chain. You must take it to the Lord's shop, repent and pray and He will fix the matter for you. You then say we should not obey sinners. No, who has ever said we should? You refer to 2 Cor. 6:14-18. "Come out from among them. "You quote this to disprove my statement, that I can not withdraw from the Church. Is this come out equal to a withdrawal? Did Paul say this to an individual, or did he say it to the Church at Corinth, who certainly was to function through her elders? Eph. 5:11. You ask, "Isn't the Church that is in error the unfruitful workers of darkness?" No, begin reading at the third verse on the 11th, 2 Pet. 2:18, the clean escaped from something. Do you think this means they withdrew from the Church? And now as I intend to take the liberty to send this article to The Apostolic Way, along with mine, I shall pass over other things he has to say, until he comes to what I said in my article of December 1, about the angels of the different Churches in Asia, as we read in Rev. 2 and 3 chapters. I said and I yet say, they were the elders or bishops of those Churches. But he tells me I am wrong, that they are Heavenly Spirits, and cites me to Thayer Lexicon and he says to these Heavenly Spirits he gladly submits all things. Now, the only comment I shall make just now is this: In God's name, is it possible that the great God inspired John, a mortal man, to write to an immortal spirit? Did these immortal spirits ever read John's letter, or is it possible that these Heavenly Spirits were guilty of the sins and faults that are alleged against the messengers, angels, elders or bishops of the different Churches?

CAL MADDOX.

Gorman, Texas.

The Christian and Carnal War

In December 1, 1928, issue of The Apostolic Way, Brother Clark has given us quite a write-up on the subject, under the above heading, stating and opposing the views of several of our brethren, also in a very weak, indirect way, gives us his own views of this question.

Here it is: "Some of the preachers who answered my questions said that a Christian may kill in a defensive conflict only." Then he says, "This to my mind, is far more tenable ground than that taken by the others, who disagree with me. But in the light of the Saviour's teaching that a Christian is to do good for evil, even the theory of self-defense seems to fail."

So we are forced to conclude by his weak statement, "seems to fail," that his teaching is that a Christian under no circumstances, would be justified in taking the life of his fellow man.

If this is his teaching, then he and I differ. None of the positions of those he has quoted and opposed present my views, so I will state them, and give him a chance to teach me out of error, if I am in, for the Lord knows, I do not want to be in error on any matter pertaining to our Christian welfare.

Does the Scriptures justify the death penalty under any circumstances? This question, to my mind, should first be settled in order to give an intelligent discussion as to who is justified by God's word in executing the death penalty.

So far as the Old Testament teaching on this is concerned, I do not think there is any disagreement, and I hardly think Brother Clark will deny but what there is sufficient teaching in the Old and New Testaments to amply sustain the conclusion of the death penalty, under the New Covenant, and if he admits under the New Covenant, also, that the death penalty is justified, then we are agreed thus far. And if agreed thus far, then I believe Brother Clark will not dispute the fact that God and Christ has ordained an institution by which and through which this death penalty is to be executed—the civil power. I will give one Scripture to each proposition stated above, which I believe sustains them.

(1) "Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged." Acts 25:10. This was a death plea, these blood thirsty Jews were clamoring for: and Paul says such a plea ought to go to the civil courts.

(2) In Romans 13:4, Paul, the inspired writer, says: "But if thou do that which is evil, be afraid: for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath, upon him that doeth evil."

This shows the execution of "God's wrath" has been delegated into the hands of the civil rulers. The statement, "he beareth not the sword in vain." proves that God grants to such rulers the right to equip themselves and subjects with weapons sufficient to execute His "wrath" upon evil doers. Remember, I am defending only the punishment of wrong doers, none others. The Scriptures nowhere justify the punishment of the innocent, not even when commanded by the civil ruler; such a ruler would not be God's minister in that case, see; but would be a perverter of the civil law, just as those that pervert the Gospel are not His ministers of the Gospel, but perverters of it.

God has ordained. appointed, created for man's good, the family, the civil and religious institutions. These three have a right to exist, and function for that. that each was intended. And God has furnished sufficient knowledge in the Holy Scriptures to govern the work and the ones doing the work, in either of these institutions; and this knowledge teaches this work to be done in either, must be just and honorable; and the one that dares to pervert this justice will be judged accordingly in the last day by that man Christ Jesus.

"The God of Israel said, "The Rock of Israel spake to me, He that ruleth over man must be just, ruling in the fear of God." 2 Sam. 23:3. To please God in anything we do, we must deal justly, whether it be saint or sinner.

Who will deny this? No one. Then away goes all this silly talk about God wanting the wicked to rule over the people, as though He had some work to be done that was too mean to be done by a righteous person. There is not one iota of evidence in all of God's Word that teaches such. The evidence is all the other way. Where. oh, where, in Old or New Testament, do we find that a good man, a righteous man, a Christian man, is forbidden to serve his country as a president,

governor or one that bears the sword to execute God's wrath upon wrong doers? Nowhere.

So we learn by Paul's statement in Romans, as quoted above, that civil rulers get this power to execute wrath upon wrong doers from above. "Vengeance is mine," saith the Lord. The work of civil rulers in punishing the evil is one way God has of taking vengeance, is it not?

So in conclusion, be it saint, or sinner, executing this wrath of God upon the wicked, they are simply carrying out the revealed will of God, through the New Testament. And in this act of punishment the one doing this does not violate the teaching of Christ, "Do good for evil," for it is a good act, because God requires it. This can not be successfully denied. If the child of a Christian should lie and steal and its parents should punish it for so doing, would the parents be violating the Saviour's command, "Do good for evil"? We know the parents would not. Then how could it be wrong in the other?

In conclusion, will say I have been anxious to take up a friendly discussion of this question with an able, honest, conscientious brother, and in Brother Clark I feel sure I would have such a one. Then I would have a better chance to be taught out of error, if in.

So, if Brother Clark is willing, and Brother Duckworth will give us space in The Apostolic Way, we will continue right ahead. Yours for the truth.

A. J. BOND.

Bloomfield, Iowa.

Reply To Brother Bond.

Should a Christian take human life in carnal warfare? Brother Bond thinks he should. Brother Bond does not tell us just when this is true, but he assures us that only the guilt should be punished. In the World War millions of men on both sides were "drafted," forced to fight. Were these guilty of wrong doing, Brother Bond? Should they have died as guilty of crime? If so, their guilt consisted of doing the will of their rulers. They did not kill because they wanted to do it. Yet many of them died. Which did right, Brother Bond, the soldier who fought because his ruler ordered it, or the man who refused to fight because he believed his Lord forbade it? In order that we may have something concrete to write about, I shall ask Brother Bond to name the war and the side in recent times that was so just that a Christian was justifiable in fighting for it. It is easy to theorize about any question, but theories to be worth much must stand the test of practice.

Brother Bond's argument amounts to this: 1. Wrong doers should be punished; 2. God has ordained civil government for this purpose; 3. Christians may take part in civil government; 4. Civil rulers are authorized by the Lord to wage war; 5. Therefore, Christians are authorized by God to fight and kill in carnal war.

In reply to this, I submit: 1. There is a difference between capital punishment for murder or other crime and the taking of life by wholesale in war. I sincerely doubt that a Christian is ever permitted to take human life; but if he is, it must be only in strictest defense of his own life or that of a defenseless loved one. In no other case can a Christian afford to assume the responsibility of sending another soul to the Judgment unprepared to meet God. In a former articles I said: "In view of the Saviour's teachings, even the theory of self-defense seems to fail." I simply meant that here is ground for controversy not applicable to other cases.

2. Another fallacy in Brother Bond's argument is the assumption that a Christian may of right do all the work of civil rulers. There are many things in civil government that a Christian may do, but to wage carnal warfare is not shown to be one of these if we regard either the doctrine of Christ or the history of the early Church.

3. Brother Bond again assumes. without proof, that rulers are authorized by the Lord to wage war. Israel of old was sometimes commanded to do so, but Isaiah predicted that in the Kingdom of Messiah men would learn war no more (Isa. 2:4). I believe this as a prophecy yet to be fulfilled; but as showing a principle. It describes the reign of Christ even now. Let Brother Bond show that a Christian ruler would bring war upon his people or that a Christian subject should obey the decree of an unjust ruler. My point is that when Christian principles govern, war will cease.

A Christian's duties toward rulers are: 1. To pray for them (1 Tim. 2:1-2); 2. To pay tribute to them (Rom. 13:6); 3. To honor them (1 Pet. 2:17)! 4. To submit to them (1 Pet. 2:13). His duties toward his enemies are: 1. To love them (Matt. 5:44); 2. To forgive them (Acts 7:60); 3. To do them good (2 Thess. 5:15). It is his supreme duty to God to fear, love and obey Him. If he performs this last duty, he will likewise do the others, for they are part of God's laws to His children. How a Christian can love his enemy whom he has never seen and shoot him down. I cannot see.

God has provided that troubles among brethren shall be settled by the Church (1 Cor. 6). Trouble between a Christian and others has sometimes been referred to Caesar's court (Acts. 25:10). But there is no evidence that any Christian ever appealed to force of arms to settle his difficulties.

To make out his case Brother Bond must show either: 1. That war is necessary. If differences can be settled without war. the Lord will not excuse His people for fighting; or 2. That a Christian must obey an unjust ruler; or 3. He must harmonize carnal warfare with all its cruel and wicked deeds with the following Scriptures: "Love your enemies, bless them that curse you. do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. 5:44); "All they that take the sword shall perish with the sword" (Matt. 26:52); "The Son of Man is not come to destroy men's lives but to save them" (Lu. 9:56); "The weapons of our warfare are not carnal" (2 Cor. 10:3); "We wrestle not against flesh and blood" (Eph. 6:12); "From whence come wars and fightings among you? Come they not even of your lusts that war in your members?" (Jas. 4:1-2).

We are not discussing capital punishment for crime, nor are we discussing the Christian's relationship to civil government except as it pertains to carnal warfare. I hope Brother Bond will stick to the issue.

N. L. CLARK.

Passed On

WADE—Brother Leon Wade of Maryneal, Texas, died February 4th, caused by the accidental discharge of a shotgun. He was born April 28, 1896, was baptized by L. W. Hayhurst in the year 1924 and lived as near that life of perfection as was possible in mankind. He is survived by his wife, father, mother, five brothers and two sisters. and a host of friends to mourn his death. The Church here has suffered the loss of a true child of God, an able teacher, and will miss his help, especially his noble prayers. Please remember Sister Wade in your prayers.

Brother G. B. Sliger of Hylton, Texas, conducted the funeral services.

LUM HAYHURST.

Maryneal, 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

Semi-Monthly $1.50 Six Months $3.00 the Year | Dallas, Texas, April 15, 1929 | Vol. XV. No. 18

A MISSION WORK FOR YOU

You read our statement in April 1st issue. What did you think of it? A fine opportunity to do some real mission work.

The Christian Scientists publish a paper, the subscription price of which is $9.00 a year. Every member is supposed to (and perhaps do) read it. This circulation and support gives power and funds to reach thousands, and they proselyte a great army each year.

The Apostolic Way, from now till January 1, 1930, for only $1.00—this to every family not now reading it.

There are at least 20,000 families who believe our contention just, that are not now readers of The Apostolic Way, and twice that number who could be interested in the cause of the Master, if it were put before them properly.

This shows how modest is our call for 5,000 new names. Ten names with only ten dollars can be expected to reach forty people, and out of that number several will be led to the truth. How can you withhold action, with such an opportunity before you? If you do not have the $10.00 yourself, you can find ten families who will furnish $1.00 each. Start after it with a purpose, a determination to send us the list. Great hordes of people objected to the Lord Jesus Christ and His teaching. Of course, there will be objections to the things that appear in The Apostolic Way, but just keep pushing it and you will find many who will read it.—Publisher.

The Simplicity That Is In Christ



When J. D. Tant, some time ago, said "The church is drifting," he uttered a pregnant truth, even though a critical observer might truthfully add that Tant has been drifting somewhat himself. It is a sad fact, that while some have voyaged far out upon the troubled waters of human speculation and others have kept nearer to the shore of divine truth, a general tendency to drift away from the simplicity of apostolic times is plainly apparent in a large majority of those who call themselves the church of Christ and employ the slogan, "Where the Bible speaks, we speak and where its is silent, we are silent." In the article of Brother Allen which I am reproducing are some of the finest statements of this lapse on the part of God's children that I have seen for many years. I am sure it will immensely benefit all who will give it careful and thoughtful consideration.

This is written in the hope of startling some from a sense of ease and false security and stimulating their desire to be found faithful in the Lord's sight to drown the spirit of emulation with which the habits of the times have imbued them in a godly zeal that has no other desire than service to the Lord—seeking no other meed save his approval. There never was a time when prayerful contemplation of the prophet Jeremiah's admonition could be pondered with better effect. "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein." (Jer. 6:16).

Men seem to have totally lost their sense of direction and are madly pulling at the oars in every course except the true one and yet it is so clearly outlined for us that there is no reason why the wayfaring man, though a fool, should err therein. Before indulging in further remarks of my own, however let us first read carefully and receptively this excellent article of Brother Allen's.

"We are aware that the churches of Christ are today facing an

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As You Have Opportunity, Do Good Unto All Men



There are many ways in which this admonition can at least in part be fulfilled. Visit them in their afflictions, lend a hand to them in need, make their burdens lighter by bearing part of them, and in many other ways be of service. However, these things deal with the material side of life. Man consists of more than flesh. He has a spiritual side that needs attention, possibly he is careless concerning his own spiritual life and our seeing that sometimes causes us to act, and be, indifferent about him, not always stopping to think that if someone had not shown some interest in us we, too, would still be out in the cold dark world of sin and woe, or laboring in religious ignorance, and somebody did good unto us when they helped us to see the truth.

If we are thankful for the interest that others had in us we should at least strive to help others. I can think of nothing that is so sad as to see one who has been blessed, void of appreciation. I am sure this is the way the Savior viewed it. I am thinking of one time when he was going into Jerusalem. There met him ten men who were lepers and they cried with a loud voice, "Jesus Master, have mercy on us," and he who was so full of mercy, he who never passed an opportunity to do good, said, "Go show yourselves to the priest," and as they went on their way they were healed and one, when he saw that he was healed, turned back and with a loud voice glorified God. He fell down at the feet of the Savior and gave him thanks, but the other nine were unappreciative. Jesus noticed it and said, "Were there not ten healed? Where are the other nine?" They were not found that returned to give glory to God. I don't know what this one received that the nine missed, but I know he received something, if it was only, but the gentle touch of the Master's voice when he said, "Arise,

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THE SIMPLICITY THAT IS IN CHRIST

(Continued from page 1)

awful crisis and that many thoughtful brethren foresee that another great reformation will have to come. A condition has arisen that can but be recognized as an insurmountable drawback and that causes keen-eyed business men among the brethren to consider that the people who are now designated by a sectarian use of the term, "church of Christ," have about reached their maximum growth. **The tendency now is to settle down as a denomination among the sister denomiations and to milk the churches for the funds to institute all the machinery that is common to a denomination. The drift is to get away from personal consecration and individual effort and to do everything through human institutions established upon the basis of money. Centralization is being manifested and developed everywhere. The larger churches, instead of helping develop the smaller ones, are strangling the life out of them and eventually swallowing them up. The tendency toward "hiring pastors"** and building fine houses, like some subtle poison, robs the churches of their ability to develop their members into missionaries and to go "everywhere preaching the word." **Protracted meetings, held by high-pressure and high-salaried "revivalists," are now operated by a "merger" of churches; and even the simple service of good works, such' as feeding the hungry and clothing the naked, instead of being done by Christian people personally and individually, as was the case in New Testament times, must now be done through institutions with hired employees and that can function only so long as continual drives pump money into their coffers.**

"The apostles, guided by the Holy Spirit, established none of these things. The growth of the churches and the spread of the gospel, by individual effort and personal work, under the teaching of the apostles, without any sort of systematic organization or institutional methods, and against everything human ingenuity could do to prevent them, has been and is the marvel of the ages. We cannot say that conditions have changed and that the way the church works must be changed to suit present-day conditions. The teaching of the Holy Spirit, through the apostles, is adapted to all conditions and to all ages. We cannot change the Bible to suit conditions, but must change conditions to suit the Bible.

"When Christian people get back to the New Testament and begin to carry on the work that was begun by the apostles, as the apostles themselves, under the guidance of the Holy Spirit, carried it on, then conditions will begin to improve and the world will be saved. The only path to happiness is the path upon which shines the light that comes from the word of God."—James A. Allen, "This Wicked Age," Gospel Advocate, March 7, 1929.

Not only do the thoughful realize that the church is "facing an awful crisis" but it is apparent to those who stand as watchmen upon Zion's wall that the tidal wave of innovations, sent forth by the enemy of mankind, has almost obliterated the "simplicity that is in Christ" beneath its lethal crest. It was to stem this tide of innovations that the Apostolic Way was started and not simply to antagonize one phase of it—the Sunday school—as some have vainly supposed, though that was the first point of attack because it was the most outstanding feature of numerous departures from New Testament doctrine and practice. Other derelictions are coming in for exposure and brethren who are zealous for Bible order in all things are exhorted to give it the wide circulation it deserves as the one publication that stands, flat-footed, for a "thus saith the Lord" in all things. The tendency to do things en masse and overlook individual responsibility is well stated by Brother Allen and herein lies one of the most potent factors of the church's retrogression.

We need more individual study of God's word—a fuller realization that each and every member is responsible to God to "Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2).

One of the things most emphasized in the scriptures and least regarded generally is watchfulness. "'Watch therefore: for ye know not what hour your Lord doth come" (Mat. 24:42). "Take ye heed, watch and pray". (Mar. 13:33). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

So numerous are the injunctions to watchfulness that a page could be filled with them, yet the churches seem to have relegated this important work almost entirely to the hired pastor—one of the greatest curses ever imposed upon them. He assumes a dictatorship over the church: they have elders and deacons, it is true, but they are mere figure-heads, moving as the pastor directs. It is up to the pastor to hold his job and earn his salary; keeping up the enthusiasm of the members by inventing new interests to keep them employed, or rather borrowing the enticing features from other denominations and foisting them upon the church under new names; names as foreign to New Testament nomenclature as the various titles bestowed on similar institutions in the denominational world. The teaching ability of the members remains undeveloped because the pastor, or minister as he usually prefers to be called, arrogates to himself the office of chief instructor. As Brother Allen truthfully says, "The drift is to get away from personal consecration and individual effort and to do everything through human institutions" (to which I would add the hired pastor). building up large congregations in the cities and erecting large, costly and showy church houses to vie with the sectarian institutions around them appears to be the ambition of a large majority of these pastor-led churches. Such a congregation, if scattered abroad from any cause, instead of preaching the gospel wherever they went and thus helping to spread its message to the ends of the earth, would know of no way to proceed except to hunt up another hired pastor to do his work for them. Making a show before the world of activity and success appears to be the highest aim of the church today and the simplicity that is in Christ gains from them only scorn and derision for what is denominated by them as antiquated methods only fit for the discard by this enlightened age. It was no chimera of an excited brain that caused Paul to write the brethren at Corinth, "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the ser-

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AS YOU HAVE OPPORTUNITY, DO GOOD UNTO ALL MEN

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go thy way, thy faith hath made thee whole."

I wonder sometimes if these ten were a fairly representative of the church. If just one out of ten that is made whole are appreciative enough to glorify God. Jesus said, "Herein is my faith glorified that which bear much fruit." It cost Heaven and the early church much sacrifice pain and labor to bear fruit, but they seemed to rejoice in it. There are no people so happy as the missionary. I am talking about the home missionary. The one who sees about him the white harvest, ready to reap and who enters into the labor with a zeal.

There is one way opened up to use in which we can help in fruit-bearing. Brother Duckworth is going to send The Apostolic Way from now till January 1, 1930 for $1.00. He wants the paper to go to 5,000 new homes. That would mean 20,000 new readers. Just a small part for every member at each congregation would do this. In the first place, we ought to see that every family in the church is taking the paper, and after the church has been supplied, send the paper to your neighbor. It will help to interest him in the meeting you are going to hold and will be something to follow up the meeting with. If we would be happy, we should be active.

It is a question of reaping and sowing. Paul says this: "I say, he which soweth sparingly shall reap also sparingly, but he which soweth bountifully shall reap also bountifully." The same law which pertains to the physical world pertains with equal effect in the spiritual realm. So those who lock up in their breast the seed of the kingdom and fail to sow it in the hearts of their neighbors that their neighbors may rejoice in spiritual things, then they, too, will receive scantily of the blessings bestowed of God, and agai n Paul says: "And God is able to make all grace abound unto you, that you having always all sufficiency in everything may abound unto every good work. As it is written, he has scattered abroad, he hath given to the poor, his righteousness abideth forever." The meaning of this is God is able to bestow every blessing both temporal and spiritual and so he will give blessings to them that will dispense to others and thus enable them to go on in the good work which they will perform. The Christian who wants to labor for the good of others, God will make him able by keeping up the supply, furnishing him with means to that end. He says he will supply and multiply your seed to that end. He says you will not only have seed for sowing, but seed for bread. Sometimes we act like we think that if we use our means to sow, we might go hungry, but the Lord declares that he will see that we not only get our seed back for other sowing, but we will have an abundance for bread.

The Lord knows that we know that this is true in the economy of nature and he expects us to have faith enough in him to believe that what he can do for us in nature he can do for us in the spiritual realm. I don't know anything that keeps us from doing this but infidelity, disbelief, in the all sufficient Word of God.

R. O. CONNER.

EDUCATION *Necessity — Power — Opportunity*

JOHN R. FREEMAN, Editor

Help Us to Help Others

Naturally we should be slow to ask people to help us in our undertakings and difficulties. Most of us appreciate the help that may come unsolicited, but we feel that we should not insist upon other people's doing what might well be expected of us. We are rather inclined to rejoice in the opportunity to help others, and we do not hesitate to solicit the co-operation of our friends in our work of extending favors to others.

In keeping with this principle we count it a privilege to be able to offer our young people educational advantages which are not to be had elsewhere, or at least as good advantages and under far better influences. Christian association can not be estimated in material value, but must be reckoned in terms which relate to eternity and divine happiness.

At Littlefield we are striving to maintain the best of literary advantages in the building of Littlefield College. It is not a selfish motive that causes the teachers to devote their lives to the work here. And I am sure that the members of the board of directors are not seeking personal gain from the school. To the contrary they are freely giving their time and means for the benefit of young people and, through them, to the world. The best way to help the person who is farthest from us is to help those who are near and insist upon their helping those whom they meet.

Now a few men and women cannot build and maintain a college. We need the help of all interested parties. We are now in a vigorous campaign for a fund of at least $50,000 for the construction of the administration building. This campaign was launched less than three weeks ago (This is being written March 23) and we have in cash and subscriptions more than one-third of the minimum amount. Some are loaning money with expectation of regaining it; some are donating money; some are promising so many days or weeks as laborers in building, and others are buying scholarships either for their own children or for any worthy young people whom they may choose to help in their struggle for education for the benefit of their fellowmen. These scholarships, valued at $280, are being sold for $250 and are good during the life of the college for regular fees and tuition for one student in the college department for two years or for one in the high school department for three years.

Now if you want a part in the work of helping others, we should like to insist that this is an opportunity. If you buy a scholarship, you not only help to build the administration building, but you also make an opportunity for somebody to prepare to help others. What can you do? What will you do? Will you loan, give, labor ,or buy? Choose your field and write us at once, telling us in what way you can HELP US TO HELP OTHERS.

JNO. R. F.

All For Self

A man makes $5.00, $10.00, or $15.00 a day and spends, invests, or deposits it all for self. Weeks and months pass by and years get away and see nothing in many lives but toils and struggles, just for self. All that they make, all that they save and all that they crave point to selfish ends. Was Jesus this sort of person? And are those who mold their lives after His, a self-centered set of people? To ask such questions is to answer them. The selfish man is like a pool of water that has no outlet. It soon becomes stagnant. But "the liberal soul shall be made fat." His life is like the water of a clear running branch that both gives and receives and is thereby purified. Brother, do you receive of the many blessings boundless and free? And do you try to use it all selfishly? There is now an opportunity before the brethren to help build a school that will be run by Christians. All the young people who go there will be under the influence of strict Christians. Will that Christian influence be of any value to them? It will be a blessing to thousands, and will you have a part in it, or will you hoard your income for selfishness? When we help others it brings joy to them which comes back to us with interest. "The best reward of a kindly deed is the knowledge of having done it." Brethren, instead of using all our means for cars, finery and investments in property, let's use some of it in helping to make the world a better place to live and to leave to our children when we depart.

L. W. HAYHURST.

THE SIMPLICITY THAT IS IN CHRIST

(Continued from Page 2)

pent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ;" (2 Cor. 11:2, 3) but the prevision of an inspired apostle, speaking a message of warning by inspiration of the Holy Spirit.

In the entire history of the world no institution, of such magnitude and significance to the entire human race or so successful in its inception, yet so simple in its organization, so devoid of all pomp or external attractiveness, has ever been known.

Differing from every human institution in its sheer simplicity and lack of ostentation these very facts aroused the interest and curiosity of the people and account for the wonderful success to which it attained in the face of the bitterest opposition and persecution. In the beginning the entire organization of the church consisted of bishops, who by reason of age, experience and knowledge of the scriptures were qualified to oversee the teaching and discipline of the church and keep all of its activities within the bounds of God's revealed word; deacons to care for the bodily welfare of the members; seeing that the sick or afflicted, the needy, orphans or worthy widows were not neglected. Under this simple arrangement none were permitted to suffer and the elemosinary works of the church were not turned over to human institutions such as old peoples' homes, orphan asylums, etc., thus shirking the obligations which God had placed upon the individuals constituting the church and delegating them to human institutions. The elders, deacons and preachers together with the remaining members constituted the working forces of this divinely simple institution governed solely by the New Testament scriptures, knowing no head but Christ, meeting the first day of every week to commemorate his death and to be edified by the talks of its male members. If the church is ever to return to its primal efficiency it must get back to the simplicity that is in Christ. This is what the Apostolic Way is trying to accomplish; are you going to be a helper or hinderer in this great work?

G. A. TROTT.

Help Somebody Today

"Yesterday is gone, today is here, tomorrow may never come;" so if you expect to do anything, now is the opportune time; for "Procrastination is the thief of time." Our little mite that we do in this world is largely reckoned, in the sight of God at least, according to how much value we have been in helping others.

The world is filled with good things to do and the world contains many persons who are willing to do them. Many boys and girls, young men and young women are anxious to get an education in a school where they will be shielded from our present-day damning tendencies; but these wouldbe students are not able to go to school. Without the proper shielding during their tender age their Christian careers may be ruined and their souls lost. The opportunity is here for you to help some worthy person to get a worthy education. Are you ready to help? Your effort may yield a thousand-fold and more. You may say, "that child isn't mine." True, enough, but how much would you give to keep your child from going to ruin? Oh, you would be willing to give your all! But the soul of your neighbor's child is just as precious in the sight of God as the soul of your child.

"Riches take wings and fly away," but wealth invested in the betterment of humanity is never lost. "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

ROY E. HAZELTON.

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Devoted to the CHURCH OF CHRIST

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Institutional Religion

Men like institutions. They like to work in them, regulate them, organize them; they like to see them grow and flourish under their guiding hand, fraternal institutions, political institutions, educational institutions, commercial institutions. All have their fascinating influences and all have their admiring members and workers. The world is full of institutions and the institutional life has become so strong and so powerful that a man who does not belong to some of these institutions is considered entirely out of date in their line of endeavor.

The institutional spirit has become so strong, so much a part of the human family, that men have not stopped at secular, commercial and fraternal institutions, but have invaded the religious realm with them, and this invasion is not a modern invention, but all down the ages has men undertaken to establish after his own ideals institutional religion.

This institutional religion is so popular and demonstrative that it far exceeds personal activity; in fact, the personal activity is lost sight of. The institutional invades every field where individual activity should be the rule of action, and as it is man's nature to shirk responsibility and place it on others, good men, sincere men, give up their individual responsibilities and duties, turn them over to the institution and satisfy themselves with "they can do the work better than I," and it does not take much persuading to convince one that this is true, but if we would only look at the matter through the Divine Record, we might see differently.

The Church of Christ as an institution has certain well-defined activities to perform, such as teaching, developing and disciplining the individual members. We often find, however, individuals trying to perform this work individually for the institution.

The Hebrew religion was institutional. Its purpose was developing in a national way. This nation-wide religion bound customs on its members that they were "not able to bear." This institutional religion was (and still is) beyond the power of man to direct, control, or comply with.

A study of the weakness of man is impressive as shown under the tribe system and then under a national organization. The inability of man to "direct his steps" is present with him when he endeavors to legislate for an institutional religion and it is this weakness that causes institutional religion or religious institutions, to have been proved failures again and again.

The Father allowed man to prove his weakness for the benefit of future generations, then sent His Son to give us a religious system that would not leave the institutional work subject to man's regulations, but gave specific instructions that meet every phase of the need of every individuality of every person, then or thereafter living on the earth. No new law, regulations or specifications are needed to make its functioning perfect.

A perfect system is made imperfect when changed, modified by man. Man's thoughts are not high enough to reach the splendor of the divine perception of the regulation to meet the needs, the whims and the shortcomings of man.

The Lord gave us a perfect system which provides for one perfect institution and no more. If we try to build another institution as a substitute for or aid to the institution the Lord built, we destroy the benefits to us of the perfect system of the Lord.

The orphan home, a religious institution, organized by man, is not any part of the perfect system the Lord gave.

The Lord's plan provides for individual assistance for widows and orphans, provides that the church may assist but makes no provision for another institution such as are being recognized and maintained as religious institutional orphan homes, that take the place of personal effort and responsibility. The individual Christian had rather give a few dollars than give the personal service which is denied the child in the institution. In the very nature of things it is impossible for the institution to give the child the personal interest, care, touch, the child in its development so badly needs.

"We are not so situated that we can take and care for an orphan. It is impossible and we can give a little money to help take care of some." If the Lord knows "it is impossible" for us to give some orphan a home, we can acceptably give to someone who can give them a home and the personal attention they need. You and no other human being will have to determine your ability. That is for you and the Lord. We have an individual religious system that will not allow one person to make decisions for another.

I can not help but wonder if those who believe in institutional orphan homes ever tried giving to some individual family who were giving an orphan a home with the personal touch every child needs. If you try it, you will get better results. Again, I say, the Lord is the one to be satisfied regardless of how it looks to you or me. Many other religious institutions have been and are being established to help out in the religion of the Lord Jesus Christ, relieving the individual of his personal responsibility and placing it in institutions an undermining influence. The work here, the hardships, difficulties, sacrifices, necessary for the individual to do the work instead of an institution is needed to establish, to build, to balance, to maintain a religious character fitted for the eternal bliss of an everlasting abode with our Lord and Saviour Jesus Christ.

R. F. D.

Getting Results

Dear Brother Duckworth:

Will you please send me a New Testament with my name on it? I was six years old the 15th of December, am in the second grade and make an A average every month. I like to read in the New Testament; nearly every night I read several verses and sometimes a whole chapter.

Yours truly,

HERBERT C. HALLETT.

* * *

The foregoing is a sample of letters we are receiving from boys and girls. Fine, yes, indeed! Fine, hardly expresses it. We are glad this boy of six is starting on the road of a careful reading of his Testament. We hope we will get many letters from him and that his information concerning the truths of the Word of God may grow and develop in that mind of his which is from God.

The number of degrees or the number of languages one knows do not determine his educational accomplishments, but the number of truths he has learned. The man who knows the most truths is the best educated man.

We will be glad to give away this year, hundreds of the Testaments we are giving boys and girls who send us two new or renewal subscriptions, $3.00 each, $6.00 for the two, or $6.00 for six subscriptions from now till January 1, 1930.

Every reader could find at least one boy or girl that can be interested to work for one of these New Testaments.

If in this way we can encourage boys and girls to read the New Testament, a good work will have been done and great results will follow.

Each preacher and public speaker can help, if they will remember to urge this proposition upon the members at each place again and again. The sisters have here an opportunity for individual work. Find some boy or girl in your community or in some other community and encourage them to work for one of these New Testaments. You will thereby be helping to create an interest in the reading of the Testament. Every boy and girl you talk to gives you an opportunity to impress the importance of their reading the Testament. Let us get busy and work in the Master's vineyard and this is only one small way; but it is a way and while you are helping to create an interest in the children to reading the Testament, you will be causing them to talk The Apostolic Way that will carry conviction and encouragement to the hearts of grownups, who in turn will become more interested in church work and help you reach more souls who are on the road to destruction. And thus, with a small beginning, great results are accomplished.

R. F. D.

Passed On

M. M. Lavender.—This issue was ready, page-proofs pulled, Brother Lavender notified at 5:00 P. M., April 9, at 7:20 P. M. he suddenly left his fleshly tabernacle. Fuller statement later.

George Green Long, born October 29, 1907, departed this life January 5, 1929, stricken with spinal meningitis at his home, Yuma Arizona. All that loving hands and good physicians could do was done. George or "Bud," as he was called by his many friends, obeyed the Gospel in 1921 and lived a devoted Christian life, was married September 23, 1928, to Miss Helen Martin of Yuma, Arizona. He leaves bride, father and mother, three brothers—Lomen, Donnie and Millard Long—one sister, Eunice Wright, all mem-

bers of one body. Brother T. E. Wright spoke words of comfort to those whose hearts were made sad.

A LITTLE FLOWER OF LOVE THAT BLOSSOMED BUT TO DIE

Thomas Stewart, infant son of Aubrey and Eunice Wright, was born January 15, 1929, and departed this life March 2, 1929. Relatives were called to the bedside of little Thomas on Friday morning. He seemed a little better by night. However his condition became worse Saturday and his spirit went back to its Maker Saturday evening, double pneumonia being the cause of his death. Besides his father and mother of Imperial, California, he leaves paternal grandparents, Brother and Sister T. E. Wright of Imperial, aunt, Sister Della Harper, El Centro, California; maternal grandparents, Brother and Sister G. S. Long; uncles, Bros. Lomen, Donnie and Millard Long of Yuma, Arizona. Brother Bohanin of Brawley, California, spoke words of encouragement to the bereaved relatives and friends. We weep not as those who have no hope, for we know our loved one is safe with God and we can prepare ourselves to go to Him.

G. C. HARPER.

El Centro, California.

Announcements and Reports

Our readers who are acquainted with Brother W. G. Tucker, 2934 Regent, Shreveport, La., will be glad to learn that he is improving some from the very severe illness that has afflicted him for several months. We are advised that he is improving, though very slow and that it will be quite a while yet, before he is a well man again. Brethren who know and appreciate Brother Tucker should write him letters of encouragement.

* * *

James Douglas Phillips, 439 Drury Avenue, Kansas City, Mo., March 28: Please change my address on your mailing list to 225 E. Cleveland, Montebello, Calif. Recently closed here with seventeen baptisms. I shall be in mission work here most of the year. Will begin in the Chamber of Commerce building, Date and Firestone streets, Los Angeles, Calif., Lord's day night. This will be a mission meeting. Met Brother Sidney W. Smith last Lord's day night.

* * *

J. J. Waldrep, Route 4, Roanoke, Alabama, April 1: Brother J. A. Dennis and family visited the church at Napoleon last Saturday and Sunday. He preached three sermons and came on down here last night and preached a good sermon at Cross Roads, which we appreciated very much. We made him a contribution of ten dollars, and sorry we could not do more. He will be back here Saturday night before the first Sunday in May. He will preach two sermons at Haywood the first Sunday in May, then he will begin a meeting at Mt. Carmel at night the same day. We are always glad to have Brother and Sister Dennis with us. We love him because he is so sound in the Faith.

* * *

Van Bonneau, Gunter, Texas, April 3: Am now in a splendid meeting at Prairie Chapel, near Lockney, Texas, splendid crowds and good interest. Last night there were four that made the confession and were baptized the same hour of the night, others expected. I shall close here April 12, and start a meeting at Petersburg, Texas, April 13.

* *

Sam L. Shultz, Lexington, Oklahoma, March 25, 1929: I preached at Rhea, Oklahoma, the first Lord's day in March at 11:00 o'clock, then at Alledo at night. Then I was with the brethren at Elk City the second Lord's day and preached Lord's day morning and night for them. Had very good services. Then I preached for the brethren that meets on East Hickory Street, Oklahoma City, Okla., the third Lord's day. Preached Lord's day morning and night. Had good interest and attention at both services, then if the Good Lord is willing, I will be at Millsap, Texas, the fifth Lord's day in this month to preach for the brethren there. (Brother Shultz has some time he could spend with congregations needing his services. He should be kept busy. He will be better able to bear his sorrow if kept preaching than otherwise. Keep him busy.—Publisher.)

* *

D. J. Whitten, Deming, New Mexico, March 29: I had to call in the meeting at New Braunfels, Texas, because of members moving away. I hope to hold a mission meeting elsewhere in Texas at the same date.

* * *

J. B. Boshears, Route 2, Forney, Texas, March 27: We are going to begin keeping house for the Lord over here near Forney; have secured the building belonging to the Methodist people as they have quit using it. Brethren coming this way will please stop by and visit us. We will meet at 10:00 a. m.

* * *

W. H. Riley, March 19: Wife and I are still at Corpus Christi, Texas, will be here for a short time, think wife's health has improved some. We have leased our business out for a year in order to rest and travel for her health, so have decided to hold some meetings this summer. I am ready to answer calls where needed, either in Texas, New Mexico, Oklahoma or Arkansas. Brethren should address me at Dozier, Texas.

* * *

Chas. W. Watkins, Petersburg, Texas, April 2: Mission meeting at Wilson School House, near home, conducted in February, broken up by cold weather, but good was done. The meeting at Old Norton, Runnels county, practically rained out, fine crowds and interest at close, fourth Lord's day in March. Visitors from Abilene, Bradshaw, Winters, Hatchel, Ballinger, Wingate, Wilmeth, Maverick, Tennyson, Nolan and visiting preachers Brannon, Stewart, Berry, Hutton, Heard, Allen, Hayhurst, Gay and possibly others, encouraged and helped. Am now at Bluegrove, where the brethren have just completed a new house in which to worship. Interest good so far. Hope to report some good results.

I have the following places and dates booked for 1929: (All meetings begin "Saturday night before.") Cone, second, third and fourth Sundays in April; McCauley, first and second Sundays in May; Chillicothe, third and fourth Sundays in May; Tulia, first, second and third Sundays in June; Friona, fourth and fifth Sundays in June; Temple, first and second Sundays in July; Eldorado, third and fourth Sundays in July; Littlefield, first and second Sundays in August; Turkey, third and fourth Sundays in August; Pride, first, second and third Sundays in September; O'Donnell, fourth and fifth Sundays in September and first Sunday in October; I trust the brethren at all these places may have their meeting places and dates well advertised and everything in readiness for some good work.

For the benefit of those who think of securing my services for the year 1930, will say that I have the following places and dates booked for 1930: first half of June, Ballinger; last half of June, Hatchel; first half of July, Norton; last half of July, Pear Valley; first half of August, Dodsonville; last half of August, Winters.

I shall be glad to arrange the remainder of 1929, from second Lord's day in October to last Lord's day in December, whenever the brethren can use me. I want to be kept busy "while it is day, for the night cometh when no man can work." May God bless and prosper us in the work.

The Union City Church

The Union City Church has always contented itself to meet in a rented hall, usually second story and have spent their money preaching the gospel or helping the poor. Since its establishment, it has spent from $200 to $1,000 a year having the gospel preached in mission fields, thus for more than twenty years the little band has continued its labors. Many people have been reached and taught the truth through their efforts but conditions seem to demand that they build them a house of worship of their own and without having saved up money by withholding it from preaching the gospel, they have undertaken the task and for them it is a great burden.

We are not making a call for help. I do not believe that it is advisable to make public calls for building church houses. I simply make the foregoing statement as a matter of news and information for the brotherhood, who helped Brother Teurman while he lived there and who have helped his family since and for those who have helped Brother J. A. Dennis now living there and giving his time to the cause of Christ throughout Georgia and Alabama and occasional trips into other states. Brother Herbert Dodson has been a member of this congregation for nearly twenty years, has been faithful unyielding in his stand for the truth and the truth only, is a poor man, works hard and has been severely handicapped by the ill health of his wife. The following letter was written to me as a private letter and not one for publication, but I believe the folks will be interested in the news in it, so we are giving his letter, also the list of those who have made donations for this building. They would appreciate a word of commendation or a word of encouragement from any, especially from those who are acquainted with the situation and the hardships this congregation has borne. The letter follows:

March 25, 1929.

Dear Brother Duckworth:

We are undertaking to build us a church house here, which, of course, we have been sorely in need for many years, but there are so very few of us I sometimes get very blue as I do not see how we can possibly

raise enough money to complete the building.

We now have it about ready to put the shingles on, but all of the flooring, ceiling, painting, electric wiring, etc., is yet to buy and carpenters to hire to do the work.

All of the material and work except the shingles so far has been paid for, but we only now have on hand not over half enough money to pay for the shingles to say nothing of the expense of putting them on. I ordered the shingles this morning, but if I have them to pay for in addition to the amount I have already donated it will be more than I am in shape at this time to well stand.

I am giving you herewith a list of the ones and the amounts that have been subscribed. The amount of $220 I have already given does not include the shingles which I ordered this morning. The shingles will amount to about $100.

My wife has been sick continuously for about fourteen months. During that time I have spent about $600 in doctor bills and medicine or rather that is the amount it has cost, but I still owe some of it. If you or any of the brethren you know can see your way clear to help us some on the church it will be highly appreciated. The list of donations and donors are:

J. H. Dodson	$220.00
Geneva	120.00
Mary Wages	50.00
Walter Cowart	25.00
H. J. Dodson	50.00
Mrs. Buck Griffin	10.00
J. W. Lampp, Scott, Ga.	25.00
H. C. Dodson	5.00
Mrs. Walker	5.00
Mrs. Tyler Able, Shawnee, Okla.	10.00
Miss Agnes Cook	5.00
Mrs. Sallie P. Turner (Tenn.)	5.00
P. S. Barrett	10.00
C. G. Drake	50.00
C. H. Gullatt	25.00
John Yates	7.00
E. T. Nolen	15.00
Mrs. Allie Tuerman Jones	5.00
Homer Horton	2.00

With best wishes to you and Sister Duckworth, I am,

Very truly yours,

J. H. DODSON.

The Power of Love

Love is a divine principle that makes us akin to God.

Love will remove obstacles that force cannot shake.

As the story goes, during the World War, a man of God was in France trying to relieve the wounded and he came across a wounded soldier and asked him if he wanted him to read the Bible to him. The soldier said, "No." "Is there anything I can do for you?" asked the preacher. "I want some water," said the soldier. The man got a tin can and brought the water to the soldier. "Is there anything else I can do for you?" said the good man. The soldier said, "The ground is so cold I would be glad to have something to lie on." The man took off his coat and got the soldier upon it. "What else can I do for you?" he then asked . "Can you put something under my head?" The good man took off his vest, folded it nicely and put it under the soldier's head. Then the soldier said, "Now you may read that book to me."

The love of the preacher shown in his care for the soldier, gained the soldier's confidence.

Another story in point is of a young couple who had fallen in love.

When the young man asked the young lady to marry him, she told him that she loved him, but as he was addicted to strong drink, she could not marry him. This settled the matter.

Soon after this, as she was walking through the little town where she lived, she saw a man lying on his back in a gutter, drunk, and on examination, recognized her former lover. She spread her handkerchief over his face to keep the public from recognizing him.

After the young man came to himself he saw in one corner of the handkerchief the initials of the one he loved so dearly. He went at once and called on her and vowed he would never touch liquor again if she would marry him.

Her effort to keep his beastly condition from the gaze of the general public caused him to assert his manhood and change his whole life.

True heart love cannot be crushed.

H. H. MONTGOMERY.

Shreveport, La.

Are There Two Kingdoms?

Some think the kingdom of Christ and the Kingdom of Heaven are two different kingdoms.

I understand that the kingdom of Christ and the kingdom of Heaven is the church, see Matt. 13:24, the parable of the sower, and Matt. 13:31, the parable of the grain of mustard seed. If the kingdom of Christ is on earth and the kingdom of heaven is above, then why did Jesus say in Matt. 13:41, that "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity."

And so, my brethren, "let us lay aside every weight and the sin which does so easily beset us, and run with patience the race that is set before us looking unto Jesus the author and finisher of our faith," that we may not be among those that are gathered out, but that we may still be found in the kingdom at the end of the world, when Christ shall deliver it up to God, 1 Cor. 15:24.

J. H. MILLER.

Montezuma, Iowa.

More Light Wanted

I am always glad to read every word of The Apostolic Way and like very much to read a fair discussion of the different scriptures. Now I wish to call attention of you and the other writers to an article that was in May 15 issue, 1928, of the Way, written by one Brother J. J. Day, concerning the second coming of Christ, and uses Matt. 23rd chapter and also other scriptures to prove his position. This is brand new to me and very likely to other readers and I have anxiously waited to see if some good brother would not say something about it, but so far I have waited in vain. No writer has said he believed or disbelieved what he had to say on the subject, so I am wanting you writers (some of you at least) to tell what you think of Brother Day's article. If he is right, please say so, and if you think he is wrong, please jump in and prove it. I am very anxious for a discussion of this as it looks good the way he has interpreted this scripture and seems to me that he maybe right, but I don't know so I would like to see some articles by able writers on this subject. If he is wrong, I sure want someone to come with the proof. You preachers and writers for the Way get busy at once after this and don't forget it.

Now, dear Brother Editor, please look after Brother W. M. Pickler's article of March 1 on What Constitutes the Church. If he is wrong, please have some one look after this at once. I want to see some good articles on this subject either endorse or deny it and come with the proof. As before stated, I don't know myself, for sure, but would like to hear from well-posted preachers or writers on both articles. So please keep the Way coming.

Yours for the Truth,

DANNA L. SMITH.

More Needed

We appreciate the response the brethren are making to the printing plant fund and the letters and enthusiastic appreciation over the idea of a new equipment is encouraging. But before we make purchase, more funds are needed. Some have promised us donations of $100 or more. We trust all such donations and offers will be sent us as early as possible. We also appreciate the expressed intention of the brethren in different communities to send us their contributions at an early date. Let them come on as rapidly as you are prepared to make them. The sooner we can make the purchase, the better it will be for all concerned. We give here remittances received up to and including April 4, 1929:

S. W. Higdon	$ 1.00
M. F. Coons	15.00
Amos Allen	2.00
F. M. Cox	10.00
Mr. and Mrs. S. S. Duckworth	2.00
J. H. Miller	2.00
Mrs. Bertie Baker	2.00
Mrs. Frank Murphy (for members at Prairieville)	10.00
J. B. Boshears	1.00
Mrs. D. A. Lewis and Miss Mary Shults	10.00
Previously reported	$2,983.50
Total	$3,038.50

An Old Letter

The following was sent us by Brother J. A. Kendrick, clipped from the Christian preacher. If I am not mistaken, this was a paper published by Brother Wilmeth, though it is a little too far back for my day and I may not have the data correct. Brother Kendrick writes that he is the son of A. R. Kendrick, author of this article. The readers of The Apostolic Way would be glad to have an article setting forth the conditions of the church in that section now.—Publisher.

Near Corinth, Mississippi.
May 14, 1878.

Brother Wilmeth:

Notwithstanding, the delapidated condition of my financial matters on account of my three years stay in Texas and elsewhere, I cannot forget that I, with all others must work while it is day, in youth in manhood, in old age, or the ends of life will not be accomplished.

I sometimes think I ought to give more

time for the provisions of self; but life is short and around us everywhere are those grown old in sin and almost ready to quit the walks of men and life's Christian battles not begun, and, also, young hearts to train and to be imbued with great truths of life and the hereafter that they may flee from the walks of their ungodly fathers. Shall we gather for life's ease while so many around us gather for its shame and eternal misery, or, shall we struggle on in hope mainly of the blessed immortality? Surely no conscientious Christian can afford to let so many opportunities pass on in any wise being a cloud over their hope of futurity. But the best of opportunities are daily passing hands strong and able and the work left for other hands already full, or left undone entirely to tell in its consequences hereafter of the abominations in the hearts and lives of men cloaked in Christian robes, dead to the interests of mankind; dead to the greatest work of life, drowned in their own interests. Are you of those, my readers. We have less to complain of than any people and far better grounds of hope. But while this is true of compliments we would easily have still less and get less till every congregation of the Lord could be a standing monument of Christian character and the true principles of life.

Oh, that such monuments were enacted everywhere, or, at least where they are claimed, and would stand, as they could and should, against the blasts of time and gain new strength day by day. But we must work and wait and do all we can to incite others to the front till working and waiting are done.

We have but few preachers in North Mississippi, but with those few and the working brethren we have the cause is growing in numbers and knowledge. My Brother Mansel and I preach what we can in several counties around us and try to keep things alive about home. Our home congregation, Oak Hill, numbers about one hundred and fifty and increases at most every meeting. Our congregation is our temperance society and has done a good work in that particular. We have found no need of any outside societies as helps to morals or religion.

The church has in it all the good in theory if not in practice that can be found on earth. If it does not accomplish the ends that God demands the preachers and brethren generally are at fault and not the faith, and, just as far as we go out after other helps in that proportion do we either show a lack of confidence in God's means to accomplish the ends of man's life, or, are sadly lacking in our work as Christians. Where Christian people are numerous it seems to me that it is a great shame for the people of the world among them to find it necessary to form societies among themselves to correct their evils and if the churches help they must do it in the world's own way. Thus the world and erring brethren learn to rely upon means, right or wrong in the wrong place.

May God speed the day when all religious people may realize that it is their duty to work—to do their part in looking after the good of those around them and for no cause cease to reprove, rebuke, exhort with all long suffering and doctrine. I sat down to write something of my labors since my return to Mississippi, but not much of them appears. However, it may be well for some one though not for myself in the eyes of many of the guilty. Yours in sincerity,

A. R. KENDRICK.

Faith and Works

Before me is a copy of "The Kanardian" of July 14, 1927, which was sent to me by a friend. On the first column of the front page is an excerpt under the heading, "Gospel Notes," which I am requested to notice. In these "notes" an effort is made to set forth the "new birth." That scribe informs us that "In the third chapter of the gospel by John we read about a ruler of the Jews by the name of Nicodemus. This man was told by the Lord Jesus that except a man be born again he cannot see the kingdom of God." These are the explicit words of the Lord Himself, therefore we see that a new birth is necessary before it is possible for a soul to enter the kingdom of God. This man Nicodemus we read, asked the question, "How can a man be born again?" Yes, our Lord made it very plain. "Except one be born anew, he cannot see the kingdom of God" (Jno. 3:3). Jesus was just as explicit in telling Nicodemus how one is "born anew," as he was in declaring that "one must be born anew." We read in John 3:5, "Jesus answered, Verily, verily, I say unto thee, except one be born of water and the spirit he cannot enter into the kingdom of God." See Mark 16:15, 16. Thus we learn what the "new birth" is. It is a birth of water and the spirit, and not faith only. Nicodemus didn't understand the Saviour's teaching on the "new birth" at that time, as is shown by John 3:4. Nicodemus had in mind the natural or fleshy birth, while Christ was trying to teach him the "new or spiritual birth." See John 3:3-5. These "notes" say that Nicodemus asked the question, "How can a man be born again?" Nicodemus was thinking of the fleshly birth (John 3:4) hence he hid not know how "a man could be born when he is old," etc. Then Jesus made it clear, when He said, "Except one be born of water and the Spirit he cannot enter into the kingdom of God" (John 3:5). The writer of the above mentioned "notes" takes a swing over the 1 John 5:1, using the common version, which is as follows: "Whosoever believeth that Jesus is the Christ is born of God." He then asserts, "Here we have the Spiritual birth of which our Lord spoke of to Nicodemus." In other words, a birth into the family of God's people. Should the author of these "notes" have investigated a little farther by reading the Revised Version, he could have seen in 1 John 5:1, it reads, "begotten of God," which is correct, instead of "born." These notes teach that a person is "born" or saved by faith only. Such doctrine is not in keeping with God's Word as may be seen by the following scriptures, "And if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing" (1 Cor. 13:2). According to this statement, although one might have "all faith" and nothing else, with it, "he is nothing." Hence not a child of God, because a child of God is something. Therefore, faith alone isn't the "new birth." The Apostle Peter extends the same idea by saying, "Supply or add to your faith virtue, etc." (2 Peter 1:5). If faith only or alone is sufficient, why did Peter command to add something else to faith? James declares, "Ye see that by works a man is justified and not only by faith" (James 2:24). From the foregoing it is plain to those who want what God's word says, that "faith alone or only" does not save, but is "dead" (James 2:26). If faith only or alone saves then the demons will be saved, "they believed and shuddered or trembled" (James 2:19). In the above "notes" Acts 16:31 is referred to as follows, "A similar question was asked by another sinner which was, 'What must I do to be saved?'" The answer, "Believe on the Lord Jesus Christ and thou shalt be saved." From this it is assumed, "That one is born of the Holy Spirit of God, by faith in the Son of God, and not in ourselves." In answer to this, please read 1 Cor. 13:2; 2 Peter 1:5; Jas. 2:24; 26:19. These scriptures refute "the faith only or alone doctrine." It is true the jailer asked Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30). It is also true that they told the jailer to "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (verse 31). Why did those preachers tell to jailer to "believe on the Lord Jesus"? For the very reason, the first thing a sinner is to do is to believe or have faith. We are told, "and without faith it is impossible to be well pleasing unto him" (God) (Heb. 11:6). Read Romans 14:23, "Whatsoever is not of faith is sin." Thus we have learned that faith or belief is the first thing a sinner must have or do. But when a sinner believes he isn't born anew or a child of God, but has a "right to become a child of God" (John 1:12). Therefore, he isn't a child of God as soon as he believes. Why did Paul and Silas "Speak the word of the Lord unto the jailer with all that were in his house"? (Acts 16:32). Because "faith cometh by hearing the word of God" (Rom. 10:17; Acts 18:8; John 20:30, 31, etc.). After the jailer and his house had heard the word they then believed and were baptized (Acts 16:33), just as those at Corinth and all others who have obeyed the Gospel (Acts 18:8; Mark 16:15, 16). In these "notes" we are instructed "For by grace are ye saved through faith and that not of yourselves, it is the gift of God." Yes, "by grace people are saved." Grace is the favor of God. Jehovah favored mankind by giving Christ to be our Redeemer (John 3:16; Rom. 5:4; Heb. 5:9). Moreover, if we are "saved by grace through faith," then it isn't by faith only or alone. So down goes the faith only theory. "Salvation by grace" is conditional. Read Titus 2:11, 12; Mark 16:15, 16; Heb. 5:9. He tells us next, "not of works lest any man should boast." Man can't contrive a way by which he may save himself. Hence, "Not by works done in righteousness, which we did ourselves," etc. (Titus 3:5). In Jer. 10:23, there is the same import as follows, "O Jehovah, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." People are not now justified or saved by the works of the law (Gal. 3:11). Men and women are to "work the works of God, which is righteousness" (Acts 10:35; John 6:28, 29). It is said, "Work out your own salvation with fear and trembling" (Phil: 2:12). In keeping with the above, James says, "Ye see that by work a man is justified and not only by faith" (James 2:24). Furthermore, faith or belief is a work. Notice John 6:29; Gal. 5:6. Therefore, if a person isn't saved or

justified by works he could not be saved or justified by faith, inasmuch as faith is a work.

JOSEPH MILLER.

Brazil, Indiana.

Be Filled With the Spirit

(By J. W. Jackson)

Text: "And be not dunk with wine wherein is excess, but be filled with the Spirit."—Eph. 5:18.

This is an exhortation to Christians. The contrast presented is a forcible one; be not filled with wine, be filled with the Spirit. The former forbids the gratification of a fleshly appetite, the latter enjoins a spiritual duty. One shows that the Christian is "walking after the flesh," "sowing to the flesh;" the other, that he is hungering and thirsting after righteousness, "sowing to the Spirit." Gal. 6:8.

"Be filled with the Spirit." If all these Christians were already full of the Spirit the exhoration would be useless. Some of them lacked this fullness then, and it is reasonable to suppose that some now are not filled with the Spirit. To all such the exhoration comes with force.

"If any man have not the spirit of Christ he is none of His." Rom. 8:9. The Son of God said: "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21, 23, "If the heart, then, be filled with the Spirit, the words and actions will be the fruits of the Spirit," which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

How can a Christian obey this exhoration and "be filled with the Spirt?" It is easy enough to see how a man fills himself with wine—he drinks it. Paul uses the figure to illustrate filling one' self with the Spirit in I Cor. 12:13: "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." We drink in or imbibe the Spirit. We must do this. God will not force the Spirit upon us or into us any more than men force the wine down our throats. It must be our act, and our willing act, to fill up our hearts with the Spirit.

God has furnished all the means by which we may be filled, just as men furnish wine that appeals to our appetite. Paul said to the Colossian Christians: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and sipiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in all good work, and increasing in the knowledge of God, strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness." Col. 1:9-11. Here we have the fruits of the Spirit springing from "the knowledge of His will." God has given to us "all things that pertain unto life and Godliness through the knowledge of Him who has called us to glory and virtue, whereby are given to us exceeding great and precious promises that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." II Peter 1:-3-4. The knowledge of His will is the means by which we may fill up the Spirit, just as Paul says: "Be ye not unwise, but understanding what the will of the Lord is. Be not drunk with wine wherein is excess, but be filled with the Spirit." Eph. 5:17-18.

Many Christians prefer filling themselves with the knowledge of this world. All kinds of political newspapers, magazines, and novels are found in their homes, and when you seek to converse with them upon those topics that pertain to "life and godliness" they are as dumb as oysters. Their hearts are filled with the spirit of the world and fruits of it are seen in their silly chat and conformity to the customs of the world, and their indifference to Christian duties.

Paul also says to Christians: "That he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." etc., Eph. 3:16-17. "And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." Rom. 8:19. If Christ be in you the Spirit is in you, if you have not Christ dwelling in the heart, you have not the Spirit of Christ. Christ dwells in the Christian "by faith." We study His life, words, actions, promises, commands, and believe the record God gave us of His Son. Believing this, we follow His example in love, humanity, condescension, compassion, and obedience. Thus, "we all with open face behold, as in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

We receive Christ by faith, (John 1:11-12), but faith apart from works is dead, being alone. James 2:17. No man receives Christ then until his faith is perfected by obedience, and as shown above, faith grows exceedingly by studying the word or will of God, and retains the "image" of Christ in the heart. As we receive Christ so we receive the Spirit. "Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. 3:2. As long as the law stood its works were obligatory, man must do them or die. But the works of the law gendered the spirit of bondage so that those under the law did not receive the Spirit nor could they fill up with the Spirit by doing the works of the law. But since "the faith came," since Jesus Christ and Him Crucified has been preached, the Spirit is received by or through "the hearing of faith." This expresion being placed in contrast with "works of the law" is equivalent to "the obedience of faith." "Faith comes by hearing and hearing by the word of God." Rom. 10:17. And, as above shown, faith is perfected by obedience, hence when "the faith" is received and obeyed Christians receive Christ, receive the Spirit. And that Christ and the Spirit may "dwell" in the hearts of Christians, faith must be always active.

One other thought presents itself. Does the Holy Spirit, in person, dwell in the Christian? I ask, does Christ, in person, dwell in the Christian? Christ is a person, and Christ is a Spirit: "Now the Lord is that Spirit and where the Spirit of the Lord is there is liberty." 2 Cor. 3:17.

Paul said to the Corinthians: "Ye are in our hearts," (2 Cor. 7:3), and to the Phililppians, "I have you in my heart." Phil. 1:7. Here were persons, a great many of them, who were in Paul's heart, yet not "in person," but in affection. Just so, God, Christ, the Holy Spirit, dwell in our hearts "by faith." Our understanding is enlightened by the Word, our affections twine around the promises, our wills are brought in humble obedience to the will of Christ, and thus we have our fruit unto holiness and the end everlasting life. "Be filled with the Spirit."—Living Words, pp. 19-22.

Atlanta, Texas, March 27, 1929.

The last issue of the Way is the best one you have gotten out, that is, I think so. Brother Cowan's replies to Arceneaux are so fine. I want it put in book form. Arceneaux must be lost as he has not caught Cowan. I don't see why some of his brethren don't come to his rescue. Arceneaux ought to know he is too slow, for he has stumped his toe, for misery is his woe. So he can't ever catch Cowan.

D. A. JONES.

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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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The Thorn in the Flesh



Such a deal of interest seems to be manifested among the brethren as to what constituted the "thorn in the flesh" mentioned by Paul in 2 Cor. 12:7, that it may not be unprofitable to examine the scriptures and learn just what he was alluding to. Some think he referred to some bodily infirmity with which God afflicted him, a majority of them alleging weak eyes as the most probable. In the light of Paul's own declaration, however, we will have to dismiss this as incorrect, for while addressing his brethren on this very subject he said in the tenth verse, "therefore I take pleasure in infirmities," and he certainly did not take pleasure in the thorn in the flesh of which he speaks. Others contend that the prohibition against telling others of the wonderful revelations made to him constituted the thorn, but again his own language contradicts this for in verse seven he declares the thorn to be the messenger of Satan to buffet him, which he never would have said of any prohibition coming directly from God himself. In order to properly understand the apostle's expression we will have to look for something that caused him sorrow and at the same time could be designated as a messenger of Satan to buffet him. The meaning of "flesh" must be determined by the context, for it sometimes means our fleshly bodies and again it refers to fleshly relationship—thus we find Paul speaking of the Jews as his brethren in the flesh. Now Paul had a very tender affection for the Jews—his brethren in the flesh and a yearning desire to preach the gospel to them, but they would have none of him and persecuted him throughout his entire life. It was his own Jewish brethren who were responsible for his stripes, imprisonments and finally his death and it was their rejection of his ministry and persistent persecution that wounded his sensitive nature and loving heart and this could well be termed a messenger of Satan, for the devil was sure the instigator of their evil deeds. The love Paul had for his Jewish brethren—his brethren in the flesh and the things he had to endure from them constituted the thorn in the flesh. Turn to the ninth chapter and I am sure you will. "I say the truth in Christ. I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: for I could wish that myself were accursed from Christ, for my brethren, my kinsmen after the flesh." It was the constant grief caused by the mistreatment he received at the hands of his brethren in the flesh that constituted the thorn in his flesh, the messenger of Satan that embittered his whole life.

G. A. TROTT.

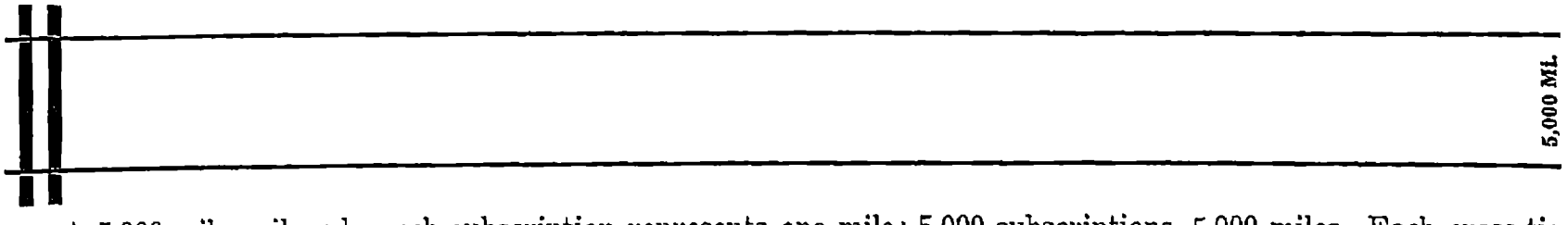
The Dollar Proposition



The amazing offer of sending The Apostolic Way to new subscribers for the meager sum of $1.00 until Jan. 1, struck me in the right spot. I have been wishing for just such opportunity for a long time, but did not believe it possible. The announcement in the April 1 issue of the paper came as an agreeable surprise. No, I don't think $3.00 too much for a paper like The Apostolic Way, but many brethren have refused to subscribe because they were not able, or at least thought they were not. Now they can get the paper till Jan. 1, 1930 for only $1.00. Five thousand new subs are easily within our reach if every one who loves the cause for which the paper contends will make a reasonable effort. The opportunity for carrying our plea for doing Bible things in a Bible way to 5,000 new addresses, which means at least 15,000 new readers, is a matter of no little interest. I have been over the field enough to see and know the great amount of good the paper has accomplished, and to appreciate what 5,000 will do for the cause of truth.

Many congregations have been established through the influence of the A. W. and many preachers both young and old have been called for meetings with these congregations. I desire to say to every preacher, that now is the time for you to do something for the paper by soliciting subscriptions everywhere you go. If we preachers will do our duty, we can soon roll up the 5,000 new subscribers. Get you a subscription blank, and start out. Ask this member and that member if they

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

are subscribers to the A. W., and if they say no, then explain to them that they can get the paper until Jan. 1 for only $1.00. Many of them will give you their name and the dollar.

Surely no one will plead poverty who has a dollar to spend for gas, oil, fruits, tobacco and for a few copies of a daily paper. I have known brethren too poor to subscribe for the Apostolic Way, who would readily give a dollar for some little fixture or accessory for their automobile which would not benefit the running qualities of the car one bit. **Come on with your dollar for the paper** and forget about it. It will quit hurting before you are through reading the first issue of the paper.

Old subscribers may send in their renewal for the regular price, $3.00, and the name of some one they wish to read the paper for the next several months, and it will be sent to them. This makes your paper cost $2.00 and you are sending it to another for $1.00. This is another good work that our sisters may do. Many afternoons could be spent in soliciting for the paper.

There are enough of us preachers to get the 5,000 new subs if we will take the matter up in our meetings for the next few weeks. But others cannot afford to wait for the preachers to do it, for some of them won't try. Some of the preachers may have some little personal grudge against the editor, or some writer, that will prevent them from aiding the great work of saving souls. Come on brethren and lets make the office of the A. W. a busy place taking care of the new names. When this drive is over, we will start a bigger one.

Yours in Christ,
J. N. COWAN.

Johnson-Arceneaux Debate
(First Installment)

This debate was held at Whitesboro, Texas, between Brother Alva Johnson, and Brother Early Arceneaux. The readers will remember that Arceneaux is the author of "On J. N. Cowan's Trail," which was published in The Firm Foundation some time ago. Brother Johnson said through the Apostolic Way that if I would turn on Arceneaux and say "boo" that he would turn back on the trail and he would catch him. Well, I said "boo" in my replies to Arceneaux's articles which appeared in the Apostolic Way and he turned back, and Johnson caught him at Whitesboro.

Arceneaux lead in the debate affirming the following proposition: "It is scriptural for qualified men and women to teach the word of God in classes using uninspired literature as lessons helps, as practiced by the congregations that I, Early Arceneaux, represent." He made the same complaint he did with me at Chilicothe because his practice was added to the proposition. Three passages of scripture were used in his first speech which were Tit. 2:1-4; Act. 20:20; Phil. 4:3. He never tried to show how they were applicable to the proposition, but just quoted them and asked Johnson some questions about them. Instead of showing how the older women taught the younger women, and how Paul taught from house to house, and how women labored with Paul in the gospel, he asked Brother Johnson to show how it was done. Areceneaux made the statement that he would base the whole argument on the "generic" term "teach," but never gave a reference containing the generic teach. The rest of his first speech was put in on Littlefield College.

Brother Johnson replied showing the scriptures cited did not contain the idea that the old women had the younger women in classes in a public assembly to do this teaching; and that Paul was not in a public assembly while teaching from house to house, nor that those women were helping Paul preach. That the manner of Sunday school procedure was not revealed in the texts cited. Johnson, said he was not debating the college question, but if Arceneaux would affirm the college practice at Abilene and Littlefield was on a par with his Sunday school practice, he would get him a man to deny it. That his proposition called for scripture proof.

In Arceneaux's second affirmative, he quoted Act. 21:9, and asked how many could Phillip's daughters teach privately, and who did they teach, and where did they teach? He then referred to the Johnson-Saunders debate three years ago, and said Johnson tried to win that debate with a horse laugh, and proceeded to demonstrate by a real horse laugh. The rest of this speech was given to Gunter and Littlefield College.

Johnson replied that it was Arceneaux's business to show how many, who and where Phillip's daughters taught. He tried to get Arceneaux to say how many they could teach privately, and who and where. Arceneaux could not be persuaded during the entire debate to tell how many they could teach privately. Johnson told him it was an important matter, and that his sisters should know how many they could teach privately, and who they were to bar from their classes. He asked Arceneaux if they could teach half the assembly, two-thirds, or three-fourths. He would never tell what per cent of the assembly they could teach. Johnson introduced the testimony of the State University of Texas, University of Georgia, the State Normal at Denton, Texas, and the Southern Methodist University of Dallas, Texas, proving by them that Sunday school class teaching was public and not private teaching. He denied giving the horse laugh three years ago in debate with Saunders, but laughed because he was tickled. That Arceneaux did horse laugh in that debate, because he laughed when he was not tickled. Johnson introduced quite a few of Arceneaux's inconsistencies in this speech to which Arceneaux never replied. He offered to apply every argument made in favor of the Sunday school to instrumental music and Missionary societies. But Arceneaux would not venture an affirmative argument in favor of the Sunday school.

In Arceneaux's third affirmative, he said the college question was not in the debate; that he never said it was on a par with his class teaching; and then went right on to say they were doing in the college five days in the week what they did in their classes on Sunday. He admitted that when you invited everybody to attend it was public, but when the assembly was divided it was private. That Paul forbid women addressing the **undivided** assembly. He ignored the testimony of the universities. Quoted Act. 21:19 again with the same questions about how many did they teach, etc. He never answered Johnson's question as to how many a woman could teach privately. He said the method of procedure when the old women taught the younger women was not revealed. The rest of this speech was given to a discussion of Littlefield College, after saying it was not the question in debate.

Johnson replied by offering a statement for Arceneaux to sign as follows: "Abilene Christian College and Littlefield College are on a par with the Sunday school system of class teaching." Arceneaux refused to sign it, but went right on arguing they were doing in Littlefield College what they did in the Sunday schools. He referred to the universities again and showed that Arceneaux claimed to be in a class far above the scholarship of the world. The scholars say Sunday school class teaching is public, Arceneaux says it is private. That Arceneaux admitted the class method was not revealed in any passage introduced, and that his proposition called for scripture proof. That Arceneaux did not claim Tit. 2:1-4 and Act. 21:9 revealed the division of an assembly into classes to teach them. Then where is the proof that it is scriptural? None was offered in Arceneaux's entire affirmation. Johnson tried to get Arceneaux to say if our women could do what Phillip's daughters did through the entire debate, but never received an answer. Johnson repeated the many glaring inconsistencies again, but never received a reply. I will here give a few of these inconsistencies. 1. That Arceneaux was inconsistent in condemning the Christian church for organizing a missionary society for the purpose of teaching the Bible, and he organizing a Sunday school for the same purpose. 2. That he was inconsistent in condemning the sects for having creeds, and using the Sunday school quarterly himself. 3. In dividing the assembly at 10 o'clock in order to teach them more effectively, and not dividing the 11 o'clock assembly for the same reason. That he should do the more effective teaching all the time. 4. That he complained much if some one in in his audience talked while he was preaching, but a dozen could talk at the same time in the same assembly at 10 o'clock, and he was not disturbed at all. These are a few that I call to memory. Others were presented.

In Arceneaux's fourth affirmative speech, he said there were six different ways that the Bible authorized a practice as follows: By precept, example, necessary inference, expediency, necessity and general principles. But never offered any passages where either of these principles were to be used. He steered clear of taking a position on any passage of scripture. On the point of organization, he offered the twelve that Christ called out and instructed for three and one-half years, and asked what he was organizing? He said that one of our great debaters said that Christ was fixing to organize his church. Arceneaux did not deny that was so, either. He said he was not defending Whitt and Stubblefield. Johnson had shown that these men had affirmed women had the right to teach publicly. He then challenged Johnson to show where women had the right to sing in the assembly. And quoted "When ye come together in the church every one of you hath a psalm." And when he saw what he had done, never quoted any more of the passage. He asked also, "If she sings does she teach?" Quoted Col. 3:16, and argued singing was teach-

ing, and that women taught publicly when they sang in the public assembly. This, too, in view of the fact that Paul forbid them to teach in the undivided assembly. Littlefield College took the rest of this speech.

Johnson replied, there were only three ways the Bible authorized a practice, viz: Precept, example and necessary inference. That no passage was cited where the precept to divide into classes occurred, no example for the practice, nor any place where we had to infer that any assembly was divided in the New Testament times in order to teach them. He showed it could not come under the head of necessity for the reason that Arceneaux taught them often without dividing the ones taught.

Concerning the twelve Jesus taught for three and one-half years, Johnson quoted, "Ye are not of the world," and asked Arceneaux to tell what they were of. He never told. Johnson showed that Whitt and Stubblefield both affirmed women taught publicly and the Firm Foundation lauded them to the skies for the great victory they won. He asked Arceneaux if they took a big falsehood and won such a glorious victory. That Arceneaux stayed with Saunders and patted him on the back while he affirmed women taught publicly, and now he claims it is false to argue for their public teaching. That he helped Saunders to propagate a falsehood three years ago before the same people that he is now trying to teach. On Col. 3:16 Johnson said that the teaching came from the word of God which richly dwelt in them, and that the singing was unto the Lord. He asked Arceneaux how much their singing unto the Lord taught him. He also showed according to Arceneaux that 1 Cor. 14 was to govern the undivided assembly only, and that every one of them had a psalm, which proved the women sang in the public assembly, the proof he was calling for. Arceneaux could not afford to read the rest of the passage and include the women, for it says every one had a doctrine, hath an interpretation, etc., and that would make public interpreters out of his women. Johnson urged again that if what he said about the college was true he should sign the statement to that effect.

The fifth and sixth affirmative speeches made by Arceneaux were practically the same as the ones just reported above. One amusing incident occurred which I will mention. Johnson had urged that Arceneaux and his brethren used the uninspired literature as a text. Arceneaux emphatically denied it, and said that whoever said they did falsified. Alva had propositions signed by G. A. Dunn Jr. and himself which were to have been debated at Littlefield, and he read Dunn's affirmative which read it is scriptural to use the uninspired literature as a text. Dunn was sitting directly in front of Johnson on the front bench. Johnson asked Arceneaux to apologize to Dunn for calling him a falsifier. Dunn showed much restlessness, and began to mill around talking to Arceneaux and others while Johnson was speaking. Arceneaux's affirmative closed without a single scripture reference to prove it was scriptural to divide an assembly into classes in order to teach them the word of God. Johnson had them caucusing, and greatly stirred up. He had begged Arceneaux to introduce scripture proof while he was in the lead, but to no avail. He would not offer affirmative argument until he got in the negative. He knew he could not meet the affirmative argument of Johnson and needed his affirmation to fall back on. This is a brief report of the first half of the debate. In my next I will give Johnson's affirmative arguments with Arceneaux's replies.

J. N. COWAN.

Some Analagious Thoughts

In the beginning, when God began the creation of all things, He began at the lowest point or with the imperfect and worked up to the perfect. During this period of time each part of the work was accompanied by miracles, but when he reached the perfect, miraculous creation ceased and every thing from that time has been perpetuated or reproduced by the law or seed of reproduction that was placed in them according to the Divine decree. See Gen. first chapter. Since that time there has not been anything created by miracle in the physical kingdom but has been continued by the seed law given in the beginning, for that purpose. We have no need of miraculous creation since perfection was reached, nor will we ever have as long as time lasts. The man and the woman was the last of God's creation. The woman with her functions of wife and motherhood and her duties to man as helpmate constituted her the height of perfection in the physical kingdom or world. There has not been anything that excelled the true woman in love, beauty, virtue and self sacrifice nor will there ever be, but the false woman can go as far the other way.

Now for the application. After the fall of man, God purposed to redeem man from the fall, so in the spiritual creation he began as in the physical at the lowest or imperfect point and worked up to the perfect. During this period of time the creation of spiritual laws and sacrifices were accompanied by miracles until the perfect was reached, then miraculous creation ceased. Since that time there has never been a spiritual being created by miracle and we have no evidence that there ever will be nor is there any necessity of it. But spiritual beings will be created by the perfect law. James 1:21-25; the gospel which possesses the seed and power of reproduction and perpetuation, (see Romans 1:16; 1 Peter 1:22, 23; Luke 8-11). The physical law of reproduction is transmitted from parent to the child and continues that way, but the spiritual law is transmitted to individuals by the written law using words addressed through the hearing to the understanding which produces faith and obedience and thus a child is born into the spiritual kingdom by the perfect law that was given for that purpose and not by miracles as some theories teach (see 1 Cor. 4:15; 1 Peter 1:22, 23; Luke 8:11; John 3: 5; Eph. 2:10). This is why it was necessary for Christ to choose the apostles and endue them with supernatural power that they might give to the world a perfect law of reproduction, which was the last of God's creation in the spiritual world. The church with her functions as wife and motherhood and her duties to Christ as an helpmeet in perpetuating the spiritual race reached the height of perfection and the true church cannot be excelled in love, beauty, virtue and self sacrifice. But the false can go just as far the other way.

When Adam was created there was nothing in the creation that was fit for an helpmeet for him, so God caused a deep sleep to fall upon Adam and took from his side a rib and made the woman, his helpmeet and bride. (Gen. 20:25).

Adam lived for a time before his bride was created. When she was created she was created a full matured woman and God created her by miracle and placed within her (the first woman) the law of reproduction; since that time there never has been a human being created by miracle but by the law of pro-creation; by being born into the world a babe or infant and growing into man or womanhood. Without Eve the bride of Adam ,the human race could not have been perpetuated, yet she was helpless to perpetuate the race without Adam her head and husband. She lived long enough to give the law and seed of procreation that the human race might be perpetuated to the end of the world.

The application. When Christ was born into the world and reached manhood, it was found that none of the former laws was fit for a bride and helpmeet to him, so he slept the sleep of death. In his death his side was pierced and his blood was shed, the price of his bride the church. (Acts 20:29). After he awoke, rose from the dead and ascended to Heaven the apostles, being at the place appointed, and the first Penticost, succeeding the resurrection, he acknowledged them as his bride, the church (the first church) by giving them the Holy Spirit and thus placed within them the seed law of procreation and perpetuation of the siritual race. Christ lived for a time before his bride was created. When she was created she was created a full matured church, composed of many members yet one body, church. (1 Cor. 12: 12; Col. 1:13.) God created her by miracle and placed within her (the apostles) the law seed gospel of procreation and perpetuation of the spiritual race. Since that

(Continued on Page 8)

LITTLEFIELD COLLEGE COMMENCEMENT

Commencement for the first session of the college at Littlefield, Texas, is set for May 31. Both the high school and the college seniors will graduate in a joint program beginning at 8:30 p. m. Be with us on that date.

JNO. R. FREEMAN, President.

The Apostolic Way
CHURCH OF CHRIST

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"Be Patient, Please"

The withholding of articles from publication is always unpleasant, and a responsibility that is goading to any publisher, and is more distasteful when these articles have to do with both sides of a controverted point which the publisher is trying to deal impartially with, and then when the articles are written by men of ability and experience, like Dr. Trott, Alva Johnson, Walker H. Horn, and others, a publisher doubly shrinks from the responsibility of delaying, postponing, or declining their articles, but for the present we will have to endure our chagrin and trust to these brethren's sense of fairness to get us by.

We have many articles dealing with questions pertaining to the "meeting to break bread," but my nerve condition has prevented my going into this mass of material; in fact, I have not been able to work full time (sixteen hours per day) in many weeks, which means I am badly behind with many phases of the work in the office, and other things have contributed to add to a delay in giving the work the attention proposed.

As I regain my strength, I will take up neglected work, and, as soon as possible, get around to all. In the meantime, I ask that all be patient, please.

I am giving Mrs. Duckworth and Sister Juanita Conner, who work with us in the office, all the assistance I can in the selecting of copy for this issue, but it will have to go to press without much thought or effort from me.

Passed On

Millard Madison Lavender was born 1871 and passed on to his reward on April 9, 1929, leaving behind him to mourn his departure his wife, two sons and three daughters with other kindred and numerous friends. His body was laid to rest in the Restland Memorial Park, Dallas, there to await the last trump when those who are in the grave shall hear His voice and come forth. Brother Walker Horn of Cleburne officiated at the service, speaking words of loving sympathy and admonition to the bereaved.

Brother Lavender's death was indeed a shock to all of us, however, those of us who were more closely associated with him knew that his physical condition for the last few months was such that he may pass from this earth at any time. He had worked in the office of The Apostolic Way for three years.

I think when I say that I believe Brother Lavender to be one of the best men—one of the most consecrated Christians it has been my pleasure to know that I express the sentiments of all those who were intimately associated with him.

His departure should stand as a reminder to us who remain that our life here is but a brief span, therefore let us be ready unto every good work. We shall pass this way but once so let us speak words of love, cheer, and encouragement to those whom we pass along the way. If we can extend our hands to do a good deed to those in need, let us not withhold them, for when we pass through the way of death we cannot return to do the things that we have left undone. Let us all live so that we may gather around the throne of God in that great reunion where there shall be no more death, neither sorrow nor crying, no piercing cold, no burning heat, but where the countenance of God shall ever smile upon us.

Let us all pray that we might have strength to endure.

D. L. SHELTON.

The Christian and Carnal War

(Article 2)

Brother Clark should be in the lead, as I am following with a denial of his teaching under the above heading—that Christians are forbidden to take up arms in carnal war for any cause. A soldier hears Brother Clark preach, obeys the gospel; becomes a Christian. Now he prepares to return to the army, Brother Clark says to him, "You are a Christian, you can not go to war." This places Brother Clark in the affirmative, just as he claims it places the one in the affirmative that claims the scriptures forbid a Christian to vote, hold office, or have anything to do with civil government. I think all can see this.

But I feel sure our good Brother will be willing to affirm his teaching upon this, when we are through, with the privilege that I deny.

So thanking Brother Duckworth for allowing us space in the Way, we will proceed by noticing some requests and objections of Brother Clark to my views. He is anxious that I "stick to the issue." But he himself breaks away the first dash; by asking me to name the war and the side, "in recent times so just, that a Christian could fight in." I have not undertaken to show what was or which side was right in any past war; recent or otherwise. But to show by God's word, that Christians are not forbidden to help the civil powers when called on to punish "evil doers," and that they are under condemnation if they refuse to obey this call, Rom. 13:2.

Brother Clark says, "In the World War millions of men upon both sides were forced to fight. Were these guilty of wrongdoing?" The ones fighting on the wrong side, were "guilty", those on the side of right, were not guilty.

Every responsible person must decide for himself in such matters. I would not fight if called on by the rulers, if I were fully convinced I would be fighting for an unjust cause. Nor would I do any thing else at their bidding if contrary to God's revealed will. See?

If the New Testament justifies the punishment of wrong doers, by the "power that be," (and it does), then the soldier that refused to help punish wrong doers did wrong, of course, just as one does wrong, that refuses to be baptized for the remission of his sins, and is baptized because of remission. Both erred.

There is no difference between Brother Clark and myself in regard to the duties of Christians to civil governments, till it comes to obeying them in the punishment of "evil doers." The New Testament plainly teaches that God has ordained them for this very purpose, as I have amply proved by His word; and this punishment, may necessitate some killing, as Brother Clark well knows; and will not deny; and if it does, such killing would be in harmony with the will of Christ, as revealed in the New Testament, and sealed by His blood. For proof, civil rulers are the ministers of God to execute wrath upon him that doeth evil, Rom. 13:4.

I hope Brother Clark will disabuse his mind, with the thought that Brother Bond "must harmonize carnal warfare with all its cruel and wicked deeds with certain scriptures."

I'm not contending for a wicked warfare, but on the contrary, am contending those who begin such war are the ones God wants punished.

Such war as I am contending for is already in harmony with all scriptures, for all war necessary to punish wrong doers is justified by the scriptures, and contradicts no part of God's word. The trouble with our Brother and all others on his side, they do not distinguish between wars, both sides of all wars are alike to them.

Civil authorities, fighting with the underworld class, which is occurring almost daily in our large cities, a class that is a menace to the life and property of the innocent—one side is just as guilty, as the other, with such reasoners. It's all war, and all war is alike. If civil officers kill one of this underworld class, God will hold such guilty as a murderer. How is it Brother Clark? God has ordained civil authorities for just such works, and then condemns them for doing His will. Shame on such reasoning. I will accommodate our Brother with something "concrete" that he may have "something to write about" that is "very recent."

Our soldier boys at Naco, Arizona, clashed with the Mexican soldiers, our soldier boys are down there protecting the lives of our citizens and their interests. Are they doing right? In their fight, they probably killed some of the Mexicans, if so, did they do right? Here is a place so justly needing armed soldiers, that a Christian could answer the call to arms for the United States Government, and fight if necessary to protect the lives of our citizens. Don't you really think so, Brother? Were not the United States in sending soldiers down there acting in harmony with the teaching of the Holy Spirit through Paul, in Rom. 13-1-8? If you say not, please give us a solution of the seven verses in Rom. 13.

We will now notice some of the scriptures he thinks are against my views. "They that take the sword must perish with the sword," Matt. 26:52. What did the Lord really mean to teach in this? There is just this lesson taught, we should not—even when innocent—resist an officer of the civil law. When being arrested by them, and resistence with the sword against such officer or authorities would merit death.

Luke 9:56, certainly, the mission of the Son of God was to save men's lives, and not destroy, but nevertheless, God and Christ did under the law of grace through the

Apostle Peter, destroy human life. Peter was a Christian too. Ananias and his wife. Does this need harmonizing with Luke 9:56, or is it already in harmony with all scripture? 2 Cor. 10:3; Eph. 6:12. We used no carnal weapons, in spiritual work, but Christians are citizens of civil governments, and have a work to perform in that institution, also in the family, and Christian parents have used carnal weapons in the punishment of their children, and did not violate this scripture, did they? Certainly not; neither do Christians when taking up arms at the call of the "powers that be" to punish "evil doers" for God has ordained such work; and it must be right. "We wrestle not against flesh and blood," is in favor of my view; shows we are not to fight—oppose—our civil rulers for God has appointed them for a good purpose. We are to wrestle against spiritual wickedness—Satan's kingdom. See?

Now to my affirmative—that death for some crimes is justified.

Paul in his plea before Festus said, "If I be an offender, or have committed anything worthy of death, I refuse not to die," Acts 25:11. Thus, proving some things should be punished with death, by the power he was before. One more proof text to show the death penalty and the law of Grace. "He that killeth with the sword must be killed with the sword" Rev. 13-10. There is no other reasonable solution to this sword statement, as I see it, than the following. When a wicked power takes the sword with malicious intent, an unjust cause, and attacks the innocent, such wicked power should be punished even to the death, if needs be to stop them, and the innocent nation thus attacked are actgin in perfect accord with the teaching of Rom. 13:1-8, and Christians could act with the approval of God in fighting with such nation; in fact, would be under ocndemnation if they refused. See verse 2.

I ask Brother Clark to tell us the difference in what he calls capital punishment, and putting to death those Mexican soldiers down on the border, should they keep on killing our innocent citizens; or the police force in our cities putting to death this underworld class, that regards neither God nor man's law, that come from their hiding armed to the teeth and shoots down any officer of the law that tries to hinder their devilish work?

I ask Brother Clark to point out to us, the things a non-Christian can do by and through the civil government that is pleasing to God and Christ that would be displeasing to them if done by a Christian, under like conditions.

I am affirming, that civil governments exist by the will of God and His son, Jesus Christ, as revealed in the New Testament, and their work as stated to be performed by them is for the "praise"—protection—of those that do well, and to punish wrong doers, and nothing required of them, but what is just and good, and Christians are a part of such governments and when this power is functioning in any good work Christians have the same right as any other citizen; to work in and through this civil power; and I in my first reply to Brother Clark and also in this second reply have given scripture which I fully believe sustains my contention, and so far, Brother Clark has not called in question a single one of these quotations as not sustaining the point I used them for, nor did he answer a question I asked him. The reason to me is obvious, he believes just about as I do in regard to the origin of civil power, and their duties, and would use the same scriptures to prove it as I have. While it is his duty to show to me and the readers if I have misapplied in any way these quotations. I believe him to be too honorable to juggle these quotations, therefore I do not look for much of an attempt from him along such lines. But I do hope, as he hoped by me, that he will "stick to the issue."

A. J. BOND.

* * *

SECOND REPLY TO BROTHER BOND

Brother Bond says he is in the negative. He is in error. In former articles I denied the right of a Christian to kill in war. He took it up, affirming such a right. If the Christian, a soldier in the Lord's army, wearing a spiritual armor, and fighting with the sword of the Spirit, is permitted by his Captain to take up carnal weapons and go forth to kill his fellowmen, Brother Bond must prove it. The Sermon on the Mount, the twelfth chapter of Romans,—in fact the whole tenor of New Testament teaching is against carnal war and everything else akin to it.

Brother Bond will not deny that war is carnal, brutal, selfish, hellish, destructive of all the finer and nobler traits of human character. When we think of the millions slain, of the millions of others left to suffer from its effects, of the greed, worldly ambition, hate, licentiousness, and other forms of wickedness that follow war, we must agree that it is the giant evil of human history.

When the nations respect the will of Jesus, they do not fight. Witness the case of Chile and Argentina. Both sides were rapidly preparing for war—armies mustered, weapons ready. A bishop in Argentina made a stirring appeal for peace for the sake of Jesus. Another in Chile took up the cry. Both nations responded, and peace was made. Then the cannons no longer needed were moulded into a huge statue of Jesus, which was placed on a mountain peak between the two countries —"The Christ of the Andes."

Yes, the spirit of Christianity is the spirit of peace. Brother Bond, if you or I can keep this spirit while shooting down men we never saw before to please an ambitious ruler, you must show unmistakably how it can be done.

One of Brother Bond's chief contentions is that the guilty should be punished. Suppose I admit it, will war accomplish this and stop? All admit that the innocent and defenseless suffer most in war. Were the millions of German women and children who suffered untold horrors during the World War responsible for the Kaiser's unholy ambition? Then think of the misery and ruin brought upon the Allied nations including our own. No matter which side was to blame, the results show that war was the poorest way imaginable to punish the wrong-doers.

Brother Bond's chief argument is his interpretation of the thirteenth chapter of Romans. Paul had just said, "If thine enemy hunger, feed him, If he thirst, give him drink. For in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." He then continues: "Let every soul be subject unto the higher powers—for he bareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Now if Paul means to teach that a Christian may use this sword, he flatly contradicts himself. How could Brother Bond "heap coals of fire" on his enemy's head by doing good for evil and at the same time with a sword "execute wrath upon the doer of evil"? This one suggestion completely ruins Brother Bond's whole argument. What did Paul mean? He meant to tell the Roman Christians to live right, to do not evil, but to do good for evil, among other things not to rebel against Roman authority. The service of a Christian in a Roman army is not once hinted at.

The history of the church at a later date reveals the attitude of Christians toward carnal war. I quote from Justin Martyr's "Dialogue With Trypho," written about 140 A. D: "We who were involved in war and murder and all manner of wickedness, do each of us, from every quarter of the world, turn our instruments of war, our swords, into ploughshares, and our spears into instruments of husbandry; and, as husbandmen cultivate the ground, so we cultivate and practice piety, justice, humanity, faith, and that hope which proceeds from the Father through Him who was crucified." This needs no comment.

Brother Bond, thinks that Paul's language in Acts 25:10 helps him. It simply shows that Paul recognized the civil authority of the Roman governor. It has nothing to do with a Christian's duty. Again, he quotes from Revelation 13. I suggest that he also read Rev. 19. Here he will find war, blood, etc., a plenty with Jesus leading an army. But the sword proceeded from the mouth of Jesus. Hence this is a spiritual conflict.

I have noticed about all the scriptures Brother Bond has quoted. All can see that he has failed thus far to make out his case by the scriptures.

But Brother Bond wants to know what I am to do with fighting in the underworld of the cities, on the borders of Mexico, etc. There are plenty of men who are anxious to do such work. Does a true follower of Jesus want the job? I think not. Let such offenders be punished, to be sure, but let it be done with a minimum of loss to the lives and property of the innocent, and let it be done by those who wish to engage in such work.

A Christian is forbidden to go to law with a brother unbeliever (1 Cor. 6), a man who is not a Christian may, and often should, do so. But Brother Bond thinks that a Christian may do anything that a non-Christian may do. Not so. Often a Christian must decide for himself in the light of Christ's teaching what to do. Brother Bond might be able with clear conscience to join a police force in Chicago to shoot down the denizens of the underworld, but I could not.

Brother Bond seems to think that God is the author of civil government as He is the author of the Kingdom of Christ. Here is a fundamental error. God establisher the Family and gave it some of its laws. Civil government grew out of the Family. The power of a ruler was derived from that of the father of the family, going back to patriarchal times. But the organization, laws, government, etc., of ancient Rome and of modern nations are the work of human wisdom. Men have incorporated moral principles in these, and

obedience to such principles is pleasing to God. In this way the civil rulers are God's servants. If they are His servants in any other sense, I should like to see the proof.

God wants His children to do right. To do what He says is right. Civil laws may be right; but made by human wisdom, they may be wrong. Christians can measure civil laws by God's word. Suppose a nation decides to make war on another. Before a Christian decides to take part he must conclude: 1. That as individuals the enemy deserves to die; 2. That as a Christian, he should help to kill them, even though some of them be his brethren in the Lord; 3. That he should expose himself to the enemy's bullets; 4. That his Lord is pleased with his aiding in wholesale destruction of everything in this world that makes for peace, love, and brotherhood among men. Think it through.

N. L. CLARK.

Hour of Worship

A few thoughts, or suggestions on the article in The Apostolic Way of March 1st by W. M. Pickler, on "What Constitutes the Church," without comment on the first of the article where he says, "both the sects" and "the church," are wrong regarding the 3,000. I consider the plain statement of Scripture (Acts 2:37-42) sufficient to show that the brother is mistaken, notice particularly verse 37. "Pricked in their hearts" "what shall we do," v. 38, "Repent and be baptized," v. 40 "Save yourselves," "Then They that gladly received his word were baptized; and the same day there were added unto them about 3,000 souls."

The Savior said that "Among those born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he." Evidently then John was not in the kingdom. Question: Could one out of the kingdom baptize one into it?

John baptized with the baptism of repentance, saying unto the people (the Jews) that they should believe on Him which should come after him, that is, on Christ Jesus. Penitent believers are "baptized into Christ." I cannot find where John baptized into anything. His baptism was "repentance toward God, and faith in our Lord Jesus Christ."

In regard to the setting up of "the church," let us examine the type. Moses had the tabernacle and all its furniture, prepared before the tabernacle was set up.

Next, the antitype. Christ prepared the material (the apostles) for "His Kingdom" "the Church" while here on earth with them, but to make sure that all should be done exactly right, He commanded them "to wait" until they were endued with power from on high, or until overwhelmed by the Holy Spirit, who would bring to their remembrance whatsoever He had said unto them.

Since the apostles only were commanded to "not depart from Jerusalem until they were endued with power from on high," I can see no reason for trying to include the 120, much less the 3,000 of Pentecost.

The apostles—it appears to me—were the material for (or the church in preparation) "the church," but were not "the church" until after the Holy Spirit came and endued them "with power from on high" or (organized them) filled them with the Holy Spirit, and gave them a perfect order of worship, every article of worship in its place, or as the Apostle says (Heb. 9) (after describing the Tabernacle, and its furniture) "Now when (meaning after —mark this well) these things were thus ordained, the Priests went away into the first Tabernacle accomplishing the service of God."

So in the antitype the Church had to be (organized) set in order, the worship complete, under the supervision of the Holy Spirit—in order to insure its being done exactly right—before a single addition could be made to it.

Christians are "kings and priests unto God," and as priests have access to the holy precincts of "the church" answering in the antitype to the priests and their service in the type.

In connection with the above, but not in comment on the brother's article, I would like to investigate for a few moments another question which is causing some disagreement, in places, viz: What hour shall we meet for worship?

The general concensus of opinion is, at 11:00 o'clock in the morning. There are a few, however, who say that there is no scriptural time, except in the evening, after dark, after lights are needed in the place of assembling.

Reasons (i. e., some reasons) given are, The communion was first given by the Savior at the Passover Supper, which was at night, see Matt. 26:20, and 26:28; Mark 14:17, 22:24; Luke 22:14 and 19-20; Acts 20:7-12.

Supper was always at night.

Now we will notice some things that seem to me to point to an earlier hour. First, in regard to the word supper. In Luke 14:15-20 notice v. 16, "A certain man made a great supper and fed many (v. 17), And sent his servant at supper time to say to them that were bidden, come, for all things are now ready (v. 18), (Excuses) And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused." What? Go see land after dark? He must have bought it unsight and unseen? And that "on approval," and very late in the day, and the time for approving must have been very short, or he certainly would have waited until daylight. Verse 19: "And another said, I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused."

Now it seems to me that if "supper time" was and must be after dark that they had very queer ways of doing business in those days.

Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb." Is this also to come (and are those called to ever remain) in the night?

Again in Rev. 19:17, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of Heaven, come and gather yourselves together unto the supper of the great God." See also v. 18, I hardly think that all the fowls of the air would gather in the night for such a feast. Again, it is claimed by "the church" that "the church" was set upon the day of Pentecost, under the direct guidance, or oversight, of the Holy Spirit.

Of what did this setting up consist? Since there was evidently no election of officers, no installations, or inaugurals, nor any such things, as might be looked for in human societies, that the only things we might look for would be just simply a regular meeting for worship, such as those now have who have found the right way (if there are any who have) or are walking in the old paths, and if so, they certainly had, together with the rest of the acts of worship, the communion service, or if you please, the Lord's Supper.

Now for those who are looking for, and endeavoring to walk in "the old paths" and are trying to get as near right as possible, and who honestly believe that there is any one hour or time, that would be more acceptable to God, for the meeting to be held, than another, it would appear to me, that that time would be, the time the Holy Spirit came upon the apostles, and "endued them with power from on high." And if I were going to "guess" at the exact time that the apostles were "filled with the Holy Spirit" I would say at the break of day, or at the same hour that the Lord rose from the dead, as nearly as we can come at the time.

Some of my reasons for (guessing) this time of day are, the Lord has always demanded "the first fruits," and as above, the Lord rose very early in the morning (after having lain in the grave three days and three nights.) The Holy Saint must have come early in the morning, for according to Acts2:1, the day of Pentecost was fully come (therefore it was not in the night), v. 2, there was a sudden appearing (no loss of time) of the "sound from Heaven," v. 3, demonstrated by the "tongues like as of fire," v. 4, "And they were all filled with the Holy Spirit," and began to speak with their tongues (an antitype of the "cloven tongue?")

The news of all this was taken to the people throughout the city (v. 6, noised abroad) by messengers (presumably, or for) and the multitude came together, and were confounded, (Margin, or troubled in mind) because that every man heard them (not just Peter alone) speak in his own languages. V. 11, After having listened to "them speak" in our own tongues the wonderful works of God, v. 14, "But Peter, standing up with the eleven," (said unto the mockers of v. 13) "Ye men of Judea, and all ye that dwell at Jerusalem," (not the men of other nations) v. 15, "It is but the third hour of the day," or nine o'clock in the morning. And now and not until now, was "the church" set up (or the antitype complete) and its doors open for the admission of newly made members. For the type (of which this is the antitype) See Heb. 9:1-6.

E. C. CLEMANT.

Covering Sin

"Hatred stirreth up strifes; but love covereth all sin," Pro. 10:12. "He that covereth sin shall not prosper," Prov. 28:13. "Blessed is he whose sin is covered." Rom. 4:7. Again, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8.

From the foregoing passages we can see that sin needs to be covered. I am also sure that there is a way that people may cover sin that will not get it out of the sight of God. We should rejoice that there is a covering for sin. "Love covereth all sin." I am quite sure that no sin can be covered without love. Love is the main spring to

all deeds of faith. Faith without love is dead. The many sins that people commit would be greatly covered, if all had charity.

I have known backsliders to come before the church and confess their sins and ask the church to pray for them that they might be forgiven, and then go on in their same careless way of living. Just confession and prayer will not cover sin. "He that covereth sin shall not prosper: but whosoever confesseth and forsaketh them shall have mercy," Prov. 28:13. There must be love enough in the heart of the one who makes the confession to cause him to forsake that sin before it will be covered. To confess a sin and ask the brethren to pray that it might be forgiven will cover the sin in the eyes of men, but He who sees all that is in a man, knows whether that person has love in the heart or not. I have known of brethren making a confession in a case where some had accused them of doing some wrong, and later say that they were not guilty of what they were accused of. This confession might cover sin in the minds of men, but such is nothing but a pretence in the eyes of God. I have known of brethren having a difference, and go through a form of making it right and still act cold toward each other. In such cases, sin is not covered. Many brethren become offended at each other and continue to worship together for years and never make the matter right. Such sins will meet them at the judgment. We cannot afford to go on through life with a grudge in our hearts against anyone. God knows our hearts. In Matt. 5:23, 24, Jesus told His disciples how to do in regard to such matters. They were to leave the offering on the altar and go and be reconciled to the one that they remembered had aught against them, and then return and make their offering. This was under the law, but we are to be governed by the same principle. We cannot please God without doing all that is in our power to move every stumbling block out of our brother's way, or ours. If we remember that some brother is offended at us, we should not rest until we have done all that is in our power to make peace with him. Rom. 12:18. Many congregations are being sapped to death by such conduct. No congregation can live and prosper under such a weight. It is like a man with a boil on his body, the boil may be on his hand, yet the whole body is in distress. So it is with a congregation. There may be just one member in it that is offended, yet the whole body is in distress. Remember, brethren, that "a little leaven leaveneth the whole lump." 1 Cor. 5.

Sometimes brethren seem to think that time will cover sin. But it will not do it. I have known congregations to be killed, almost, by sins that had been committed for many years before. Some one will dig up sin that is not really covered. As a rule the handle is left out, or the place marked, so it can be easily found again. To try to let time cover sin is like cutting off Johnson grass at the top of the ground and putting a little dirt over it. It will not take long for it to come out again. You can remove a cancer from outward appearance, but unless the roots have been removed, it will scatter all over the body and soon kill the person. We cannot afford to take any chances.

Charity is the only thing that will cover all sin. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8. "Charity is the bond of perfectness." Col. 3:14. "Charity suffereth long and is kind." I Cor. 13:4. "Without charity we are nothing." 1 Cor. 13:1-2. It is a hard matter to separate a man and wife who love one another. Love is built on faith and confidence, and those who love each other have too much confidence in one another to believe just any kind of report that might come to their ears. They will consider well what they hear before they act. Love binds together those who have it, so as to keep them from sin. All Christians are married to Christ, and as long as this love continues, their confidence in Him will continue, and while love and confidence continue in the hearts of Christians, they will never fail of the grace of God. As long as the church keeps in close touch with the Husband (Christ) it will keep pure. Love is a wall behind which no one can be hurt by the devil. Love will take sin up by the roots, it will cause us to hold fast our confidence steadfast unto the end. Heb. 3:14. Brethren, remember that love will cover the multitude of sins.

D. J. WHITTEN.

FIVE THOUSAND NEW SUBSCRIBERS

We are after them with a vim that will stick, and friends of the paper, sisters, preachers, church leaders, and others, are proclaiming, "I will help."

Every subscriber renewing at the regular price of $3.00 the year can have his or her time extended one year and the paper sent till January 1, 1930 to some friend. This applies to all who have renewed (for one year) since April 1. If each will send us a name, we will send the paper.

It doesn't matter when your time expires. We will extend the subscription one year from date of expiration, and also send the paper till January 1, 1930 to a friend, for only $3.00. This is a great opportunity for each subscriber to help in this great effort. Send now.

The brethren in each community should send The Apostolic Way to at least twenty fimilies not now regularly attending services at the church. Try it and YOU WILL GET RESULTS. If you can't send twenty, send ten.

A great opportunity for every family not now reading The Apostolic Way to become readers. A trial proposition, an opportunity that should be placed before every family, and we are depending on our readers to do it. Address The Apostolic Way, 4819 East Grand Ave., Dallas, Texas.

Announcements and Reports

A. W. Jones, Phoenix, Arizona, March 11, 1929—Glad to get the information as to a loyal church in this city. It resulted in finding a goodly number of members worshipping according to Divine pattern in same school house. We have found them to be a fine bunch of people and made us feel at home once more. So I am sending for the paper and two other subscribers and you can inform the preachers or any one else that comes our way that we would be glad to have them meet with us.

J. A. Dennis, Union City, Georgia, April 10, 1929—On Lord's Day, March 24, we were with the faithful little church at Scott, Georgia, (in the home of Brother Lampp) had a nice service and several outsiders were present and gave good attention to the lesson read by Brother Lampp on which I made a talk. Brother Hinley from Oak Grove was with us also, driving 125 miles and bringing his family. Brother Hinley made a short talk at the table, which was to the point.

On Saturday morning, March 30, we started for Roanoke, Ala., to preach at the church at Napolian. We had an overflowing house at these services, preached three times, Brother Walter Shelnutt was there, but was not well. We have about four congregations within ten miles of each other and there are several members there who could develop into faithful gospel preachers, and will if the proper efforts are put forth. Brother Grady Daniel, young in the cause, has a good report among the brethren and all say he is developing wonderfully. May God bless his every effort accordingto truth. At night (Lord's Day) we went down to Taylor's Cross Roads and preached to a full house. This church is remarkable in many ways yet they have let unnecessary things hinder them much, and fighting within has caused some to fall away. Brother Brack Taylor (one of the elders) has been very feeble for several years and is now unable to go to church. I am to return to that neighborhood the first of May and begin a meeting at Mt. Carmel School House, or nearby.

We met for the first time in our new house of worship Lord's Day, April 7; for many years we have met in a rented hall and we are all glad to have a place of meeting. The house is 30x45. I expect to begin a tent meeting here April 14 to April 28; at Arbor or school house, Wedowee, Ala., May 5 to 17; Atlanta, Georgia, May 19 to June 2; La Grange, Georgia, June 9 to June 23; Scott, Georgia, June 30 to July 14; Rincon, Georgia, July 14 to July 28; Sulphur Springs, Texas, August 4 to 18; Waco, Texas, August 18 to August 30; Earlsboro, Okla., September 1 to September 15. That includes all definite dates so far and takes our time up to the half of September.

D. A. McDonald, Dutton, Ala., April 8, 1929—Concerning the work here at Dutton: We meet at 10 o'clock every Lord's Day, spend one hour in singing and praying, giving thanks to God for His many blessings, then about one hour is spent in teaching, after which we commemorate the death and suffering of our Lord by eating and drinking the emblematic body and blood of Christ, our Savior; contribute of our means. We have about twelve male members, ten of which will take an active part in the public worship. We use the Bible only, for our rule of faith and practice. We also are at peace one with the other. Would be glad if we could locate some more Christian families here. I haven't booked but one meeting for the summer. I promised to hold one meeting at Lupton City, Tenn., lasting one week some time in August. I have much work at home I need to do this summer, but if I can be used in the Master's cause I would much prefer that work.

M. Vandanam, Pilchers Compound, Secunderabad, Deccan, Br. India, March 22, 1929—Glad to report that the Lord's work is moving on nicely. We have visited twenty villages during the month. In almost every village people heard the gospel well. Some people are ready to accept the Lord as their Savior and they are learning more about Him. When they understand the Divine plan of salvation we will baptize them. In some villages people are requesting to keep a permanent man to stay with them and preach about the Lord. Glad to let you know that the false charges brought against our Christians in the villages are cancelled now, we have no trouble. We thank the Lord for the relief we have and thank you for praying for us. In a certain village called Sufeelguda those who heard the gospel admitted that their gods and goddesses are useless before Christ and requested us to come there weekly. God willing we hope to gain some souls pretty soon.

J. A. Bradbury, Sweetwater, Texas—Our people have responded nobly to our request of notifying members in this section of the work at Sweetwater. We are having new members almost each Lord's day. Prospects look bright for the future and we are happy. I can arrange for two meetings this summer. Any one knowing of loyal Christians in or around Sweetwater, please write and tell them that we are meeting in the County Court room of the Courthouse each Lord's day at 3:00 p. m.

E. J. Smith, Nacona, Texas, April 15, 1929—I am in a meeting here at Nocona, began Saturday night, April 13, with no time set to close. I am to hold a meeting at South Bend, Texas, embracing the last half of June, then I am dated for a meeting at Romance, Arkansas, to begin the fourth Sunday in July, but have no other work for the summer. I would be glad to fill up the rest of this year with meetings.

J. N. Cowan, Littlefield, Texas, April 17, 1929—Enclosed find $7.00 for subs. Will keep urging others to subscribe. Meeting getting splendid headway. Two baptized and three restored, and large attendance. Sure hope this will find you much improved in health, and that you will soon be at yourself again. Have wondered how you will get along without Brother Lavender. Give his family my deepest sympathy.

J. W. Kelly, Corsicana, Texas, April 10, 1929—I have been here for over a week sick; had two doctors before I got easy enough to go. I got up out of the bed, preached from last Thursday night, until Sunday night, baptized one.

Thanks, Brother Utt

Dear Brother Duckworth:

Through the kindness of Bro. Ed. L. Oliver, I have before me a copy of the April 1st issue of The Apostolic Way, and I notice the heading of your editorial is, "Something of Importance," and I must say to you that I have been reading religious papers since 1887, and to my mind, you have made the most "Important" statement in the editorial I mentioned that I have ever seen made in any paper, or by any uninspired man. The last sentence in the editorial is the language to which I refer. Here it is: **"Our purpose is not to decide the religious convictions of others, but to interest them in a study of religious questions and cause them to turn to the word of the Lord for decisions."** I wish I could tell you just what I see in that statement. It seems that some people think that the preacher or the elders, or some man, or set of men, have the right from God to decide for others what they shall, or shall not, believe, teach and practice as service to God.

Your entire editorial is vastly important, but the above statement made a special impression on me, because I have seen so many good brethren "murdered," so to speak, just because they did not believe in certain modern inventions.

I was just preparing to write you, and suggest that you make a ONE DOLLAR subscription proposition, as it is more convenient to put a dollar bill in an envelope than to buy a money order, or register a letter, and many would do that who would neglect to subscribe at all otherwise. But you have made a better proposition than I had in mind, and I am enclosing you a dollar bill myself, and you may send the paper to ..... I will send you another dollar for myself as soon as I get located permanently. I think I will be in El Paso by the first of May.

How I wish dear old Brother W. J. Rice was living to see the prospects of The Apostolic Way; I know he would rejoice with joy unspeakable. I numbered him among my very best friends for many years.

I want so very badly to meet old Brother Trott, as he was one of the very first writers I read after and I have been interested in whatever he has to say ever since.

Well, so far as man's art goes in this fight for religious liberty, "You are the man at the wheel," and I hope that you will continue to use your usual good judgment in steering The Apostolic Way clear of all human inventions.

Yours in hope,
JOHN W. UTT.

SOME ANALAGIOUS THOUGHTS

(Continued from Page 3)

time there is no evidence of any spiritual being, being created by miracle, but by the law of procreation, by being born into the spiritual kingdom an infant, a babe, and growing into man and womanhood. (1 Peter 2:1, 2; 1 John second chapter.) Without the aposles, the first church or bride of Christ, the spiritual race would not have been perpetuated, yet they were helpless to do so without Christ their head, and husband. They lived long enough to give to the world the perfect gospel, seed law of procreation and perpetuation of the spiritual race to the end of the world.

S. A. BRYANT.

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 $1.00 the Year | Dallas, Texas, May 15, 1929 | Vol. XV. No. 20

BROTHER ALLEN AGAIN

I want to know if it is wrong for a woman to teach the literature to young people on the first day of the week in the church. I find in 1 Cor. 14:34 these words: "Let your women keep silence in the churches." One of our brethren says it is all right for a woman to teach or to wait on the table. I shall be glad to have this question answered in the Gospel Advocate. X.

Literature is learning. There is the same authority to write as there is to speak orally. The apostles both wrote and spoke orally, used the pen as well as the tongue. The Bible itself is Literature. Those who oppose written comments stultify themselves by giving oral ones; and it may be that sometimes the reason a brother opposes the written ones is, he wants to monopolize the time and try the patience of the brethren and sisters who are compelled to listen to his oral ones. The anti-Sunday-school denomination that is being built up in our midst is based on a morbid and unbalanced condition of mind. Those who are building it up, so far as I know, are good men personally, but are men whose morbidness has got their minds in a narrow groove that is a species of insanity. Such men are incapable of balanced reasoning and do things that are infantile and childish.

The work of good women cannot be overestimated. They have a part, just as men have a part, in the furtherance of the gospel. "Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the book of life." (Phil. 4:3.) These women performed a very essential and important part of the work, a work no man or men could have performed. God created woman for her work, just as he created man for his work. Trouble comes when the women try to fill the place of men, just as there would be trouble if men tried to do the work to which women are adapted. These women who were among the co-laborers of Paul did not take any public part, made no public appearances, did not spend much money on fine apparel and jewelry in which to appear upon a platform to show themselves off before the public gaze. They were not that sort of women.

Again: "I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchrea: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." (Rom. 16:1, 2.) In verse 3 Paul salutes Priscilla, a good woman, and her husband, Aquila, and calls them both "my fellow workers in Christ Jesus," and says, "who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." In verse 6 he says: "Salute Mary, who bestowed much labor on you."

Priscilla assisted her husband, Aquila, in expounding unto Apollos "the way of God more accurately," but it was done privately. (Acts 18:26.) Philip, the evangelist, "had four virgin daughters, who prophesied" (Acts 21:9); but they did it privately and did not appear before mixed audiences.

It is within a woman's sphere for her to teach little children and women and girls in private classes. It is not within her sphere to speak publicly or to preside at the Lord's table. Good women who respect God's word could not be induced to do it. The other kind ought not to be allowed to.

* * *

Comment

The above—from the pen of Brother Allen in the Gospel Advocate—is a sample of the "devil's broth" with which the digressive number two are feeding the church of Christ, while preventing them from seeing a line of what is being printed in defense of the truth and proclaiming their own cowardice by absolutely refusing an open investigation. It is such a patent proof of error when men will refuse honest investigation that we wonder why so few seem to recognize its significance. I wish to call attention to the misrepresentations in Brother Allen's alleged reply to the above question. He starts by the old, time-worn intimation that we oppose literature, or its use in studying the Bible. Not only have we never done this, but it has been specifically denied time and again. Denouncing the use of uninspired literature in teaching the word of God and making it a text book in an unscriptural institution are two entirely different things. In the first place all who have any respect for inspired precepts and examples know that they give no sanction, even by the slightest hint, to the class system of teaching which calls for its use. It will be time enough to consider the literature when the scripturalness of the Sunday school has been established—which will be never. They show the "morbid and unbalanced condition of mind" who loudly proclaim their rejection of every doctrine and practice not taught in God's word, yet are guilty of that same sin: those who denounce as "dishonest and cowardly" the man who preaches or practices that which is foreign to Bible precept and example, yet refuse open discusion. Brother Allen —"thou art the man."

Your mind has indeed been moving in a "narrow groove that is a species of insanity" if you do not know that such an institution as the Sunday school never existed for centuries after the church was established and after it was transplanted to America was bitterly fought by all sectarian churches, but finally accepted by them and was finally borrowed from them by a few brethren of "morbid minds and insanical tendencies complicated with dishonesty and a yellow streak." The commendation of those good women by the apostle Paul is all right and we heartily endorse it, but when women openly disregard the apostle's command (1 Cor. 14:34—1 Tim. 2:11), they do it to their own shame. (1 Cor. 14:35) These "morbid-minded" fellows some how will always trip themselves no matter how careful they try to be. They claim that the Sunday school is not a separate institution, therefore it must be the church itself, in which case—call it public or private as you please—the women who teach in it are speaking in the church, just what they are forbidden to do. Thus are they caught in their own craftiness (1 Cor. 3:19).

Any way, these "wise-acres" will have to rake up something new, for that old public and private smoke-screen has become too thin to hide their trap. Those who try to debase the word of God, which He has magnified above all His name, to a level with uninspired literature and boldly declare

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

that the public school system is the best model we have for a method of teaching, and thereby exalting it above the examples set by Christ and his apostles are leading their followers in a path that leads "straight to hell." Brother Allen, come out of your hole long enough to tell us whether the Sunday school is in or out of the church. If it is in the church, the women who teach in it are speaking in the church. If it is out of the church then it is a separate institution. Take which ever horn of the dilemma you prefer, but for your own sake take one or the other and it doesn't matter much which one you choose. I warn you, it will pierce you through and through.

G. A. TROTT.

Some Expressions of Appreciation

I had been indisposed for some weeks when Brother M. M. Lavender was suddenly taken from us. The day of the burial I was in bed and had the doctor with me. I have tried to write about him, but couldn't, and now I cannot express myself as I would like. Who could? He seemed a fixed part of the paper force; always on hand, familiar with everything pertaining to the records in the office, files, books, lists; to him, everyone went for information. His attitude was one of quiet cheerfulness, the very atmosphere about him and his work seemed to bespeak persistent purposefulness and clean activity. For three years he had worked patiently, trying to serve the brotherhood in his capacity. The Apostolic Way has sustained another severe blow.

The following letters bespeak the high esteem and confidence that his old friends held him in. We asked Sister Lavender for the letters and we give them here, that others may be encouraged to emulate him in his fidelity to the Word and in his breadth of spirituality.—R. F. D.

* * *

Dear Sister Mattie, Hattie and Aileen:

I just now read of the sudden demise of Brother Lavender. It was an awful shock to me. I never had a better or truer friend. I have been very uneasy about him since he told me of his condition, notwithstanding, he in every letter since the first attact would say, "I am feeling fine." We are deeply grieved, but "Sorrow not as those who have no hope." Our hearts go out in the deepest sympathy for you all. I would have liked so much to have been with you in those sad hours. I don't know that I could have stood the trip, but I would have made the effort. I shall miss him so much. It is comforting to think of him, as the pure, kind and good he was, but oh! how I shall miss him when I come to Dallas. The church will miss him, The Apostolic Way will miss him. They will never find one that can fill his place. Most of all, you will miss him. So strange that one so useful, and one on which so much depended had to be taken away so suddenly.

All I can do, all you can do, all the many others who appreciated him can do, is to look to Him that doeth all things well, and consider the great promise of an eternal association with him in the eternal city, the splendor of which is not told, but we are assured, that the streets are paved with gold. Brotherly,

W. G. TUCKER.

* * *

Dear Sister Lavender:

I just received a letter from Chester in California that Brother Lavender was with Christ. We rejoice that he has been freed from the prison-house of the flesh and is now ready to be clothed with immortality and glorified with Christ, for his work and labor of love here in the flesh.

May God's grace flow from the fountain of love, and give you and yours strength to be patient and faithful until the harvest is in. I remember Brother Lavender's and your kindness when my sorrow was deep. I was not as strong then as I am now. I expect to sing God's and Christ's love and praise with him again some sweet day, with a perfect voice, for there will be no discords there. Oh! Glorious Day.

Let us be patient and wait for we shall all soon be home. With Christian love,

E. V. HOLIFIELD.

Passed On

Sister Pearl Ribble, wife of O. C. Ribble, answered the call to leave the trials of earthly experiences, exchange them for the strange realities of the wonderful country beyond the grave. This parting came on Monday, April 15. To say she was a Christian means everything implied in this name. When she went away, she left Oliff and little Sam to battle with the propositions that concerns us all here in this life, which ought to widen our vision, brighten our prospects, increase our faith, strengthen our hope. Then we ought to be prepared by these things to force our energies into the greatest endeavor of human activity, that we be enabled thereby to clasp glad hands on that eternal shore. Sister Pearl was patient in all of her sufferings. She was cheerful until the last. Her father, mother, brothers and sisters were present, when she left the rugged trials of time and death to receive that peace that awaits her until God calls his children home. There was a great crowd of Brothers, Sisters and Friends to see her laid to rest. The writer tried to say a few things to console those who wept. Now to Oliff, his father and mother, all the children, I sympathize with you and say, let's be good. To Pearl's father, mother and all the children, I weep with you and say, let's be prepared to meet where death cannot come. May our gracious Father keep us is my prayer.

J. S. HALL.

Dear Brother and Sister Duckworth:

Will try to write you a few lines. This leaves us all broken up. My good wife passed away from this life April 15 at 11 a. m. She had been sick for two months. She was operated on the 11th on Thursday and lived until Monday. She wanted to get well so bad, so she could go with me to preach the Gospel of Christ. She told us all goodbye, said she was "going home, take care of Sammie. It isn't so bad. I have done the Lord's will." May I so live so I can say that I have done the Lord's will is my prayer. Brother Hall spoke at the funeral, the best talk I ever heard him make. "How beautiful are the ways of a sweet Christian woman." I am so lonely I don't know how to live or where to go. Brother Duckworth, do you still have the letter she wrote you and Sister Duckworth? If you do I wish you would send me a copy of it. I didn't have time to write so she said she would write her mind in the matter. I never saw the letter. I thought I was loose so I could give all of my time to preaching, but I don't know now. I am at Knapp in Scurry County at a schoolhouse preaching at night, large crowds. I came home with my sister. I want to preach all the time I can. I want to tell the story of the Cross so others can say I have done the Lord's will.

Your broken-hearted brother in Christ,

O. C. RIBBLE.

(Note—The letter mentioned by Brother Ribble was the one referred to by us in a recent issue of the A. W.)

Sister M. F. Blanton writes that her grandfather, "W. W. Scott, passed to wait his reward, March 23, 1929. Grandfather obeyed the Gospel over fifty years ago. He lived a devoted Christian life. Brother D. D. Rose spoke words of loving sympathy and admonition to the bereaved. Grandfather was 92 years old January 9, 1929. He was living with his son, Clem Scott, near Lawn, Texas, Taylor County."

Brother Tom Chappell departed this life April 12, 1929, 42 years and nine months old. He was born in Tarrant County, Texas, lived there until coming to Blue Grove. He leaves a wife and nine children. He and his wife obeyed the Gospel many years ago; six of the children have obeyed the Gospel. Brother Chappell was loyal to what is written, he was opposed to all innovations and lived a true Christian. He said he was ready to go. When the division came over the Sunday school, he said as for him and his house, they were going to serve God. The church at this place has lost a good worker and a good Christian man. I have seen him take persecutions with a smile. It looked like it made him stronger in the Lord. May we all live such a life as to meet Brother Chappell in that home where there wil be no sad farewells and tear-dimmed eyes, but where it will be peace, joy and happiness forevermore.

N. J. SOUTHERLAND.

Who Is M. Vandanam?

He is a humble and devoted native missionary in India.

He speaks six languages and reads the Greek New Testament.

He gained note as the Christian Sanskrit poet.

He resigned a lifelong position as professor in a government college to take up preaching.

He is now supporting four preachers from his own income of about $52.50 monthly.

His work deserves support.

His address is: M. Vandanam, Pilcher's Compiund, Secunderabad, Deccan, Br. India.

Inquiries concerning him may be sent to Bother Roy Hazelton, Littlefield College, Littlefield, Texas.

Ten dollars per month will support a preacher—one dollar per month will help.

E. S. JELLEY.

EDUCATION *Necessity — Power — Opportunity*

JOHN R. FREEMAN, Editor

Littlefield College Commencement

Commencement for the first session of the college at Littlefield, Texas, includes two programs: General program, Thursday night, May 30; Graduation Exercises, Friday night, May 31. Both the high school and the college seniors will graduate in a joint program beginning at 8:30 p. m.

JOHN R. FREEMAN,
President.

President Jno. R. Freeman was in attendance at the Association of Colleges in Dallas Friday and Saturday, of last week. He reports this as a session of interest and material construction.

It has long been a custom of most colleges to send scholarships to honor graduates of high schools. Due, however, to abuse of this custom by many of the high schools, it was resolved that the colleges would no longer send out such scholarships; but instead, the secretary of the association will mail to each high school with fifteen or more accredited units two scholarships, one for the honor boy and one for the honor girl. On the back of this scholarship will be printed the names of the colleges that will honor them.

Littlefield college is glad to know that her name will in this way go to every fully accredited high school in Texas. And it is to be hoped that a number of select young people may thus be enrolled next fall.

That which most specifically concerned Littlefield was the recommendation by the Committee on Standards and the consequent adoption by the Association that Littlefield College (successor to Gunter College) be retained in the association as a Junior College. Now that this school is officially recognized, it is proposed to use every opportunity offered for raising the institution to higher degrees of efficiency. —Lamb County Leader, May 2, 1929.

The faculty quartet as well as the student quartet of Littlefield College has been rendering profitable and interesting programs at various points in West Texas.

High-Pressure Study

There is a type of student in the university everywhere who is a constant annoyance to the professors,—the brilliant, capable person, who, in addition to these qualities, is lazy. He is the student who hands in good English themes about two weeks late. He is the student who gets hours behind in collateral reading, and thereby flunks weekly quizzes with regularity. He is the student who allows himself the leisure of waiting until he is seven plays in arrears in a drama course before he tries to catch up with the class.

It is not known whether these people have a limited capacity for work or not. They never seem to labor over anything that they do. The quality of the work they accomplish is not bad, and would indicate that a little application would solve their problem. It has been found, however, that they are sensitive to the indictments upon their intellectual capacities which they have interpreted in the reductions in grades which they have received for their procrastination. When they see a person whom they consider inferior draw a grade ten points higher than their own, they wail to high heaven at the discipline—but they rarely improve.

Perhaps more flunking grades handed out to these students would make them keep step; but here the reasonable professor is confronted with the injustice of failing an intelligent person—The Daily Northwestern.

(Our remedy is to give to such students quite a bit of personal attention. Sometimes laziness can be partially overcome. —Jno. R. F.)

Teachers

Littlefield College has not definitely arranged for teachers of mathematics and foreign language. All teachers must have degrees and those of these two departments should have M. A. degrees. If you know of such teachers who are members of the Church of Christ, please notify us.

JNO. R. FREEMAN,
President.

Littlefield, Texas.

Some Observations

Suppose the church begins its song service at 10:30 on Sunday morning, two preachers hold the congregation until 12:10, another after the supper concluding 12:40, we have an uncomfortable situation. You need to reach folks that are not a present as interested as some of you. They will not attend your meetings if you hold them that long. You had better have two shorter sermons or one not so long as both these, and the last might well be left off entirely.

How can we remedy this situation? You ask a man to preach and he talks overtime. What is wrong in asking him in advance to limit his speech? I suggest that we begin on time, be not sloven. Also that we so arrange our programs that we can close at a reasonable time. Why not? I see no good reason why folks should have their midday meal on Sundays at 1:30 p. m., and during the rest of the week at 12:15 p. m. If we feel that we must tarry a long while after noon on Sundays why not stop at meal time and have lunch?

Another matter: When one is called to lead the singing, this does not license him to preach a sermon. When called to lead in prayer, it does not license him to also preach. When called on to baptize or to preside at the Table this does not carry with it an invitation to preach a sermon. Yet many have the idea that when they come to preside at the table they must make a long or short speech either preceding or following. The elders are the rulers of the congregation. They should see that the members are taught along these lines as well as others. If they want a speech, they can so state.

B. H. BURNETT.

The Shreveport Meeting

The brethren worshipping at Velva St. Church of Christ, in Shreveport, La., are getting ready for the greatest effort they have ever made to build up the cause of Christ in that great city. It is planned to erect a large tent in a convenient place and to do some extensive advertising to get the people to come to hear the word of God. This campaign is to begin Lord's day, June 2, and continue until the 23rd or longer. We are trying to reach every person in the city, and all the brethren who live in a radius of 100 miles of Shreveport. It is our desire to build up a congregation strong enough to support an evangelist in that field and then we can build up congregations all over that country. This makes it important that we have the co-operation of all nearby brethren and congregations. It means that the Shreveport meeting is "our meeting," and that our interest is mutual. Brethren, it is a big job to awaken an interest in a city which has so many attractions to keep people away from the church, but God demands that we make the effort and no sacrifice is too great. We should be able to baptize at least 100 people and find 50 or more who need to forsake innovations and worship God as the Book directs. We have every reason to believe the brethren in Shreveport will make every sacrifice within their power and we earnestly solicit the help of every one within reach. Begin now to plan for the meeting. Bring or send some good singers. Come at the first of the meeting, so that we will have a good crowd to start with. We need your presence on the start worse than at any other time.

The writer will do all in his power to declare the gospel in its power and simplicity.

J. N. COWAN.

The Apostolic Way
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Another Knockout

Just as we thought we were about to start on the road to a complete convalescense, we received another knockout blow by the third attack (or relapse) of the flu in the last two months. Much copy and other matters of importance that deserved our attention will have to go untouched, for the present.

As soon as we are able, we will continue to push the raising of the funds for the printing plant, and push forward some other plans for the paper that will be appreciated by the brotherhood at large. Until then, our office help will do what they can.—R. F. D.

The "pastor" system grew out of incompetency of teachers, and the mistake of men unprepared or prepared, making long talks on Lord's day. "Ye may all prophesy one by one," shows it necessary for those who talk when the whole church comes together (and it is commanded thus to do on the first day of the week) to understand that short talks usually are better at this service, especially those who talk almost every Lord's day to the same congregation. A few concise, short, statements are more effective than long, drawn-out, rambling, uncertain talks.—R. F. D.

Training Children

A sister requests an article on child training. Such requests are frequently made of me, and I shall give a few thoughts to be received and used for what they are worth. All godly parents are anxious to have their children brought up in a way that will render them useful as faithful members in the church when they shall have attained to the years of maturity. We can do our duty and that is all. Parents are not to be held accountable to God for the failure of their children to walk in the ways of truth if they themselves do what they can to bring this about, when, in spite of their best efforts, the child goes wrong. But usually the parents may hope to keep their children in the right, if they will only put forth reasonable effort. The ancient Hebrew was enjoined under the law of Moses to teach his children the law of the Lord diligently. He was told how this could be done—the manner in which the requirement could be put into effect. "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto they 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." If we treat the law of Christ in a similar way in our homes today we can hardly fail in the accomplishment of good results in child training. But the word of God "shall be in thine heart." This is essential. We speak forth what is in the heart. Jesus said the mouth speaks from he abundance of the heart. The trouble with most child trainers is they have in their hearts too many things other than the word of God, and they talk about these. They make good farmers, merchants ,traders, teachers, financiers of their children, but they do not make good Christians of them. And yet they do not know why. A moment's reflection should settle the matter forever. Morning, noon and night your child hears you talk of merchandise, of how to make money, of how to drive some good trade—once in a thousand he hears you mention in a bland and distant style something of Christianity. Yet you wonder why your child takes an interest in everything else rather than the Bible, the church and the salvation of the soul. O no, you do not have to be a great teacher to bring your child up in the nurture and admonition of the Lord. But I dare say you must have the Lord's cause at heart. You must be in earnest—terribly in earnest—don't talk about everything else first. The Bible should be read in your home in the hearing of your children daily. You say you don't feel able to explain it. Well, just let the explaining go. It is usually better not explained. Most things in the Bible are so easily understood that the child has no difficulty in learning of God if only you will read to him the Bible. He may not so well understand some things but he will have time enough yet for things more difficult. A Christian mother or father who fears God, who has God's law in the heart can hardly fail to bring up a child in the way he should go. One who thinks much of the affairs of this life, whose heart is filled with these things, and whose daily conversation is along these lines will likely make a good "business man" of his boy but will not likely make a good Christian of him.

* * *

A brother sent us the foregoing clipped from the Firm Foundation, dated September 21, 1915, and we are puzzled just a bit to know why Brother Showalter should have a change of mind relative to this question, or does he still admit that the child can understand such portions of the Bible as it needs? "Most things in the Bible are so easily understood that the child has no difficulty in learning of God if only you will read to him the Bible." The defenders and apologists for the Sunday school, and especially for the Sunday school lesson helps, before claiming that a child could not understond the Bible, he couldn't get anything from hearing it read and from hearing a preacher preach, that he had to have it adulterated before he could learn anything about it.

We most earnestly commend the foregoing from Brother Showalter's pen, and we trust our readers, both fathers and mothers, will be admonished and stimulated to more activity in reading their Bible to their children. It is wonderful to sit and listen to a mother read to little fellows from a year old up and hear them talk about it.

My own children, no more intelligent than others, have often come away from the church telling what the preacher said and often asking me or their mother about it, even from two years old, and this is not because their father is a preacher, but because their mother begins as soon as they will listen to any reading, and reads daily to them, from the word of the Lord. And why not? What could be more entertaining? Surely no radio is, surely the most fascinating story of fiction or fact can be no more entertaining and more absorbing than for a mother to be dropping, dropping, dropping crumbs from the truths of the Lord into the innocent little mind, which she has nourished and whose physical being she cares for.—R. F. D.

Our Religious Faith

Winter has passed and we are looking forward to more favorable weather conditions, and no doubt, we are expecting to hear a great deal more preaching and teaching during the summer than we have for the past few months. The preachers do most of their work during the summer, due to the fact that it is so much easier to get hearers then. So we expect to come in contact with not a few conflicting ideas concerning religion before another winter. Methodist preachers are going to do their best to get people to accept the Methodist religion; Baptist preachers are going to do all they can to convert people to the Baptist faith; Presbyterians are going to induce people to accept their religion, and surely there will be some union meetings in which all are invited to share equally. Now why is it that we are going to have so many different kinds of preachers going about and all claiming to be working in the name of the Lord? Why are they not all the same kind? I think the answers to these questions are easy to give. A Baptist preacher is not a Methodist preacher because he doesn't believe Methodist doctrine. A Methodist preacher is not a Presbyterian preacher because he does not believe Presbyterian doctrine, etc. The reason we have Methodist churches and Baptist churches is the fact that these people differ in belief and practice. They teach exactly the same thing on many questions but there are some things on which they differ. It is these things over which they differ that cause these people to maintain two kinds of churches. Now which one is right? Some say they are both right. If both are right why are they not one church with just one name? No, they are not both right, that's impossible. It is opposing doctrines which give rise to the two churches and no two doctrines can be opposed to each other and both be right. The mode of baptism is one of the outstanding differences in these two churches. The Methodist say that you may be sprinkled for baptism and Baptist say that you must be immersed. The Baptist say that a Christian cannot fall away and be lost; the Methodist say he can fall away and be lost. Now if I say, "The horse cannot run," and you say, "The horse can run," it is settled that one of us is wrong about the matter, and it is just as certain that where two people or two bodies of people differ on religion, one of them is wrong. Perhaps some one will say that these differences do not amount to anything. If they amount to nothing, why is it that they form two churches because of them? The Baptist church owes its existence to those things in which it differs from other churches. Can't you see that if the Baptist doctrine was identical with the Methodist doctrine that it, too, would be the Methodist church? Then if these things over which they differ do not amount to anything, it is certain that one of them owes its existence or is founded upon things which do not amount to much. I am sure that no one will deny this after they have considered the matter. Yet, I am sure that you will not find a Methodist who will tell you that the Methodist church is founded upon things which do not amount to much. It is just as certain that no Baptist will say it about the Baptist church. Now the reason we have so many different kinds of preachers is because every one of these preachers (who is conscientious) believes that he is right and that every one who disagrees with him is wrong. When you see a man laboring as a Baptist preacher, I can truthfully tell you that that man believes the Baptist doctrine and also believes that everyone who

disagrees with him is wrong, else he is a hypocrit and has no right to call himself a Baptist. This rules applies to the Methodist or any other preacher. It also applies to church members who are not preachers. I am what I am because I believe I am right, and I believe that everyone who disagrees with me is wrong. If I did not believe that Baptist doctrine was wrong, I would be a Baptist; if I didn't believe that Methodist doctrine was wrong, I would be a Methodist; if I believed the Roman Catholic doctrine, I would be a Roman Catholic. But someone asks, "What would you be if you believed all three were right?" I am sure that in this case I would be an idiot, unless my belief was due to the fact that I didn't know the difference between the three and in that case, of course, I would be ignorant.

So I would like for people to stop and come to a knowledge of the fact that there is only one church which is right. I claim to be a member of that church and I believe that every other church on earth is wrong. I was once a Baptist and I then believed that all churches except the Baptist were wrong. The church with which I am identified is the Church of Christ. It pleases others of different faith to call me a Campbellite. I do not blame them or think hard of them for this. When I was a Baptist I called those who are now my brethren, Campbellites, too. I expect no one who belongs to a denomination to call us the Church of Christ. They do not believe we are the Church of Christ and so they frame a name to designate us by. We are not responsible for what people call us against our wishes. The thing I want us to do is study the Scriptures, do what they say and let them (the Scriptures) give us our name.

In the few words that I have left for this article, I will present some things over which our religious neighbors disagree with us and ask the reader to study these things carefully. We teach that the alien sinner must believe on Jesus Christ, repent of his sins, confess Christ to be the Son of God, and be baptized, for the remission of sins before he becomes a child of God.

Some of our neighbors say that the sinner is saved by faith alone. When you press them, they say, of course he must repent but repentance comes before faith. If repentance comes before faith it is worthless, as we learn from Hebrew 11:6 that is is impossible to please God without faith. We are not saved by faith alone. "Ye see then how that by works a man is justified and not by faith only." (James 2:24). Romans 10:10, says that "with the mouth confession is made unto salvation."

The main objection which is brought against us is because we teach that the sinner must be baptized for the remission of sins. I think the reader can understand our position on this by reading John 3:5; Mark 16:16; Acts 2:38; Acts 22:16; Rom. 6:1-18; Gal. 3:26, 27; Col. 2:12, 13; I Peter 3:21.

In future issues we hope to study these questions separately and in detail and we should be glad to consider what anyone might wish to say. We have no creed and whatever the Bible teaches, we want to accept it.

HEWITT SMITH.

Announcements and Reports

Leland H. Knight, Enid, Oklahoma, April 22, 1929—I was with the church at Dodsonville, Texas, from March 30 until April 11. There were eight baptisms and six restorations. Several were converted from the Sunday school hobby to the truth. Wife and I enjoyed our visit among those good poeple. This was our first visit into that part of Texas, and we were pleased to find the same hospitality which exists wherever we have gone among the Churches of Christ in Texas. I promised to return next spring for a longer meeting, and also for some mission work in that section. I began my third meeting at Enid, Okla., April 14. There has been seven additions to date. Three were baptized, one restored and three took membership. The church here is growing steadily. There isn't a city in Oklahoma that needs the apostles' doctrine any worse than Enid. The digressives have gone so far from the truth that many of their own members are disgusted. I have a letter from Brother Paul S. Knight, who has been in a protracted meeting at Gunter, Texas. He was with the church from April 6th to 18th. There had been one addition up to the 16th. This place has been considered by some as a mission field, but such need not worry, the gospel will be preached in Gunter. It was preached in this meeting and I am sure will continue to be preached.

J. S. Hall, South Bend, Texas, April 25, 1929—I am writing these few lines to notify the brotherhood of the change of my address from Graham, Texas, to South Bend, Texas. All correspondents take notice. This will be my address for the present. Silver and gold have I none, but such as I have give I thee. I pray the Lord for mercy on all his children in the great struggle for truth and right. May His children who are blessed with this world's goods see to it the blood-stained banner is unfurled to the world that the lost might see. I am giving my life to the work.

W. T. Arterberry, Littlefield, Texas, April 29, 1929—I am now located at Littlefield, Texas. I am open for meetings any time during the spring and summer.

J. F. Fairless, Komalty, Okla., April 18, 1929—This is to notify the brethren that I have changed my address from Hobart, to Komalty, Okla., and am ready to make arrangements to hold meetings the third week in May, July and August.

Oscar Walters, Littlefield, Texas, April 29, 1929—Brother J. N. Cowan just closed a three weeks meeting for Littlefield, a grand success in every way, and we hope much and lasting good will yet come from the pure principles of the teachings that were implanted in the minds of the people.

Alva Johnson, Austin, Texas, April 19, 1929—Meeting here fine, could not take care of our crowd last night. Twelve confessions so far, six yesterday, ten for baptism and two restored; don't know when we will close. Am suposed to begin next Saturday night at Robert Lee.

J. A. Dennis, Union City, Georgia, April 29, 1929—The meeting closed here last night, baptized two men and one woman and one united from the Christian church. The weather was against us, the tent blew down twice and almost every night we had to build a fire in the tent. The church here is growing stronger in the Faith and the members are living clean lives. The worship yesterday was well attended and we had several visitors from Atlanta. We are rejoicing over the prospects of more help in these parts. Brother A. McFadden from Ballinger, Texas, is locating in Georgia; Atlanta, or near-by. Then June 21 Brother Seldon C. Burnett will be here, and he expects to locate in Georgia.

J. N. Cowan, Littlefield, Texas—I will close at Littlefield, Texas, Sunday night, April 28th. Fourteen have been baptized, and nine restored up to date. From here I make a long run home to get my wife and two little boys, and come back to Levelland to begin Saturday night, May 4th, and continue two Lord's days. From there we will go to California Creeek, Young County, Texas, to begin Wednesday, May 15th, to continue until the 26th. From there we go by Elk City, Okla., to meet Brother Musgrave in debate on our way to Shreveport, La., where we will be from June 2nd to 23rd, or longer. Then back to Adylote, Okla, for the first three Lord's days in July. This is eight miles north of Shawnee, Okla., where we met the Adventist a few weeks back. There is no congregation at Adylote, but prospects for one. From there we go to Bunger, Texas, where we will be from the fourth Lord's day in July until the second Lord's day in August. From Bunger we go to Oklahoma City, Okla., for the third and fourth Lord's days in August and the first and second in September. Thence to Mustang, Okla., Sept. 14th to 29th. After that, I will go to Bloomington, Ind., for a meeting from Oct. 6th to 27th.

Brethren, please file copies of this paper, and have all things ready for the meetings. We only have a few short years to work, and let us redeem the time.

J. N. Cowan, Robstown, Texas—I am to meet Brother Bob Musgrave in a brotherly discussion of the "cup" question at Elk City, Okla., beginning Monday night, May 27th, 1929. Our object is to bring about peace and quiet among brethren on this question. I am entering a discussion of this question with the best of feeling toward those who disagree with me, and shall consider their views with charity at all times. Brother Musgrave and I are not enemies, but brethren, and we are both interested in the advancement of the same dear cause. Will be glad to have all who can to come and hear us reason on the question.

I understand that four days are to be given to the discussion.

Something From Nothing—God

By A. Campbell

The question is, whence are the ideas, which we call religious, derived to us? Neither our sensations, impressions, nor their combinations, have ever been able to shadow out an archetype of a God or Creator producing something out of nothing. All our ideas concerning creative power have exclusive reference to changes wrought upon created matter. The idea of changing a shapeless piece of wood into a chair, is easily derived to us—it is simply

an idea of a change wrought upon the raw material, that being created to the hand of the maker. But we have an idea of God, of a Creator, a being who has produced the whole material universe by the bare exhibition of physical creative power. This idea, we contend, can have no archetype in nature, because we have never seen anything produced out of nothing. But we have the idea of the existence of this creative power. It is to be found in almost all religions. If we appeal to traditionary or historic evidence, we shall find that all nations had originally some ideas of the existence of a Great First Cause. But the difficulty is—how did the idea originate? By what process could it have been engineered? Where was the archetype in nature to suggest (consistently with the analysis of the human mind) the remotest idea of a Creator, or any other idea concerning spiritual things? Locke and Hume admit the almost unbounded power of the imagination. It can abstract, compound, and combine the qualities of objects already known, and thus form new creations ad infinitum. But still it borrows all the original qualities from the other faculties of the mind, and from the external senses. Imagination can roam at large upon the properties of animals, and by abstracting from one and adding to another, and thus combining their respective qualities, it creates to itself images unlike anything existing in nature. Hence the Centaur, the Sphinx, and the Griffin. But our ideas of all the constituents of these creatures of imagination are derived from our senses and reflections. There is no limit to its vagaries; for as the poet says, it can most easily convert a bush into a bear. But a man, some say, may imagine the idea of a First Cause, and may originate spiritual ideas. But this is impossible from anything yet known in experience or in philosophy. To form ideas concerning spiritual things, imagination has to travel out of her province. To form the very first idea of a God, she must transcend the visible material world. Nothing so fantastic as the vagaries of imagination, and yet nothing is more circumscribed. My imagination might picture to me a tree, the roots of which are iron, the stem brass, the leaves silver, and the apples gold; but if I had never seen a tree growing in the earth, could I possibly have conceived in the wildest vagaries of my imagination, an idea of this wonderful metallic tree? (Pages 50, 51.)

We are unable to conceive of the immense revolution which must be produced in the mind of one who has been put in possession of all the Biblical ideas and terms, by the annihilation of all ideas of God, and the relations to which they give birth. The idea of the existence of a God and his perfections once annihilated, and what have you left? On the principles of philosophy it is just as hard to destroy as to create a single idea. In philosophy, these two ideas concerning the power of creating and the power of destroying are intimately connected and inseparably interwoven. If I could forget that I ever had heard the name of God, and could erase from the table of my mind all my ideas of spiritual things, I am at a loss to conceive what views I could entertain of any object around me. Everything would be to me a most inexplicable puzzle. But the question which must forever confound the materialists of all schools is, **How did these ideas get into the world?** (Page 67.)

Imagination, all writers agree, has not the power of creating any new idea. It has the power of analyzing, combining, compounding and new-modifying all the different ideas presented to it; but imagination has no creative power.

No system of philosophy that is now taught in any school, will warrant us to attribute to imagination any such power. Neither Locke nor Hume will allow it: and these are the most respectable in the Christian and infidel schools. We shall hear what each of them has to say upon the power of imagination:

"Although nothing is so unbounded in its operation as the powers of the mind, and the imagination of man—to form monsters, and join incongruous shapes and appearances, costs the imagination no more trouble than to conceive of the most natural and familiar objects; and while the body is confined to one planet, along which it creeps with pain and difficulty, the imagination and thought can transport us in an instant into the most distant regions of the universe. But although our thought seems to possess this unbounded liberty, we shall find, upon a nearer examination, that it is really confined within very narrow limits and that all this creative power of the mind amounts to nothing more than the faculty of combining transposing, augmenting and diminishing the materials afforded us by sense and experience."—Hume.

"The simple ideas are the material of

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We are after 5,000 new subscribers with a vim that will stick and friends of the paper, sisters, preachers, church leaders, and others, are proclaiming, "I will help," and they are doing it. No, not all of them; some are so busy with other matters they are neglecting to do what they might.

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all our knowledge, which are suggested and furnished to the mind only by sensation and reflection. When the understanding is once stored with these simple ideas, it has the power to repeat, compare and unite them, even to an almost infinite variety and so can make, at pleasure, new complex ideas. But it is not in the power of the most exalted wit, or enlarged understanding, by any quickness or variety of thoughts, to invent or frame one new simple idea in the mind, not taken in by the ways before mentioned; nor can any force of the understanding destroy those that are there."——"The dominion of man in this little world of his understanding, being much the same as it is in the great world of visible things; wherein his power, however managed by art and skill, reaches no further than to compound and divide, or decompose the materials that are made to his hand, but can do nothing toward making the least particle of new matter, or destroying an atom of what is already in being. The same inability will every one find in himself who should go about to fashion in his understanding any simple idea not received by his senses from external objects, or by reflection from the operations of his own mind about them. I would have any one try to fancy any taste, which had never affected his palate; or frame the idea of a scent he had never felt, and when he can do this, I will also conclude that a deaf man has distinct notions of sounds."——"It is impossible for anyone to imagine any other qualities in bodies, however constituted, whereby they can be taken notice of beside sounds, tastes, smells, visible and tangible qualities. Had mankind been made with but four senses, the qualities, then, which are the objects of the fifth sense, had been as far from our notice, imagination and conception, as now any belonging to the sixth, a seventh, or an eighth sense, can possibly be; which, whether yet some other creatures in some other parts of this 'vast and stupendous universe, may not have, will be a great presumption to deny'."—Locke. Such is Mr. Hume's doctrine, and it agrees with Mr. Locke's and other philosophers. Now, if this be true and founded on a strict analysis of the human mind and predicated of universal experience—how could man have imagined a God? Let us try to faculty of imagination, and prove, by our own experience, its creative power. We have but five senses; I would therefore ask * * * if you can, by any exertion of your faculties, imagine a sixth sense? What would it be? If you were to imagine any other sense, it must be anologous to those you already possess. You might imagine a being like the fabulous Argus, with a hundred eyes; but fancy that you possessed an organ, like that of Fame, that would enable you to hear from a greater distance than the eye could reach to; but could you have imagined this unless you had derived the simple idea of hearing from your organ of hearing. But a sixth sense, unlike those possessed, cannot be imagined. Now if * * * cannot, from five senses, imagine a sixth, how can a savage or philosopher imagine a God? (Pages 20, 121, 122.)

Children at birth, it is said, have been excluded by circumstances from all access to the sound of the human voice, and after arriving at maturity, it has been discovered that they have no more of the gift of speech than brutes have; and from all the premises before us the conclusion follows out irresistibly that speech is as legitimately the subject of divine revelation as religion itself; or to express the conclusion in other words, the inevitable inference is, the idea of God, altar, priest, victim, etc., is older than the names. But two ways only can ideas be communicated: First, by presenting the archetype, or that which produces the idea to the external sense; or, secondly, by speech, describing the thing to be revealed or communicated by something already known. Now as the language of a people is the only infallible test of their improvement and civilization, so the name of God, altar, priest, victim, found among the most savage tribes of antiquity, incapable of abstract reason or sentimental refinement, is a positive proof that none of them did ever invent the idea. This would be as decisive proof, were all the premises, clearly understood, as the discovery of a gold or silver coin or medal found among a people ignorant of metals and their natures, would be, that they were not the makers, but the finders or borrowers of this coin. I boldly assert here and I court objection to the assertion, that every principle of sound reasoning and all facts and documents in the annals of time, compel us to the conclusion that the idea and name of God first entered the human family by revelation. (Pages 158, 159, Evidences of Christianity.)

Johnson-Arceneaux Debate

(No. 2)

Johnson opened his affirmation with a sample of Arceneaux's method of argumentation as follows: A. had related how the Gunter College was moved from Gunter to Littlefield and that it was about to turn up its little toes, etc. Therefore, it was right to divide a public assembly into classes to teach them. J. said that Thorp Springs College was moved to Terrell and was about to turn up its little toes, therefore, it was wrong to divide a public assembly into classes to teach them. This caused quite an expression of appreciation by the audience. A. had said during my absence that he hoped he would have the opportunity of meeting me again and Johnson quoted from the A. W. where Brother J. A. Nall of Lockney, Texas, said: If Arceneaux were still on J. N. Cowan's Trail, he hoped he would tree him at Lockney and he would help him shake Cowan out. That the challenge had been hanging over A. for three years to defend the practice of the college church, the one for which A. preached. Also that he (J) was ready to meet A. at Lone Star, 10 miles from Lockney, where a desire for a discussion had been expressed.

In J.'s first speech, he introduced affirmative argument as follows: That there were only three ways the Bible authorized a practice, by precept, example and necessary inference. He then showed from 2 Tim. 3:17; Psa. 19:7; 2 Pet. 1:3; Act. 20:20; Act. 20:27; 2 Jno. 9; 1 Cor. 4:6; Lev. 5:17; Psa. 19:13; Deut. 18:20; Isa. 55:5-8; 58:13; 66:2-3; Rom. 10:1-2; Mat. 15:9; Col. 2:22; Mat. 5:14; that the class system was not permitted under either of the three heads.

On literature, J. introduced Act. 2:8, 15, 20; 1 Cor. 14; Act. 18:11 to prove the early Christians used nothing but the word of God in teaching their assemblies. He showed that it was commanded to be read to the church by Col. 4:16; 1 Thes. 5:27; 1 Tim. 4:13; 1 Pet. 4:11.

J. introduced Acts 2nd chapter, 13th chapter and 15th chapter; 1 Cor. 14:31; Deut. 31:11-13; 1 Cor. 1:10-13 and 11:13 to prove they taught their assemblies without dividing into classes. It is not possible for me to produce in this paper the manner of presentation, or the great force with which J. presented his arguments. All who are acquainted with him know.

A. replied by asking J. six questions to which J. replied immediately and that Arceneaux did not see fit to use any more. He said, in the face of all the arguments presented, that J. assumed it was unscriptural to divide an assembly to teach them. That the practice was scriptural unless forbidden. Of course all know that is the old digressive plea for instrumental music. J. had used an argument on the pattern, showing that the word of God was the pattern, instead of the literature. A. said in reply that the pattern only applied to the undivided assembly. He presented the church meeting at 3 o'clock to sing as being on a par with a Sunday school. He overlooked the fact that the church as an institution can meet to do any part of the things God had authorized it to do. And that the Sunday school was a different institution meeting to do what God told the church to do. The numerous scriptures introduced were passed by with "I believe all those scriptures," without showing that J. had misapplied them. He never attempted to answer one single argument as presented. The most of his time was spent in romping on Littlefield College. He did introduce some affirmative argument which he had withheld until he got into the negative. The following scriptures were introduced. Mar. 9:2; 13:3; Luk. 19:3; Jno. 2:19-20; 11:51; Mat. 20:17; Mar. 4:34 and Mat. 13:36. These he said authorized class division.

In J.'s second affirmative, he showed that if A. was right in saying the Littlefield College was an infidel school because the Bible was not taught in it, that all of our public free schools were infidel institutions for the same reason. This placed A. in a bad light before the audience. He showed how A. had strictly let his arguments alone and spent his time in dealing with irrelevant matter, such as some old brother at Austin who opposed singing schools and the "Floydada woman's Bible class." J. showed there were 66 books in the Bible and not a woman writer. That the twelve and the seventy were sent out to preach under the first commission and were all men. That the great commission was given to men. Then introduced 1 Tim. 5:14 to show women's duties, and 1 Cor. 14:35 and 1 Tim. 2:11-12 to show what they were forbidden to do. He showed that A. could not meet a Baptist or Methodist in debate, because they would tell him they believed Mar. 16:16 and Act. 2:38 just like he believed 1 Cor. 14:35 and 1 Tim. 2:11-12. Neither of them believe the Bible as it reads in these passages. J. introduced an argument on tradition from the following passages: Col. 2:8; 2 Thes. 2:15; 3;6 and 1 Sam. 15.

In A.'s second negative, he began on Littlefield College. He also said we were a bunch of sillies and that N. L. Clark was the daddy of the bunch. Many other ugly things were said by him in this speech. He challenged J. to show one case of prophesying that was not teaching and that he would liberally reward J. for the passage offering a dollar and a nickel. He said Jesus used both methods, one speak-

ing at time to the entire assembly and dividing the assembly into classes.

J. replied in his third affirmative, that the Littlefield College was not the Church of Christ and that the church was not responsible for its practice, even if A. were telling the truth on it. That he was defending the practice of the congregations of the Church of Christ, and not the practice of the college. He presented a statement for Arceneaux to sign, which read: "The Abilene Christian College and the Littlefield College are on a par with the Sunday school system of teaching." A. refused to sign, but continued to say they were doing in the college exactly what they were in the Sunday school.

On private teaching, J. introduced every passage in the N. T. that had the word private in it and challenged A. to show his practice in either of them or in all of them combined. The passages are as follows: Mat. 1:19; 2:7; 24:3; Mar. 6:32; 9:28; 13:3; Luk. 9:10; 10:23; Act. 16:37; 23:19; Gal. 2:2; 2 Pet. 2:1, 1:20. Only one of these that can in any way be construed to refer to the Sunday school practice is, 2 Pet. 2:1, "'And they privily shall bring in damnable heresies."

In A.'s third negative, he said Campbell advertised literature in 1838 in Millineal Harbinger, but never told what that literature was. (It was a translation of the New Testament.) A. said to J. "If I did not know any more than you I would quit." He said Stubblefield said that Johnson was the meanest man he ever met except one man in Kentucky. He said we would have to cut out congregational singing for Paul says singing is teaching in Col. 3:16, and speaking in Eph. 5:19. He said he would not sign the statement about Littlefield because he did not know if they did what he said they did or not. He said the college was to educate the heart and that the public schools were not for that purpose, nor to make people better morally.

In Johnson's fourth affirmative, he made an argument on the literature from Deut. 32:1-2 showing God's doctrine or teaching was as adaptable to all people as the rain was to all vegetation. Also made an argument on the Babylonish garment which was never referred to. He showed that A. had not tried to find his class teaching connected with any passage which had the word private in it. And that A. could not claim it was private teaching. That all the scholars claimed it was public teaching. He showed from Col. 3:16 that the teaching came from the word of God which was to dwell richly in them, and that singing was not classed as teaching. But if it was teaching and A. claimed the women must not teach publicly, that his sisters would have to cut out singing in the public assembly. Here he stood hitched. J. showed the absurdity of saying the public schools did not educate the heart and make people better morally. A. was very hard pressed to make such a statement which everybody knew was false. J. showed from 1 Tim. 4:14; Rom. 12:6-7; 1 Sam. 19 and some other passnges where prophesy was not teaching, and tried the rest of the debate to collect the dollar and nickel.

In A.'s fourth negative, he cited Act. 22:3 and said Paul went to this Jerusalem college and while it was not a Christian college, he boasted of the fact that he attended it. He said the Jews built synagogues and were not condemned for it. He said in Mat. 13:36 Jesus did divide the assembly. He denies having classes in the church assembly. That Paul quoted from a heathen poet which justifies the literature. The balance of this speech was Littlefield College. (This reporter hopes that A. has given sufficient free advertising to the college to cause many to examine the claims and work of the same.)

In Johnson's fifth affirmative, he showed that Paul came from that Jerusalem college with Pharisee religion and persecuted the followers of Christ; that he was not even taught in that school that Jesus was the Christ. That the same spirit of persecution was manifested by those who came from the Sunday school. That Paul also boasted of the fact that he was a Jew, a Pharisee, the stock of Abraham, tribe of Benjamin, etc., but that he counted all this as dung compared with the excellency of the knowledge of Christ. Phil 3. He showed that even in the synagogues the same method of teaching was employed as in the temple, therefore, no room for condemnation so far as method was concerned. That one man at a time taught in the synagogue and no women ever taught in them. He showed that all the teaching done in Mat. 13:36, and in parallel passages was done by one teacher teaching all who were taught on those occasions. That Arceneaux had failed to show any other class being taught while Jesus was teaching the ones he taught. J. showed from many clippings that the congregations A. represented had at least twelve different classes of the Church of Christ. In one he found the "baby class of the Church of Christ." A. never did reply to a one of these clippings. That Paul quoted from the poet to show their own poets agreed with what he was teaching them and did not advise they get the writings of this poet and use as their regular text. Johnson also showed that A. had helped Saunders to affirm that it was scriptural to divide any public assembly of the church into classes to teach them the word of God. J. N. COWAN.

(To be Continued in Next Issue)

The Power of Love

Sunday, Feb. 3.—Because of the mining troubles a number of our brethren are employed elsewhere, but we still have helpful services in the little white meeting house. For the opening lesson this morning A. E. read about the Saviour's temptation in the wilderness. Brother Riley offered a prayer, then some good thoughts on the lesson. Sister Benjamin read a chapter, and her reading always reminds me of Neh. 8:8, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Brother Hauser was almost sick, but, since he never shirks, he read Rom. 5, and Sister Hauser told us about her "hope chest." She thinks it is all right for girls to have these chests in which they can store their love letters, little treasures and the many articles they hope to use in their future homes. She also thinks Christians should have chests, and that in these mental "hope chests" they sholud be constanly storing His love letters, the treasures of wisdom and knowledge and the bits of good works that His Bride should have! Sister Riley read what James said about our troublesome tongues, and the way she read it made one see the folly of trying to "carry water on both shoulders." Sister Smith read about the Christian's armor, emphasizing the necessity of the "whole armor," and I think she read correctly. We had another prayer before the Lord's Supper and contribution, sang the usual number of songs, and I'm sure we separated feeling strengthened and encouraged. — Apostolic Review.

The above clipping is but a straw, which shows which way the wind is blowing in the so-called Church of Christ. Please note carefully the clipping. A few years ago, they had a preachers' meeting in California in which a sister engaged in the discussion of the various questions before the body. This was reported in the Christian Leader, and the sister was listed as a preacher and quite a debater of renown. If there is not a halt there will be women preachers, so recognized, in the Church within the ten years. I am urging the brethren to make greater efforts to have the Gospel preached. The Church should and must use every available preacher if we do our duty towards the present generation.

I am convinced that the whole world is headed in the direction of war, which, I believe, will take place in the next five years. Now is the time for us to get the truth in the minds of men. When that struggle comes men won't listen to the message of love. They will be thinking of vengeance and murder. We need more articles urging the Churches to greater activity. They seem to be too "choicy" as to what preacher they use. If a preacher is clean and loyal to the truth and can preach first principles effectively, then why not use him? He may not be a debater yet he can spread the truth, and thereby do a much needed work. What say ye? I am hoping and working for a greater activity on the part of everyone. The brethren are well pleased here with my work, so far. I am yours in the fight for truth and right. W. T. TAYLOR.

The Natural Man

Paul said he did or could not receive the things of the spirit of God because they are foolishness unto him, neither can he know them because they are spiritually discerned. A natural man is just what nature has made him, a man that is begotten by man and born of a woman, is a natural man. Still, he may be endowed with supernatural gifts that do not make him a supernatural man, so the apostles were not supernatural men. There is only one supernatural man that ever walked on the earth; that is the man that was begotten of God by His Holy Spirit and born of a woman, therefore supernatural. That was the Son of God. Only in and through him can we receive the things of the Spirit and know the things of God. The Christ was the fulfillment of the promise God made unto Abraham "in thee and thy seed shall all the families of the earth be blessed," as his speech was Spiritual discerned, man under the natural system could not understand the things of the Spirit, so Paul is contrasting nature and revelation. Only through Revelation we can understand the things of God as the Holy Spirit has revealed the Gospel, and infidels cannot understand the things of God.

E. McELYA.
Munday, 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

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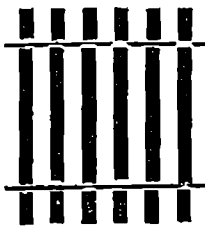
"The Simplicity That Is In Christ"



After diverging from this line of investigation for a short time I am returning to it in the conviction that my former article amounts to no more than a preface, or introduction, to a subject vital in its importance, wide in its scope and too little heeded as the main differential factor which designates the church of our Lord as divine and offers to our view the contrast between it and all other religious institutions that have ever existed. The utter absence of pomp or complexity and its lack of appeal to those of frivolous dispositions makes its initial success an unsolvable puzzle to many who judge from the standpoint of worldly experience. Human wisdom has decreed that something more elaborate is needed to render effective the efforts of the church for the conversion of the world and this has given rise to efforts to improve upon the divine model by the addition of human devices and organizations.

For time and eternity there is but one ruler for this divine institution "that the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us—ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the Heavenly places, far above all principality and power, and might, and domination, and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:17-23). He has no rivals, no successors in office and his rule is not circumscribed by advisers or legislators. He permits no one to legislate for his church, even to the dotting of an "i" or the crossing of a "t", and the laws of his kingdom never change with the changing of times or customs. In all ages he must rule supreme; "Jesus Christ, the same yesterday, today and forever." (Heb. 13:8). No multiplicity of rulers, no divided counsels, his commands, alone, the test of loyalty to the "king of kings and Lord of Lords." Whenever any commands, customs or doctrines of men are added to the one set of unchangeable precepts and examples given us in the New Testament scriptures the body is severed from its head. And what becomes of any body from which the head is removed? It becomes a dead body: it is even so with the church, the body of Christ; it is axiomatic that only while the head remains the same, the body will be the same: "Wherefore, he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light." (Eph. 5:14). Christ, then is our only source of light, but that radiance comes not directly to us from our divine head, but as that which our physical head devises is communicated to the body by the nervous system, so the light which comes from Christ, our spiritual head, is revealed to us by his apostles. "Ye are the light of the world" (Matt. 5:14) was not spoken to the church but to the apostles; therefore, the church that walks in the light of apostolic precepts and examples is walking in the light, and has fellowship with God and Christ as well as with all other true churches of Christ. "Ask and ye shall receive: knock, and it shall be opened unto you" was spoken neither to the alien sinner nor the church, though many blind guides have so applied it (misapplied would be the better word) and have thus misled their hearers. The changes that take place in the world either in knowledge or customs, effect no change whatever in the church; like Christ, its head, it is "the same yesterday, today and forever." If salvation is what we are seeking, we must look to the teaching of the apostles to obtain it, "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth." (Acts 13:47). From the Bible we learn that man can commit no greater sin than that of presumption; therefore, David prayed "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Ps. 19:13). But if presumption be such a fatal sin, and from David's language we must infer that it is the most damnable sin that man can commit, it behooves us to learn of what it consists that we may avoid committing it. Peter wrote "But chiefly them that walk after the flesh in the lust of uncleanness, and despite government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." (2 Peter 2:10-12). In Deut. 18:20, we find the definition we are seeking: "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Now, we all must admit that no one can show a command of God for instrumental music in the song service, a missionary society, Sunday school or any of the human additions that are befouling the church and

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

leading souls to certain destruction. Those who do such things are incurring the wrath of God by the sin of presumption and have departed from the simplicity that is in Christ. We are told that God has magnified his word above all his name, therefore, he has placed it at the very pinnacle of sacred things and any tampering with it will bring down upon the perpetrator the punishment due to the greatest of all sins, presumption. In spite of the repeated, solemn warnings given us concerning the certainty of God's vengeance upon those who add to or take from, or tamper in any way, with his word, that seems to have been man's besetting sin from the days of the apostles until now. Let us hope that many may be led to see the error of their ways and return to the "simplicity that is in Christ" before it is everlastingly too late.

G. A. TROTT.

What Constitutes the Church?

In reply to Brother Clement, I believe that he makes a mistake in not discerning the difference between the multitude and those that were made sons of God under John's preaching. I can't believe that John's disciples would accuse the apostles of being drunk and I can't believe Peter said that they had slain Christ, nor do I believe that Peter's sermon pricked their hearts. So then, it was they of the multitude that Peter told to repent and be baptized. Now, if you add a room to your house it becomes a part of your house and not a part of your neighbor's house. Now, the texts say as plain as "thou shalt not steal." "Them that gladly receive his word were baptized and the same day there were added unto them about 3000 souls." If the 3000 were added to the baptized believers, then they became a part of the church the same as Brother Clement and I. If they were added to the apostles, then we had three thousand and thirteen apostles and as the church could not be builded till the Gospel was preached and some obeyed the Gospel, I am most sure I am right. In St. John, 1:11-13, "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 which were born not of blood nor of the will of the flesh, nor of the will of man, but of God." Now, if those that Christ gave power to became the sons of God, were born not of the flesh nor of blood nor of man, they must have been born of water and the Spirit or else Christ told Nicodemus wrong. Christ spoke of but two births, one of the flesh and one of water and the Spirit. Now we must remember that those three thousand were of the Old Covenant and were made sons of God under the Old Covenant and that the Word of God is the Spirit, as is the words of Christ that we are to be born of. But Brother Clement goes to the tabernacle to show that I am wrong. All right, let's remember that the outer court was left open to the Gentiles, and that it was where they killed the offering, in the outer court, and the sea, where the priests washed after they burned the sacrifice, was in the outer court. So it is out in the world that we accept Christ as our offering, it is in the world that we are until we are baptized. No one was ever made a priest in the tabernacle, no one was ever made a son of God in the church. No, it is in the outer court, the world, that they, as well as we, were made sons of God. I can't think that all that John baptized had to be baptized again. John's baptism surely was valid till Pentecost, and only them that was baptized unto John's baptism after Pentecost had to be baptized again, for we do not baptize sons of God. Either I am right, or you have three births, one of the flesh, one of God, and one of water and the Spirit. But enough. I only wrote the first article to show that sect baptism was not valid and I hope if you publish this that Brother Clement will read it with the same spirit I have written it.

W. N. PICKLER.

Orleans, Ind.

Sabinal Camp Meeting

Beginning Saturday night, June 15 and ending June 30, there will be an old-fashioned camp meeting in the City Park at Sabinal, Texas; the principal preaching being done by Sidney Smith of Abilene, Texas, and Oscar Brannon of Winters, Texas. Others are cordially invited and expected to take part. We would like to make this meeting as big a success as the meeting at Littlefield was last August or as the meeting at Littlefield will be this summer. Everybody is cordially invited to come and camp on the ground and attend this meeting. There will be plenty of room, plenty of water and electric lights.

OSCAR BRANNON.

Meeting and Lectureship

The Weatherford Church of Christ has had a meeting and lectureship combined. Beginning April 19th and closing April 28th, Brother O. M. Reynolds preaches for this church, but E. W. McMillan was called to hold this meeting. The lectureship was from April 23rd to April 26th. Quite a number of prominent preachers were here and some not so prominent.

The preaching by Brother McMillan was fine, what I heard: I like his serious way of presenting the truth.

Some of the other preachers made fine talks that most anyone would indorse. Others I could not indorse; and how anyone who has studied the Bible and done serious thinking could indorse is beyond me.

Brother M. H. Moore of Fort Worth was on the program, his subject, "Teachers." Brother Moore made a very excellent talk. But as this is a Sunday school church they did not get much consolation out of it, I am sure. He said the question and answer method of teaching from helps was a failure, that the word of the Lord was the seed of the kingdom and that it must fall into prepared soil to be effective.

Brother J. I. Reagan of Dallas gave them something to think about. His subject was "Woman's Work in the Church." He emphasized the thought that woman's work was not so much her work in the Church on Lord's day, but her work as a Christian every day. She must marry, raise a family, and bring her children up in the service of Christ. That she must be meek and modest in her dress, not wearing diamonds and expensive clothing. And that she must labor with her hands to help the needy, and cited Dorcas as an example. And said if she did the work that was clearly taught she should do, she would not have time to worry about teaching a Sunday school class. And I believe it was Brother Reagan, or perhaps it was Brother Moore, who said if you could find when public teaching ended, and where private teaching began, you would know where her work began; or words to that effect.

Brother C. A. Norrid of Cleburne was also on the program. His subject was "Our Bible School." He said some preachers said the Sunday school was a joke, but it wasn't—it was a "tragedy." Now consult your dictionary please, and you will learn a lot about this institution. I knew it was a failure, and unscriptural, but really I did not know it was so bad. Thanks, Brother Norrid. But perhaps he will say he had reference to the way it was being run. He said it was not being run right, and it ought to be administered along correct lines. And we must study Bible school work. And learn all we can about the mechanics of Bible school; as it was we had to go to the Methodist and Baptist libraries to get instruction.

Brother Oliphant said it took his wife two or three days to find helps for her Bible school class. But he said they used Dr. Bett's work in Oak Cliff to qualify the teachers. He thought some of the brethren ought to write a book that the teachers might study and not have to go to the Methodist and Baptist libraries. Also advocated having a training class for the teachers.

These are just a few of the high spots of this lectureship. Now what about Brother Norrid's tragedy? He certainly couldn't have meant that this Bible school was wrought with fatalities. For he assured us that 65 per cent of Christendom came through the Bible school, and then before he closed, he said 65 per cent of the kingdom came through the Bible school.

Of course, you will have to go to a sectarian library to find a book of instructions for this thing was started by a sectarian long after the apostles were dead.

Norrid said he would not preach for a church that did not have a Bible school, unless they would allow him to start one.

If this is a Bible school, Brother Norrid, it occurs to me you ought to go to the Bible to learn how to run this institution, and not to some sectarian library. The fact that you don't do that is enough to condemn it.

Write you a Sunday school creed, Brethren, and you will have a text book of your own, and will not have to go to Dr. Betts for a prescription.

Better be careful though, brethren, about writing that book. Job said, "Oh! that mine adversary had written a book."

But, seriously, brethren, we have all the book we need; it is perfect and furnishes us completely to every good work. Why not take this admonition of Paul: He told Timothy to study the sacred Scriptures, said it made the man of God complete, furnished completely to every good work. If the work of the Sunday school is a good work you will find instructions for this work in the New Testament. I am sure if

the work done through the Sunday school is the better way to teach the people and spread the gospel, the Holy Spirit would have guided the apostles into this way.

W. F. MYERS.

Weatherford, Texas.

Conditions Then—Similar Now

Benjamin Franklin, 1879

Where has God forbidden infant baptism? Where has He forbidden sprinkling for baptism? Where has He forbidden the offering of incense, the counting of beads, in worship? What harm is there in all this? This is sophistry, deception, delusion, and that, too, of a very low and unworthy order at that. Where is the divine authority for doing this or that? If there is no divine authority for doing this or that, in religion, or worship, that very circumstance is divine authority against it. "Who hath required this at your hand?" is the inquiry of the Word of God, to all such as introduce things into religion or worship, not authorized in Scripture. We may add nothing to the religion of Christ, the rewards or punishments.

Those who consider themselves free to do anything not forbidden in Scripture, are out at sea, pretty much cut loose from the Bible. They have in their horizon a broad range. They are not in search of the divine authority, not engaged in that for which there is divine authority, but things for which there is no divine authority—things not forbidden. They are not studying how to do the commandments, but whether men can not be saved without doing the commandments; how to obey the gospel, but how men can be saved without obeying the gospel; not how to build up the church of God, set it in order and keep it in order; how to worship according to the Scriptures; but how to make the church attractive, entertaining and popular. Their theme is not the gospel, nor is their mission turning the world from darkness to light, and from the power of Satan to God; but to so model and fashion the church as to please the world as it is, in its unconverted state, without the work of turning it to God. Let them have their way, and the church, in a short time, will be so let-down that men will need no conversion to come into it. There will be no cross nor self-denial in it. Be careful and not fall "into the trap," as Luther did. If there is no divine authority for a thing, that is enough. We need no Scripture forbidding it.

We can unite on the things required in Scripture—the things commanded—but we never can unite on the things not forbidden. There are too many of this latter class; they are too various, contradictory and inconsistent. Let us stick to the things that are written. These are divinely authorized. The things not written are not divinely authorized. Let us stand to the prescribed terms of pardon, the prescribed life of the saints, and the prescribed worship. Those who depart from this are going back.

We wish to allude to some errors into which some elders have fallen, for their advantage. We have an opportunity of being better acquainted with some difficulties in church than the elders themselves can. When we visit some congregations, the elders complain that they will not turn out to meeting. The brethren say the reason more will not turn out is, that the elders are in the habit of preaching long and uninteresting sermons, which they have heard over and over again, until they know every comma and semi-colon. And now the congregation has dwindled down to insignificance, and the few who are faithful enough to attend are annoyed with a lengthy harangue on the subject of the non-attendance of the members. There is certainly a great impropriety in this course. But few men are able to interest an audience with a lengthy discourse on every first day of the week. Those men who have been most successful in holding large audiences, where they preach very frequently in the same place, are usually very brief in their addresses, and very fearful of wearying the patience of their hearers. Some men of very fine talent have lost their audiences, on no account but their tediousness; and if it thus fares with men of talent, what may we expect from men of slender abilities? It is very wearisome to those who can hardly be induced to attend the place of meeting at any time, to hear a brother of limited information, and a poor speaker, for the space of an hour or an hour and a half. Time seems doubly long to them.

The uneasiness seen in this class, causes all the rest to be uneasy, and every one wishes the sermon to close. Some begin to leave, others begin to button up their coats, get their hats and whips ready, look at their watches, and appear almost on the rise, while some through respect try to appear contented. Let the fault lie where it may in such cases, it is as certain as anything can be, that the preaching is doing no good. If the same brethren would make their addresses very short, and be as interesting as possible, they would not have to complain half so often about the delinquency of their brethren in attending meeting, and secure the reputation of much better preachers.

There is another kind of tediousness, almost as insufferable as long sermons. The selecting and singing of long hymns, in a cold and formal manner, after a tedious sermon, can have no good effect. Lengthy ceremonies in administering the communion, are always in opposition to its good influence, and very wearisome to the restless. But last, though by no means least, it is not to be endured for elders to detain the audience, while they may consult together five or ten minutes, about appointments and other matters of this kind, and then be very tedious in announcing them. All matters of this kind ought to be dispatched with readiness.

We have no confidence in men and theories that have no power except to scatter, tear down and destroy. The time has come when the brethren should put their mark upon all this description of men we care not what their idol may be, who are simply prating, whining, complaining, and murmuring among loving disciples gathered by the labors and sacrifices of other men, but who never built up a church, healed a difficulty, or promoted peace any place in their lives. Nothing is so ridiculous as for such men to go grumbling around the country, finding fault with everything, pulling down other men's labor, and building up nothing, all the while prating about progression and reformation. Tremendous progress, that miserable prating, whining, and grumbling that never builds up anything but always pulls down, catches the sheep and scatters them! Mighty reformers they, who never reformed anybody since God made them, who never built up a church or gave any prosperity to the cause, any place, or did anything more than scatter and devastate! Atheism has done this much, and will do it again. If men have found any new light worth anything, and are themselves men of any force, improvement will appear; fruits will follow their labors. But nothing can be more manifest than that God did not send those men who only spread desolation, who only pull down, scatter, and kill, we care not what fine theories they propagate, nor how prettily they may talk. We want men who will preach the Lord Jesus Christ, who will regard Him, adore Him, and obey Him, and not a set of self-willed men who idolize their own notions, and are determined to have them and propagate them, if the Lord's name is forgotten, and the fold scattered asunder. Mercy and peace upon the Isreal of God. Mark them who cause divisions and contentions.

In reading the history of the church, one is overwhelmed to see how innovations have crept in and eat the vitals out of the church. At every period of the church, when there was any vitality in it, any spirituality or devotion to God, there has been a constant effort on the part of the enemy, through some well-meaning, but worldly-minded professors of religion, to work things into the church, or to work something out of it, in the nature of the case calculated to corrupt and destroy it. We must be awake to these wily manoeuverings and guard against them, or they will ruin the great work so well begun and so successfully carried on in our time. The insidious, wily and stealthy machinations of the Grecian and Gnostic philosophers, did an immense work in corrupting the primitive church. Many of these did this, too with the best intentions in the world. They thought it would be a grand acquisition to the Christian religion, an accomplishment and refinement, to append to it philosophy, and require every preacher to be a philosopher. These were constantly edging into the pure religion of Christ their fine philosophical notions, pagan customs and ceremonies, and destroying the church whenever they did it. On the other hand, learned Judaizers were foisting Judaism into the church at every opportunity. Between Judaizers on the one hand, and Gnostic philosophers on the other, they amalgamated Christianity, Judaism and Paganism, and made Romanism. It was easy to obtain the idea of infant membership from Judaism, the idea of image worship from Paganism, and the idea of one true church from Christanity, and thus incorporate a system with a membership based in the flesh, making all the infants members, without any regeneration, under Pagan idolatry, in worshipping images, and at the same time, with the idea that they are the true church.

—Franklin's Gems.

Debate Called Off

I received a letter from Bob Musgrace, calling debate on Cup Question off at Elk City.

J. N. COWAN.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

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Things In Brief

God is kind, unselfish, pure, merciful, forgiving.

Man is directed to add the characteristics of Godliness.

Men are not monkeys, even when they act like monkeys.

Sometimes men do things a monkey would not stoop to do.

So long as the flesh is active, it fights the spirit. The spirit must fight to control the flesh.

A Christian means like Christ, but one cannot be like Christ without actions; hence, Christian activity is indispensible.

The dormant spirit can not control the flesh; an active spirit can control the flesh.

A Christian with Godliness acts like Christ did while in the flesh; hence the Spirit is active, controls the flesh by pleasing the Father.

Forty Acres

Brother C. E. Gillespie of Greeley, Colorado, has deeded to us forty acres of land located near Lonsdale, Arkansas. It is the NW one-fourth of the NE one-half of section 20, Tp. 2, Range 17, on the railroad running from Hot Springs to Little Rock Brother Gillespie did not know how much this land was worth; stated that it was unimproved; it lies well.

We desire to sell this land and will appreciate it if some brother acquainted with this section would make us an offer.

We certainly appreciate this gift from Brother Gillespie, and will do our best to get every penny we can for the printing plant out of it. It should be valuable to someone who could utilize it, owing to its location between Hot Springs and Little Rock. R. F. D.

Preachers, Preachers, Preachers

We are depending on you to push the proposition of increasing the circulation of The Apostolic Way, and we appreciate the work that some have been doing, but there are others who forget to mention the paper. Once in a while a preacher will go into a community and leave it without ever mentioning The Apostolic Way. He seems to fail to realize the benefits to his work by having the paper circulated. And then there are a few preachers who say there is too much controversy in The Apostolic Way; that we should not discuss so many different questions and for that reason they persuade themselves not to work for the paper's circulation. Just how a man can advocate preaching the Gospel that is so full of controversy, advocate people's reading the New Testament that is a continued controversy in which Bible questions, religious practices, are discussed, and then oppose The Apostolic Way for carrying discussions of religious questions is peculiar.

However, we are not going to quarrel with the brethren about it and we are going to use the minimum amount of discussions, at least, carry only the amount that justice demands of us from our viewpoint, and we are going to push principles of the Kingdom of Jesus Christ and we are going to urge the brethren to support the preachers, whether the preachers urge the brethren to subscribe to The Apostolic Way or not. We are for the preachers, for helping them in their work, we want to encourage the brotherhood to a more liberal support and a more extended work. Keep the preachers busy and support them while they are busy.

Have you changed your position on the cup question? Please let the readers know about it.

J. A. DENNIS.

No; not since I obeyed the Gospel thirty-eight years ago.

R. F. D.

Rebaptism

(Reply to E. M. Zerr's answer to L. S. G., in Apostolic Review, April 23, 1929).

Brother Zerr says: "True, it is for (into) remission of sins." Whose purpose is here expressed? Peter said in Acts 2:38: "Be baptized in the name of Jesus Christ for the remission of sins." Authorities tell us this means the subject is to be baptized "relying on the authority of the name of Jesus Christ in order to have your sins forgiven." This is plain that they were told to (1) be baptized; (2) While being baptized they were to be relying on the authority of Christ; (3) Their purpose was to be "for the remission of sins." If God had not desired they have this purpose he would not have so commanded it. I consider it just as important that the subject obey from the heart "for the remission of sins" as to do so "relying on the authority of Christ." But Brother Zerr further says: "But if a doctor says medicine is for the child's health, yet the child partook of the medicine without knowledge of what the medicine was 'for' would his ignorance prevent him from being benefitted?" It seems that Brother Zerr is trying to teach that baptism results in the forgiveness of sins whether the subject has faith or not. Paul says formal obedience is to be from the heart. (Rom. 6:17). He also says that in coming to God one must (1) believe in God's existence and (2) that he will reward the seeker. (Heb. 11:6). Annanias told Paul to be baptized and wash away his sins "calling on the name of the Lord." (Acts 22:16). For what was he to be calling? Doubtless that his sins be washed away. Folks had long looked for the time when they might "call upon the name of the Lord," and be saved. (Joel 2:32; Acts 2:21; Rom. 10:13). This time is now found. (Acts 22:16; 2:38). I take it that if one is too ignorant to know that God demands that he call on the name of the Lord for salvation while obeying in baptism he is not sufficiently taught to come to the Lord and be saved. We must first be taught, then come to the Father through Christ, and we are baptized "into Christ." (John 6:45; Rom. 6:3). Now as to the doctor's medicine and the child. We presume the oil will act just as well whether the child has faith, the right purpose, or not. But the Great Physician demands that our obedience be mixed with faith. (Heb. 4:2). Your doctor did not require faith, but God does. But let us carry the whole matter a little further.

In Matt. 28:19, the disciples are told to baptize "into the name." Here the word "into" is from the same Greek word EIS as is translated "for" in Acts 2:38, and means purpose, aim or END to be attained in each case. The one shows the purpose of the administrator, the other the purpose in heart of the candidate. In Acts 2:38, the candidate is to be baptized having for his objective, his aim or end in view, the obtaining of forgiveness. In Matt. 28:19 the administrator is to baptize, having for his objective, his aim or end in view, the placing of the subject within the name of the Father, Son and Holy Spirit. If the candidate does not have the proper intention, aim or purpose he does not obey; hence, misses the reward, the remission of his sins. The administrator may not have the proper intention, aim or purpose in baptizing, thus he will not reap his reward for obeying the Lord. The preacher in baptizing may intend to place the subject within the Baptist church. But the preacher having the wrong aim, intention or purpose, does not penalize the subject. Neither does the subject's having the wrong purpose penalize the baptizer. So baptizing for the wrong purpose may send the preacher, baptizer, to hell; while the subject, if he obeys from the heart, with the right purpose, will be saved.

We conclude that it is not what is in the preacher's heart, not what the preacher says, but what is in the subject's heart that determines the validity of his baptism. Let us all learn Christ's will and obey Him in all things, nothing more, nothing less.

B. H. BURNETT.

Duncan, Okla.

The Christian and Carnal War

We will discuss no farther now as to who should be in the lead; just so Brother Clark is willing to affirm his teaching on the above subject. When we finish this, I will be satisfied.

I admit the New Testament, and Old, too, is against the ones who cause and bring about war, but neither is against the ones that oppose and punish those who brought it on, whether in the family, church, or in the state or nations, for that is one of the duties God planted in each and all of these institutions.

No, Brother Bond does not deny that war is bad when it comes; and the innocent suffer with the bad; but God does not hold the innocent guilty with the ones that caused the destruction and misery as our brother seems to teach.

When two nations "respect the will of Jesus they do not fight" each other, but if either one will not respect this "will of Jesus," they are likely to fight. But if either one has respected this will of Jesus

it can still respect this "will," in opposing and punishing this nation that would not. In fact, as I said, it would be fulfilling one of its God-given duties, as I have proven by the Word of God.

"Yes, the spirit of Christianity is the spirit of peace," as you say, and is in love with peace to the extent that Christ has authorized the use of the carnal sword to bring it about, Rom. 13:4, "For he beareth not the sworn in vain," third verse, "do that which is good and thou shalt have praise of the same," 1 Peter 2:14. The ones using this "sword" at the call of the civil authorities to punish "evil doers" are "ministers of God, a revenger to execute wrath upon him that doeth evil."

This kind of vengeance belongs to God and is sent by Him through this civil power and is not held against the ones executing it, whether done by saint or sinner; this is self-evident, unless it can be proved by God's word that the unrighteous have been specially called to do this work. This kind of vengeance has no relation whatever to the vengeance administered by saint or sinner, at their own will. No, this last kind is the kind Paul was talking of in the 12th chapter of Romans, and our brother will need to search for another before he can indict the Apostle Paul of contradicting himself.

If I understand him in his comment on the World War, he impeaches the wisdom of God, not intentionally though, in commanding the punishment of wrong-doers, as a means of settling the war. "No matter which side was to blame, the results show that war was the poorest way imaginable to punish wrong-doers." Now if either side was right, that side was justified in using force to punish and put down the rebellious nations, and God's ways are the best always, our brother to the contrary notwithstanding.

Brother Clark asks, "How could Brother Bond 'heap coals of fire' on his enemy's head by doing good for evil, and at the same time with a sword 'execute wrath upon the doer of evil'?" Then he adds: "This one suggestion completely ruins Brother Bond's whole argument."

I will answer him by asking, How could the Apostle Paul maintain this spirit of benevolence and at the same time do the will of God by pronouncing the curse, or punishment of blindness upon Elymas? (Acts 13:11). Or how about the case of Peter pronouncing the death of Ananias and his wife? Ponder this, dear brother, and when you can see "how" these Christian brethren could maintain this spirit of benevolence and at the same time pronounce this awful punishment upon the enemy "of all truth," you may be able then to have some conception as to "how" Brother Bond could maintain this same spirit of benevolence, and at the same time, obey God by answering the call of the higher power in helping to punish the "evil." It's obedience to God and Christ in either case. So I feel sure our brother will need to hunt further to find something to base his "suggestion" on, in order to even shake Brother Bond's arguments, let alone "completely ruin" them.

Brother Clark helps me out on Acts 25:10. "Paul's language in Acts 25:10 simply shows that Paul recognized the civil authority of the Roman governor." Thank you.

My argument on Rev. 13:10, "He that killeth with the sword must be killed with the sword," stands untouched. Brother Clark made no attempt to show my conclusion was wrong, only by trying to prove there was a spiritual warfare spoken of in Revelations. This I have never denied. That by no means proves no other kind of warfare is mentioned.

Brother Clark tries to make an argument against my position, because I stated in my first that God "had ordained, appointed, created, for man's good the family, the civil, and religious institutions." Says, "Here is a fundamental error." My answer to this is, Brother Clark claims this civil power "received its power originally from God," and refers to Rom. 13 as proof. This is in his former writings, Apostolic Way, July 15, 1926.

Brother Clark seems to think our consciences should be our guide; not so, many on either the right or wrong side, in war, may have a clear conscience; but only those on the right side would be justified, whether in the home, church or state. God's Word must be our guide.

Now, to my affirmative, Christians can at the call of the civil power take up arms to help punish the guilty. In my former articles, I proved by the New Testament, that this power was appointed by God to do this work; and when this power was functioning in this work, it was the "minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13:1, 4, 6; 1 Pet. 2:13, 14). And I am satisfied that I so fully established the above that no fair minded man that has given it serious thought will find any serious objections to my conclusions. And I am well pleased with the progress Brother Clark and I have made thus far in our friendly investigation. Brother Clark has virtually admitted all I claim to have fully set up by direct testimony, but the points proved by implied testimony, he is still denying. Here is his admission: "Let such offenders be punished, to be sure, but let it be done with a minimum of loss to the lives and property of the innocent."

This is his statement in regard to the Mexican trouble down on the border, and trouble with the underworld class.

Certainly, it should be done with a minimum of loss to all, whether good or bad. It's an axiom with all true believers that when God ordains a thing to be done, such work is good. So the work of punishing the "evil doers" by this power must be a good work. We learn by God's Word also that Christians are citizens of this civil power. Paul claimed it, and the Roman officers accepted his claim. (Acts 22:25, 26, 27, 28).

We also learn by God's Word that Christians are commanded by Him to obey this civil power. "Put them in mind to be subject to principalities and powers, and to obey magistrates; to be ready to do every good work." (Tit. 3:1). And as this work of punishing the evil by the civil power is from God and the command from God to Christians "to be ready to every good work," then if the call comes from this power to Christians, to help punish this class of evil doers, I fail to see any amount of logic that would excuse a Christian from obeying this call. Neither do I believe there is any such logic.

Paul in writing to Timothy about this civil law says, "But we know that the law is good, if a man use it lawfully." (1 Tim. 1:8). If the command to Christians to help this power in the above work is not using it lawfully, how could it be? The statement "a man" would include any man—called by this power—whether saint or sinner.

And here is another self-evident fact: When God commands a work to be done; obedience in doing that does not violate, or contradict, any other command of His. So the claim, "Do good for evil" forbids a Christian to answer the call of this power to punish evil doers is false. If true, it would forbid Christian parents from using force in punishing their children, no matter what they might be guilty of.

A. J. BOND.

Third Reply to Brother Bond

In my former articles the printer made several mistakes. The punctuation of the first spoiled the meaning in several places. In the second article I said: "A Christian is forbidden to go to law with a brother before unbelievers." (1 Cor. 6). The printer had it: "A Christian is forbidden to go to law with a brother unbeliever."

Brother Bond wants me to affirm something and thus continue this discussion for some time. This is unnecessary. We are now discussing the issue without a proposition. Both of us have ample opportunity to state our views. Besides, others want the space. I suggest that Brother Bond finish his argument in his next article. I will reply. Then each of us may write a summary of his arguments and close.

The gist of the discussion thus far is this: Brother Bond believes that God created civil government for the punishment of evil doers, that such punishment includes carnal war, and that Christians are commanded by the Lord to obey magistrates in the work of killing so-called enemies in war. This is the issue. I have shown some of the fallacies in his reasoning. Instead of attacking my criticisms, he repeats his first arguments, introduces more fallacious matter, and says I have not answered him.

Let us see this issue as it is. Did God create civil authority? Proof just here is needed. God created the Family. Out of the Family came civil government. Evidently civil power was derived from the Family, hence from God. Hence Paul says that all power is of God. But this by no means proves that all civil laws and wars are of God. If so, one nation is as apt to be right as another. Civil laws are made by human wisdom. Civil rulers are neither infallible nor inspired. The only way for a ruler to judge the correctness of his official acts is to measure them by the Word of God. And every citizen in his government must do the same thing. Brother Bond seems to teach that every Christian in Germany in 1914 was commanded by God to join the Kaiser's army, no matter how he felt about it; for he says that conscience could not figure in the case, and I am sure the Word of God says nothing about it. Every scripture Brother Bond has quoted gave the same authority to the German and the Frenchman to respect the voice of rulers.

A fundamental principle of Christianity is that men are **individually** responsible to God for their conduct. But Brother Bond's doctrine makes the ruler or the government responsible before God. This relieves the individual and puts a premium on evil doing instead of punishing it.

In the next place, Brother Bond assumes without proof that war is God's appointment for the punishment of evil doers. Some Old Testament wars were authorized

by the Lord through His prophets. When His people obeyed Him, the Lord gave them victory with small loss to them. This may be called the execution of God's wrath by the hand of war. But where do we find anything like this in modern times? Brother Bond admits that in modern wars the innocent are often punished more than the guilty. Still he says I impeach the wisdom of God when I say that results prove war to be the poorest imaginable way of punishing evil doers.

Brother Bond argues as if punishment of evil doers necessarily carries the notion of vengeance and involves killing. Parents punish their children to correct them because they love them. Such punishment is part of a course of training for the child. Is this the object men have in leading armies to destroy property and human life? It is true that God has destroyed the lives of some people, such as Uadab and Abihu, Ananias and Sapphira, and others. In all such cases these persons had in some special way rebelled against the authority of God's inspired messengers. Such cases cannot apply to any persons now living.

Brother Bond argues that God has appointed force as a means to obtain right among men. God has, on the other hand, provided reason, truth, and righteousness to govern men in their relationships to others. Force is necessary to restrain criminals and insane persons to prevent their destroying themselves or others, but force of carnal weapons that destroy property and human life to no good purpose is out of harmony with all God's laws for His people. Brother Bond's doctrine leads to the destruction of all that is good in men and gives the reins to that which is savage and brutish.

Again, Brother Bond overlooks the fact that Christians may exert much influence in helping rulers to enforce the law without becoming soldiers. Good citizens uphold the law by obeying it and encouraging others to obey it. In the recent war many men went to the front and did valiant service for humanity who carried no weapons of war.

I shall now mention briefly some objections to a Christian's bearing arms in war: 1. The principle of non-resistance taught by Jesus in the language: "Resist not evil" (Matt. 5:39) implies submission rather than resistance to force; 2. Paul taught that Christians should do good to all men (1 Thess. 5:15). This includes one's enemies and echoes the teaching of Jesus in "Love your enemies"; 3. All admit that God's wisdom revealed in the New Testament, if followed, would outlaw war. The use of carnal warfare is therefore, an appeal to human wisdom. Christians should uphold the wisdom of God; 4. Christianity is the torchbearer of civilization. Christ said to His disciples: "Ye are the light of the world." War is a relic of barbarism, the tool of the savage. Civilized and Christianized men will settle their differences by reason and forbearance; 5. No man can certainly know that he is on the right side of a struggle. He may believe his country is right when in God's sight it is wrong. The safe way is not to fight; 6. Experience has shown that war destroys moral character, respect for God, and faith in Christ. Regardless of all other considerations, a Christian should not take part in anything that destroys his moral character and his faith in Christ.

There is now sweeping the civilized world a wave of effort to outlaw war. The great nations of the world have signed an agreement to this end. Certainly, the Church of Christ should be the first to encourage such a movement. Let us, then, lay aside any theory that even indirectly tends to encourage a resort to arms for the settlement of national differences, and let us use all our powers to press forward the cause of peace.

N. L. CLARK.

Spirit, What Is It?

In Scripture, the word, Spirit, is taken for the Holy Ghost, the third person of the Holy Trinity; that inspired the prophets and apostles to speak. He is called a person because whatsoever belongs to a person as to understand, to will, to give, to call, to do, to subsist of himself, both agree to the spirit; who appeared in a visible shape. Luke 3.22; Acts 2. Those present saw, and heard, something that convinced them that it was a supernatural person, which cannot be attributed to any quality or motion created. He is called the third person, not in order of time, or dignity of nature, but in order and manner of subsisting. Spirit signifies the reasonable soul which continues in being even after the death of the body, Acts 7:59. "Lord Jesus, receive my spirit." They are created dependent, immaterial, and intelligent beings,, 1 Cor. 15:44. It is shown a natural body! it is raised a spiritual body. When

BUILDING A RAILROAD

Just at this time there is more activity in railroad building than there has been for many years, and especially is that true in Texas. This suggested to us the idea of using that as an illustration or a means of keeping our readers informed as to the advancement of our campaign for new subscriptions. The longest railroad that I know anything about in the United States is 14,000 miles. So that on our scheme and hypothesis we are preparing or building a road more than one-third of this length. One of the differences in our proposition is that we are building in more than thirty states. We have now completed some 600 miles, and we are hoping that our readers and workers will see to it that our speed increases as we go forward. One hundred miles a week is not bad; a hundred new subscribers a week is not bad, but we would like to get at least 200 each week until we have completed this campaign.

Our proposition is such a fair one: From now till January 1, 1930, for only $1.00, puts the paper in reach of every family and every family should read it.

Then our proposition of allowing every reader who renews his subscription for one year at the regular price of $3.00 to have the paper sent to someone till January 1, 1930, and his own time extended one year from date of expiration.

THE APOSTOLIC WAY

4819 E. Grand Ave. Dallas, Texas

the disciples saw Jesus walking on the sea, they were troubled, saying it is a Spirit, and also after His resurrection appearing to His disciples, they were affrighted, and supposed they had seen a spirit, Luke 24:37-39. It is taken for a person that pretends to be inspired or for a doctrine offered as the immediate revelation of the spirit, 1 John 4:1, "Believe not every spirit, but try the spirits whether they are of God;" showing conclusively that a false prophet is not the spirit of God. The spirit of prophecy and the like signify several effects, works, and gifts, together with the author and cause, which is the Holy Spirit. That which is wrought by the spirit of God is of spiritual nature; and suitable to the kingdom of God. It is taken for the Gospel, which is the ministration of the spirit. 2 Cor. 3:6, 8. "Who hath made us able ministers of the New Testament not of the letter, but the spirit." There are three that bear record in Heaven —the Father, the Word, and the Holy Ghost, and these three are one. 1 John 5:7, to say the spirit that beareth witness because the spirit is truth, is equal to saying it is the word that bear witness, because John says they are one, and the same thing. John 6:63. "The words that I speak unto you they are Spirit, and they are life. In the beginning was the Word, and the Word was with God, and the Word was God."

By a close study of God's Word we find, to be born by the spirit, is being born by the Word, for without the Word there would be no birth. Peter says, "Ye have purified your souls," or spirits, in obeying the truth, and after being purified through obedience to the Gospel, he says "Ye have been born again by the word of God which liveth and abideth forever." And this word that Peter was talking about was the Gospel, 1 Peter 1:22, 23, 25. Paul comes on, and affirms Peter's statement by saying, "the Gospel is the power of God unto salvation to everyone that believeth." Rom. 1:16. "Blessed are they that hear the word of God and keep it," Luke 11:28. We have found that the Word, and the Spirit convey the same meaning when applied to obedience. Read Rom. 8. Call Spirit Word. "There is therefore now no condemnation to them which are in Christ who walk not after the flesh but after the Word. For as many as are led by the Word of God they are the sons of God. If any man have not the Word of God he is none of His. The Word itself beareth witness with our Word that we are the children of God." When we can testify in words that agree with God's Word, we have the happy assurance that we will never fall, if we abide in the Word.

J. F. FAIRLESS.

Komalty, Okla.

Why American Standard Version?

You answer, "Because Brother What's-His-Name says it is better."

Is it? It contains about 46,000 changes. Do you consider them all necessary? It leaves out hundreds of words, lines and verses—do you consider them all better left out of the Word of God? It was formed on critical principles, following the suggestions of Messrs. Westcott and Hort, who were on the committee. Are you acquainted with critical principles? Here are some of them:

1. If a word or text be missing from one or two MSS throw it out although it be found in one or two hundred others. Now every sane copyist knows this rule is the reverse of correct, for words and even lines will fall out, but it is almost impossible for interpolations to creep in except wilfully, and wilful interpolations have always been eliminated by the next or succeeding copyists.

2. Out of two readings, choose the more difficult. This results in the perpetuation of copyists' mistakes.

These rules have resulted in the elimination of the end of the Disciples Prayer although it occurs in nearly every MSS, and in the last twelve verses of Mark, being separated by space and stigmatized by a marginal note, although they occur in every MS except two. They have likewise resulted in queer expressions, such as "eagle" for angel.

Messrs. Westcott and Hort have well said over their own signature, that the received Greek text (Textus Receptus)) represents nine-tenths of the MSS. Now these MSS come from various parts of Europe, Asia and Africa, and the voice of nine-tenths of them must be the voice of the originals, and that is the text from which the Authorized Version is translated.

But is the American Standard a good translation?

I think not. In Matt. 6:12, it reads: "Deliver us from the evil one," but the same Greek expression is found in the preceding chapter. Should it then be translated, "Resist not the evil one?"

Brother R. C. White has a list of 200 grammatical errors in the American Standard Version. But is it an honest translation? No, for instance. 1 Cor. 11:20, "It is not to eat the Lord's Supper" (that you come together) is falsely rendered, "It is not possible to eat the Lord's Supper," the word "possible" being forged evidently to eliminate the teaching that we ought to meet together for the purpose of eating the Lord's Supper. I consider the American Standard Version, together with the Westcott and Hort Greek Text, which it represents, as one of the worst innovations in the church today.

As for the Authorized Version, it is not absolutely faultless, but nearly so. It contains two words which have a different meaning today than when it was made. "He that letteth will let, he that hindereth will hinder," and "Jesus prevented him," "Jesus anticipated him." These words you can correct with a pencil.

Baptize "with" water, should be "in" water.

Acts 2:47, "Such as should be saved" is literally "those who were being saved."

Rom. 9:3, "I could wish myself accursed from Christ," is literally, "I was wishing," etc.

Acts 7:20, "Exceeding fair" is literally "fair to God." And John 3:8, "The wind bloweth" is literally "The Spirit breatheth."

1 John 5:7, 8. "There are three that bear witness in Heaven . . . in earth" is the only interpolation in the New Testament. It occurs in no Greek MS written before the discovery of the art of printing in the fifteenth century.

Acts 8:37, also occurs in only about 15 MSS, but Irenaens vouches for it.

Paste these corrections in your Bible. They are the only material corrections which I know of. E. S. JELLEY.

Responsive Activity

Dear Brother Duckworth:

The church at Waxahachie is doing fine for the time it has been here; for myself, I hardly know how to express my thanks to those who are the cause of the church at this place. I obeyed the Gospel in 1922, and had become so discouraged with our leaders I just thought the entire church had drifted. I am glad to know there are a few yet who earnestly contend for the faith once for all delivered to the saints without addition or subtraction.

The brethren at Cleburne and Arnottville are helping us with the work here. Brother Horn is doing some good work here. I believe there can be some good work done through The Apostolic Way, so you will find enclosed $5.00 for subscriptions. G. H. CLIFTON.

Dear Brother Duckworth:

I am sending you a list of ten names for the brethren. I have had so much to do and wife has been so sick I just haven't had time to try to get many subs. I will try and see if I can't get some more. I hope we can get the 5,000 pretty soon and get us a printing plant of our own. I hope every brother will put his shoulder to the wheel and we can make it roll.

E. C. CHAMBERS.

Dr. Trott sent us some new subscriptions and said: "These are on the dollar offer, secured by Sister Trott. If the sisters would all get out and work that 5,000 new subs would be no trouble at all." We appreciate the good work Sister Trott has been doing. We also appreciate the good work that has been done by other sisters.

We are depending upon the sisters to help us in this great effort. Five thousand new subscribers means a reduction in cost of each copy printed and increased interest in behalf of the work the paper is doing and a stimulant in raising the funds for the printing press. Oh, yes, it takes work, it take an effort, but sisters as a rule do not mind work. They are willing to make an effort and this is a great opportunity for them to do something worth while.

The work that brethren are doing, as shown by the foregoing, stimulates the work, and we trust that the brethren in many communities will follow these examples of real activity in behalf of this movement.—Publisher.

Passed On

On Friday, May 10th, Brother J. M. McClanahan passed from earthly scenes in his eighty-fourth year, and on Monday, the 13th, his faithful companion, 80 years old, followed him to that eternal rest prepared for the people of God. They spent their married lives in and near Haughton, fourteen miles east of Shreveport. Four sons and one daughter blessed their union. One son and the daughter preceded them, and three sons and many grandchildren remain to battle with life's stern realities.

During last year a few of the members of the Church of Christ on Velva street would occasionally drive out at 3 p. m. Sundays and hold services in their home, as they had no congregation there, and they were always delighted and appreciated having us with them.

I have known them about forty years,

and I am sure they were true lovers of the Lord.

I spoke words of consolation to the sorrowing ones as best I could on Sunday afternoon and in another talk on Tuesday afternoon also, to hundreds of their friends and neighbors of the goodness and mercy of God.

The floral offerings were in abundance.

H. H. MONTGOMERY.

Shreveport, La.

Printing Plant Fund

The response the brethren have made to the printing plan fund, notwithstanding the other demands that have been and are being made upon them, makes us appreciate doubly their support of this effort.

This is a time of the year when it is difficult to raise funds for any purpose, but we trust the brethren will not forget this proposition and will make every effort to raise what they can. We now have three tracts and one book ready for publication. If we put them out on a press of our own several hundred dollars can be saved and these tracts and book should be in the hands of our readers as early as possible.

We give here remittances received up to and including May 22, 1929:

Francis Carthel	$ 10.00
G. W. Phariss	1.00
Wallace Hally	2.50
W. R. Urquhort	20.00
L. B. Hill	5.00
J. C. Trapp	2.00
E. Lewis	2.00
R. B. Griffith	1.00
R. C. Vinson	2.00
J. H. Brownlee	1.00
W. H. Middick	5.00
Elzadie Copeland	4.00
Miss Ollie Keith	5.00
Alvin Neve	5.00
J. W. Brown	3.00
S. J. Snyder	2.00
C. E. Gillespie, 40 acres land, value not yet determined.	
Previously reported	3,038.50
Total	$3,108.00

Work In India

Glad to let you know of a successful Gospel tour from the 29th of the last month. We have visited many villages with the Gospel message, more than 1,000 people heard the Gospel in every village. Sixteen Hindus were converted and owned the Lord through baptism and added to the church.

Though we had much inconvenience about our food, water and sleep, as we had to preach until midnight to those who came to hear the Gospel, it was a great joy to have so many to come to us to hear the Word. Three Hindu priests came to us and had hot discussions and tried to prevent the converts from accepting the Lord. It looked to us as the last effort of Satan to retain the converts, but the Lord is victorious. The Hindu priests went away with heavy hearts defeated and humiliated.

One Mohammedan named Kasim said that he wanted to accept the Lord as his Saviour and asked us to give him a New Testament. We gave him one, which he is studying. Kindly pray for him. We will have to undergo a great trouble if he is baptized. The Mohammedans will try their best to kill any man of their religion if he becomes a Christian. Glory to Jesus, he would be the first convert from the Mohammedans in these parts.

Many Hindus have left their dumb idols and are hearing the Gospel; we thank the Lord for the progress of the work. May the grace of God and peace of the Lord be with the churches and the friends. Rejoice and be glad in the Lord. This is His own dear work done by you in India as the result of your prayer and support.

M. VANDANAM.

Announcements and Reports

H. H. Montgomery, Shreveport, La., May 3, 1929.—Our little band here is moving along fairly well. We have three meetings every week. Some who left us more than a year ago, and went to one of the Sunday school churches have returned and are meeting with us regularly, and we are glad to have them with us, for they are good workers. We are anxiously looking forward to June, when we expect Brother Cowan to be with us three weeks. We have engaged a ten 40 by 60 feet, and expect to have all things ready when he comes. Meeting will begin June 2nd and will be well advertised.

J. R. Stewart, Abilene, Texas, May 7, 1929.—The church at Lital Cove, Texas, is growing fast. We have about forty members. I preached here last Lord's Day, had a large crowd and good attention. One confessed his faith in Christ and was baptized. So our hearts are made to rejoice.

"Sidney W. Smith of Abilene, Texas, just closed a week's meeting at Rankin, Texas. One lady restored and the congregation promised to meet on Lord's Day."

W. P. Jones, Sand Springs, Okla.—After a seige of flu, I am out telling the story in its facts, commands and promises. The third Lord's Day I spoke to an overflowing house at Friendship. Thence to Colbert, Okla., where I met and addressed a good audience at Pearson's Chapel, from which place I have just returned. My dates promised are: Noel, Missouri, fifth Sunday in June. thence to Holdenville, Okla., corner Fifth and Broadway streets; next, Reeds Creek, Ark.; next, Millsap, Texas, for two meetings, which embrace all of August from the 9th. I have September yet open, would be glad to fill this month while in Texas.

H. Hall (colored), 523 Belle avenue, Ft. Smith, Ark., May 16, 1929.—This will let you know that I am still preaching the Gospel. I preached on the street last Saturday to a large crowd of both white and colored. I am leaving tonight at 12 o'clock for Washington, Ark., where I hope to preach Friday, Saturday and Sunday nights. I cannot say just now how much longer I will continue the meeting. I shall go from there to Center Point. I learned that is a good territory for me to labor in.

Change of address: N. L. Clark, from 3021 Forest Park Boulevard, Fort Worth Texas, to 2627 Greene, Fort Worth, Texas.

J. A. Dennis, Union City, Ga., May 15, 1929.—The meetings in Alabama were largely attended and people are anxious to hear every message. We had three confessions, and nineteen who confessed their sins and returned to the church. Hope to begin in Atlanta next Lord's Day.

Johnson-Arceneaux Debate

(No. 3)

Johnson presented an argument from a chart showing the difference between the two organizations, the Church and Sunday school. He showed they did not have the same author, not the same conditions of membership; different foundations; different laws; that the Church cost the blood of Christ, while the Sunday school cost the peace and unity of the body of Christ; and that their destiny was very different. Arceneaux asked, "If the dead headed brethren would not wait upon the Lord's table, would God send a woman to hell if she did?" Of course all could see that the same dead heads could refuse to teach publicly, and then it would be right for a woman to do so, notwithstanding the fact that A. said she could not teach publicly. The latter part of the debate covered much the same ground, which has been gone over, so, to shorten this report, will say that there were many arguments made that I have not related. In Johnson's last affirmative, he culled a few of the unanswered arguments which A. had strictly let alone, and presented them. There were eighteen of these unanswered arguments presented in the last affirmative in a way that the entire audience saw that A. was a long way behind with his work when the debate closed.

Johnson's deportment through the debate was excellent. He always manifested a friendly, Christian spirit, and came up in speech loaded with the Word of God, which he presented in his characteristic manner. Arceneaux behaved very impolite at times, and said some very unbecoming things about the brethren who disagreed with him.

I have held twenty-nine public debates on this one question and believe I know when a man does good work in a debate of this kind, and I unhesitatingly say, that Alva Johnson did this job to my entire satisfaction.

News has been brought to me since the debate that Arceneaux came back to Lockney blowing about what a great victory he had won, and how weak Johnson was. I never saw a whipped rooster but what would go around behind the barn and crow. Johnson and I are hopeful that his crowing will get him into a discussion at Lockney. If he can only make his Lockney crowd believe he can whip either of us maybe they will put him up. If they can only forget how badly Whitt got defeated there with Johnson, they may decide to try Arceneaux.

THE WHITESBORO DEBATE WAS A GREAT VICTORY FOR TRUTH.

J. N. COWAN.

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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The Simplicity That Is In Christ



With the head of the church reigning from on high, there must necessarily be some to see that his commands are carried out in the church and that all things are done in conformity with the divine decrees. This is done by the elders, or bishops. These are to be chosen by the church but its choice of selection is circumscribed to those men in the church who have acquired the qualifications given by the apostle Paul in 1 Tim. 3. None others are eligible and even the lack of one qualification should debar a man from this place of honor and responsibility, for if the church had authority to eliminate one of these factors, it could, by the same rule, dispose of them all. If not blameless, he will bring reproach upon the church; if he has more than one wife, others will follow his pernicious example, and so on through the entire list. Those who are to be the overseers, or undershepherds, must measure up to all these requirements. Herein, the simplicity which is in Christ is again made manifest, in contrast to institutions of human origin in which a multiplicity of executives are necessary for their proper functioning, and herein we locate one of the chief weaknesses of the church—an inefficient eldership or even an entire lack of elders in many churches.

Very, very few have the qualifications; very few desire the office, and the reason for this is that almost none realize what a high honor pertains to a bishop in the Church of Christ. It is the highest honor to which man can aspire on this earth.

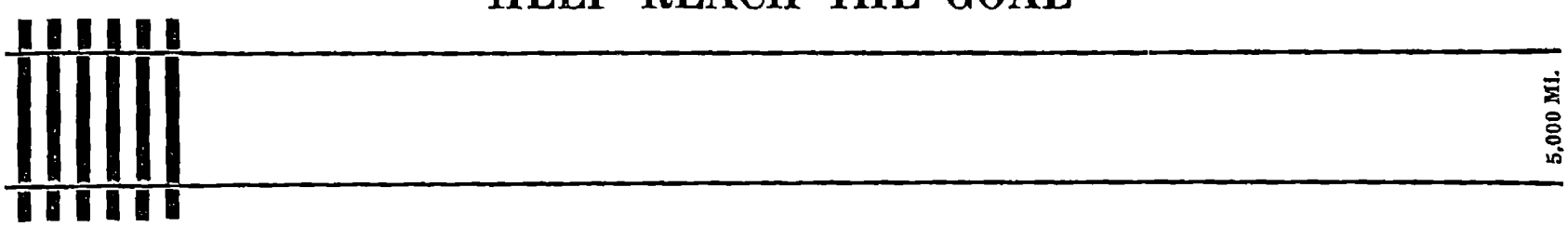
An elder of the church should stand higher in the estimation of every follower of Jesus than the most exalted ruler of the greatest dominion the world has ever seen. If the membership could only perceive this, every young man in the church would be diligently seeking to acquire those qualities and in the course of time become eligible for an office so replete with all the honor and dignity that God wills to bestow upon those who rank second Jesus himself in the church. Christ is the chief shepherd and they are his undershepherds: could a more exalted position possibly be offered to any human being? Sight should never be lost of the fact that as the overseers they are not permitted to inaugurate any doctrine, or custom of their own preference, but by their instructions and example are to impress upon the church, and constantly emphasize, that Jesus Christ is the "Author and finisher of our faith" (Heb. 12:2) and that, to be acceptable, all of our work and worship must be actuated by His commands. The bishops are not rulers over God's heritage for the imposition of their own wills but only the guardians of his flock, to prevent it from being seduced by false teachers, to see that it is properly fed with the sincere milk of the word and make a proper growth in grace and in knowledge of the divine will: "for they watch for your souls as they that must give account." (Heb. 13:17.)

No elder, worthy of the name, will delegate his duties or seek to shift his responsibilities to another. All ecclesiastical powers, such as councils, dignitaries, associations, conferences or located evangelists are utterly foreign to the simplicity that is in Christ and no authority for such can be found in the word of God. Oversight of the church is no part of the work of an evangelist and when assumed by him it is an act of treason and rebellion against the Lord that he will surely avenge.

Under the influence of so-called evangelists, in whom the love of money and desire for rule over the church predominated, the church gradually was seduced from the simplicity that is in Christ and began to call evangelists from the field of their legitimate service to pastorate over the churches, their desire for the conversion of the world being subordinated to the craving for the eclat of building up immense congregations in the cities to the spiritual starvation of surrounding fields. It is the plain duty of every true church of Christ to send out evangelists and not to call them in from the fields where their talents could be scripturally utilized for the building up of new churches in destitute places. It has gotten so that a majority of evangelists who have no pastorate are diligently seeking one. An inefficient eldership must rightfully bear the blame for this condition, for if they had done their duty in safe-guarding the church as faithful stewards, they would have nipped this unscriptural work in the bud. Large congregations, meeting in ornate and costly buildings—have swapped the approval of their Lord for self-adulation and worldly applause. A return to the simplicity that is in Christ is badly needed. Moreover these oversized churches make the development of the young men an impossibility so that the church is of necessity compelled to depend on its pastors for teachers and is bound hand and foot and turned over to these wolves in sheep's clothing to be devoured. Any one can see that if, in place of these large churches, we had a number of small ones, all earnestly doing their best for the cause of Christ by sending preachers out into the surrounding territory, how much greater influence they would exert. This is the way it was in the early history of the church and accounts for the difference in results then and now. We must necessarily conclude, if we will only carefully compare the records of the primitive church with those of this age, that every departure from the simplicity that is in Christ, is not only detrimental to its effectiveness, but a fatal snare to the feet of those who follow its pernicious ways.

G. A. TROTT.

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

In the Name of Christ

John 16:23,24: "In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive." A wonderful promise; true, every word of it. But some have abused the meaning and have fostered onto religion false doctrine. Some have concluded that because the word "whatsoever" is used that therefore they are at liberty to ask absolutely anything and God is under obligations to answer. Suppose one good man here prays for it to rain, another across the road prays for it not to rain. What is God to do? Errors come because folks do not consider the meaning of the expression "in his name." You note the asking must be "in his name." So now you understand it you say? You think this means that when you ask anything you must "say" in the prayer it is asked "in the name of Jesus." This seems the extent of some folk's understanding. Let us consider a case.

A well-meaning woman prays as follows:

"My dear Father, I ask you in Christ's name to heal my son."

She believes that God will heal her son. But God does not heal him. He dies. What has happened?

1. The woman asked, believing, the son be healed.

2. She said she asked "in the name of Jesus." And Jesus has promised to answer such prayers if "in his name."

3. Therefore, the Lord is not true to his promise.

If this conclusion is correct, the Bible is a fake, false. If it is not correct there is some fault with one of the premises.

1. The woman asked, believing, the son be healed. True, as per hypothesis.

2. She said she asked "in his name." Also true, for like reason. But maybe she erred! Is it possible? Well, she or Christ one did. Choose which.

3. The Lord did not answer, because the prayer was not "in his name."

What, then, does the expression, "in the name" mean? Authorities tell us it means "by the authority of" or, "relying on the authority of."

An example. Acts 2:38: "Be baptized in the name of Jesus Christ for the remission of sins." That is when one comes to be baptized he should have his mind on Christ, relying on the authority of his name, for the remission of sins. Christ had commanded baptism. He had attached the promise of salvation to baptism, Mark 16:16. Therefore, the subject can actually be baptized relying on Christ's promise for salvation, forgiveness of sins and know assuredly that Christ will do what he has promised. Another cause, with only a little difference in wording. Acts 22:16: "Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord," that is he had Christ's authority to be baptized, and he did so relying on Christ's authority that he could ask that his sins be washed away and be assured that it would be so.

We should have all confidence in Christ, but not more than the beloved apostle John had. What did John say? 1 Jno. 5:14: "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us." So John explains to us the meaning of asking "in his name." It is asking "according to his will." This simplifies the matter greatly. So if we would pray an acceptable prayer, one that is to be answered, we should first learn his will and pray according to his will. In the above cases, it would not have been proper for those folks to have asked for freedom from sin before baptism, for that would have been contrary to Christ's will. It would really have been a sin to have asked contrary to God's will. So we conclude that one asking anything according to God's will is answered. But his saying the prayer is "in the name of Christ" does not make it really "in his name;" and the prayer may be really "in his name," it is so if in accordance with his will, even though the petitioner does not say so in his prayer.

But I often hear my brethren conclude their prayers by saying, "All these favors and blessings we ask in the name of Jesus our Lord." Now they sometimes ask for things that are not in harmony with the will of God. In such a case then they have erred. It is not in his name if not in harmony with his will. If you say it is you have erred, therefore, it must be an awful thing to lie while praying to God. Again, I note a person baptizing an infant, saying: "I baptize thee in the name of Jesus" etc. Now Jesus never commanded you to baptize babies. Hence you do not baptize them "in his name." So you have erred.

In conclusion we say that great care should be used in using the expression "in the name of Jesus." We must first know that he certainly authorizes the thing before we say so. B. H. BURNETT.

"Community Singing"

This is an organization which is springing up in various parts of the country. What attitude should the members of the church hold toward it?

What saith the scriptures? How readest thou? We read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and ye shall be my sons and daughters, touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18). Now all my brethren will agree that those who are not of the body of Christ are unbelievers, and for us to go with them into the community singing organization yokes believers with unbelievers. How can we encourage the unbelievers to sing praises to God? We could as well encourage them to pray unto God. "God heareth not sinners" (Jno. 9:31). Then will he hear them when they sing? Then in going with them, we are fellowshipping them in their error and encouraging them to remain out of Christ.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God." The community singing becomes an idol in the hearts of the people. Brethren will even forsake the worship of God to attend this "snare of the devil." It leads the brethren away from God, just as Absalom stole the hearts of the children of Israel. One brother who had been bringing the bread and the wine for the Lord's Supper, set the basket containing them on the doorsteps of the meetinghouse and hurried away to the community singing. Didn't love the worship as well as he loved the singing. It had become such an idol he had rather sing with unbelievers than to commune with Christ and his brethren.

Let us try the community singing by this statement of the Savior. "He that is not with me is against me and he that gathereth not with me scattereth abroad" (Matt. 12:30). Question, Does the community singing gather with Christ, or scatter abroad? Which? It cannot gather with Christ because the spirit which is in it will not endure sound doctrine. If you say it will, then tell me at what meeting for singing would you be allowed to preach the Gospel? Any organization that opposes gospel preaching is against Christ. Therefore, the community singing does not gather with Christ, but scattereth abroad. For this reason, I say it makes the members of the church partakers of an unholy alliance with sectarianism.

Another objection is that we cannot glorify God in such an institution, for the art of music is glorified and not God. "Unto him be glory in the church (not in the community singing) by Christ Jesus throughout all ages, world without end. Amen!" (Eph. 3:21).

The brethren who advocate the Sunday School excuse themselves by saying that it is no part of the worship, just as you excuse yourself by saying that the community singing is no part of the worship. Now brethren, how can you condemn the one and accept the other? Neither is of God. "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 THING." (Rom. 2:1).

Satan tries to deceive you by saying, "There surely cannot be any harm in meeting together and singing." It is just another effort to get church members mixed up with the world. In order to deceive the people of God, Satan transforms himself into an angel of light He brought the Sunday School into the church and deceived thousands, now he has organized the community singing for the same purpose. You escaped the first snare, now do not permit Satan to drag you into the second. Brethren be not ignorant of Satan's devices for Peter said, "Be sober, be VIGILANT; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in your faith," (1 Peter 5:8).

For the following reasons, members of the Church of Christ cannot fellowship the community singing. There is neither precept nor example for it. Therefore, the only safe course is to continue steadfastly in the apostle's doctrine, in fellowship, in the breaking of bread and the prayers. (Acts 2:42). Let us sing as the apostles have taught us and stay out of the unholy alliance—the community singing. Put the church first. Turn your energy and zeal which you are putting into the community singing into the work and worship of the church, in order to your own salvation and to the glory of God.

R. A. SHARP.

Faculty of Littlefield College

Due to the fact that the board passed a resolution to the effect that the school is not opposed to intercollegiate athletics in moderation and that such would be introduced as soon as material could be prepared, and due to the additional fact that the teachers because of their admiration of the principles of the college during its history of twenty-six years and their aversion to the evils which they thought would necessarily follow, the entire faculty has resigned. My duties in the school will end as soon as the terms of the accepted resignation are complied with. Brother R. F. Duckworth has been selected as my successor. It is my wish that he may do better with the institution than I can really hope. Although I do not wish any evil to the school, yet I shall not in any way be responsible for its successes or failures.

JNO. R. FREEMAN, Pres.

* * *

I do not think anyone felt more keenly the situation than did I. My conception of the board's action or decision was a change of policy, and not one of principle. The welfare of the school seemed to demand this change. I argued to the very last that if possible some way be found for meeting the needs and complying with the conditions which involved the finances of the institution and the making of such concessions as would keep Brother Freeman, Brother Conner, in their respective relations to the school without jeopardizing the school's financial success.

I earnestly and honestly insisted from the very first that I did not desire any connection with the school officially, simply wanted to be one of its well-wishers. I felt that Brother Freeman and others could without sacrificing principle, continue their relation with the school even after the board's action, but they thought otherwise. I do not condemn them for their decision, but earnestly wish they had not decided as they did. I felt the teachers could have said, "We believe the board is wrong but since it is the responsible head of this institution, we will consent to continue with the school for at least two years, and if their plan works, we will be delighted; otherwise, we cannot continue with the school longer." It was the conviction of the board that the plan would work, and I concur in their decision and confidentially hope that during the next two years we will be able to demonstrate that the board's plan has added to the effectiveness and efficiency of the school without in any way interferring with the Christian influences and high standards thrown about the children. Then, I would be glad if members of the old faculty would make application for positions as teachers in the school, there is no personal feeling with me against them.

Usually a man would feel some degree at least of elation at having been elected to such a post, but my feeling is the very opposite. No, I have no doubts as to my ability to fill the position, call it egotism if you will, but with me, it is a matter of confidence in my ability to measure up to the needs and demands of the position, but I had no desire for it. Again, I say, I preferred to be just a well-wisher, working in the ranks, and only accepted the position because the circumstances seemed to so place duty's call. I shall, with brotherly consideration and sound business judgment endeavor to eliminate all differences, in an endeavor to secure for the school, its patrons, and well-wishers, the very best possible service and efficiency.

The great purpose, as I see it, is to give our children a secular education that will broaden their minds, develop their characters, fit them for the duties, responsibilities, opportunities and conflicts of life without planting into their minds certain principles, ideas and courses of reasoning which within themselves cloud their minds and dim their ability to see, to understand and accept the teachings of the Word of God. The school is in no sense a religious institution, but a secular institution; one in which a man may work, teach and run a farm, a store, or direct any other business. A preacher may teach in this school without making the school a religious institution, and without allowing the school to dominate, control, or improperly influence his religious activity.

I feel that I could run The Apostolic Way and a farm without making the farm a religious farm or institution. I could run a store without making the store a religious store or institution. I felt, still feel, that as publisher of The Apostolic Way I could be the executive head of a printing plant established for general printing or secular work without making the printing plant a religious institution, and I accept the position as the president of the Littlefield College with these convictions well developed in my mind. The fact that I am the publisher of The Apostolic Way does not necessitate my making the college a religious institution. The paper is a religious periodical; the school is a secular institution. I shall not allow the one to dominate the other, nor will I knowingly allow either to interfere with my duty and responsibility to the other. I shall, however, turn over the details of the work of The Apostolic Way into the hands of others who will have the general management and direction of the work; while I act as advisor and counsellor to those responsible for continuing the publication of the paper.

R. F. DUCKWORTH.

Another Debate

On the evening of May 11, I drove from Lufkin, Texas, to Camp Ruby, Texas, in company with Brother John Alexander and son and daughter and Mr. Allison to attend a debate between Brother J. D. Tipton of Livingston, Texas, and Mr. Perdue, an "Apostolic." We arrived in time to hear all the first session but about ten minutes.

Mr. Perdue affirmed Saturday night that remission of sins was before and without water baptism. Brother Tipton denied.

Sunday morning Mr. Perdue affirmed that the nine spiritual gifts mentioned in the 12th chapter of 1 Corinthians was still in the church today the same as during the apostolic age. Brother Tipton denied.

They had two other propositions signed up to discuss, but Mr. Perdue declined to discuss the question of water baptism. He said he would not deny that water baptism administered to the proper subject was for (in order to) the remission of past sins. Brother Tipton was to affirm and Perdue to deny. There was another "Apostolic" preacher there who said he would deny the proposition if I would affirm it; so I was only too glad to affirm what I believed and he denied and we met at 3:30 p. m. and closed at 5:30 p. m.

There is no need to say that Brother Tipton was equal to the occasion. He met Mr. Perdue with the truth in such plain concise terms that all could see the force of the truth. I consider Mr. Perdue as strong as any man in East Texas. He has met some of our ablest debaters. He has met J. Porter Willhite and others of equal ability.

Mr. Wells, the man whom I met, was not of much ability and I was surprised at his weak effort on the question. There was none who realized his defeat more than he.

If you are bothered with these people, don't hesitate to call Brother Tipton or myself; either of us will meet any man among them at any place or time. Where they may come into a community, don't hesitate to challenge them for a Bible discussion on their doctrine as they are doing the cause of Christ more injury than any sect in the East.

Lufkin, Texas. DOUGLASS DUNN.

Passed On

Little Milton, the six-year-old son of Brother and Sister B. B. Kendrick was run over by an automobile last Friday at 7:30 p. m. and died shortly after midnight and was buried in the Haynesville cemetery Sunday, May 19.

Milton had been a regular attendant at the Velva Street Church, Shreveport, with his parents since they moved here and was a smart good child, always behaved more like one of maturer years and listened to what was taught and would ask his mother about the things he heard at our services. He was loved by all the members of the church for his manly ways, and we will miss him, and say to Brother and Sister Kendrick, weep not for Milton is freed from the trials and disappointments of this life and safe in a land of eternal bliss. Many of the brethren and sisters of Velva Street church attended the funeral services at Haynesville.

H. H. MONTGOMERY.

Shreveport, Louisiana.

The Apostolic Way
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

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Love Is Divine

God walked and talked with Adam, giving such information as man needed as he needed it. "Who told thee?" (Gen. 3:11). Even in material things man was ignorant until told.

The tree of knowledge held the power for reason independent of the divine guide.

God's plan was to travel slow in the development of man's intellect. (Isa. 28: 10). The woman was not willing to get her information so slowly and seeing the fruit of the tree of knowledge was a means of quick knowledge (Gen. 3:6), she ate and gave Adam to eat.

God cut man off from the "tree of life" that he might not live (in sin) in the flesh forever, but he still left it to man to choose whether he would get information from the divine or material source, and man forgot divinity, but God did not forget humanity, but with love, the fatherly kind, he bore with the weaknesses, blunders, shortcomings of man; even endured the rebuffs and insults which man threw at the face of God. Finally when man would no longer permit God to be his ruler, God permitted him to have a king, but even this was not satisfactory to man. He rebelled, disregarded the better, the bigger, the grander things pointed out to him by Divinity. After 1,400 years of organized effort under the law, the "school master," the Son of God through his love for man, gave up his position with the Father, came to this world, took upon himself the form of man, " a body hast thou prepared me."

The Lord Jesus Christ who had been with the Father from the beginning came to this world with all of the information which he had attained this four thousand years of observing man and dwelling with God. With that information in his possession, he walked, talked with men. He instructed them how to live, how to endure, how to persist, how to be kind, humble, submissive. He taught them by word and by example how to love, " love your enemies." Ah! such a principle, the world had not learned before. It fell from the lips of the Son of God, "love your enemies." Contrar yto the flesh, contrary to the instructions of men, contrary to the laws conceived by men. Only Divinity could utter such a thought. Love my enemies? How can I? It is impossible if I rely upon myself, upon the human side of me. The possibility comes only through a conception of the life of Jesus Christ, the Lord of Glory.

Then, if we would have spiritual knowledge, that knowledge which makes us balanced, religiously, that knowledge that will enable us to stand where we should stand, walk where we should walk, to live as we should live, think as we should think, we must get that knowledge from a source higher than man. That source of information, then, can only be found in the Word of God. Let us go there and learn of Him and walk in His ways.

A Financial Statement

During the year 1928, Mrs. Duckworth and I saved and put into The Apostolic Way $750 of the money sent us for the family's use. We did this because the paper needed it and we thought we could, by doing without a car (for the purchase of which some of the money was sent) and many other things badly needed by us.

When we began the effort to raise funds for purchasing a printing plant, donations for current bills and family expenses began to dwindle, until we have had to borrow $400 for the paper, and the family support is now $300 behind necessary expenses.

We feel compelled to let the printing plant fund rest until we have met present obligations, then raise the balance and put in the printing plant.

While we work for the school, our compensation from it will support the family, and that expense will not have to be cared for by donations. If any feel like helping raise the $300 now behind on family support, we will appreciate it, but do not ask it.

We do ask, however, for donations to care for the $400 borrowed to pay the paper's deficit. This done, we can by pressing our campaign for new subscriptions expect to take care of current printing bills, unless the paper's friends allow this proposition to drag over too long a period. We still believe that when we have a printing plant upon which we can do sufficient amount of job work by contract, we can then take care of the paper's deficit and even reduce the subscription price of the paper.

It now seems advisable to publish only an eight-page twice a month or a sixteen-page once a month until we can secure the printing plant, and put the saving into reduced subscription price as a means of increasing our circulation. All who have talked to me about the proposition so advise.

We are again faced with the embarrassment of asking the brethren to help meet a deficit and this call is made doubly embarrassing because we realize that many brethren have already given to the printing plant and are using their means in behalf of the school; yet, the paper must be kept going. If we could have put over the proposition of getting the printing plant within the time first planned, we would have met the paper's needs without such a call, but having no other recourse there is nothing for us to do but urge all interested to help raise the deficit and push the subscription under our special offers, that we may soon get back to the proposition of raising the balance of the fund for the printing plant. R .F. D.

Winning Souls

According to a recent religious census some 12,000 Protestant churches report a complete lack of converts during the year 1927. The non-Catholic religious press is much exercised editorially in striving to find a reason for the deplorable fact and to point out a remedy for this spiritual decline.

One explanation may lie in the fact that Protestantism, in this country at least, as a religious force is dead. It still survives as a social force and during recent years has become powerful politically. But the various names of the different denominations are gradually becoming meaningless. Those fundamental tenets for which men fought and died at the time of the Reformation have lost their vitality. "Justification by Faith," "Predestination," "Impanation" and the other great rallying cries of the sixteenth century are today almost unheard in the pulpits and practically unknown in the pews.

Socially it is still "the thing" in certain circles to belong to a church although the membership carries with it rather the duty of signing a check from time to time for the support of the pastor than any obligation of regular attendance at services. The choice of a particular denomination is frequently determined by the popularity of the pastor and the social advantage of membership. This increasing note of indifferentism is indicated by the recent growing tendency to consolidate.

Politically, on the other hand, the churches have shown prodigious activity. Washington is rapidly becoming a Protestant Rome and every state capital a cathedral city. The lobbies of Congress and of the state legislatures are black with reverend gentlemen striving to have their religious prejudices enacted into statutes. The average American seems to prefer to take both his politics and his religion straight. With no distinctive religious creed to offer, it is not surprising that the churches have lost much of their power to attract converts.

The foregoing editorial in the Extension Magazine for June, 1928, we consider worth passing on to our readers. More and more is the principle of complete separation of church and State being discarded. Many who still claim the principle are found active in opposition to it. Their actions belying their own words. When preachers and church leaders as such draw the prestige of their church organizations into political combats, favoring and opposing candidates, lining up on political issues, they are then combining, unquestionably combining, church and State. No religious journal or preacher or pulpit can afford to line themselves up on individuals or political issues. We can fight for principles without becoming partisans and the principles for which we should fight are to be found in the Word of God and they cover every activity and every phase of every activity the Christian is supposed to take part in, so far as the character of men and women are concerned.

The editor is right when he states that "Protestantism in this country at least, as a religious force, is dead." The religious influence upon the hearts and minds of men and women are more and more becoming of little consequence in the minds of the leaders and activities of the churches. It is political display, political demonstration, material or outward show that the great majority are striving for. The inner conceptions of purity, piety and patient individual response to the needs of those that are about us are being overlooked.

The continued prosperity of the United States has bred a careless indifference as to the personal welfare of our neighbors, and we have never learned how to care for and have a genuine sympathy for those who are mentally in trouble, whose souls are being torn, who are helpless in their battles against odds, conditions over which they do not have power, and have no one to whom to turn for sympathy, encouragement or strength. The religion of Jesus Christ is a heart religion, a sympathetic, personal, genuine, feeling one for another, friend or foe, and only to the degree that this is realized will the churches maintain a religious strength or power.

R. F. D.

Two Debates

I have signed propositions to meet Brother H. C. Harper in a discussion of the cup question at Healdton, Okla., beginning July 2, and continuing four days. The following propositions are agreed upon:

Proposition 1. "The cup" as used by Christ in Matt. 26:27 and "the fruit of the vine" are one and the same. J. N. Cowan, affirms; H. C. Harper, denies.

Proposition 2. The word "cup" as used by Christ in Matt. 26:27 is the name of a solid. H. C. Harper, affirms; J. N. Cowan, denies.

I have debated with eighteen men on the Sunday school question in twenty-nine public oral debates, and now I'm booked to meet J. W. Chism, the first of the eighteen, at Ardmore, Okla., beginning June 25 and continuing four days.

The following propositions will be discussed:

1. The Sunday school as maintained by my brethren is scriptural, therefore right. J. W. Chism, affirms; J. N. Cowan, denies.

2. The scriptures teach, that, when people come together for the public study of the Bible, all who study must be taught in one group, by men teachers and without the use of uninspired literature. J. N. Cowan, affirms; J. W. Chism, denies.

It seems I've gone around the ring of Sunday school polemics and the circle has been completed. I'm ready for another round.

J. N. COWAN.

An Impressive Suggestion

Pottsboro, Tex., May 17, 1929.

R. F. Duckworth,
Dallas, Texas.

Dear Brother Duckworth:

I have recently read a letter of yours in which you use the following statement, and while I am interested in The Apostolic Way, its advancement, etc., the thing that interested me most is getting the idea before the brethren who have this world's means to give it while they live. As you say, I would not want to tell them where to give, but tell them to give. Your statement is: "I knew two brethren of recent years, one of them worth more than $100,000 and the other worth more than a quarter of a million; both anxious seemingly to have the cause of Christ put forward, would not encourage in any way the digressive elements and what money they spent for religious work, was spent in supporting those who fought innovations, but since their death, the money left by them is being used to further these very innovations which they fought. If these brethren had given, not wastefully, but had given one-half or even one-fourth of their possessions to the furtherance of the cause of the Master, there is no telling what would have been the consequences." This causes me to mention two cases I know about. One of these brethren not a very liberal giver, became discouraged because the church talked too much about money, put his money into a banking institution, and lost nearly $4,000. I doubt if he had ever given a fourth that much to the cause of Christ. He could do without it in his business after the bank failed. Oh, if he had only realized he could have done without half of it and put it into the

> I received Testament with my name stamped in gold on cover, which you sent as premium for my getting up subs. I surely thank you for it.
> ELVIN BRANNON, Age 12.

cause of Christ before he put it into the bank!

The other brother has been a liberal giver; has accumulated a great deal of wealth, earnestly contends for and supports only what he believes to be Bible truth, fights innovations, and yet with only a few more years at best to stay here, he has much property he could spend in advancing the cause of Christ without denying one member of his family a single comfort or necessity. When he is gone, it is doubtful if his property will be used to advance primitive Christianity; possibly a good deal of it will be used in fostering what he considers to be innovations. Why cannot brethren lay up their treasures in Heaven while they live, instead of leaving them here to be used for vain and worldly pleasures and often times, in support of false religions?

Yours for Truth,

R. L. GARDENHIRE.

John's and Christs' Mission Compared

If my understanding the scriptures is correct, many of our brethren are not only holding, but are teaching errors that cast shadows on the truth of many facts set forth in the acts of Christ and his disciples.

John was chosen by Jehovah to perform a work that took but one man to do. His mission was to inform the Jews that the time had fully come for the advent of the Messiah, and to prepare them for his reception. For this purpose, he baptized unto repentance. This language shows that repentance was still in the future. This mission began when John commenced preaching in the wilderness (Matt. 3:1); ended when John was cast into prison (Matt. 4:12) (Acts 13:25). John set up no new order of things; nor was he authorized to do so. His mission being fulfilled by him; it was not necessary for him to continue longer. John had no authority to delegate or commission others to carry the work on, as he had finished it. He could not, nor neither did he preach the gospel of the kingdom, for he did not have it. Christ at no time labored under nor in conjunction with John. It is an anamoly to thus contend. This would be like a master mechanic laboring under a novice.

Christ's mission began after John baptized him, when he began to call his disciples, and when he began preaching the gospel of the kingdom (Matt. 4: 17,18). It may be of interest to notice that Christ never called his disciples till after he had preached the gospel of the kingdom. This was an entirely new doctrine that John's disciples had never heard before.

John had previously baptized all the people in this region, where Christ was preaching this new doctrine. But Christ made and baptized more disciples than John. From this we learn that Christ undoubtedly had the converts of John who believed the gospel of the kingdom baptized as his disciples. (Jno. 4:1). We also find that these disciples must of necessity had his authority to baptize. Christ, like John, baptized his disciples unto repentance, which was yet in the future. (Lu. 24:46, 47). From the fact that Christ's disciples baptized by the authority of him, and the command given by him to the apostles (Matt. 28: 18-20) (Mark 16: 15, 16), we may safely affirm that any disciple of Christ is authorized to baptize believers into his kingdom.

Now from the natural inferred fact in Jno. 4:1, that John's disciples who believed Christ's preaching were baptized by his authority, and by the apostles' baptizing John's disciples (Acts 19: 2, 3, 4) we find that to enter into the kingdom of Christ that any of Christ's disciples is authorized to perform the baptizing.

This being true, we find that none of John's disciples who had not been converted by Christ's preaching was any of the material of the kingdom on the day of Pentecost and the fact that there were assembled in Jerusalem about 120 of Christ's disciples; and from the fact that any disciple of his is authorized to baptize, we find that it was not impossible to baptize the 3,000 that were then added to the church, as any that were baptized could immediately administer the rite to others.

Many of our able brethren, overlooking the fact that any disciple of Christ is authorized by Christ to baptize converts, seem to stagger at the enormity of the multitude added to the church at divers times, suggest erroneous methods that were probably resorted to on these occasions. The Methodist people, not understanding this fact, have always contended that it would have been impossible to have baptized this great multitude by emersion. In their eagerness to establish their practice, they, too, overlook the fact that any disciple of Christ is authorized by him to baptize other converts.

After setting forth the powers of both John and Christ, and when their commissions began; and that John's death ended John's missions; it is now incumbent on me to declare when Christ's mission will end. It is in full force now and will end on earth when earthly things cease. (2 Pet. 2:10).

D. D. HARTSELL.

The Hour of Worship

In a recent issue, May 1 of The Apostolic Way, is an article on this subject, attempting to show that supper does not mean supper, and that the disciples on Pentecost probably broke bread about the break of day.

I have heard similar arguments against immersion, but they will not stand in the light of God's truth. The difficulties of Luke 14 are no greater than the difficulties of Acts 2 (against immersion).

The incident of Luke 14 occurred within the limits of a city, and a man to visit his "farm" or "oxen" must needs make a journey (the next day, perhaps). None of these men gave a reasonable excuse.

The marriage supper of the Lamb is in the evening of the age as is also that other "supper." The wild beasts and carrion birds (preferably) eat carrion in the dark.

As to the argument that the church (on Pentecost) had to have the Lord's supper before the 3,000 were added, in order for them to be added to a fully organized

church, Jesus had already put every "article" of work and worship in the church before Pentecost—but it was a body without life until the Spirit descended.

The "priests" were not serving in the temple until the Shekinah descended. The apostles began their service by bringing the "first-fruits" of souls.

Our brother says that the Spirit probably descended at break of day, as Jesus arose at break of day. I suggest that Jesus arose at break of day, but did not meet with his assembled disciples till night. It would be fine to give the Lord's supper to the 3,000 after they were baptized (that night).

These incidentals may not be "fundamental" but brethren should not be discouraged from growing up into all the truth of Christ, as they find it.

With love to all the brethren and hoping to meet all the sincere (baptized) believers in a better world, where sin, strife, and sorrow never come, I am your brother,

PAUL HAYS.

Announcements and Reports

Leland H. Knight, Little Rock, Ark., May 24, 1929—The meeting closed at El Dorado, Ark., May 17. Four were baptized and two restored. Began here Sunday. Good interest and pretty good attendance. Begin at Cleburne, Texas, June 9 if I live and the Lord wills.

J. D. Tipton, Livingston, Texas, May 31, 1929—After losing my crop by floods and having nothing left, I would be glad to arrange to hold all the meetings I can get. I have nothing to do now but preach.

J. S. Hall, South Bend, Texas, June 2, 1929—Brother O. C. Ribble and myself have been preaching the gospel at Veal Creek and Caddo last week or two, two baptized at Veal Creek and three at Caddo. Please find enclosed $4.00 subscription to A. W. Let's all press the fight under the great leader, Jesus Christ, of the army that is leading to the country of perfect freedom.

M. Sellers, Loco, Okla.—The church of Christ at Loco, Okla., has secured the services of Jas. D. Phillips of Kansas City, Mo., to hold their meeting this year, beginning August the first, at the Community Building in Loco, to continue two weeks.

J. A. Dennis, Union City, Georgia—The meeting in Atlanta closed Lord's day, June 2, with two baptisms. The meeting was hindered by rain and chilly nights, but those who attended were in earnest and we were assured by several that there will be an awakening in the church there. The meeting closed with a threatening storm all about us—we felt sure there would be others to obey, but the storm kept many away. We had several visitors during the meeting, one from Savannah, one from Rincon, four from La Grange. Brother A. McFadden, formerly of Ballinger, Texas, did the baptizing.

The church at Union City and Atlanta will have all day services June 23 and we are expecting many visiting brethren. Brother Seldon C. Burnett will be with us on that day and we expect a feast of spiritual things. I begin a meeting Lord's day in La Grange. We are expecting great good there.

D. J. Whitten, Deming, New Mexico, June 3, 1929—All who wish to write to me can address me at Stockdale, Texas. I hope to move to Stockdale soon. I hope, Lord willing, that I live, to build up the cause of the Lord in this part of the world.

Dr. T. J. Clark, Gainesville, Texas, May 31, 1929—We have planned to have Brother J. C. Osterloh, Hastings, Okla., hold us a meeting beginning Saturday night before the last Lord's day in June, over two weeks.

N. L. Clark, 2627 Greene, Fort Worth, Texas, May 26, 1929—Brother L. W. Hayhurst will be with us in a meeting from June 7 till about June 16. My time for meetings is all taken.

J. N. Cowan, Shreveport, Louisiana, June 3, 1929—The meeting here has started off well. We have a large tent well seated and lighted, a good crowd the first night. Peace and harmony seems to prevail among the brethren, and I see no reason why we should not wake up things around here.

Report meetings—Brethren in each community where a meeting is held should make a report of it. You don't have to brag on the preacher, but give a statement of facts, date of the meeting, who did the preaching, and the visible results as a consequence of the meeting. A number of preachers lately, have held some splen-

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THE APOSTOLIC WAY

4819 East Grand Avenue. **Dallas, Texas**

The foregoing statement was the last draft Brother M. M. Lavender prepared, in our effort to interest the brethren in sending in their renewals and new subscriptions, and we are giving it publication because it appeals to us and feel it will appeal to you. Our effort to secure the 5,000 new subscriptions is still going forward and every reader of The Apostolic Way can help by renewing their subscriptions at $3.00 and sending the names of two other persons to whom we will send the paper until January 1, 1930. Act while the opportunity is your. There is no telling how much good the sending of The Apostolic Way from now till January 1 will accomplish and it costs our subscribers nothing to help since we will extend their time one year for the regular subscription price and send the paper to two names they furnish us.

We will also send the paper till January 1, 1930, to three new names for $2.00.

did meetings which have not been reported. The brotherhood at large wants to know about the churches' activity. Someone in each congregation should be selected to keep the brotherhood advised about the work the congregation is doing through reports sent The Apostolic Way.

R. R. Jones, Gilliam, La., June 3, 1929—The Church of Christ at a point between Vivian and Gilliam, La., called Mail Boxes began a meeting on the 26th of May to continue till the 7th of June, conducted by James E. Tidwell. We believe there will be good accomplished by this meeting. Interest manifested is shown by increased attendance. The lessons presented were scriptural. Brother Porter Wilhite was with us Saturday night and followed Brother Tidwell's able sermon with a very nice scriptural talk. The items of worship such as teaching, prayer, singing and contribution was the lesson presented last Lord's day evening.

White-Mickle Discussion

Proposition No. 1:

The apostles, Christ's prepared material, were inducted into the Kingdom of Christ and became the first members of the body or church of Christ by the baptism of the Holy Spirit on the day of Pentecost, independent of the law of regeneration.

Affirmed, GROVER WHITE.
Negative, R. M. MICKLE.

Proposition No. 2:

The apostles, Christ's prepared material, were inducted into the Kingdom of Christ and became the first members of the body or church of Christ by and through the law of regeneration, faith, repentance, confession and baptism in the name of the Father, Son and Holy Ghost, on the day of pentecost.

Affirmed, R. M. MICKLE.
Negative, GROVER WHITE.

First Affirmative

The first thing we notice, Brother Mickle, is that you and I both agree and affirm that the apostles of Christ were His prepared material for, and on the day of Pentecost, as recorded in the Acts of Apostles 2nd chanter, they became the first members of His church or kingdom.

The point at issue is the process that made them the first members; the difference between the two water baptisms of the New Testament; or the extent of the apostles' preparation previous to Pentecost.

We have three words in this proposition which allude to the same thing; viz, body, church and kingdom.

The Cambridge Companion to the Bible defines regeneration as follows: "Regeneration is the act of God by which, through baptism, we are 'born again' and born into the family of God, within the sphere of the direct action of the Holy Spirit."

In the process of becoming Christians one believes, repents, confesses, and takes the "bath of regeneration."

In the process of the preparation of the apostles, they had received (heard, believed and kept) Christ's word (Jno. 17:6-8); they repented (quit fishing and were willing and ready to become fishers of men) (Matt. 4:18-22; Mark 1:16-20; Matt. 19:27). The apostles had repented and were believing the gospel (Mark 1:15); they had confessed Christ (Matt. 16:16; Mark 8:29; Luke 9:20), and no doubt were baptized of John, but they had not received the Holy Spirit yet (Jno. 7:39).

After having taken these steps the apostles were ready on their part to receive the Holy Spirit, for Christ "breathed on them and said receive ye the Holy Ghost" (Jno. 20:22).

The baptism of the spirit was not the only thing that inducted the apostles into the kingdom, as water baptism is not the only thing that inducts us into the kingdom, but Christian baptism preceded by faith, repentance and confession constitutes our part of obedience, then we are due the promise of "the gift of the Holy Ghost."

The apostles as we have shown above had "followed me (Christ) in the regeneration." They had taken the "bath of regeneration" (Tit. 3:5), and were due and ready to receive the promise of the Comforter or Holy Ghost.

Thayer defines "Baptisma" the Greek word for baptism as follows: 2nd Definition, "Of John's baptism, that purificatory rite by which men on confessing their sins were bound to a spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up"—Thayer's Lexicon.

There are two kinds of water baptism: John's and Christ's, or the baptism of the commission. John's was a prospective and Christian baptism was and is a retrospective baptism. The apostles and others we will mention later, were baptized with the prospective baptism. It was authoritative and in force at that time; but since the first Pentecost after Christ's resurrection, the retrospective, or baptism and for one to be baptized with the baptism of John since that time is like going back under the law of Moses for justification, for John's baptism is now void. This accounts for the rebaptism of the twelve in Acts 19.

As the creation of Adam, the first member of the family, was independent of the law of generation (Adam was not conceived, generated in a mother's womb and born an infant) so were the apostles inducted into the church independent of the law of regeneration as contained in the apostles' later teaching for us. As Adam was not born an infant into the family, neither were the apostles born as infants ("babes in Christ") when they became members of the church, and they needed not to grow from babies in Christ by eating the sincere milk of the word, to full grown members, before they were able to eat the strong meat of the Lord, as you and I do. They needed not to study the word and receive the spirit by the hearing of faith as we must.

The creation of Adam as well as the recreation of the apostles was a miracle; but the law of generation was no longer a miracle after a pair of human beings were created, neither was and is the law of regeneration a miracle as many people think, since the first members of the spiritual body was regenerated.

As Christ said "It is the spirit that quickeneth (maketh alive)" (Jno. 6:63) and James says "the body without the spirit is dead (2:26), we conclude that the apostles were dead in a sense ,and yet they had gone as far as they could until God acted again on his part. Christ said they were not of the world, (Jno. 17:14) neither were they yet sanctified (Jno. 17:17-19) but he prayed that they might be sanctified (set apart for a special work to do) and yet he told them not to make it known that he was the Son of God (Matt. 16:20; Mark 8:30; Luke 9:21), not to tell what happened on the mount of transfiguration yet, as the time was not ripe (Matt. 17:9; Mark 9:9; Luke 9:36), but to "tarry at Jerusalem until they were endued with power (Luke 24:49; Acts 1:4; 2:1). Hence they had not been completely inducted into the church yet, but they only lacked one thing and that was God's part to fulfill his promise by bestowing life more abundantly unto them. The pouring out of the spirit upon the apostles not only saved them and inducted them into the church, but it made them able ministers, or in other words placed the law of regeneration in their hands. They received the gift of the Holy Spirit and inspiration also. We could not be active members in the church without the gift of the Holy Spirit, as there would be no life in us, neither could the apostles have life without having received the life-giving Holy Spirit.

GROVER WHITE.

First Negative

I raise the following objections to the above affirmative. (1) It is a repudiation of the type of baptism, (Gen. 17:9-14; Col. 2:11; 1 Cor. 10:1, 2). (2) It is a repudiation of Christ's own words (John 3:5). (3) It is a repudiation of the universal law of regeneration and induction into Christ's kingdom, (John 3:5; Mark 16:16; Matt. 28:18-20; Rom. 6:1-6; Gal. 3:24-29). (4) It is a repudiation of the revealed purpose of the HOLY SPIRIT (Luke 12:11,12; John 16:13,14; 14:21-26; Acts 1:7,8). (5) It is a repudition of the accented law that like causes produce like affects (Acts 2:4; 10:44-48; 11: 15 17). (6) It conduces to support the denominational error of today, that alien sinners are saved by a direct operation (baptism) of the HOLY SPIRIT.

Yes, we are agreed that the apostles were Christ's "prepared material." He prepared them by teaching them the law of regeneration. (John 3:5; Mark 16:16).

You say that in the process of making Christians, one believes, repents, confesses and takes the "bath of regeneration," but your affirmative teaches that the apostles "climbed up some other way" by the baptism of the HOLY SPIRIT "independent" of the law of regeneration. Are we to believe that Christ's preparation of the apostles failed? Shall we believe that Christ inducted the apostles into the kingdom contrary to His own words (John 3:5)? Do you think that John's baptism is referred to in the above text? John's disciples were also "prepared material." How did they get into the kingdom? Is not the application of the law of regeneration just as universal as the sin of the

Church at Turkey

In reply to Brother Boshcar's letter, the church at Turkey has no Sunday school, nor has ever had. I have known them from the first, was one of the charter members when the church was started in Turkey, am still there. We have never used women teachers, the Sunday school literature, nor more than one teacher at a time in our public services.

ALVA JOHNSON.

transgression of Adam? Paul says: "So death passed upon ALL men, for that ALL have sinned" (Rom. 5:12). Call attention to the term ALL in the above statement. No exception. Paul, referring to the church as a whole says: "By one spirit are we ALL baptized into one body" (- Cor. 12:13). No exception. Christ said: "Except a man is born of water and spirit he cannot enter into the kingdom of God" (John 3:5). No exception. Type: "And were ALL baptized unto Moses in the cloud and in the sea (1 Cor. 10:1,). No exception in the type. They ALL crossed the Red Sea by the same process. Every male Hebrew had to be circumcized (Gen. 17:9-14. No exception. The commission was to every creature (Mark 16:16). No exception.

The baptism of the Holy Spirit neither inducted Cornelious into the kingdom or cleansed him from his sins. How did the apostles get rid of their Adamic sin?

Brother White says: "In the process of the preparation of the apostles, they had heard, believed, repented, confessed and no doubt were baptized of John, but they had not received the HOLY SPIRIT yet."

In the above, Brother White states that the apostles complied with exactly four items of the law of regeneration, while his affirmative teaches that they were inducted into the kingdom, by the baptism of the HOLY SPIRIT, independent of that law. What is your definition of "independent of," Brother White? You cite no scripture showing that the apostles were baptized of John. Please state your reasons for believing that they were, in your next. I may want to use them in my affirmative.

You say: "After taking the above steps the apostles were ready on their part to receive the HOLY SPIRIT." Yes, and do you not believe that they were quite prepared to obey the last and final act of the law of regeneration—the birth of water or do you think that John's baptism constituted that birth?

Naaman was commanded to dip seven times to be cleansed. Six dips would not have sufficed. The blessing is always at the end of the law—commandment. The law of regeneration is composed of faith, repentence, confession and baptism, in the name of Father, Son and HOLY GHOST. The blessing is in Christ at the end of this law. Notwithstanding Brother White to the contrary.

Brother White says: "The baptism of the Holy Spirit was not the only thing that inducted the apostles into the kingdom, as water baptism is not the only thing that inducts us into the kingdom. But Christian baptism preceded by faith, repentance and confession, composes our part of obedience, then we are due the promise of "the gift of the Holy Ghost." The apostles, as we have shown above, had followed me (Christ) in the regeneration. They had taken the bath of regeneration (Ti. 3:5) and were due and ready to receive the "Comforter or Holy Ghost." Faith, repentance and confession is the work that prepares the subject for baptism. Paul says that we are baptized into Christ and His death (Gal. 3:27; Rom. 6:3). Brother White should cite a passage of scripture that shows that the baptism of the Holy Spirit was one of the "things" that inducted the apostles into the kingdom. He puts the baptism of the Holy Ghost on a parity with the "gift of the Holy Spirit," and the washing of regeneration (Tit. 3:5) on an equal basis with John's baptism. Therefore, according to his own conception of the law of regeneration, the apostles obeyed every act of that statute, while his affirmative teaches that they were inducted into the kingdom independent of that law.

Brother White says: "There are two kinds of baptism, John's and Christ's. The former is prospective and the latter retrospective." Why not classify them preparatory and final? The former was an acceptance of Christ in the flesh, while the latter was an acceptance of Him as a resurrected savior.

Brother White says: "As the creation of Adam, the first member of the human family, was independent of the law of generation, so were the apostles inducted into the church independent of the law of regeneration as contained in the apostles later teaching for us."

Brother White argues in one statement that the apostles obeyed the law of regeneration, and in another he says that they were inducted into the kingdom independent of it. Which does he mean? According to Brother White, Adam disobeyed God and fell, degenerated. The apostles disobeyed the law of regeneration and were exalted, saved. If the apostles transgressed the law of regeneration, as Brother White's affirmative teaches, how much better were they than Adam whose transgression made the law of regeneration necessary? And if the apostles could be saved "independent" of that law, why could not everybody else? And if this be true, Christ died to establish a law that was not necessary. But I want to show that Brother White has arrived at the above conclusion by a very incorrect application of the Adamic type. It is nowhere taught that Adam's creation typified the induction of the apostles into the kingdom of Christ. Adam's creation, typified the Tabernacle as a building. As HEAD of the fleshly family, he typified Christ, the HEAD of the spiritual family (Rom. 5:14; 1 Cor. 15:45-49). There never was another person created like Adam. THE HEAD OF THE HUMAN FAMILY. There never was another person made like Christ, THE HEAD OF THE SPIRITUAL FAMILY (Col. 1:18-24). After the creation of Adam, the HEAD of the human family, every other person was inducted into the family by the birth of the law of nature. After the creation of Christ, the HEAD of the spiritual family—church, every oth er person has been inducted into it by the birth of the law of regeneration. It is easy to see that Brother White's application would make the apostles the HEAD of the church as Adam was HEAD of the human family. Adam was created independent of the law of generation; Christ's conception and (spiritual) birth was independent of the law of regeneration. The spiritual family—church is built by BIRTH (John 3:5; Mark 16:16; Gal. 4:4,5; Rev. 12:1-5).

Brother White says: "The apostles were dead in a sense." I know of only two ways that live people can be dead. One is dead to sin and the other dead in sin. At that time there was none righteous no not one (Rom. 3:9,10).

Brother White can show many things that the baptism of the HOLY SPIRIT did for the apostles. But he cannot cite a text that shows that it inducted them into the kingdom. Try it again, Brother White.

R. M. MICKLE.

Rock and Sand

If we hear and do all Jesus has said
If we follow the Apostle Paul,
We are sure to build upon the rock
A house that cannot fall.
The rain may come, the wind may blow,
This house is sure to stand.
A solid foundation true and tried,
Not so with the sinking sand.

It is not the hearers only
But those that hear and do,
That build a house upon a rock,
One built by just a few.
All that hear the sayings of Christ
Build on the rock or sand,
And the storms of life will come to both,
Which one will safely stand?

How many of his sayings
Must I hear and do?
Is it all that He has said,
Or is it just a few ?
Doing everything that He commands
Builds a house that cannot fall.
This rock's for you as well as me,
It is for one and all.

The storms of life are bound to come,
O! Sinner, will it stand?
When the storm of death comes sweeping by
Yours is on the stand.
O! Why not move your building place
Before you meet your fate?
When death shall come your house is done,
To move it's then too late.

When death shall come, my sinner friend,
Your doom is forever sealed.
"Today is the day," do what He says.
From sin you will be healed.
And build upon the solid rock,
No more on the sinking sand
And God will move your well-built house
To a fair and better land.

Some sweet day in the by and by,
Where He takes His faithful few,
He will take you there with Him to dwell,
If the sayings of Christ you do.
Your house will stand forever.
In that lovely land so fair
All sorrow will be ended.
No storms can enter there.

Many are building on the sinking sand,
On the rock a faithful few.
All on the sand could move if they would,
For Jesus has said what to do.
He is the way, the truth and the life,
No matter what man may say.
We must do all that He commands.
The Bible says He is the way.

Then why not move your building place?
Must move or must be lost.
And then do all that Christ says do,
Regardless of the cost.
Forsake all things to follow Him,
Wherever He may lead.
Just turn your back on human ways,
And do not bid God speed.

How sad will be the storm of death
If it finds you on the sand,
Your house I know God will not take
To a fair and happy land.
"Too late, too late, will be your cry,
For mercies' day has passed you by.
A solemn night of dark despair
If death should find you building there."

—E. F. MORGAN.

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.

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The Simplicity That Is In Christ



The activities of the Church of Christ include three distinct departments. First: Having the Gospel preached to the world — evangelistic work. Second: Caring for the spiritual needs of the members, their growth in grace and knowledge and protection from wolves in sheeps' clothing who would lure them to destruction by smooth words and fair speeches. Third: Caring for the sick, the needy and the worthy widows — in fact, all the eleemosynary work of the church and a general supervision of its temporal affairs.

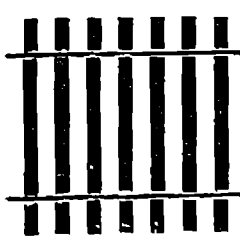
The first two of these items fall within the duties of evangelists and elders, while ample provision is made for the third in the deaconate. The qualifications of deacons are given us in 1 Tim. 3:8-12. In considering the selection of men to fill these important offices (elders and deacons) the church should exercise the greatest care, for the welfare of the church depends largely upon them. There is no danger of the members being seduced from the simplicity that is in Christ, when guarded by competent elders and deacons, who will instantly check any tendency toward departure from the precepts and example of the New Testament. We should not let our zeal for a complete organization lead us into too great haste in our selection of those to whom we commit such a solemn responsibility. Paul warns against being too precipitate in deciding on the men most suitable for such service in the following language: "And let these also first be proved; then let them use the office of a deacon, being found blameless." (1 Tim. 3:10). It is always much easier to avoid making a mistake than it is to correct the error after it has been made. The chief error made by the church has been its failure to develop material for elders and deacons and allowing self-seeking evangelists to assume their duties and exercise dictatorial authority over the church. Having once tasted the forbidden fruit of human wisdom, they have died to their allegiance to the divine head of the church and are feeding upon the husks, self-righteousness and worldly approbation. They are in the condition of the church at Sardis, to whom the Holy Spirit said, "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1). Such a church should take home to itself the charge given by the Holy Spirit to that same dead church at Sardis, "Remember, therefore, how thou hast received and heard, and hold fast and repent." (Rev. 3:3). Their sin, then, was the same that is afflicting the church today — departure from the things received and heard through the New Testament scriptures. When a church has departed from the simplicity that is in Christ, however, they become haugty, intolerant and domineering; unwilling to reason on their course or to have it questioned or investigated: they denounce all who object as hobby riders, ignoramuses, cranks and nitwits, who are cordially invited to either shut up or get out. It has been said that there are two sides to every question, and sometimes there are more, as for instance, top side, bottom side, right side, left side, inside and outside, but when it comes to what will meet the Lord's approval and gain for us eternal life there is only one safe side and that is complete submission to His will.

The sin of adding human scheme and devices to the word of God, is by no means a new form of transgression, for Jesus rebuked the Jews for the same in the following scathing terms: "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did E-sa-ias prophesy of you, saying, This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me." (Matt. 15:6-8). Again permit me to quote from the Lord's own lips: "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye" (Mark 7:13). God's word and man's traditions will no more mingle than will oil and water and the addition of one single item of man's invention to the perfect will of God is sufficient to destroy its efficacy for the salvation of our souls.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. 3:5). In order to justify its claims as the body of Christ the church must be again organized as it was in apostolic days and "repent and do the first works" by getting back to the model given us in the first churches established. The sooner we get at this the better for it will take a generation at least to build up the material for a scriptural bishopric and deaconate. In this matter all the churches have been derelict, to a greater or less degree, and have been departing from the simplicity that is in Christ. The history of the church reveals that of all the causes for retrogression in the church their laxity and culpability in this respect easily ranks first. The day is far spent and we cannot recall the past, but we may redeem it if we will.

G. A. TROTT.

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

Infidelity Links

Nine years after the publication of Darwin's theory, Geikie noted that its links were all missing. Another writes notes that even the imprints of raindrops in the clay has been preserved for ages, but none of evolution's connecting links have been preserved, hence, they do not exist.

However, it is a rule of sharp practitioners to forge documents after the witnesses are dead; so infidelity after searching some forty years for some one natural freak to pass off as THE missing link, finally in the 90's began to fabricate links, three of which are herewith given from H. G. Well's "Outline of History." Confessedly, they are pretty bungling:

No. 1 is named Pithecanthroupus Erectus (Erect Ape-man), age 500,000 years. He is alleged to have been discovered in Java in the 90's (although Dr. Dubois never would permit him to be examined, being satisfied that even "scientists" would detect the creature's late age); he consists of a monkey's skull from the eye-sockets upward (there being no facial bones; hence the face of the picture with its snout and maniacal eyes is a fraud) two or three teeth, presumably hog's teeth, and a human leg-bone (femer), which were alleged to have been found over an area of sixty feet, amid the bones of a dozen different species.

Prof. Dubois' combination is crude — I should have added a pair of ox-horns and a camel's hump, and with my pencil I should have added an elephant's trunk to the snout. Reader, what fanciful combination would you prefer?

The second link is called Piltsdown Man, age 100,000 years; he was composed of scraps of skull found over a long period in an English gravel pit, even Wells did not give his picture—it is too manifest a fraud.

The third is the Neanderthal Man, age 25,000 years. I suggest that a barber and beauty specialist could have made a man of him. Really, however, only the skull was found and he may not have been so bad looking. There have been twelve diagnoses for him and among them Dr. Meyer's of Bonn is that he was a Cossack killed in 1814.

The fourth link is not a missing one at all, as he had a considerably larger brain capacity than that of the average man today; he is called the Cro-Magnon Man, age 12,000 years. There are six of the Cro-Magnon skulls known, and they prove that the nearer we go to Eden the more perfect man is. I suggest their age is about 4,000 years. At the Scopes trial in Dayton, Tennessee, an affidavit was produced that evolution is as firmly established as the law of gravitation; but Darrow kept his witness off the witness stand, lest Mr. Bryan cross-examine him.

But what can we say of a so-called "established" proposition with millions of links missing? What would a court say?

Why is it that infidelity must look for a missing link, while Christians can find every link in their perfect chain of evidence? Which kind of a chain would you prefer?

E. S. JELLEY,
Missionary to India.

Announcements and Reports

Frank Stark, Anson, Texas, June 17, 1929.—I am now located at Anson, Texas. Brethren who have been visiting me at Bradshaw to stay over night will notice my change of address, and will still find the same welcome in Anson that they found in Bradshaw.

O. P. Turner, Clarkdale, Ariz., June 17, 1929.—Brother S. A. Bryant of Phoenix, Ariz., has just closed a meeting at Cottonwood, three miles from Clarkdale, which included three Lord's Days. There were three that made the good confession and were buried in baptism, and two of them were married women. Several were almost persuaded to be Christians, but were like Felix, they put it off until a more convenient time. The church here is small in number and poor in this world's goods, but has a mind to work, and Brother Bryant is a true yokefellow. If churches in Texas and Oklahoma want to do missionary work, send some preacher to Arizona.

Jno. R. Freeman, Cove, Texas, June 23, 1929.—Our meeting continues with increasing interest. Four have confessed Christ. We hope to continue a week yet. Unexpected change in school affairs gives me time for meetings in July and August. Address me at Littlefield, Texas.

H. H. Montgomery, Shreveport, Louisiana, June 24, 1929.—Brother J. N. Cowan began a meeting here June 2nd to continue till the 23rd, but was notified of the sickness of one of his daughters and went home after preaching about ten days. Brother Paul Knight of Arkansas came and carried the meeting on till yesterday. Three were baptized this morning.

Miss Bernice Teurman writes: "I would like to get a position in some school close to a congregation. I want to teach in the lower grades. I will get a first-grade four-year certificate in August. I have a recommendation from Brother Freeman, and I can send it to anyone who writes me concerning a school." Any one interested can address Sister Bernice, care of Mrs. Otis T. Jones, Rosston, Oklahoma.

Parental Training

Whose duty is it to train children and give them proper instruction in health, morals and in all things pertaining to right living? Is it the duty of the father and mother or can they shirk their responsibility and lay it all on the Sunday school teacher, pastor or priest?

Where is there any instruction in the Bible, if parents want to take that Book as a guide to direct them, for them to transfer or turn over their parental duty and obligation to some one else?

The Sunday school nor the church, nor the preacher or the priest, can assume the responsibility of training children in that which the parents themselves must teach and train them.

The Sunday school and the church are social institutions. Preachers are employed to entertain the people, to hold up and advance the membership and influence of the denomination for which they preach, and they are paid salaries just like any other employe is paid for his services in any other business or profession, and they do not and can not take the place of father and mother in the training of other people's children.

Is there any wonder that we have so much crime and immorality when the home training of children is neglected to such a degree? Of course, if parents are thieves themselves and immoral and violators of the law, they may expect their children to follow their example. But it is presumed that the great majority of parents want their children to be law abiding and to do right. If they do, they must train their children themselves. If parents want their children to have Bible instruction, they can read the Bible to their own children. If they want their children prayed for, they can pray for and with them themselves. Hired moral teachings and hired prayers are not as effectual as the home counsel and prayers that are voluntary and that come from the heart.

Robert Raikes may have done some good in his day and generation when he invented the Sunday school but the Sunday school never has, never can and never will supply or take the place of the necessary moral, parental training of children.

The writer's children are all grown and away from home. He made many mistakes in the rearing of them and he is not posing as a Pharisee, he is only trying to get a very great and momentous fact before the minds of parents that they may turn their minds and hearts to their own children and not try to transfer their moral training to some one else when the whole responsibility rests upon them.

ALEXANDER S. GARRETT, M. D.
Weatherford, Texas.

—Dallas News, June 18, 1929.

Georgia Work

The meeting at Lagrange closed June 23. Six baptisms and three returned to the church who had departed. The tent was seated for 320 people, but many nights people were standing on the outside. About forty questions were asked during the two weeks.

Every member of the church expressed themselves as being strengthened in the faith. The brethren who departed from the faith and started them a church of their own in order to have women teachers, dividing the assembly, and uninspired literature, have gone even farther than I expected with their digression. They first call themselves "the Church of Christ, Christian Church." But now they have changed it to "Church of Christ Disciples." There is no stopping ground. They have engaged Brother Goodpasture of Atlanta to hold them a meeting in the near future.

The church here (Union City) had a feast of good things June 23rd, with all-day services and dinner on the ground. The new house of worship looked good, being filled for the first time. We had brethren from Atlanta, Lagrange, Douglassville, Adairsville and also several from Alabama. The morning service was inspiring, several talks were made and all were to the point. In the afternoon we had some good congregational singing and two good sermons, one by Brother, A. McFadden and the other by Brother Walter Shelnutt.

We are all disappointed because Brother Seldon C. Burnett could not be with us this time. He promises to come next year.

J. A. DENNIS.

Littlefield Camp Meeting



It was decided last August to have a camp meeting at Littlefield, Texas, again this year, arrangements for and direction of which was left in the hands of the Littlefield congregation.

The church here had arranged with Brother Chas. W. Watkins to conduct a meeting, beginning August 3rd, and continuing over August 11th. It seemed advisable to combine Brother Watkins' meeting and the camp meeting, so instead of the camp meeting beginning on Friday night before the third Lord's Day in August, it will begin on Saturday night before the first Lord's Day in August. Brother Watkins will do the preaching at night and have charge of the day services.

The meeting last year was enjoyable, uplifting, and beneficial to the brethren who attended from more than sixty counties. We are hoping for even a greater attendance, and just as good results this year. The school officials have granted us the privilege of using their grounds and equipment for camping, so there will be ample room for those who want to camp out and housing facilities for those who prefer to be inside. They have also agreed to run the cafeteria during the meeting so there will be no trouble in buying meals at reasonable rates, or if you prefer, you can cook the meals by camp fire.

M. L. GARRETT.

Comment

Fine, Brother Garrett! You could not have made better arrangements, in my judgment. Brother Watkins is the very man to have charge of this work. Having been advised that he will be expected to preach at night and direct the services in the daytime, he says: "I feel keenly my littleness to undertake so great a task. However, if you brethren see fit to risk me, I shall with study, prayer, and meditation, try to prepare myself for the task."

Yes, Brother Charlies, the brotherhood at large will be pleased to risk the direction of this work in your hands, and may there be even a larger attendance than was at the camp meeting last year, and may all come to the meeting with a heart and mind of prayer, seeking to be lifted to a closer walk with God. R. F. D.

When Was the Church Set Up?

I had not guessed that Brother Pickler was a Baptist. Just thought he was a brother in Christ, who was in error, but will still try and see if we can help to lead him out of the fog and blindness that veil throws over some men "when Moses is read."

Where is the proof that any were made sons of God under John's preaching? The text says, "Prepare ye the way of the Lord." Again, "The law came by Moses, grace and truth came by Jesus Christ." "To them gave He power (margin privilege) to become (not to be now) the sons of God."

How does a man become the son of God? He is baptized into Christ, not into John. Brother Pickler says if you have a house and add a room to it, it becomes a part of the house (your house). Yes, that seems plain enough. But how about the application? That is not so plain to me, for he has either the room to add the house to, i. e., the 3,000 of John's disciples to add the church to (and then what would it be? The Baptist church or what? Who's wife will she be?) or, he has "the church" set up in the wilderness before the "corner stone" was laid, and built on John the Baptist, and not on Christ; in either case the "cross of Christ is made of none effect," "Christ died in vain," for notice later he says, "Now we must remember that those 3,000 were of the old Covenant, and were made sons of God under the old Covenant."

But he goes on to say, "If the 3,000 were added to the baptized believers then they became a part of the church, etc." Most assuredly they did, but how could they be added now if they were made the church by John? If you add W. N. Pickler to W. N. Pickler what have you?

Brother Pickler says the 3,000 were the church (if I am able to understand him at all) to which the 3,000 (and where he finds the second 3,000 is a mystery to me) were added. But the text says the number of the disciples was about 120. Seems like there is a discrepancy here, is there not? Who is right? I prefer to believe Luke myself.

According to Brother Pickler's reasoning, if the 3,000 were added to the twelve apostles (where do you get thirteen, Bro. P.?) and about 108 other disciples it would be hard to tell whether they were disciples, apostles, or what they would be.

Sure Christ spoke of but two-thirds, for He was speaking of the New Covenant apart from (separated from) the old.

God said of the prophet (Jer. 31:31-34): Behold, I will make a new Covenant . . . not according to the old. (This is only the thought, not a quotation).

"He taketh away the first that He may establish the second." Do you see any fusing of the two? Simply because the 3,000 had lived under the old is no reason they would be accepted as such for there was not a Jew there, saint or sinner, but had lived under the old.

Brother Pickler says, "John's baptism was valid until Pentecost, and only them that were baptized unto John's baptism after Pentecost had to be baptized again, for we do not baptize sons of God." Again, that little hobbyhorse comes galloping up. As I tried to show in my former article "the church" was set up on Pentecost very early in the morning. Proof: "And when the day of Pentecost was fully come." This shows the night preceding was past, then after the miraculous baptism of the apostles, etc., and after this was noised abroad, and the multitudes had come together and were confounded, and amazed, because they had heard them (not Peter only) speak in languages, they had never learned and after those mockers had accused them of being filled with new wine, then Peter said unto them (those mockers): "It is only the third hour of the day."

Now the thought I wish to emphasize by this is that whatever may have been valid before Pentecost came suddenly to an end at the time of the decent of the Holy Spirit, and the apostles' baptism of the same. Then "the church" was set up under direct guidance of the Holy Spirit, as Jesus had told the apostles, "When He, the Spirit of Truth, is come He shall guide you unto all truth (please read John 16: 12-15). And whatever took place after this hour of the day was literally after Pentecost, or, the crowning act of God's kingdom under Christ was the decent of the Holy Spirit and the setting in order of the worship of the church by the guiding hand of the Holy Spirit.

I had no thought whatever of making priests in the Tabernacle, or of making Christians in the church, but was only trying to show that the priests (appointed of God) could not enter the Tabernacle till after it was set up, and I will add here they could not help set it up, either, and no Christian (priest under the new Covenant) could enter the church till it was fully set up by the direction of the Holy Spirit. Now what becomes of your 3,000 made under the old Covenant, Brother Pickler?

In Christian love,
E. C. CLEMENTS.

Another Camp Meeting

I am still here at Cameron, Texas, preaching some place every Lord's Day. Fourth Lord's Day in May, I was with the brethren at Temple, Texas, South Fifteenth street. They had a four-inch rain the night before, consequently there was not a very large crowd out for services, but from what I could learn they were at peace among themselves and moving along nicely.

First Lord's Day in June I was with the brethren at Chilton, Texas. They seemed to be moving along very nicely. Last Lord's Day I was at Marlow, three miles east of Cameron, Texas. Had nice services, singing in the afternoon. This little band of brethren will hold their meeting on Little River, where the highway crosses to go to Rockdale and to Houston. Nice place to camp and fish. It being a tourist camp, there are plenty of tourist camp houses in case of rain. Plenty of shade and an ideal place for a meeting. Anyone wishing to come and camp one or two days or for the whole meeting we would sure be glad to have them. Ye humble servant will do the preaching and it shall be the very best he can do. Anyone wishing to come and be with us come to Cameron and inquire for Way Side Inn.

Brother Duckworth, you come if you can, and we will let you preach for us once or twice, or as many times as you want to. The time will be the first and second Lord's Days in July, 1929. My future work is as follows: Third Lord's Day in June at Whitehall, fourteen miles northwest of Temple, Texas; first and second Lord's Days on the river southeast of Cameron, then to Colony, Okla., third and fourth Lord's Days in July, then to Stidham and Lenna, Okla., for the month of August. I have last of June and all of September open yet, for protracted work. I would be glad to place it somewhere where gospel preaching is needed to be done. SAM L. SHULTZ.

The Apostolic Way
CHURCH OF CHRIST

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Temporal Blessings

Dear Brother Duckworth:

Does a Christian receive a temporal blessing in 1 Tim. 2:1-2, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty," and 1 Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."? If not, do we receive any temporal blessings from God?

Your brother in Christ,

PAUL J. WILLHOITE.

Austin, Texas.

* * *

I am not sure that the brother has made his point clear. Certainly, we receive temporal blessings. Everything we have and everything we enjoy are temporal blessings: food, raiment and shelter, the air we breathe, the water we drink, to say nothing of associations, privileges and opportunities that come to us every day. God sends the sun to shine on the just and the unjust, and the rain to fall on the just and on the unjust. The poisonous thorny bramble, as well as the luscious orange, have the sunshine and the rain, the air, the nitrogen, the phosphorus, and the potash, to say nothing of other chemicals furnished them that they may grow thereby, all from the same God to the same earth, through a similar if not the same system: and yet, the orange and the thorn have the temporal blessings of God.

Every properly acquired dollar that any brother has, is of God; whether it be enough to feed him and his family, or several times as much as needed by them for their actual comforts and necessities.

That we are to pray for those that have the rule over us, that we may live a quiet and peaceable life, seems difficult for some brethren to grasp. It seems to me that some things demand of us acceptance, compliance with instructions, and leave the results with God. We carry a person down into the water, who has confessed with the mouth the Lord Jesus Christ, and demanded baptism. If the heart is pure, the purpose clean, and the obedience satisfactory to God, we are told that his sins are forgiven in that burial, that his sins are washed away, that he is made pure and white by the blood of the Lamb. It takes faith to accept this. The man who attempts to apply the rule of knowledge, the measurement of physical understanding, finds himself in doubt. But he who accepts the statement as divine and God able to perform His part accepts the other, engages in it without reserve, believing, trusting and hoping for the results promised. Why can we not pray in the same attitude, from the same angle, faith, trust and hope involved, depending upon Him who promised to fulfill?

Preacher Troubles

Yes, the preacher has his troubles. Preacher troubles are galore. The preachers have trouble with preachers. The preacher has trouble with preachers who preach, and the preacher has trouble with preachers who do not preach. It would seem from the way some preachers act and the way some brethren act toward preachers, that the preacher is supposed to keep every other preacher preaching; not only preaching, but preaching straight. I never thought it my job to keep all the other preachers straight. The preacher who appoints himself censor of the preaching of all other preachers has surely taken upon himself some preacher trouble.

The brotherhood becomes tired of the preacher who is always preaching, prating or complaining about the misdoings and misdeeds of other preachers, and they hear so much complaint that brethren get tired of supporting preachers who spend so much time talking about other preachers, and get out of the habit of giving, until the preacher who preaches the word of God, and doesn't give his time to straightening out the preaching of other preachers, has to suffer just the same.

It seems to me if the preachers would all get genuinely concerned about what they, each one individually, preaches, and just how much real, clean, substantial, upbuilding preaching he is doing, and quit manifesting a feeling of jealousy of discouragement toward the other preacher, the brotherhood would eventually become more interested in the preaching of preachers who preach the Gospel, and as they become more interested, they will be willing to give more of their means for having the Gospel preached. I have always thought that when a preacher spent his time talking about other preachers that he surely had just about "run out of soap," and it was difficult for me to understand why he should go around talking to the brethren about them and their weaknesses, and just how he would have done so and so, if he had been in their place. Of course, if he were talking to them personally, I could understand why he should say such things, if he thought them, but I have noticed that real "big" preachers, preachers who really understood the word of God and had the ability and the power to tell it with effect, preachers whom the brethren keep busy, preachers that are asked again and again to return to the places where they had previously preached, spend but little time talking about other preachers. They are too busy talking about the word of God, the power of the Kingdom, and the beauties of the land for which we are hoping. I have always felt that I was so weak and came so far short of what I would like to be, that I was not anxious to talk about the weaknesses of others, least thereby I might magnify my own weaknesses, and I could not have written this editorial, except that recently I have had to listen to quite a bit of complaining of preachers about the weaknesses of other preachers. Well, maybe they think they are doing the right thing. I surely do like to hear one preacher commend another; find some of his good qualities and hold them out to the brethren as an ideal for a man to have; does my soul good when I hear a preacher rejoicing at the success of another preacher. Not long since, a brother said, "I tell you, Brother Duckworth, the brethren sure appreciate Brother ———, and they show their appreciation by keeping him busy." Ah, that's the way to look at it, and if that preacher who thus talked, will just keep that idea before himself and keep doing everything he can to develop his own ability and power to preach the gospel of Christ, he too, some day will be appreciated by the brethren. We need more unselfish men preaching the gospel; men who are big enough not to be constantly complaining about the weaknesses (not sins) of others.

Luxurious Living

Materialism has done its work among the members of churches. Country people are at least as pious and devoted as their urban cousins, perhaps more so. Yet consider the little country church with 150 members on its monthly preaching day. Oftener than not there will be on the grounds fifteen or twenty automobiles, owned by members. But let us say ten. They cost an average of $1,000. To keep them up costs for each car more than $300 a year, but we will call it $300. Here is $10,000 wrapped up in machines that the fathers of the present generation never dreamed of, and got along satisfactorily without. It costs $3,000 a year to keep these machines going, while depreciation will amount to $2,000.

Very well. A generation ago that church perhaps paid the pastor $150 or $250 annually to come once a month and preach the gospel. Now a group of its members are paying $5,000 a year for a machine their fathers never heard of, while it still says it is able to pay only $150 to $250 a year to keep up the institutions of the gospel for its entire community and to provide Christian teaching for it.

And these country churches are not more unspiritual than their urban neighbors. We have used them as an illustration because their case is simpler. City people have more money and city churches make a better exhibit in giving, but city church people also spend far more on their own pleasure and comfort. City or country, church people as well as others have desired for themselves the creature comforts provided so amazingly today for all who have the price. And they have consumed increased substance on the satisfaction of these desires, without any similar increase in self-denial and liberality to spread the reign of Christ. We are a backslidden people.—Selected.

* * *

We clip the foregoing from the Gospel Advocate, June 20, 1929. The explanation no doubt is to be found in prosperity. The automobile, the paved highway, the telephone, the electric light, the radio, the comforts and conveniences of the average home, our dress and manner of living, all testify of the prosperity of our country, and we are using this prosperity in such a material, selfish pleasure as to cause us to forget and to neglect the spiritual side, the spiritual development, the opportunity

to sow the seed of the kingdom. There is more demanded of the preacher and the preacher's family, in order that his appearance may not be embarrassing to the congregation or individual members with whom he labors, whether it be for one day or longer, and yet, are we developing in the same ratio spiritually, relative to spiritual things? It seems to me that I can hear an almost unanimous, no. Oh, yes, there is a general appreciation of many of the spiritual truths as taught by Jesus Christ, but the appreciation seems to be secondary, seems to be "if I had time I would work more at Christianity," and yet, what is it that is taking our time? The world is going fast; men have to hurry; we have to make more money that we may have more to spend, that we may be able to keep up with the procession. What is the end to be? What are we to accomplish when we spend our time and our energy seeking for and consuming upon ourselves the things that perish with the using? And then, when we try to turn to the spiritual side, we are met with grumblings, growlings, disputings, about words to no profit. The development of the soul seems to have been forgotten. Again, may I ask, what will the end be? R. F. D.

White-Mickle Discussion

White's Second Affirmative

In my first I showed that the preparation of the apostles consisted of, viz: Their reception of and belief in the teachings of Christ, which resulted in their repentance and baptism. Christ said in Matt. 19:28, 'that the apostles had followed him in the regeneration. The material was then ready to receive life and begin its activity.

No, the proposition doesn't repudiate the type of baptism. Your position forces you that conclusion by not recognizing John's baptism as valid, or sufficient. It doesn't repudiate Christ's teaching in Jno. 3:5, as the apostles were born again through John's baptism. Neither does it repudiate the universal law of regeneration and induction into Christ's kingdom, until you take the validity from John's baptism. This step (John's baptism) is in perfect harmony with all your references in your third objection, viz: By it they were born again, were baptized, obeyed Matt. 28:18-20, were buried, got into Christ and put on Christ. The Holy Spirit gives life to the one in whom it dwells, and searches his thoughts and reveals them to others, etc. (See Jno. 6:63 and 1 Cor. 2:11). It need not be a repudiation in your fifth "that like causes produce like effects," when you consider that your last two references are of a miracle that was performed to show that the Gentiles were included under the New Covenant. If we will look at this right accepting John's baptism in its time as valid, this doesn't support the denominational theory of the baptism of the Holy Spirit, for the apostles had made the complete preparation for the reception of it and received it not before being baptized.

No, I am not believing that Christ's preparation of the apostles failed; but the position you have makes it look like it failed or was not complete. They had stopped short, were not ready to receive the spirit, or Comforter; but Christ breathed on them and said for them to receive the spirit. (Jno. 20:22). Your position makes it look like Christ was mistaken about the apostles having followed him in the regeneration.

Yes, since the laws of regeneration were made known by the apostles, they are as universal as the sin of the transgression.

Please tell me, Brother Mickle, whether John's baptism was spiritual. You ask me how the apostles got rid of their sins. John baptized with a view or looking forward to the death of Christ where he shed his blood that cleansed them.

A person in becoming a Christian since the day of Penetecost of Acts 2nd chapter, has to be baptized with the baptism of your proposition, "in the name of the Father, Son and Holy Spirit"; and by being "independent of," I mean the apostles never received this baptism, but had already been baptized of John and that was valid and sufficient at the time.

If the apostles were baptized, then it would be all right to call it "final" baptism. That is what we will call it when you come to your proposition and show us that the apostles were baptized again. Please give us a reference telling us that John's baptism "was an acceptance of Christ in the flesh."

As I said in my first article the apostles were inducted into the kingdom or family of God, full grown spiritual children as Adam was created into the human family an adult human being; but since that time children are born into the human family as babes according to the common law of generation, as Christians, since the day of Pentecost, are born into the spiritual family as babes in Christ, and must grow by eating the sincere milk of the word first, and later the strong meat. There is now a common law of regeneration, as there is a common law of generation. Neither is any longer a miracle.

The apostles obey a law of regeneration as taught them by Christ, but not the identical laws of regeneration which they later taught for us. The baptism was different. The one pointing forward to and the other backward to the death of Christ.

Brother Mickle says, "If the apostles could be saved 'independent of that law,' why could not everybody else?" Because nobody could have been saved without the shedding of Christ's blood, which John's baptism, as we have said, looked forward to, and Christ's baptism looked backward to. No one is claiming that the apostles were inducted into the kingdom without being born again.

Christ said the apostles had followed him in the regeneration. They had gone as far as he had, or had required of them; but according to your position they hadn't at all, and did not until the memorable day of Pentecost.

Luke says John the Baptist "made ready a people prepared for the Lord." (Luke 1:17). Then John in his gospel account tells us Jesus came to his own, but his own people received him not (in general): but as many (of his own—those that John had prepared for him) as received him to them gave he power to become the sons of God. In the next verse he tells us these same ones were already born of God. (See Jno. 1:11-13).

Although we are not able to put our fingers on the scripture that directly tells us that John baptized them, yet that was John's mission, to "make ready a people prepared for the Lord," then most of Christ's people did not receive him, yet some of them did receive him and he gave them power to become the sons of God. No one doubts that the apostles were baptized of John; but many doubt that they were re-baptized. We are expecting you to show us that they were when you come to your proposition.

GROVER WHITE.

Second Negative

In my first negative I called Brother White's attention to the fact that according to his own conception and interpretation of the law or regeneration, the apostles obeyed every item of that law, while his affirmative teaches that they were inducted into the kingdom independently of the same, by the baptism of the Holy Spirit. He has made no denial of this charge. This admission forever destroys his position. He says: "They heard, believed, repented, confessed Christ and were baptized of John. And then quotes Matt. 28:18-20, as validity for John's baptism. I also showed that he made no distinction between John's baptism and the baptism of the commission, in the name of Father, Son and Holy Spirit. Not only has he not denied my accusation, but has further confirmed it in the above statement. I want to quote him verbatim. Replying to two of my objections to his affirmative, he says: "It doesn't repudiate Christ's teaching in John 3:5, as the apostles were born again through John's baptism. Neither does it repudiate the universal law of regeneration and induction into Christ's kingdom, until you take the validity from John's baptism. This step (John's baptism) is in perfect harmony with all your references in your third objection, viz: By it (John's baptism) they were born again, were baptized, obeyed Matt. 28:18-20, were buried, got into Christ and put on Christ."

Brother White's above statement only demonstrates the extremity to which one will resort in an effort to unhold and defend a HUMAN TRADITION, when once accepted. He argues that the apostles, in obeying John's baptism, complied with Christ's statement in John 3:5, and Matt. 22:18-20. And then a little further along he says: "Please tell me, Brother Mickle, whether John's baptism was spiritual?" (1) The gospel of Jesus Christ (1 Cor. 15:1-5) is the SEED that produces the spiritual birth (begatal) of John 3:5. How could John's baptism have been spiritual before the spirit had been given or the SEED sown? (2) How could the apostles have obeyed Matt. 28:18-20, before the day of Pentecost? (3) Why was it called John's baptism if it was the same as Matt. 28:18-20? (4) If John's baptism was not in the name of Father, Son and Holy Spirit, how could the apostles get into and put on Christ by such baptism? (5) The baptism of Matt. 28:18-20, was to all nations. If John's was the same, why limited to the Jews? (6) The kingdom, church, had not at that time been established. How could the apostles get into and put on Christ before the kingdom had come? (7) If John's baptism is the same as the baptism of Matt. 28:18-20, and the apostles got into and put on Christ in obedience to it, why have you signed up an affirmative that teaches they were inducted into Christ or His kingdom, independently of that law? (8) Why would you not tell me how John's disciples got into the kingdom? (9) If the apostles could get into and put on Christ by John's baptism, why could John's disciples do the same? You say that I have taken the validity out of John's bap-

tism. Beg your pardon, the Apostle Peter did that on the day of Pentecost, by the injunction of the new covenant(Matt. 28: 18-20) to all nations. This covenant, law, became of force to every adult after its promulgation. John's disciples had to comply with it (Acts 19:1-5). You admit that the law of regeneration is just as universal as the sin of Adam's transgression, but your position forces you to except the apostles. When you cite the scripture that excepts the apostles, will you please answer my question, how they got rid of their Adamic sin?

The apostles were ready to receive the "Comforter," Holy Spirit, when they went to Jerusalem to wait for it. Why don't you cite some scripture to show that the revealed purpose of baptism of the Holy Spirit was for the remission of sins? Can a person get into and put on Christ without the remission of sins? You say that John's baptism looked forward to the shedding of Christ's blood. Are you right certain that you can put your finger on the passage that so teaches? You say that my position makes it look like Christ's preparation of the apostles failed. Oh, no, Brother White, my position teaches that Christ's and John's mission was of an introductory nature (John 1:1-34) to prepare a people to accept and obey the law of regeneration when it came. And that Christ made such a success that the apostles were the first to obey it after its promulgation on Pentecost. We must distinguish between the preparation for an event and the event itself.

You say that you mean by "independent of" that the apostles never did receive this baptism (Matt. 28:18-20) but had already been baptized of John and it was valid and sufficient at that time. Yes, John's baptism was valid for the purpose for which it was created (Acts 19:4) but it never was part or parcel of the law of regeneration. But in your above statement you say that the apostles complied with Matt. 28:18-20, when they were baptized of John. Which one do you mean, Brother White? And you say that you cannot put your finger on the text that shows that the apostles were ever baptized of John. I wonder if you will permit me to prove my affirmative by your own standard of proof? You say, "If the apostles were rebaptized then it would be all right to call it final baptism. That is what we will call it when we come to your proposition and you show us that the apostles were baptized again." Well, if you will agree to accept the same standard of proof that you have submitted to me to prove your proposition and to show that the apostles were baptized of John, I shall abundantly "show" you. I am already convinced. You say, "Please give us a reference telling us that John's baptism was an acceptance of Christ in the flesh." See John 1:11-15. Do you think that John baptized people that did not believe or accept his testimony of Christ? "But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of John." (Luke 7:30). Are we to belive that the apostles rejected the council of Christ (law of regeneration) against themselves, not being baptized in the name of Father, Son and Holy Ghost? Let's not do that, Brother White. Let's not put the holy apostles on a parity with those hypocritical Pharisees and lawyers.

You say that "the apostles were inducted into the kingdom or family of God, full grown spiritual children, as Adam was created into the human family an adult human being." Then Paul must have been mistaken in 1 Cor. 13:11, when he said, "For we (the apostles) know in part and we prophesy in part." Does that sound like the apostles were inducted into the kingdom full grown spiritual children?

Brother White refers to the law of regeneration as though it had changed from a miraculous to a common law. That the apostles were inducted into the kingdom by the former and all others by the latter. This is a very grievous mistake. He had as well argue that there are two new covenants as two laws of regeneration. Because the law of regeneration and the new covenant are one and the same thing (Heb. 8:7-12; 10:14-24). And if it was ever a miraculous law it is the same now, because it has never changed. I asked you if the apostles could be saved, independently of the law of regeneration, why could not everybody else? Your reply is, "Because nobody could be saved without the shedding of Christ's blood, which John's baptism looked forward to and the other backward to." Of course, Christ had to shed His blood for people to get remission of sins, be saved. But that is not all. People must also come to the place where His blood is, to have it applied. It was shed in His death. Paul says: "As many of you as have been baptized into Christ have been baptized into His death." Paul has reference to water baptism, in the name of Father, Son and Holy Ghost. If the apostles have never been baptized into the death of Christ, they have never

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reached His blood. If they have never reached His blood they have never received remission of their sins—been saved. YOU ARE AFFIRMING that the apostles were saved, inducted into the kingdom, independently of the above baptism. But your affirmative has fallen flat for lack of proof. Where does the Bible teach that John's baptism looked forward to Christ's death or ours back to His death? How could John baptize people into Christ's death before Christ died? Christ did not say that the apostles had (past tense) followed Him in the regeneration, but you who have (future tense) followed me." The apostles followed Christ by obeying the COMMISSION and carrying it to all nations, beginning at Jerusalem on the day of Pentecost. Yes, God gave people power to become sons of God through the law of regeneration then and now. But the POWER consists in a faithful obedience to that law, and my position teaches that the apostles were the FIRST to comply with it in every respect, and it will not fail for lack of proof, Brother White, as yours has done. But I have over-run my space.

R. M. MICKLE.

Debate

The debate at Camp Ruby, Texas, between Elder L. S. Perdue and myself will be conducted on July 7. Two propositions will be discussed; one in the forenoon and one in the afternoon. Mr. Perdue is what is commonly called an Apostolic, or Pentecostal, and is considered the strongest man they have in East Texas. Brother J. D. Tipton conducted a two-days' debate with the same man the 11th and 12th of May. I would be glad that any of our brethren that could would attend.

DOUGLASS DUNN.

Lufkin, Texas.

The Christian and Carnal War

Brother Clark has consumed a good deal of space in his last article in mis-statements of my position, and arguments; and then built his arguments and comments on such; that places me in a false light, which necessarily will require considerable space to point out.

This I regret. I see he is not willing to affirm his own views on the relation of Christians to carnal war. This will necessitate more time to finish up on this.

In his first reply Brother Clark hoped I would "stick to the issue," and then quoted it, but ever since has been trying to introduce other matter to argue about. In fact, he began his first by trying to draw me away from the issue and discuss the World War, and other wars. Now he wants to discuss whether or not God "created civil authority."

He says "proof just here is needed." Why? I ask. He has admitted time and again civil power received its authority from God. I claim direct; he indirect—"through the family hence from God." If this power is from God through the family, it would not affect in the least the issue we are discussing.

This power coming from God, he says, "by no means proves that all civil laws and wars are of God." Who said it did? No one. Then why bring it into this discussion; as though I was so contending?

The fact God created the family "by no means proves God created all" family laws and wars; ditto with the church.

He says, "Civil laws are made by human wisdom." About on par with family laws in that respect. "Civil rulers are neither infallible nor inspired." Who claimed they were? Not I. So why bring it up as though I had?

"The only way for a civil ruler to judge the correctness of his official acts is to measure them by the word of God." This is exactly what I taught in my first article, and as you say, "every citizen must do the same." Thank you again; and hope you will remember this: What more does the ruler of the family have, or need, to guide him in his official duties, or the church officials, or anyone else?

You should have admitted all this when I made the claim; and not waited and introduced it at this late hour, as though I did not believe it. And why fill in with the following: "Brother Bond seems to teach that every Christian in Germany in 1914 was commanded by God to join the Kaiser's army no matter how he felt about it." I have taught nothing about the Germans, much less "seems to teach." Then why inject such matters as though I had? I claimed the word of God was our guide; not our conscience; do you deny it? Then why say I said "conscience could not figure in the case"? You say, "Christianity makes men responsible to God," but "Brother Bond's doctrine makes the ruler, or government responsible before God. This relieves the individual and puts a premium on evil doing instead of punishing it." I have taught nothing that has the least semblance of his claim above; and call on him to produce one single statement that has any appearance of such "doctrine." He can not. Then why try to put such over on those who may read this discussion?

I stated in my second article that I would not take up arms at the call of the civil ruler, if I were satisfied it was an unjust cause. Does this look like making the civil ruler "responsible before God"?

He says I have no "proof that war is God's appointment to punish evil doers." I ask what does Paul mean when he says concerning civil rulers, "He beareth not the sword in vain," if it does not mean war? And what are we to understand by "for he is the minister of God to execute wrath upon him that doeth wrong" (Rom. 13) if it does not imply war; when necessary to administer this punishment?

And why did Brother Clark say, "Let such offenders be punished to be sure," if God did not appoint war for such punishment? There was no "prophet" to reveal to him that "such offenders" should be "punished" was there? No, just the revealed will of God as we have it in His word.

Peter tells us these civil rulers were sent to punish evil doers; why send them if they were not allowed to have an army if necessary to accomplish it? (1 Pet. 2:13-14). Brother Clark's reasoning is rational when it comes to the question of a Christian parent using force to punish the evil and disobedient child; he can see plainly that to punish the child by force does not violate Christ's teaching "resist not evil." But when this Christian parent uses force to punish evil men, at the call of the power God has appointed for this very purpose, then it's violating the command "resist not evil" and the difference between the two acts are the difference between tweedldum and twedledee. Any one who will open his eyes and look, can see the inconsistency and fallacy in his reasoning on this.

Punishing evil is from God and Christ, in either case, and must be a good work, else God and Christ are the authors of wrong, and Brother Clark nor no other can show that a Christian is exempt from any good work when opportunity is offered them.

Again he claims I argue that "God has appointed force as a means to obtain right among men." Now I have argued nothing of the kind; I have proven by the word of God that He has appointed force to punish evil men, not to "obtain right among men." That is his own diction, not mine.

And on the heels of the above perversion of what I teach, he leaves the impression I do not believe in using "reason, truth and righteousness, to govern men." To correct any such thought I will state that no nation, no matter how just their claims; until that nation has used the means Brother Clark has stated, as God's means, to bring harmony could they by God's approval use force of any kind. This is sufficient to show my teaching. He says, "Brother Bond's doctrine leads to the destruction of all that is good in men, and gives the reins to that which is savage and brutish." I suppose my "doctrine" he refers to is that war is appointed by God to punish the guilty and protect the lives and property of the innocent. Though he has approved of this same doctrine concerning the trouble down on the Mexican border, and in our cities with the underworld class. See his second reply.

Brother Clark, in the following statement: "Christians may exert much influence in helping rulers to enforce the law without becoming soldiers," greatly cripples his whole arguments if it does not "completely ruin them." "To enforce" means "to put into execution by force," "compel obedience to." His claim has been all along that Christians are forbidden to use force, "non-resistence taught by the Saviour 'resist not evil' implies, he says, submission rather than resistance to force." But now he has it, they can go to the battle front and "exert much influence" in helping rulers enforce their claims; do about everything I suppose in the way of compelling, except carrying a gun as a means of force.

"War is a relic of barbarism," he says. This is a pretty strong indictment against the righteous; and God Himself. About the first wars we read of in God's word, God, Abraham and Melchizedek played a very important part. (Gen. 14). Abraham —a righteous man, kept trained soldiers and used them with a great "slaughter." He used his soldiers not for financial gain, but for the good of humanity, just as God required of the rulers then, and now, to use their soldiers when needed. Do you call Abraham savage, and barbarous in his acts cited above?

I affirm the scriptures teach that Christians can and should at the call of the powers take up arms to punish evil doers. Cornelius, a soldier, an officer in the Roman army, obeyed the gospel without even a hint anywhere in God's Book that he as a Christian could no longer remain a soldier; and the lesson John the Baptist taught (Luke 3:14) is sufficient evidence with other scriptures of God's approval of civil powers and what He appointed them for, to convince any fair-minded man that Christians could take up arms to protect their lives, and their families' and their

property at the call of the powers, God has ordained for such work.

If Cornelius had been present and Elysias, chief captain, had called him with his band of soldiers to rescue Paul from the hands of the mob and escorted him to safety, I am sure it would have been a good work, and a Christian has a right and should, participate in any good work where opportunity offers.

My brother, don't you think the above would have been a good work? I know you do; so then why not cease fighting and opposing Christians doing a good work?

A. J. BOND.

Fourth Reply to Brother Bond

I am writing away from home. I did not receive Brother Bond's last article in time to bring with me copies of preceding articles; hence I must refer to any of them from memory. However, I am sure I can be sufficiently accurate to state issues and arguments correctly. Brother Bond complains that I misrepresent him. If I have done so, I beg his pardon. I have no interest in this question that would incline me to misrepresent him. If his premises and conclusions are correct, I want to know it. When he establishes these by logic and scripture, I shall gladly accept his position. I simply stated what appeared to me to be the necessary consequences of Brother Bond's teaching. In these statements, he says I misrepresent him. I shall cite some instances.

1. The World War. Brother Bond says I tried to draw him into a discussion of this war. In connection with this, I said in my last article that according to Brother Bond a Christian in Germany in 1914 was under obligation to join the Kaiser's army regardless of his own convictions, and that the same rule applied to a Frenchman. I used these things to show the practical application in recent years of Brother Bond's teaching, as I understood him. Now, Brother Bond says this misrepresents him, that no German was obliged to fight unless he thought the Kaiser was right, etc. This means that "conscientious objectors" in Germany had authority from God to refuse obedience to the civil power. If this is Brother Bond's doctrine, I am glad to know it. It follows that he and I are agreed upon the following propositions: (1) The question of fighting or not fighting in a given case is left entirely to the individual Christian; (2) The civil authority has no divine right to call upon a Christian to fight when he is a "conscientious objector"; (3) The Christian is to decide any such question wholly by his own interpretation of the word of God; (4) The individual is responsible to God for taking human life in war. The fact that he is acting under civil authority in no wise excuses him. This narrows the field of discussion greatly. It also robs Brother Bond of the excuse that some make for a Christian's fighting on the ground that the government is responsible and not the individual.

What becomes of Brother Bond's original contention based upon Romans 13 to the effect that a Christian is commanded by the Lord to do the bidding of civil authorities? He has repeatedly argued that to refuse obedience to the civil power is equivalent to rebellion against God. Did I misunderstand him here? If I have misrepresented him, put him before the reader in a false light, accused him of things he never taught, etc., as he now says, I have done so because I misunderstood him just at this point. Brother Bond from the beginning of this discussion has appeared to me to contend that civil authority was created by God to punish evil doers by means of war when necessary, and that a Christian is commanded to obey the call of such civil authority. He has said in effect that to refuse such a call is to disobey the Lord. I ask him to clear up this matter in his next article.

2. Again, Brother Bond seems grieved that I repeatedly urge the idea that civil rulers are "neither inspired nor infallible." He thinks I charge him with so teaching. No, Brother Bond, you did not say this, but your premises, to me, warrant this conclusion. Let us see: (1) God created civil authority; (2) Civil rulers are the ministers of God; (3) Christians are commanded by God to obey these rulers in all things; (4) But Christians must always do right; (5) Therefore, civil rulers are always right. To me this is logical. If so, these rulers must be either inspired or otherwise infallible. My position is that civil rulers are, as a rule, governed by their own wisdom and, therefore, are liable to mistake. Furthermore, history has shown that most of them are often governed by bad motives, such as selfish desire for power, greed, jealousy, fear, etc. These motives have led them many times to plunge a nation into war. I, therefore, contend that a Christian should not obey the behest of such rulers except in so far as he conscientiously believes they are right. If Brother Bond will say "Amen" to this proposition, we can come a long step nearer together. But I warn him that when he does, he will have to revise, for me at least, his fundamental contention based on Romans 13.

Next let us consider the government of the family and in connection with it the origin of civil government. God created the family. Its ties, fundamental laws, obligations, etc., He provided. The father as head is taught to love, protect, and provide for the welfare of its members. His judgment is to be final in the settlement of any question arising among those of the family who are too young or otherwise weak to have mature opinions. If such members do wrong, the father corrects them in love for their good. Such correction may involve the punishment of a child, but it is administered in the spirit of love and is in effect a part of a course of training for the child. When the child reaches the adult state, he becomes largely independent of the parental government. While still respecting the wishes of his father, he is authorized to follow his own convictions, and is thereby fitted to be the head of another family household.

Out of this social arrangement grew civil government, a kind of super-state. It binds its citizens not necessarily by ties of blood as in the family, but by ties of local common interest. It is administered, not by the fathers of children (although this appears to have been the original plan) but by men who obtain office in various ways. It deals directly with adult men and women, who are responsible to God for their own conduct. Its citizens may have as good judgment, especially concerning moral issues, as have its rulers. Its rightful powers, therefore, extend only to those social interests that are common to its people. It follows that a Christian, as a citizen, should do all in his power to uphold and assist the civil power for the common good until that civil power proposes to do something that he believes his Lord above forbids him as a Christian to do. I believe Brother Bond will indorse this paragraph. I have discussed this point rather at length because I wish to clear up this part of the ground.

It appears to me that the only issue left for settlement is the question of a Christian's right to take human life. On this point, I have repeatedly shown that we are not discussing capital punishment for crime or the killing of a human being in strict defense of one's own life or that of a defenseless loved one. These questions are debatable, but they are not in this debate. The one issue between us is whether a Christian has the right to kill a so-called enemy in war. I say no. Such act is not properly an act of self-defense. It requires thoughtful, willful preparation for taking human life. It involves the surrender in the mind of sentiments of humanity, kindness toward others, etc., to the opposite sentiments of cruelty, disregard for feelings of others, hatred, blood-thirstiness, etc. It sends a soldier to the front with one ruling desire, viz: to kill men before they can kill him. Against these so-called enemies, he can have no personal ill-will. His feelings are artificial, unnatural, worked-up, temporary, insane. I contend that the killing of men under such circumstances is absolutely wrong in the sight of God.

N. L. CLARK.

Smith-Whitaker Debate

W. S. Smith, Purcell, Okla.—I am to meet I. P. Whitaker in a discussion at Trousdale, Okla., beginning the night of July 12 and to continue until July 14. He represents the International Bible Students, or Millenial Dawn people. The following propositions are to be discussed:

1. The scriptures teach that the Kingdom of God spoken of in Dan. 2:44 has not yet been established, but will be at Christ's second coming or presence. I. P. Whitaker affirms and W. S. Smith, denies.

2. The scriptures teach that the kingdom of Christ was established on the first Pentecost after the resurrection of Christ. W. S. Smith affirms and I. P. Whitaker denies.

3. The scriptures teach that man has a soul, eternal in its nature, and will receive an eternal reward, either eternal life or eternal torment. W. S. Smith affirms, I. P. Whitaker denies.

I have a tract of land for sale in Georgia, about eighty-five miles southwest of Atlanta, that I would let go to a worker in the church at a big bargain. Yes, for less than one-third its real worth, for two things only. First, I want to get out in the country on the farm, and second, while doing so I want some help in this community in the church work. A wonderful chance for some brother and this is a real good piece of farming land. If any brother is contemplating buying a real good farm, write me. This is the best farming section in the state to my notion. I have a farm of more than 200 acres in size and wish to sell only one-half of it, for I am going to make my home there. This will be close enough for Brother J. A. Dennis to come to help us out.

CARMAN WATSON.
6468 Jas. Campan, Detroit, Mich.

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

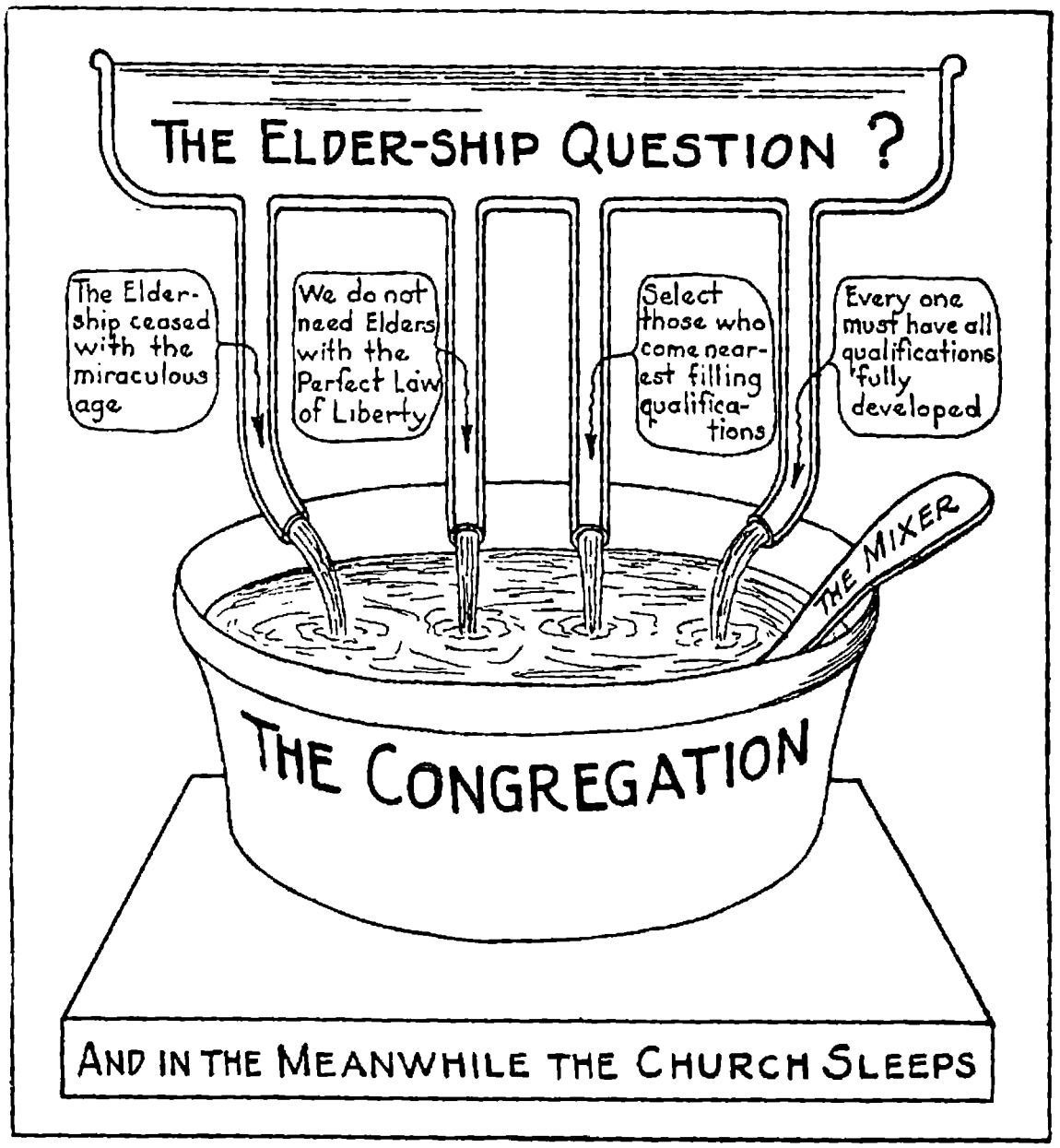
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Too Much Controversy



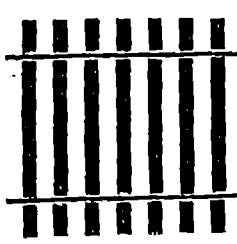
It is possible to overdo even a good thing and this is as true of papers as it is of individuals. The columns of the Apostolic Way have been mainly devoted for many years to combatting innovations which have been creeping into the church and to me it has devoted too much space to this line of writing. Such articles have been needed and badly needed and should never be entirely eliminated, but we have drawn upon ourselves a somewhat just criticism of hammering too exclusively on besetting evils and neglecting too much the equally needed task of strengthening the faith and knowledge of the brethren along other lines. It is not my belief that we should ever cease our warfare against that which is unscriptural, but I am in favor of a more balanced diet for the maintenance of spiritual health. By this I mean that we should have more articles along the line of what God expects us to do and not devote too much space to the things we should not do. The course and policy of the paper should not be changed and I am sure it will not be but we are needing more articles along the line of edification. Let us have them. I shall expect to see many fine articles in the near future on the development of spiritual manhood in its very highest sense full of zeal for the word of God and tending to growth in grace and the banishment of all selfishness, for it is a noticeable fact that many among us are growing more selfish every day and too many are going to be lost for lack of that devotion and desire to ad-

(Continued on Page 2)



Elders, preachers, and all other members of the Church of Christ——the Eldership Question will be discussed during the Littlefield Camp Meeting, August 2nd to 11th inclusive. Come well-prepared to take part in its consideration. For forty years confusion on this subject has reigned, while the church continued to sleep under the narcotic of unscriptural practice.—Charles W. Watkins.

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

Too Much Controversy

(Continue from Page 1)

vance the cause of Christ that should be the outstanding characteristic of every child of God. G. A. TROTT.

We recently spent a day and night with Dr. Trott at Munday, and as usual when we are together we talked about the church, its development and how the paper could best assist in that development. He expressed then that he thought we had drifted too much into a line of discussion of differences among ourselves, that we had gotten into a rut and while he did not favor eliminating such discussions, he did favor minimizing them. I surely agree with him and with his statements as given above.

Many of the brethren among the paper's main supporters seem to think that I should continue to publish or direct the publishing of The Apostolic Way. I had hoped to be relieved of this responsibility but personal preferences play little part in directing my activities. I have for many years tried to be guided only by duty, or duty's call, and will here yield again until the good of the school or paper demands a change. Of course, it will necessitate the placing of the work in the hands of competent helpers, as it will not be possible for me to find time to handle the details. Dr. Trott proposes to give us all the help his health will permit.

I heartily concur in the Doctor's expression the general purpose and policy of the paper will not be changed, it will still be an open forum to that degree that when we publish one side of a question, we will allow those opposing to express themselves. But we will not allow endless discussion of any one question, nor will we allow debates covering several issues of the paper on inconsequent questions. Of course, the fellow who wants to discuss any such thinks his proposition is fully entitled to first place, first consideration and unlimited space, and some such writers are going to disagree with us. To whom, I will say that the readers of The Apostolic Way are furnishing the means for its publication, and they are entitled to consideration, and if in our judgment it is not best to fill the space with a discussion of any question, those who do want to discuss it can put it in tract form, allowing those who want the tract to pay the expenses thereof.

In other words, let us join Dr. Trott in having more soul-stirring spiritual uplifting and enthusiasm-creating articles. We all have to admit that the church is not as active as it should be. More activity is needed. Then give us more of the affirmative teachings of the Scriptures. Show the people how to live clean lives, then when we condemn corruption they will know what to do.

I know a great majority of our readers are going to say "amen" to the policies as suggested by Dr. Trott. All right, brethren, if you believe in that kind of a paper, give us your articles, talk the paper to others, give us your renewals, help us get new subscriptions and watch the paper grow and develop into this general procedure. Yes, we are going to continue to condemn the pastor system, the Sunday school, and associate evils, as well as other flagrant violations of the teachings of the Word of the Lord. But purity of life; consecration; Christian activity; individual responsibility for the preaching of the gospel; the church's work; the duty of preachers, elders, and others; the work of the sisters; the spread of the gospel; the Priest, the King, the mediator, Christ; the beauties, the splendor, the magnificence of the Kingdom; the dependence of humanity upon Divinity, materially and religiously: shall have pre-eminence in the columns of The Apostolic Way. Give us some articles along these lines, brethren, and don't be too quick to write a criticism of someone who may have expressed a little different view to that of your own.

The following was published in our issue of February 15, 1924, as well as several other issues. We think it well to reproduce in this connection.

"Our Purpose"

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

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

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

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

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

—R. F. D.

Harper-Cowan

The debate which was to have occurred between Brother Harper and I on the "cup" question failed to materialize. When the debate was called off at Elk City, Brother Harper wrote me, challenging me to meet him at Healdton, Okla., July 2. I readily accepted his challenge. In the meantime, I arranged a debate with J. W. Chism on the Sunday school question for Ardmore, Okla. The Sunday school people at Ardmore refused to have the debate at Ardmore, and we moved to Ringling, Okla., and had the debate.

Brother G. W. Phillips has reported the Ringling debate. Brother Harper attended this debate, and was seemingly pleased with my work. He informed me that the Healdton brethren would not have the debate on the cup question at Healdton, and he tried to get it at Wilson, Okla., and they turned him down, after announcement had been made that it would be there. It was on Friday night that the debate was announced at the last session of my debate with Chism. On Saturday morning, Harper left without saying a word to me, and went home. On Sunday evening Brother James D. Phillips came to see me, and told me that Harper had left. That he was afraid Harper had not informed me. I will here give from memory what Phillips said to me in the presence of G. W. Phillips, of Ardmore, and C. H. Eatmon, of Healdton. "Harper got mad and went home, saying before he left that he was done. That he was going back to teaching school. He left without telling any one goodbye except me and would not promise to write to anyone else. That he would not stop anywhere for worship on Lord's day." The above statement was made to me by Brother James D. Phillips at Ringling, Okla., Sunday evening, June 30, 1929, in Thompson's Tourist Park. James D. Phillips showed me a check Harper gave him for money to go home on."

I am unable to figure how a report can be made this time that I backed out. I have never backed out, Harper's paper to the contrary, notwithstanding.

J. N. COWAN.

If You Ask Me:

The market is always glutted with speckled axes.

I was lunching with one of the wisest men I know. He's a genius in construction, management, and finance—an alchemist who turns into gold the base metals out of which buildings are built. They say that much of his achievement is due to the canny way in which he picks people for important jobs.

"What special mark do you look for in men?" I asked him.

"Granted average ability and honesty," he replied, "I want to know just one thing about a human being. Is he a finisher? If you ask him to do a job, will he always go get it, put it in a sack, tie a string around it, and set it on your desk? If he will, I'll back him against the world; if he won't he's not worth office room.

"I spend much of my time watching our new men. I don't care particularly what they do or how much they do. But I'm keen to discover if they carry each job to completion, instead of letting up when it is 'practically done.'

"On the race track, most beaten horses get tired in the last quarter. The same thing is true in business. Give me the man who'll fight through to the finish and I'll give you the man who's three whoops and a holler better than any obstacle that fate is likely to dump in his path."

Somehow or other, these words sounded mighty familiar. I've heard other big business men make the same kind of talk. Staying qualities seem to be in great demand these days.

A choice story in Franklin's "Autobiography" is the one about the man with the new ax. It will bear repetition. This man, relates the immortal Benjamin, bought an ax of his neighbor, the smith. The cutting edge, of course, was sharp and bright, but all the rest of the ax-head was a dull black. The buyer announced that he wanted the whole of the surface as bright as the edge.

The smith consented to grind it all

bright if the buyer would turn the grindstone. He turned and turned, while the smith pressed the broad face of the ax heavily on the stone. This made the turning very fatiguing. More and more frequently the man kept stopping to see how the grinding was getting on. Progress seemed disconcertingly slow.

"I'll take it the way it is," he said finally.

"Oh, no," retotred the smith, "turn on, turn on! We shall have it bright by and by; as yet it's only speckled."

"Yes," returned the man, "but I think I like a speckled ax best."

Evidently the business world today is a bit burdened with men who like speckled axes best. Otherwise we should not hear so many reports of big positions going begging for the right men to fill them.

Yesterday, in turning the pages of a book, I came across a picture of Sir Isaac Newton patiently blowing soap bubbles in his garden (as he formulated his theory of light), while his idle neighbors mocked his childlike pursuits.

This reminded me of Sir Isaac's answer to the man who asked him how he discovered the law of gravitation. "By thinking about it all the time!" he replied.

By the way, isn't that the answer to most achievement?

MERLE CROWELL,
(In July "American")

(Note—Yes, religious as well as secular, the chiseling, modeling of our own soul, as well as the work with others requires staying qualities that will finish the job.—Publisher.)

"The Sabbath Day"

I have always been taught that Sunday was the Sabbath Day, but since I have grown older I have read the Bible and found Sunday to be the first day of the week. Then Saturday must be the Sabbath. Do you think we are supposed to keep the Sabbath?

Also, if Sunday is the first day of the week, where do people get it that we are supposed to keep Sunday Holy? Do we have an example where the disciples kept the first day of the week? Or did they meet upon the first day of the week to break bread only?

I am not trying to get an argument, I only want some light on the subject. Hope to send my sub. in, in a few days. I think you all are doing a fine work. A Reader.

* * *

In one form or another people of all religions (or most all) believe that the Sabbath is binding. Some think that Sunday is the Sabbath Day, while others believe that Saturday is the day. Again, some believe that God, through Christ, changed the day from Saturday to Sunday, while others believe that the Roman Catholic or Pope changed the day. But what saith the scriptures on the question?

1. The Sabbath is not binding on anyone, Jew or Gentile.

2. Sunday is not the Sabbath day, but is the first day of the week. The Sabbath was the seventh day, and if there is a Sabbath now it is the seventh day.

3. Christ never changed the Sabbath, but he kept it, also fulfilled it, or nailed it to the cross.

4. Neither did the Pope of Rome change it.

Now with the above assertions before us, we are ready for the question: "What saith the scriptures?" Are you ready for them? In the order set forth we will notice, first, "The Sabbath is not binding on anyone."

No Christian (Jew or Gentile) was ever commanded to keep it, never told how to keep it, no blessings promised for keeping it, no punishment for not keeping it. "But," says one, "Christ kept the Sabbath, therefore I will keep it." But before making such a decision, remember that Jesus was born a Jew, lived according to the old law, lived before the Christian Dispensation, but if you have no better reason than this, you are duty bound to be circumcised and keep all of the Old Law, for He was circumcised. Christ said to His apostles, Matt. 16:19, "Whatsoever thou shalt bind on earth shall be bound in heaven." (The Sabbath was not bound by the apostles on earth. If so, where?) "And whatsoever thou shalt loose on earth shall be loosed in heaven." The Sabbath was loosed by the apostles. Col. 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross." 16v. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Now what Sabbath does he mean? Why, he means all Sabbaths, of course. Paul never kept the Sabbath after becoming a Christian; Peter never kept the Sabbath; none of the Churches of Christ ever kept it, none was ever told to, therefore, the Sabbath is not binding on Jew or Gentile.

Second. the word "Sunday" is not a scriptural term, but has been applied to the "first day" of the week by man, just as Saturday has been applied to the seventh day of the week. But the first day of the week is not the Sabbath day, and those who so claim have no authority for so doing. The Sabbath day was the seventh day of the week, and if the Sabbath is binding in this age we must keep the seventh day of the week which begins at, or about 6 P. M. Friday and closes about 6 P. M. Saturday.

Third, the Sabbath was never changed by Christ, nor the apostles. It was "abolished," "done away," it was the fourth command on the "Table of Stone" and any man who is not blind with the reading of the Old Testament can see by reading 2 Cor. 3rd chapter, also Gal. 3rd chapter, then if you desire more proof, read about Abraham's two sons, one by a "bondmaid" the other by a "free woman." What did they represent? Paul says, "These are the two covenants." Then he proceeds to tell us when and where the covenants were given. Notice the 24th verse of Gal. 4. Here he says, "One was from Mount Sinai." Now all agree, that the Law given at Sinai contained the Sabbath. And Paul says the bondwoman was that Covenant. But the 30th verse, Paul says, "Cast out the bondwoman and her son." Therefore the Sabbath being part of that law was not changed but "abolished," "done away," "cast out."

Fourth, the Pope of Rome never changed the Sabbath. This is the cry of the Adventists or Sabatarians everywhere, "that he did," and I am aware that the Roman Catholic claim that the Pope changed the Sabbath from the seventh to the first day of the week. But I also know that he claims many things that I do not believe. He says, "Peter was the first pope." This is only an assertion. Where is the proof? Now, I will give a letter from Cardinal Gibbons, dated April 20, 1895, in which he tries to claim that the Roman Catholic Church changed the Sabbath, but the reading proves too much for them. He says, "I would beg to say that the change from the seventh to the first day was made under the influence and sanction of the Catholic Church. In the very beginning the change began, and the Christians by degrees over the whole Church observed Sunday. So that in the fourth century the observance was considered venerable. In the first part of the fourth century the Emperor Constantine made a civil law that had long been a custom and law of the Church. The Catholic Church from the time of the apostles observed the first day as the Lord's day. The exact date and hour when the change was made by law can not be accurately known."

The Roman Catholic Church did not exist prior to the third century. But Gibbons says, "In the very beginning the change began." This proves that the Pope had nothing to do with it. Again he says, "The Catholic Church from the time of the apostles observed the first day as the Lord's day." Yes, the early Church observed it from the time of the apostles, but it was not the Roman Catholic Church.

In A. D. 321 Constantine made a Civil law with reference to the first day of the week, but he was not a Christian, nor a Roman Catholic at the time, for it was about 15 years after his edict before he was baptized, and as Gibbons says, "It had long been a custom of the Church before his law was made." If so, why say the Roman Catholic Church changed the Sabbath? Gibbon's statement proves too much.

Now, let me charge on all who claim to keep the Sabbath day. There is not a man or woman living keeping the Sabbath day like the Bible says keep it, and if you do not keep it like the Word of God says keep it, why make such pretensions about it?

"Tell me, ye that desire to be under the law, do ye not hear the law?" (Gal. 4:21).

J. A. DENNIS,
Union City, Ga.

Littlefield Camp Meeting

Owing to Brother Charles W. Watkins having been secured to hold a meeting at Littlefield before it was decided to hold a camp meeting there this summer, and there being a week or two difference in the time set for the two meetings, it has been decided that the camp meeting will be held in conjunction with, or at the same time of the meeting to be held by Brother Watkins, the meeting to be held August 2nd to 11th, under the supervision of the church at Littlefield, Brother Watkins doing the preaching.

All who were contemplating attending the camp meeting at the date it was first announced are urged to remember the change in date and, if possible, arrange to attend the meeting as now set. Tell others about it, and come prepared to camp and stay during the entire meeting, and let us labor in love for the cause of the Lord and the saving of souls.

M. L. GARRETT,
OSCAR WALTERS,
W. A. McCORMICK,
C. R. HERD.

The Apostolic Way
CHURCH OF CHRIST

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Preacher Responsibilities

In our last issue we published something on preacher troubles, but this is about preacher responsibilities. The responsibility that is resting upon the preacher today is so great that I fear but few of us are even approximating the degree of measurement that might be expected of us as compared with responsibility.

The preacher holds an important place in the religious realm, and he is not altogether responsible for having been elevated to such a high pinnacle, though we cannot eliminate from him all responsibility, so he should with becoming recognition and humility bear the burden placed upon him.

In the very beginning of the gospel of Jesus Christ, it was the preacher who followed the apostles and prophets in carrying the glad tidings of good news to a dying world. When the apostles had filled their mission, when the prophets no longer remained, the teachers, the preachers of the gospel began to be looked upon by the religious world as the leaders in the advocacy and spread of the Christian religion, and herein was placed rightly a responsibility upon the preacher, which he sometimes and we might say entirely too often, has neglected to meet.

If the preacher is slothful, he may expect the brethren where he labors to act in the same way. If he is untidy, in his appearance, he may expect the church building, the general appearance of places of worship and individual members as well, to be untidy. And this influence will have its bearing upon the tidiness of their spirituality. If the preacher is late at his appointments, habitually ten, fifteen, to thirty minutes behind time, this influence will have its bearing upon the brethren with whom he labors and if they are slow in coming out to place of meeting, this will affect their speed in spirituality. If they are not prompt in material things, they may drag in spiritual things. If the preacher goes to places to preach and doesn't give the brethren from the Word of God; not from his opinion what he knows they need or what he has every reason to believe they need, he need not be surprised when he goes to leave if they fail to supply him with what he needs, or with what they have every reason to believe he needs. The preachers are not getting the support to which they are entitled in my judgment. Some brethren are not giving of their means as they should to the spreading of the gospel. There is something wrong. To abuse the brethren or to abuse the preacher is not the remedy. The spiritual essence of the truth as found in the Word of God is the remedy. Preachers can you go there, can you wrap yourselves in the spirituality and unselfishness, love and devotion, consecration and enthusiasm that will carry conviction to the hearts and minds of the individuals of the Church? Therein is the remedy, and not in finespun theories and standards of worldliness manufactured by the preacher to suit his own peculiar notions. The responsibility lies heavily here upon the preacher. If brethren are doing wrong, if they are practicing things that are not right, they have failed to grasp the sweet, cleansing power of the truths of the Gospel of Christ. If fads and fashions and worldly notions are dominating individuals or congregations, it is because they do not appreciate the splendid, the artistic and divinely beautiful truths of the church, of the gospel and of the heavenly promises. Preachers, here is a responsibility for you. Go to the world and to the church with the excellency, the all-sufficiency of the power of the Word of God, to stir and to lift the souls of men and women out of the quagmire of sinful habits and worldly lusts. Preach it, live it, hold before them the dazzling beauties of the New Jerusalem. Discharge this responsibility and the church will be benefited, preachers better supported, souls saved, and the hosts of heaven made to rejoice.

Egotism

A New York artist, evidently with a cynical turn of mind, sent telegrams to twenty men containing nothing but the word "congratulations." Every recipient responded with a letter of thanks. The artist, therefore, concluded that every man is egotistical. Each of his victims seemed to be under the impression that he deserved congratulations.

But there is nothing to worry about if the artist's conclusion is corerct. This would be, indeed, a slow world if most persons were not proud of themselves at times. Egotism becomes objectionable only when a person begins to brag on himself. We do not like to hear our friends praise themselves because that is one way of their saying that they are smarter than we are.

Outspoken egotism is in bad taste because the average man is too much concerned with his own affairs to be interested in whether his neighbor succeeds or not. To be always deprecating oneself is a form of egotism. As Mark Twain said there is such a thing as "ostentation of modesty." —Times Herald, Sept. 29, 1927.

COMMENT
(Oct. 1927)

Men need to be encouraged. The Lord and the apostles certainly realized it. They commended individuals and congregations because they realized that in the make-up of human beings there was a need for encouragement. On other occasions men and congregations were rebuked, criticised, and their faults and mistakes pointed out to the public because their egotism had become too outstanding. (Egotism—The practice of too frequently using the word I; hence, a speaking or writing over much of one's self; self exaltation; self-praise; the act or practice of magnifying one's self or parading one's own doings.) And yet we find in writing to the churches the Apostle Paul always found something he could commend them for. A person who is void of self-reliance, self-dependence, devoid of courage to dare to do is usually too complaint in action to be of value in the great conflict between right and wrong. Men should not always be criticised for a show of confidence in their ability to meet conditions and accomplish results, yet it is necesary that men and women be careful not to allow egotism to become their master. Self-righteousness is one of the most dangerous maladies that can attack a Christian. A brother who thinks he knows everything, who thinks he is an absolute master, who is so confident of himself as to believe that he is entirely above criticism is in a dangerous position. Satan realizes and rejoices in the insecurity of a person thus minded. Hence it is important that we as Christians be careful not to become puffed up or too egotistical relative to ourselves, yet at all times to take no course that will discourage a weak soul, but willing to give him an encouraging word, a helping hand, rather than a fault-finding criticism.

R. F. D.

Managing Teaching Service

A Bible people—God's people—should seek Bible patterns for all things. The Bible pattern for the teaching service is not found in the denominational service, any more than the correct method of settling a church fuss is to be found in the angry impulse arising from the flesh. It is not a matter of how "my" neighbors carry on the service, nor how "my" home congregation does it, nor yet how "we" worshiped and taught when "I" was a boy, but what does the Bible say? "To the law and to the testimony if they speak not according to this word: it is because there is no light in them."

Acts 20:7, when the disciples assembled for worship, "Paul preached unto them;" "discoursed with them." This is interpreted by some to mean that some others besides Paul did some of the talking.

If more than one talked, how did they do it, six or eight at a time to a divided assembly, such as you see at Sunday school? No, there is no such arrangement in the New Testament.

In every instance of a teaching service there was one individual assembly, one spoke at a time and the teacher was a man. "Ye may all prophesy one by one, that all may learn," etc.

This is the Lord's way and His way is best, Isa. 55:8, 9. And when we try to improve on it, we come down to lower levels, "Like the nations around us." In congregations where two or three have short, well prepared, talks that are so simple all can understand them, so interesting and inspiring that all catch the spirit of them, there is more development than in Sunday schools which are built on the sectarian pattern. We say sectarian pattern for there is nothing like it in the New Testament.

What of the women? They may worship in singing and prayer; they may learn (not by inquiry) remember their saviour, and show his death to others, but when in an assembly of the church they are not to teach 1 Tim. 2:11, 12; 1 Cor. 14:34, 35.

What of the children? Bring them up in the way that they should go (Solomon). Bring them up in the teachings and admonitions of God (Eph. 6:3, 4), chastise them when they need it (Heb. 12:9, 19),

guide them (1 Tim. 5:14), teach them daily (Deut. 6:7) and then be assured that when in church they can learn the same lesson from a man in the pulpit teaching fifty or one or two hundred that they could learn from him as he stood before ten or twenty in a Sunday school class.

What of the sinner? Plan and conduct your service so that it will manifest such zeal, be so edifying and spiritual that he will fall on his face and report that God is in you of a truth (1 Cor. 14:24, 25).

L. W. HAYHURST.

Christ Is Coming Again

"All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." (Matt. 24:8-19).

Are we ready to die for Christ? Brother, ask your self that question, make it personal, to yourself. How many of us can stand the test to know we are going to die, be killed, for serving the Lord? I don't know just how many members of the Church of Christ that would be ready to die for Jesus, not many, I am afraid. All races of people will hate us because we don't try to keep up in fashion, don't have any braces in the church, such as Bible schools, women societies, class systems, pastors, reverends, etc. Now listen, you are the one I am warning. Do you practice those things? "You do," well then everybody loves you, I am sure. "Yes sir," you haven't an enemy on earth because you do just like those digressives do (or those unscriptural folks do).

Yes, we will all be hated because we are a peculiar people and because we are the only people that have the truth, and we should live to give that example to the world, so that when Jesus comes again He can say, "Well done, thy good and faithful servant. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. 24:33). See what things? Here are some of them. (Gal. 5: 19, 22), "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, heresies, envyings, murders, drunkenness, revellings and such like."

"Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." (Matt. 24:34, 36). "But of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." We do not know when Christ is coming again, and it is our duty to be ready and anxious for the time to come when we can worship God in peace, in love, in kindness. And there will be no more sadness, heartaches, tribulation, hatred, etc. We will live forever more, and why people will do wrong is more than man can tell. (1 Thess. 4:16, 17, 18). "For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be, with the Lord. Wherefore, comfort one another with these words."

HOKE S. BEARDEN.

Chism-Cowan

This Sunday school discussion was held at Ringling, Okla., June 25-28. Chism is the first man that I have heard that relied solely on the Scriptures. If his application is correct, his position must also be correct. This discussion boiled down rested on the woman question as stated in 1 Tim. 2:11 and 1 Cor. 14:34, 35. Chism contended that; **over the man, modified both teach and usurp authority.** Viz., she could do these things under the man, but not over the man. Cowan substituted steal for teach in the passage, which does not disturb its grammatical construction. Applying Chism's modifier **over the man,** the woman could steal under the man, and also usurp authority under the man, and the man is the Elder. Cowan's argument was axiomatic. Chism never touched it, but made a big bluff, saying there was no such passage, and Cowan had changed the Scripture. Cowan merely offered it from a grammatical viewpoint, and Chism knew it. Chism didn't like the word "usurp" so he displaced it with "exercise." That didn't help him. She could still exercise authority under the man, and the man was the elder; hence she could exercise authority over other men. To admit she could not, over any man, exercise authority, destroyed his modifier and exposed him to the naked truth of the passage. Viz., two things commanded the women could not do, first, not teach; second, not to usurp authority over the men.

Chism's position on 1 Cor. 14:34, 35, was unique, and his own dodge, but how destructive, and what shame and humiliation. He claims these two verses are not Paul's commands, but the teaching of the church, and Paul condemns it in Verse 36, saying "What!" an exclamation of surprise they would so teach. Cowan gave a similar passage in the same letter (1 Cor. 6:18). Flee fornication, etc., followed by the same "what" and reasoned saying, if the "what" in 1 Cor. 14:36, condemned the teaching in Verses 34 and 35, so likewise would the "what" in 1 Cor. 6:19, condemn the teaching in Verse 18. Inasmuch as it was wrong to teach, that women must be silent in the churches, etc., but that they should teach etc., like was it wrong to teach, "flee fornication" in 1 Cor. 6:18, thereby Paul commanding to fornicate. It seems these brethren will do anything to protect their Sunday school and women teachers. Cowan also destroyed Chism by the internal evidences in Verse 34, which says: "The women are commended to be under obedience, as also saith the law." It's a truth the law so commands, but someone else also so commanded in verse 34. Hence, it's a truth whether it was Paul or the Church. Likewise then must the other commands in verses 34, 35 be the truth. Verily the legs of the lame are unequal. Hard pressed and unreasonable is the man, that isolates these two verses only and admits what precedes and follows, are Paul's commands.

Chism quoted Matt. 28:19. Go teach. Said, does not say how to teach therefore we are left free to choose our own way. Cowan quoted 1 Cor. 14:31, "For ye may all prophesy one by one." Chism replied, "That's exactly what we do, one teacher at a time over each class," thereby admitting a command how to teach, and contradicting himself on Matt. 28:19.

I regard Cowan as the best equipped debater I have heard. A constant pleasant, fair, imperturable spirit, who would not do anything to deliberately offend his opponent. This was in telling contrast to his opponent, many of his Sunday school folks commenting on this. He follows his opponent fairly and clearly; a good and rapid thinker. Brother Chism's positions are not representative of the Sunday school brethren; hence, it's not amiss for me to say, I have been credibly informed his moderator has stated he did not agree with Chism. I predict Chism will not meet Cowan again. The brethren at Ringling have been strengthened by the discussion. Brother Cowan preached Saturday night, Sunday and Sunday night. Baptized one and restored two.

Wonder what Goliath they will put up next? Charlie Nichol will always defend the truth. He steadfastly refuses to defend the Sunday school, hence Charlie knows it's not the truth.

G. W. PHILLIPS,
Ardmore, Okla.

The Distinction Between Virginians

"Pennsylvanians, New Yorkers and New Englanders are no more. I am not a Virginian, but an American." So said Patrick Henry when the colonies were uniting to throw off the yoke of England, and it was this spirit that enabled our forefathers to win their cause and obtain liberty.

"Now this I say, that every one of you saith, I am of Paul; and I of Appolos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" Thus Paul wrote to the Corinthians when they had started on that dangerous road to partyism. As a result of this unity which the inspired teachers worked so hard to establish and maintain, the church of those days reached their goal and covered the earth with the gospel of Christ.

In the early days of the restoration movement our pioneer preachers threw off the yoke of sectarian party strife and came out united on the fact that they were Christians working by the authority of Christ and members of His church. For a long time they were wonderfully successful in their work.

Now when the early colonies faced the problem of forming a union it also became necessary to form something to unite upon. They were successful though because they actually wanted to accomplish the end in view. It should be an easy matter for Christians to unite, for they have the terms of unity laid down plainly. Yet it seems impossible to get professed Christians to unite in faith and practice. Is this because some do not want unity? No. Every religious body on earth wants unity, but they want it on their own grounds. The terms of unity that the Lord gave does not suit everybody, so if a man accepts the Lord's terms he must be rejected of all those who are not satisfied with these terms. We are often made to wonder whether all these religious parties actually want to please the Lord. I believe they do, as a rule. I doubt not that the preacher who sprinkles for baptism wants to please God, providing God can be pleased with sprinkling for baptism. So it is with many of us, we want to please the Lord, but we

want Him to be pleased with the things that please us. If I use my own judgment as to my manner of life and then expect God to be pleased with it, I make myself God's counselor.

If I conform my life to the law of Christ and my brother does the same, we are then united. So when people can be induced to surrender themselves wholly to Christ, all will be one.

HEWITT SMITH.

The Dumper and His Dumping Ground

It has been said by several preachers claiming to be gospel preachers of the Church of Christ that "the church is a city and every city has its dumping ground. The anti-Sunday school part of the church is our dumping ground." What kind of a man is the preacher that claims to be the scavanger for the Sunday school part of the Church of Christ, paid as a hireling by his brethren to keep his church clean, is dumping his filth on those he claims as his brethren, who he admits, what they as a people contend for, is scriptural and right. When a brother rises among you opposing literature and at the same time uses literature, he is a fanatic. The hired scavanger dumps him on those that use and believe in literature but oppose the use of uninspired literature as a text book in public teaching, the Bible is their only text book. Then the scavanger measures the Church that is satisfied with the word of God that he has dumped this fanatic on by the fanatic. When a brother rises among you opposing the Sunday school system of teaching, the children and at the same time fails to teach his children at home, he becomes a fanatic. The hired dumper says we dump him on that part of the Church that contends for obedience to God in teaching in the home, also in the church, both in the public assembly and from house to house. Then the hired dumper will measure the faithful by the fanatic he has dumped on them, and say, "they do not believe in teaching children."

You have also dumped all the covetous rich members that refused to be taxed and made pay on these poor brethren. The preacher that will dump his filth in his brother's front yard is certainly not a servant of the Lord Jesus Christ. But the Word of God is God's power to consume all filth. Lord help the faithful to use it freely.

J. W. KELLY.

Little River Camp Meeting

The meeting on Little River, near Cameron is fine. Large crowds and good attention and interest. Three made the good confession, a man, his wife, and a young man. We look for more. Pray for us. My next meeting will be out near Weatherford, Okla., will only stay at home two or three days. My work from July 15 to September 1, will be in Oklahoma. Would like to arrange for a couple of meetings somewhere in September. May the good work of preaching the Gospel move on as never before all over our land and country.

SAM L. SHULTZ,
Box 123, Lexington, Okla.

* * *

Appreciate getting announcements and reports of camp meetings. Hope to hear of many more. Brethern responsible for such meetings should make announcements in time and furnish data for special announcements.—Publisher.

Printing Plant Fund

Tranks, brethern. We especially appreciate it when brethren at this time of the year, when funds are scarce, remember us in this way. Of course, when funds are scarce with brethren, they are usually a good deal scarcer with us, and while we have decided to wait till fall before attempting to finish raising the balance of the fund for the printing plant, we appreciate every dollar that brethren send in.

F. R. Keele	$ 40.00
Cecil Miller	2.00
Mrs. Martha Gray	5.00
Previously reported	3,108.50
Total	$3,155.50

Announcements and Reports

The Rose Street Church of Christ at Waxahachie, Texas, will begin a two weeks meeting Sunday, July 7th, open our services on lot located on East Marvin Street. Brother Leland H. Knight, of Little Rock,

Yes Sir, We Are---Are You?

Yes, sir, we are still pulling for 5,000 new and renewal subscriptions, are you? Yes, we know some of you are, because you are sending them in, but there are hundreds of our readers that haven't yet sent us a single new subscription, even at our special offer, and there are several hundred whose subscriptions are out or just about out, who could renew now, get their paper one year for $2.00 and send the paper till January 1, 1930, to two persons for $1.00. Thus, for the regular subscription price of $3.00, they will get the paper one year and send it to two others till January 1, 1930, and we know that is a good proposition for you.

I Need the Money

Of course, if you are waiting until you do not need the money, or at least until you cannot find some other place to use it, we will be up against it. A brother said, "I need the money, but I sure want the paper." Well, $3.00 wouldn't look so big, but if 1,000 of our readers postpone sending in their renewals, this would be $3,000 and that amount is not easy to borrow, yet it is easier to borrow than it is to pay back.

No, we are not kicking, we are just telling facts, hoping to arouse the friends of the pape rto a greater effort in behalf of extending its circulation. Send all subscriptions to

THE APOSTOLIC WAY

4819 East Grand Avenue. Dallas, Texas

Ark., will do the preaching. This announcement received too late for July 1 issue.)

John W. Freeny, Blanchard, Okla., Bro. C. R. Graves of Lockney, Texas, is booked to hold a meeting at Freeny School house beginning August 17, 1929, to continue over three Lord's days. We meet each Lord's day morning for services. Anyone coming our way is invited to stop and be with us.

J. C. Osterloh, Gainesville, Texas, July 8, 1929—I am still here in a good meeting, will go from here home for a few days then to Mickey, Texas, to begin the 20th. Then to Newcastle, Okla., the first day of August. Wishing you success in the work, I am as ever your brother in the Master's cause.

F. R. Keele, Eldorado, Texas, July 1, 1929.—We are looking forward to our meeting which is the last two Sundays in July and are hoping and praying for a successful one. Brother Charlie Watkins will do the preaching.

D. D. Webb, Springdale, Ark., July 8, 1929.—Brother Homer L. King, of Lebanon, Missouri, is to begin a meeting at Springdale on July 31 to continue over two weeks. We would be glad if any members of the loyal churches could attend. Would like to announce also that Brother Williams and family of Fort Smith, Arkansas, were with us on last Lord's day. We continue to speak where the Bible speaks, and where it is silent, we are silent. Let the women remain silent in the church.

Geo. W. Phillips, Ardmore, Okla.—I want it distinctly understood, I will affirm: The devil is self existent and co-existent with God: and challenge the world. Some of you critics get busy. Fix your time and place, wire me and I will come.

W. P. Jones, Sand Spring, Okla.—Visited Enterprise the first Lord's day in June, tried to stir up and encourage the brethren there. Next, Victor Hill the second. This is near Shawnee. It is always pleasant and encouraging to meet with this congregation for they are alive with zeal for the Master's Cause, yet satisfied with the simple worship and teaching. Next, Holdenville, for ten nights. This congregation has lost some of its leaders, Brother R. H. Howard and family together with his son-in-law, have moved to New Mexico for their health. My next trip was Noel, Missouri, where I spoke six nights to a very small audience. The Sunday school brethren being in the majority boycotted the meeting, would not come out. By the time this reaches the readers I will be in a mission meeting at Limestone, ten miles west of Holdenville, Okla., there are only three members there. Three of my former pupils are wanting to receive Christian baptism. Next, Reed's Creek, Ark., where I begin the 20th instant. There is where I held forth last year with some success. They write me they are doing better there than ever before and are better prepared for the coming meeting. Next, Millsap, Texas, for two meetings; thence Friendship, fourteen miles northeast of Holdenville, edge of the Seminole oil fields to embrace first two Lord's days of September. From this date forward, time not promised who wants a meeting, I want to be busy; yea, I must be busy.

J. B. Cranfill, 718 Butternut St., Abilene, Texas, July 9, 1929.—Our meeting is to begin July 21st and continue three weeks. Brother Leland H. Knight will do the preaching.

H. H. Montgomery, 2724 Penick, Shreveport, Louisiana.—We have about thirty copies of the songbooks "Cheerful Message" that we do not need. Possibly some congregation might be glad to get them. They are in fairly good condition. Address me if any congregation wants them.

L. W. Hayhurst, Mullin, Texas, July 8, 1929.—We are having fine crowds; are to have meeting all day next Sunday, the 14th.

W. J. Hughes, Lamesa, Texas.—We are meeting in the Texas Theater building, at 3 p. m. every Lord's day, and will continue until further notice. We will gladly welcome any of the faithful that will come.

White-Mickle Discussion

Mickle's First Affirmative, Proposition No. 2

I mean by the law of regeneration, (1) The New Covenant. Heb. 8:6-13. (2) The Word of reconciliation, 2 Cor. 5:19. (3) The word of faith, Rom. 10:8. (4) The gospel, Rom. 1:16. My position teaches that the kingdom came simultaneously with the above covenant-law. That it is the one and only universal law, or "Scheme of redemption" that has ever been revealed to fallen humanity from heaven's throne. Therefore, the apostles and every other person, that has ever entered the kingdom-Church must have been inducted into the same by this one universal law. Brother White has labored hard in two affirmative articles to try to prove that the apostles were an exception to this universal law, but has miserably failed.

By the law of regeneration the apostles were (1) born again, John 3:5, Mark 16:16; (2) made new creatures, 2 Cor. 5:17; (3) baptized into Christ and His death, Rom. 6:3; (4) planted together in the likeness of His death and raised in the likeness of His resurrection, Rom. 6:5; (5) the "old man" (Adamic) is crucified with Him that the body of sin (Adamic and others) might be destroyed, Rom. 6:6; (6) put on Christ, Gal. 3:27; (7) made children of God, Gal. 3:26; (8) made into one nation, Gal. 3:28, 1 Pet. 2:9; (9) into one body, 1 Cor. 12:13; (10) translated out from the power of darkness into the kingdom of God's dear Son, Col. 1:13; (11) circumcised with the circumcision of Christ, Col. 2:11; (12) made the SEED and heirs of Abraham according to the promise, Gal. 3:29.

Argument

Adam disobeyed God and degenerated, by hearing, believing and obeying a lie and was cast out of the garden of Eden from the association and blessings of God, Gen. 3. Because of this transgression, alienation, sin and death were visited upon all of Adam's posterity, Rom. 5:12. God had an "Eternal purpose"—scheme of redemption—from the beginning of the world, Eph. 3:1-11. This redemption was to be in Christ, through His blood, Col. 1:12-14. God had promised Abraham that in him and his seed all the nations of the earth should be blessed and gave him the covenant of Circumcision, Gen. 17. The "seed" referred to above was Christ, Gal. 3:16. Some four hundred years afterwards, God delivered the posterity of Abraham out of Egyptian bondage, made of them a separate nation, and gave them the covenant of ten commandments and the law of Moses, Deut. 9:16. This law was added because of transgression, to guard and protect the above "eternal purpose" until the seed (Christ) should come to the one (Abraham) to whom the promise was made, Gal. 3:19. Paul refers to this "scheme of redemption" as the "mystery" hid from the beginning of the world. "Which in other ages was not made known unto the sons of men as it is now revealed by the holy apostles and prophets by the spirit. That the Gentiles should be made fellow heirs and of the same body and partakers in the promise of Christ by the Gospel," Eph. 3:1-11.

Then we find that the "scheme of redemption" was not made known in the days of the prophets. Not made known in the days of John the Baptist. Not made known until after the law of Moses was taken out of the way. Peter was given the "keys" (conditions of entrance) to the kingdom, Matt. 16:19.

The law of regeneration was first "revealed" and publicity proclaimed in fact and power, "by the Spirit" through the apostle Peter on the first Pentecost subsequent to Christ's resurrection, Acts 2. The apostles nor any other person, had ever heard the gospel preached in its fullness and power, prior to that memorable occasion. Paul declared that the gospel is God's power to save "every one that believeth," Rom. 1:16. But one must enter the kingdom to be saved, therefore, obedience to the gospel is what saves—puts one into the kingdom. Col. 1:13. Were the apostles saved—induced into the kingdom prior to Peter's discourse? If so (1) they entered the kingdom before it was unlocked, (2) they were saved contrary to God's power in the gospel. Did the apostles believe? Yes, for "he that believeth not shall be damned" Mark 16:16. Were the apostles in the kingdom-Church? Yes, "And God hath set some in the Church, first apostles," etc. 1 Cor. 12:28. How were the apostles set in the church? "By one spirit are we all baptized into one body (Church) etc. 1 Cor. 12:13. Peter says, "They (the apostles) that gladly received his word were baptized and the same day there were added unto 'them' (the apostles) about three thousand souls" Acts 2:41. I invite my Brother opponent to grapple with the above text and try to show the reader, if he can, that the "they" and the "them" in the above text does not refer to the same persons—the apostles. He must do this or his position is lost. The apostles were the best prepared people on earth to accept the gospel in fact and power. I maintain that they "gladly" received it. Peter says, "they" that gladly received his word were baptized. This statement is in perfect harmony with Paul's statement in 1 Cor. 12:13, and Christ's in John 3:5. But let me further confirm the above facts with a couple of passages from these two apostles. "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of

God" 1 Peter 4:17. Paul replies to Peter's query, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them (who) that know not God and that **obey not the gospel of our Lord Jesus Christ**" 1 Thess. 1:7, 8. Will the Lord take vengence on the apostles when He comes? "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also" John 14:2, 3. Therefore, (1) the apostles obeyed the gospel. (2) To obey the gospel they had to be baptized in the name of the Father, Son and Holy Ghost. By such baptism they complied with John 3:5, and Mark 16:16, and were therefore, inducted into the kingdom of Christ and became the first members of the body or Church of Christ, by and through the law of regeneration.

R. M. MICKLE,
R. R. 2, Waco, Texas.

White's First Negative, Proposition No. 2

Just a few remarks in regard to Brother Mickle's last negative, before I begin my first negative:

Brother Mickle says I have destroyed my proposition by remaining silent or failing to deny his charge against me, of admitting in my argument that the apostles obeyed every item of the law of regeneration. I showed that they had obeyed similar items, it is true, except the baptism which was different and yet it was for the same purpose, "the remission of (past) sins." See baptisma 2, page 94, Thayer's Lexicon, also the fifth Hillel Letter, "The Expectation of the Jews," page 145, CAESAR'S COURT. I will just quote from Caesar's Court as follows: "The baptism of John and that of Jesus were essentially the same, one into a profession of belief into the Messiah yet to come, and the other into a profession of belief in a Messiah already come." What is the difference in being "saved" and having your "sins remitted?" I did not mean, nor did I say that the baptism of John was like the baptism of Jesus in every particular, and yet it was sufficient and valid for Christ, the apostles, the 120, Apollos, and probably others before the baptism of the commission came into effect.

Brother Mickle denies John's baptism as being spiritual. How could a thing be from heaven and not be spiritual? (See John 8:23, and 3:31). God was the author of John's baptism, Jno. 1:33.

You asked me if the apostles could get into and put on Christ by John's baptism, why could not John's disciples. Those who received and followed Christ did,—but those who turned back and ceased to follow him lost out. Brother Mickle, please tell us what kind of baptism Christ was performing as recorded in Jno. 3:26, and 4:1, 2.

You aim to make a point on Acts 19:1-5. You claim this shows that all of John's disciples had to be baptized again, but we have shown before that the twelve people spoken of here were baptized again because they were baptized with John's baptism after Christ's baptism had already been preached. John's baptism was now void.

You asked me how the apostles got rid of their sin. They got rid of it through John's baptism. See Mark 1:4, and Luke 3:3.

It was not necessary, Brother Mickle, for the apostles' sins to be remitted by the baptism of the Holy Spirit, as they had already been remitted. I mean the baptism of John served the apostles the same purpose that the baptism of the commission serves us. The baptism of the commission was "for the remission of sins" Acts 2:38. Why didn't the apostles need to be baptized of it if their sins had already been forgiven?

I say again, the apostles were full grown members in the church from its beginning, (they were teachers, "able ministers") and needed not to first receive the sincere milk of the word (as for you and me) that they may grow before they could eat strong meat. Can you show that the twelve apostles were at first babes in Christ?

Brother Mickle tried to show me that Christ's statement "ye who have followed me" is future tense; but I think the reader will have to agree with me that this is present perfect tense. So this does him no good.

Will now begin my negative:

A testator, after making his will, before he dies, if he wishes at any time may alter his will, or give gifts, See Heb. 9:17. Christ said to the palsied man, "Thy sins be forgiven thee," to the thief, "Today shalt thou be with me in paradise." So Christ could "set" the apostles in his body independent of the law of regeneration, or induction which they were to later preach. After he had sealed his testament with His blood, then, there could be no more gifts or changes.

Christ told the apostles to pray to the Father in His name, henceforth and they would receive their petitions. Could they pray in his name before they had gotten into it? And could they truly call God their Father before they became members of his family? They prayed before the memorable day of Pentecost, see Jno. 15:16; Acts 1:14, etc.

Christ said the apostles were clean, through the word he had spoken unto him, Jno. 15:3, and further that they were not of the world, Jno. 16:19.

God had predestinated the twelve men whom Christ chose for apostles. Read Romans 8:28-30, and Jno. 17.

Paul said in 1 Cor. 12:13, "By one spirit are we all baptized into one body." Paul and every other person, since Pentecost, who have become Christians, were and are.

Brother Mickle thinks, or tries to make his readers think he has found a Scripture which supports his argument, that the apostles were re-baptized. He said that the pronouns "they" and "them" in Acts 2:42 represent the same persons, the apostles. We will just go back to the beginning of this chapter and notice the pronouns and see if he is right: "And **they** (the apostles) were all with one accord in one place . . . and filled all the house where **they** (the apostles) were sitting. And there appeared unto **them** (the apostles) cloven tongues . . and it sat upon each of **them** (the apostles). And **they** (the apostles) were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave **them** (the apostles) utterance . . The multitude came together . Every man (of multitude) heard **them** (the apostles) speaking . . and **they** (the people) were confounded, each one (people) hearing **them** (the apostles) speak in **his** (the person who heard) own language. And **they** (the people) were all amazed . these (the apostles) which speak . And **they** (the people) were all amazed some saying **these men** (the apostles) are full of new wine . . But Peter said unto **them** (the people), Ye men of Israel hear these words Ye have crucified . Now when **they** (the people) heard this, **they** (the people) were pricked in their hearts, an said . . . **Men and Brethren,** (the apostles) what shall we (the people) do? Then Peter said unto **them** (the people) Repent and be baptized, etc. . . . then **they** (the people) who gladly received his word were baptized. And the same day there were added unto **them** (these who had been baptized) about 3,000 souls. And **they** (the people plus 3,000) continued in the apostles doctrine, etc."

The "they" in the 42nd verse represents the same people as "them" in the 41st verse. So we find when we closely read this chapter, that the "they" in the 41st verse represents the ones whom Peter said murdered Christ—the ones who asked Peter and the rest of the apostles what to do.

We are forced to conclude then, that Brother Mickle is mistaken in his proof-text, or favorite Scripture—the one he had hoped to prove his proposition by. So unless he can find something better he has utterly failed, and lost his proposition.

As we said above, Christ, before He had sealed His testament with His blood, "set" the apostles in His embryonic body, as prepared material, and told them to wait at Jerusalem for the reception of the Holy Spirit to quicken them. This he did independent of His will which the apostles later made known to the world.

The apostles, Christ's prepared material, were inducted into the Kingdom of Christ, and became the first members of the body of Christ of Christ by the baptism of the Holy Spirit on the day of Pentecost, independent of the law of regeneration.

GROVER WHITE.

Passed On

Sister Lou Holland was born July 28, 1854, died April 12, 1929, leaves a husband, one son, two daughters, five grand children, and a host of friends to mourn their loss. Sister Holland obeyed the Gospel at the age of eighteen under the preaching of Doctor Polly. Sister Holland was one of the pioneers of the Hylton community, and through the efforts of her and Brother Holland to preach the gospel, in the Hylton and surrounding communities, has had a great deal to do with having a church here today. We laid the body to rest in the Shep cemetery to await the resurrection.

G. B. SLIGER.

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.

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Bishops or Elders

By A. Campbell

A bishop without a charge or cure, is like a husband without a wife,. a contradiction in sense, if not in terms. There must be sheep before there can be a shepherd, and there must be a congregation before there can be an overseer. There must be work to be done before there is occasion for a workman. From all which it is plain there must exist a congregation of disciples before there is any office, officer, call, ordination, or charge concerning them. A bishop without a congregation, a president without a people, a teacher without pupils, is like an eye without a head, a tongue without a mouth, a nand without a body. From these incontestible dictates of common sense, if there were not a hint in the oracles of heaven upon the subject, it would appear that the existence of bishops or overseers was, in the order of nature, in the order of reason, in the order of God, posterior to the existence of churches or congregations. But the apostolic writings are as plain as the dictates of common sense upon this subject. They teach us that the office of bishops was the last thing instituted, or in other words, that the apostles and evangelists, had fulfilled their commissions, i. e. had proclaimed the gospel, made disciples baptized them, convened them and taught them the Christian doctrine, before they suggested to them the necessity, utility and importance of the office of a bishop. Thus we find the apostles in their subsequent or last visits to the congregations which they had planted, instituting, appointing and giving directions concerning the bishop's office.

From these premises it must follow that, as the enlisting of soldiers is previous to their training, the making of disciples to teaching them; the gathering of congregations, to setting them in order; necessarily the bishop's work is different from that of a missionary, a preacher, an evangelist, in the New Testament import of these terms. That the work of a bishop if different from every other work requisite to forming a congregation is self-evident from one fact, viz: That this work or office did not originate until congregations existed.

How congregations first came into existence, is one question; how they are to be brought into existence now is another question, and what is a Christian bishop, or his work, is a question essentially distinct from both. To arrive at clear and distinct views on any subject we must simplify not confound; we must take one topic at a time; we must view it in all its bearings, and still keep it separate and distinct from every other.

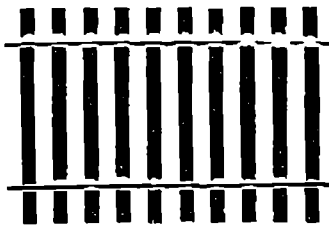
We are now on the bishop's office, as presented to us in the primitive congregations, and not the question how these congregations were gathered now. On these questions we have dropped some hints already, and may hereafter be more diffuse. We begin with a congregation such as that in Antioch, or that in Ephesus. The apostles and evangelists had converted the disciples in those places, had opened to their minds the Christian doctrine. In process of time they had so far progressed in this doctrine, as to be able to edify one another; some, as in all societies, progressed faster and farther than others. Some were better qualified to preside, to rule, and to teach, than others; and the constitution of man as an individual, and of men in society, is such as to require, for the sake of intelligence, order, peace, harmony and general good, that there be persons set apart or appointed to certain functions, which are necessary to the good of the whole associate body. The exigencies of the congregations required this, both with regard to themselves and to others. Thus originated the bishop's office.

The nature of the bishop's office may be learnt either from the exigencies of the congregations, or from the qualifications by which the apostles have designated bishops. The qualifications which the bishop must possess show what was expected from him. These qualifications are of two sorts, such as respect the work to be done by the bishop; and, secondly, such as respect the dignity of character which his prominence in the Christian congregation behoves him to possess. The former are those which some call gifts, or talents, of the intellectual order; the latter are endowments purely moral or religious. These with which we are at present concerned are of the intellectual order. These are comprized under two general heads, viz: teaching and presiding. He must be qualified to teach and be able by sound teaching both to convince and exhort those who oppose the truth. He must feed the flock of God with all those provisions which their exigencies require, or with which God has furnished them in the Christian institution. He must preside well. He is from office the standing president of the congregation; and it being requisite that he should be one that presides well in his own household, plainly imports what is expected from him in the Christian congregation.

In our ordinary meetings, according to the prevailing order in our congregations, we have no need of a president—we only desire and need an orator. Hence we have often been asked, what are we to understand by a bishop's ruling or presiding well? I have generally replied (perhaps rather satirically), that the ancient congregations were not so well bred as the modern; that they were apt to ask questions and propose difficulties, and some arose to address their brethren in the way of admonition and exhortation; but that we Americans were a well bred people, had studied the etiquette of gentility in our meetings; and that our bishops needed not the qualifications of a president of a family, tribe, or community, no more than the president of the United States wanted a life-guard in these peaceful times, or a shepherd a staff to guard his sheep when wolves and dogs were extinct.

In what are called "meetings of business," once a month, or once a quarter, there is some apprehension that a presi-

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dent, or "moderator" may be necessary and the first thing done is to elect or appoint one; never considering or viewing the bishop as any more president from office than any other member, a positive and explicit proof that even the idea of presiding well is not so much as attached to the bishop's office in these times, amongst the Baptists, too.

A congregation of disciples, which is modeled upon the New Testament, will find that presiding well, is just as indispensable as teaching well, and that the prohibition of novitiates, or young inexperienced disciples, from the bishop's office, is as wise a provision as any other in the Christian institution.

The bishop of a Christian congregation will find much to do that never enters into the idea of a modern preacher or "minister." The duties he is to discharge to Christ's flock in the capacity of teacher and president, will engross much of his time and attention. Therefore, the idea of remuneration for his services was attached to the office from its first institution. This is indisputably plain, not only from the positive commands delivered to the congregations, but from the hints uttered with a reference to the office itself. Why should it be so much as hinted that the bishops were not to take the oversight of the flock "for the sake of sordid gain," if no emolument or remuneration was attached to the office? The abuses of the principle have led many to oppose even the principle itself. We have said much against the hireling system, and see no ground as yet to refrain; so long as the salvation of the gospel, the conversion of the world and heaven itself, are articles of traffic, and in the market, like other commodities, accessible to the highest bidder. The motto over the spiritual warehouses is, "The highest bidder shall be the purchaser." And we are persuaded by a hundred venal prints, that if the church had the bank of the United States, that of London and Paris, it could, in twenty years, convert the whole world, with the exception of a few millions of reprobates. I say while such is the spirit breathed from the pulpit and from the press, there exist ten thousand good reasons for lifting up our voices like a trumpet, crying aloud and sparing not.

But to discriminate on this subject, and to exhibit where and when, the hireling system begins; to graphically define, bound, and limit, beyond the power of cavil, on the one hand and abuse on the other, has appeared to be a desideratum. While on the subject we shall make one effort here, subject to future and farther amendments, as circumstances may require.

A hireling is one who prepares himself for the office of a "preacher" or "minister," as a mechanic learns a trade, and who obtains a license from a congregation, convention, presbytery, pope, or diocesan bishop, as a preacher or minister, and agrees by the day or sermon, month or year, for a stipulated reward. This definition requires explanation. That such, however, is a hireling, requires little demonstration. He learns the art and mystery of making a sermon, or a prayer, as a man learns the art of making a boot or a shoe. He intends to make his living in whole, or in part, by making sermons and prayers and he sets himself up to the highest bidder. He agrees for so much a sermon, or for fifty-two in the wholesale way, and for a certain sum he undertakes to furnish so many; but if a better offer is made him when his first contract is out, (and sometimes before it expires), he will agree to accept a better price. Such a preacher or minister, by all the rules of grammar, logic, and arithmetic, is a hireling in the full sense of the word.

But there are other hirelings not so barefaced as these, who pretend to be inwardly moved by the Holy Spirit to become ministers and who spurn at any other qualification than the impressions and suggestions of the Holy Spirit who are under an awful woe if they do not preach; and yet agree merely in the capacity of supplies, or preachers, to act the preacher for some small consideration. Upon the whole, I do not think we will err very much in making it a general rule, that every man who receives money for preaching the gospel, or for sermons, by the day, month, or year, is a hireling in the language of truth and soberness—whether he preaches out of his saddlebags, or from the immediate suggestions of the Holy Spirit.

The Christian bishop pleads no inward call to the work, and never sets himself to learn it. The hireling does both. The Christian bishop is called by the brethren, because he has the qualifications already. The minister says he is inwardly called, and prepares himself to be called and induces others to call him. The former accepts of the office for the congregation of which he is a member, and takes the oversight of them, and receives from them such a remuneration as his circumstances require; and as they are bound in duty to contribute to him, not for preaching the gospel at all, for this they have already believed, enjoyed and professed; but for laboring among them in teaching and watching over them, in visiting them in all their afflictions, and in guarding them against seduction, apostacy and everything that militates against their growth in knowledge, faith, hope and love, and retaining their begun confidence unshaken to the end. The latter goes about looking for a flock and when he finds one that suits his expectations he takes the charge of it for a year or two, until he can suit himself better. The former considers himself the overseer or president of the one congregation only who called him to the office and that when he leaves them he resigns the office and is no longer president. The latter views himself as a bishop all his life. He was one before he got his present charge, and when he abandons it he is one still. He has been called by God as Aaron was, and remains a priest forever. The Christian bishop was chosen and ordained from his outward and visible qualifications which the apostles described and required. The "minister" is licensed because of some inward impressions and call which he announces; or because he has been taught Latin and Greek and divinity, and because he can make a sermon speech, or discourse, pleasing to the ears of a congregation or presbytery. Thus they differ in their origin, call, ordination and work. Money is either the alpha or the omega, or both, in the one system. The grace of God and the edification of the body of Christ, are the alpha and omega of the other. Money makes, induces and constitutes the one, unites him and his charge, dissolves him and his charge, and reunites him with another; again dissolves the union, and again and again originates a new union. Hence in the hireling system there is a continual tinkling of money writing of new contracts, giving new obligations, making new subscriptions, reading of new calls, installing of old bishops, and a system of endless dunning. In the other, the love of God, the grace of Jesus Christ, who gave himself for the church, the eternal ties of Christian affection, the superior blessedness of giving to receiving, of supplying our own wants of laboring with our own hands when it would be oppressive to others, either to relieve us or others, the example of Jesus who made himself poor, are the darling topics and the constant themes. That the bishop who thus labors in the word and teaching is worthy of double honor, and justly entitled to the supply of his wants, whether of food, raiment, or money, or all. Paul himself declares and reason itself teaches, and those Christians deserve not the name, who would suffer such a bishop to be in need of any necessary good thing which they had in their power to bestow. If he wave his right to receive it, he is the more worthy; but the right exists whether he uses or waves it; whether it is or is not recognized by others. So says the Christian institution, so says reason, and so say I. But of the bishop's office again.

THE CHRISTIAN BAPTIST, Vol. 1.

Letter to the Children

Dear Children:

It has been quite a while since I wrote you last, but I have not forgotten you. You are now on your vacation for the summer, and getting ready for school when it opens this fall. Some of you may graduate soon and look about to choose a profession to follow for a living during this life. Whatever profession you may choose will require books that treat on that subject. Law, medicine, nursing, farming and many other callings are good honorable callings, and are intended to benefit us only for this life. But there is another life that will never end, and it is for all who choose to study and work in the Christian profession which we learn about in the New Testament.

Let me tell you a story of a young man I read about in Brother Daniel Sommer's book of twenty plain sermons. It runs about like this: A young man went to a college, and the president said to him, "What is your purpose." The young man answered, "I want to get a liberal education." "Then what?" asked the president. "I want to take a course in a law school." "Then what?" asked the president. The young man answered, "I want to practice law and accumulate a sufficient amount so when I am old I can retire and have an easy going life." "Then what?" asked the president. The young man replied, "Well, I suppose I must die." The president then asked, "What then?" "Well," said the young man, "I have not thought much about that."

The profession that has to do with our eternal home, and is of more importance than all other professions, was not thought of much by him. A large majority of people in the world today are like that young man: thinking of how to get the best out of this life, when they should know this life is given us that we may prepare for the eternal life.

I hope some of you are preparing for that eternal happy home, and others may prepare for it as they learn the Lord's will.

UNCLE HAYWOOD.

The College Prospects

Our friends will be glad to hear something of the prospects of Littlefield College. We have a splendid faculty, meeting the requirements of the State Board of Education, thus relieving the school of the possible ground of a denial of credits. Our credits are now safe from that angle. We have arranged our courses, making such changes as were advised by State authorities, and adding several subjects and some departments, thus increasing the school's standing. The management was advised that if the school would maintain its credits some forward steps as to faculty, arrangement of departments, selection of subjects, etc., must be taken. So our first work was to meet this condition.

The latter part of July we sent out a few letters asking for names of prospective students, expected to receive some 200 by September 1, but by August 15, we had received more than 300, and we have not heard from all yet.

If any of our friends know of boys or girls we might interest, send us their names and addresses that we may write them direct.

Boarding students who expect to attend Littlefield College next session should write at once. Our present accommodations will take care of 138 boarding students. We can take care of about that many more in private homes. It will be cheaper, more convenient for those quartered on the campus. We expect to provide for all, but it will save inconvenience if those expecting to attend will advise us that they are coming. Address Littlefield College, or R. F. Duckworth, president, and your room will be ready for you when you arrive.

Remember the opening date is September 17. If possible, be at the college on or before September 17. We will do all we can for those who are late. But such students as are delayed should advise us by letter or by wire just when to expect them. Cab accommodations to college grounds can be had from train and bus stations.

The catalogue will be off the press by the time this reaches you. Persons desiring a copy of the catalogue should write for one at once.

Littlefield College, Littlefield, Texas.

Work in India

As the Lord's work is progressing by the help of your prayers and support our hearts are filled with joy. We thank the Lord for the success we are having and are not tired to carry the message from village to village as the people are hearing very lovingly. As the sowing season has commenced the people are very busy in the day time so we preach generally during the nights in this season. It is common custom among the Hindus to hear their sacred stories sung by their priests in the nights up to midnight occasionally.

When we go and start singing in a convenient place in a village large numbers come to hear in most of the villages. But in some new villages the people hesitate to come to us. In one of the villages called Myreeyalagudam the headman of the village came to us and asked why we came there. We told them (him) that the most High God has sent a message to give them and requested him to call his men to hear us. He sent round one of his servants to gather all his men in front of his home. When all came we gave them the story of the Prodigal Son. When they heard how the boy suffered after leaving home many people shed tears. When they heard that the boy came back to his home repenting just as he was thinking that he would ask his father to disown him and receive him as a servant but his father forgave him and received into his home like a son. When they knew how the father forgave him they felt glad and said that he is a most loving father that we ever heard about.

Yes, we told them that the Heavenly Father, the God who created them and the Heaven and the Earth; is calling all of them to his fold, leaving sin and idols. We told them that the Lord Jesus Christ, son of the most High God was sent to earth to save the sinners from their sin and show them the way of Salvation. When they heard how the Lord died on the cross; shed His life's blood to save them they felt very much. They said that all their gods and goddesses frighten them but they never knew that there is such a wonderful God and Saviour who died for them and loves them and is living. They requested us to come back to them as often as we could.

The other villages where we toured last month are still visited by our preachers there.

I am going to the distant villages for a week from the 20th of July. Kindly pray so that we may have success.

One of the members in the congregation under my charge is called Home to his reward. He was converted in 1926 by the name of Ramiah and was instrumental in converting nine of his relatives. Kindly pray for the widow and three children left.

The rest of the Christians are well. Kindly pray for the new people who are hearing the gospel so that they may decide for the Lord. Kindly pray for us.

With Christian greetings and thanks,

M. VANDANAM.

More Do—Less Don't

Have just finished reading Dr. Trott's article, "Too Much Controversy" and Brother Duckworth's comments and just wish to take this opportunity to say that I certainly agree with Dr. Trott.

I feel sure that many more people could be induced to read The Apostolic Way if it were not devoted in such a large part to the discussion of questions which are not commonly controverted over the country. I have asked a number of people to take the paper and have often been told that they do not care to read the paper because there was too much of what they termed "squabbling" in it. Of course, I realize the need of discussing differences but believe there is such a thing as going to extremes —Let's be temperate in all things.

Like Dr. Trott, I believe we should always keep up our warfare against all evil but I do not think it necessary that those who do the teaching should entirely forget that little word "do" and only remember the word "don't." I do not believe we can ever be successful in combating worldly things by continually proclaiming from press and pulpit that they are wrong. If we cannot create a desire to do the things that are right because they "are right" then we have failed in our duty in teaching either by word or example. When an honest desire to live the Christian life fills our hearts the things of a worldly nature will just automatically be crowded out and find no room for lodgment there. We should strive to prepare the soil (the hearts) for the good seed.

One reason for our lack of growth is due to the fact that in most places (as is the case with the church here) there is not enough enthusiasm shown in the worship to convince outsiders that we are really in earnest. Usually some young brother is called on to read a chapter selected by the elder or whoever is to make a talk and not knowing what he is going to read, he has to hunt through the whole Bible to find the chapter selected and by the time he "trees it" over in the back somewhere he is too badly embarrassed to read. At last after the reading and a long drawn-out prayer full of repetition and asking for things which should not be prayed for, the teacher gets up and delivers a poorly prepared talk full of apologies and ramblings.

Finally, when everyone in the audience is worn to a "frazzle" and all those who are not members have decided never to come back again, this man sits down and another one gets up and says, "Well, we have had a good talk and I'm sure we have all enjoyed it." Then he proceeds to "re-hash" all that has been said and still further worry the patience of the audience. At last someone is called on to wait on the "Lord's Table" and in most cases the one selected for that is a young member and nothing is said concerning our duties and privileges connected with that part of the worship.

Perhaps I have elaborated to too great an extent on these things, but I feel like if we ever accomplish anything that it will be absolutely necessary for us to get some system in the way we do things so that we can build up an interest instead of driving people away by boring them with poorly prepared lessons and dragging through things in a half-hearted manner.

Why not let us wake from this long sleep we have had and get into action?

T. H. NORMAN.

The Lord's Supper

Will ask a few questions not for controversy, but information. Outside of 1 Cor. 11:20, where do we find the Lord's Supper mentioned? Speaking of the communion, I so often hear it called the Lord's Supper, and I want to know the authority. Explain Luke 22: 17-20.

J. W. McELROY.

* * *

One scripture is sufficient authority on any point. This is true with reference to the communion being called the Lord's Supper in 1 Cor. 11:20.

Some contend that the cup of Luke 22: 17 was the cup of the Jewish Passover, and that the cup of the Lord's Supper is not mentioned until we reach verse twenty. Others insist that the communion cup is contemplated in both instances, and that reference is twice made to it.

VAN BONNEAU.

The Apostolic Way
CHURCH OF CHRIST

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The Camp Meeting

Surely you would have rejoiced, your soul would have been made glad and the inner man would have been strengthened if you could have been at the Littlefield camp meeting. Unless you are built for kicking and never enjoy anything but a kicking match. In that case, you would have been disappointed.

The preaching of Brother Watkins was fine, and met with commendation on every side. His sermons against enmity, hatred, malice, backbiting, knocking, finding fault with others, were put in such a way as to reach every lover of truth and purity.

The eldership question received due consideration from an affirmative standpoint. It was decided that all discussion be affirmative. This was a little hard on some of us who spoke, but as a rule, the speaker stayed on the affirmative side and seemed generally agreed on the question. It was announced that the question should not be discussed in a way or spirit of forcing any disagreeing party to agree with the ideas presented, but should be presented from the standpoint of teaching, setting forth the Bible teaching on the subject of elders, and he who had no Bible for his views and contentions was urged not to express them. Such discussions cannot help but do good. I wish our preachers, writers, public teachers, could all get that viewpoint, that idea. If the Bible does not give you your opinion, keep it to yourself; it might be wrong, and if the Bible gives any teaching on any question, you have no right to call it your opinion. I surely was pleased to see the camp meeting conducted upon the plane of affirmative Bible teaching, rather than negative objections, based upon the opinions of men.

If we will be satisfied with Bible affirmative and Bible negative teaching, we can then "preach the Word." For in it is the power to reach, lift, put on the right robe the souls of men.

Brother Conner Moves

In order that he might personally direct the building program and look personally after the selling of college lots and farms, Brother Conner has decided to move to Littlefield at once. So after September 15, address him, Littlefield, Texas. He is working hard to put the school on a cash basis, by collecting what is now due the college, selling lots, ten-acre plots and memorial scholarships. He is putting some twenty live hustling workers in the field.

Moving to Littlefield

The time has come that we can no longer postpone moving to Littlefield. Before this issue reaches our readers, we expect to have the family located in Littlefield.

Since so many of our readers urge that I continue as publisher; it is necessary to move The Apostolic Way office, so that Mrs. Duckworth can look after the office work. Of course, I will give directions, determine policies ,etc. But the details of the work will be cared for by others. We intend to increase the efficiency of the paper, its power for good; in fact, we will improve it in every way we can, make it better, more substantial, a stronger periodical, clean of petty controversies, dealing more with the larger issues of religious discussions, make of it a real backer, and supporter of Christian activity among preachers, churches and individuals.

We will for the present have the paper published in Dallas. I wish we had our printing plant purchased and established in Littlefield, but of course, we will have to do the best we can for the present, hoping that at no distant day we will have a printing plant capable of putting out the very highest class of work, in operation, and one our readers will appreciate having had a part in providing.

When writing about matters pertaining to the paper, it would be better to address The Apostolic Way, Littlefield, Texas. Letters addressed to me personally will be attended to, but might be delayed.

A Striking Point

In one of his sermons during the camp meeting at Littlefield, Brother Charne Watkins gave us this thought: "The human mind cannot find perfection in another." The thought stuck with me. In it we can find the reason for much criticism and fault-finding among brethren. A brother or a sister may be perfect in the eyes of God, clean, washed in the blood of the Lamb, every sin may be forgiven, but man, poor, puny man; when he looks at such a brother or a sister, is incapable of discerning the cleanness of the heart, the purity of the purpose, or the washed condition of the soul. God knows; man doesn't. Why should we be so exacting of others and so liberal with ourselves? We can easily make excuses for our blunders and mistakes, but we have none for "another."

Yes, man can be perfect in the divine eye. He can reach that state and that condition of life, purpose, purity and action. If he will submit to the "scripture given by inspiration of God are profitable that the man of God may be perfect." Yes, the scriptures will make the man of God perfect when complied with, but it is God's conception of the word, perfect, as applied to "another." Divinity sees truth from every angle, all phases, strengths, is capable of applying them where they should be applied, but man, poor, puny men, sees a part of the truth, one angle of some subject, then he endeavors to apply that angle, truth warped thereby. He demands that others measure up to his warped conclusions, or to his one-sided view, and why? Because he is a man and doesn't seem to know it, seems to think that he has some Divine right to dispense judgment upon others. If we will learn all that the Lord has said on any one subject then leave it without adding our views and opinions we can with patience teach others without too severely condemning them where they do not agree with us.

R. F. D.

Appointing Elders

The eldership question seems to be having some attention just now. I am glad to encourage a study of this question. I hardly think, however, that one congregation can study it for another congregation. Each congregation must study for itself. Yes, they can secure information or suggestions from other congregations or individual members, preachers, elders, but when they come to the appointing of, selecting, determining who and when, I do not believe anyone outside of the congregation can have any authoritative or selecting power in the designating of elders for that congregation. I have acted as spokesman, discussed the qualifications, needs, and necessities, but never would I allow myself to influence the selecting of any one for elder for a congregation of which I was not a member.

A party sent me in the following questions. Seems to have raised some points altogether of a local nature. I do not know how to deal with them from that standpoint. All I can say is to set forth certain general principles that should always prevail where the selecting of elders are concerned, but details, I repeat, are to be handled by and determined by local congregations themselves. I think I have had all these questions put to me, by different congregations, but I do not think I ever had them all presented at one time by one individual or congregation. Here are the questions:

1. "Can a congregation of the Church of Christ exist and worship God acceptably without appointed elders and deacons as officials in the church?"

2. "Can a congregation appoint elders when it is out of harmony with itself?"

3. "When divided into two factions, yet both holding each other in fellowship, can the majority appoint elders over the protest of the minority?"

4. "Is it scriptural for two or three of the leaders of the majority to meet privately and place themselves on a petition for elders and elect themselves by getting a majority of the congregation to sign it?"

5. "Then the next Sunday, after being elected, one of these elders make public statement that, 'We are now elders,' and going to stop all public teaching that causes confusion, though it be a bible subject,' is he not Lording it over God's heritage?"

6. "If you say no, please give scriptures for such procedure. If you say yes, what condition is a preacher in, called by the majority to settle this church trouble that publicly stated, he indorsed said procedure?"

1. Yes, Certainly the churches to whom Paul sent Titus and Timothy to ordain elders were worshipping acceptably, else they would have been condemned.

2. I can hardly see how that any congregation is in a position to make a selection of elders where confusion, or lack of harmony exists, if the brother means by harmony, that there is enmity and strife, bickerings and back-bitings going on. Yet, a condition might arise where the congregation should, and could declare itself out

of fellowship with certain individuals and members. Then that part remaining, might select, or designate elders, provided they had qualified material.

3. Answered in No. 2.

4. I have never thought that elders where selected by majority rule. In fact, I do not understand that the Church of Jesus Christ is a democracy. There should be a unanimous agreement, or a unanimous disagreement. Brethren who are not agreed, cannot walk together, that is, if their disagreement is one of a serious nature. There might be divergence of opinion, and yet no disagreement that would mar their fellowship. One member may outgrow another on some subjects, while the other might outgrow his brother on another subject, and then they might not be agreed when talking on these subjects. But such disagreements should not be allowed to become of a personal nature, or to arouse enmity and strife that would prevent fellowship. Where matters of opinion are involved, and a brother finds the majority favoring a certain line of procedure, while he favors another, he can well afford to set his opinion aside and assist the majority in an effort to determine whether the course was advisable or not. A man who wants to co-operate only when his ideas and plans are accepted, has a very clouded conception of what co-operation means, or we might say, what fellowship means.

5. Sometimes elders might limit the amount of teaching or amount of time spent on presenting any Bible theme. They might also allow a man to speak once, give him full opportunity to express himself, and then deny him the privilege of talking on that same subject for a while, as a matter of keeping down confusion. That limitation which would interfere with growth and development is not wise, that indulgence of brethren who do not govern themselves, but continue to agitate and nag the brethren, even though he has the truth, I say, too much indulgence for such a person is not wise. Every thing should be done unto edifying. I have heard men speak the truth when it did not seem to me that anyone was edified. The time, the place, the manner of speech, and the feeling manifested by the speaker, destroyed the effectiveness of the truth presented.

6. I believe the foregoing answer will take care of this question.

Usually when difficulties arise in a congregation, unless the Bible instructions concerning the worship and work of the church is being openly violated, the cause of the trouble is usually based, or found to rest upon selfishness, pettishness; love does not reign supreme in such cases. When it does, a way out can be found without bringing open division in the church.

R. F. D.

Thomas-Ramsey Debate

This debate was held at Bethany, Kentucky, July 8 and 9. James Thomas affirmed the first day that the Church of Christ that conducted their teaching service, without the aid of women teachers, classes and uninspired literature was scriptural. Ramsey denied.

The second day, Ramsey affirmed that the Churches of Christ that do use classes and women teachers are scriptural. Thomas denied.

Thomas showed that Moses, Christ, Paul and Ramsey, all taught in an undivided assembly, without the aid of women teachers, literature; therefore, it was scriptural. Ramsey did nothing with it at any time, except worry himself.

The second day, Ramsey started out with the commission, Matthew 28:19. He said that the disciples were to teach and baptize those they taught, and to teach them to teach and baptize. Hence, women could teach and baptize. Thomas asked him if, before he began preaching, he tarried at Jerusalem. The disciples were commanded to. He did not answer.

Then, Thomas took it way from him. He turned to I Corinthians 14 and asked the apostle about it. Paul said that the Lord commanded women to be silent in the church, to observe this prohibition. Thomas asked him if women could teach in the assembly at any time, and, if so, at what time. Ramsey's answer was that she could not teach in an undivided assembly at any time. But the elders could divide the assembly for more efficient teaching over the young women and children classes. Thomas told him that God was not the author of it; for it was confusion. Ramsey said we could not have a meeting, today, like that one in 1 Corinthians, because that was a supernatural meeting, and that the speaker must be understood. Thomas asked why three uninspired teachers would not cause as much confusion as three inspired ones would. Ramsey failed to answer. Thomas also asked him, if those people were inspired why did the women have to ask their husbands at home. Did their husbands know more about it than the Lord. He did not answer.

Ramsey began with Matthew 5:1 for his classes: "Christ separated the disciples from the multitude and took them up on the mountain." Thomas asked him to read the passage that said that Christ separated them. Or was it possible that they followed him up there? Thomas said that was only one class and one teacher at most. Ramsey went to Ephesians 6, to make his next fight and died hard!

Thomas opened the book at Ephesians 6, and said that Paul's letters were to be read to the church. Then he began reading, "Children obey your parents . . . . ." Now, children, you understand that. He read on, the part to the fathers, masters, servants. Now, you all can understand that in an undivided assembly, just as the rain falls on undivided vegetation. In answer to the rain argument, Ramsey quoted ,"My words shall not return unto me, void." Then said that a hard rain would beat down and destroy some plants, while others would grow. Thomas answered that the Word was a two-edged sword, cutting both ways, a saviour of life unto life or of death unto death, just as was the rain. So God's word was all right still.

Ramsey read Collosians 3:16, and said we teach when we sing. Thomas told him that we teach the people the word of Christ and sing to the Lord. If sing meant teach, then, according to Ramsey, the sisters could not sing in the assembly. He, also, told Ramsey to deliver his next argument in a tune, it singing was speaking. Ramsey said that might not be appropriate. Thomas told him that he was just detouring around the Lord. What the Lord would not allow in his own meeting, Ramsey would; just to please some women who wanted to teach, or some men who wanted to talk, two or three, at the same time.

Thomas told Ramsey that if he was not satisfied he was willing to meet him, again, any time, anywhere. Ramsey has not answered him yet. Everything went off nicely and everyone seemed satisfied except a few "Sunday-School-ites." There were three Christian preachers attended, J. H. Gosser, his moderator included, all said that Ramsey failed. J. E. Thomas helped keep time for his son, as this was about all that was needed. This is not a full report, but will give the reader an idea of the progress of the debate.

J. O. SMITH.

Announcements and Reports

Sam L. Shultz, Colony, Okla., July 22, 1929.—The camp meeting on Little River, near Cameron, Texas, came to a close on Monday night, after the second Lord's day in July. It was a great meeting. Not so very many campers but many heard the gospel preached in its purity and simplicity. The last day of the meeting there were four counties represented. Eight baptized and one reclaimed, all grown people, were the visible results. I am here near Colony, Okla., in my meeting which promises to be a good meeting. So far we have had good attendance and good attention. And as my manner is, I am preaching the gospel of Christ to them with all the power that is in me, without addition or subtraction.

Amos Taylor, Santa Anna, Texas, July 23, 1929.—Brother Sidney W. Smith of Abilene, Texas, assisted the brethren in a ten days meeting at Santa Anna, Texas, June 22-30. Brother Smith was at his best and those who know him know we had the gospel preached without addition or subtraction. The results were three confessions and baptisms, four precious souls returned to their love and the church much revived. To God be all praises.

M. F. Pruett, Wheatfield, Ind., July 24, 1929.—The Church of Christ worshiping at River School House four miles north of Wheatfield is holding regular morning and evening services. We have no classes but teach the book the apostolic way. Last Lord's day one noble girl of 18 made the good confession and was baptized at six p. m. in the Kankakee river. We are not numerically large, but our zeal and energy are all put forth for the cause here. Neighbors are becoming interested. Pray for us that the Lord's work be not hindered but encouraged to grow in grace and knowledge. Any gospel preacher is always made welcome in our midst. Yours for success and the growth of the church.

E. J. Smith, Alba, Texas, July 25, 1929. —I have just closed a week's meeting at Salem, out about two and one-half miles north of Alba. With one restored the only visible results, while it was easy to be seen that the cause was put on more strength and courage and comfort. I am leaving out this morning for Romance, Arkansas, where I am to begin a meeting Saturday night. I will be there over two Lord's days then to return to Gregg County, Texas, for a mission meeting to begin August 10 and close August 18, then to Min-

eola, for a meeting to begin Aug. 22, and embrace two Lord's days. From Mineola to Nocona, Texas, for a two weeks' meeting. This will put me up to Sept. 22, which ends my summer's work so far as I have dates named.

G. A. Comfield, Marion, Louisiana, August 18, 1929.—Brother H. Hall, Fort Smith, Arkansas, just closed a good meeting for us, seven baptisms, one old man seventy-three, one fifty-nine. Brother Hall is a good preacher and he needs to be on the road all the time, and wants to go all the time. He does all the preaching he can, sometimes hungry and broke, has to walk at times and does the best he can. There are just two or three of us here trying to help him, and if the white brethren don't help us some, we just cannot do anything at all for my color, for Brother Hall and I are the only two preachers that I know of stands for the whole truth and are making a hard fight for true Christianity.

R. M. Mickle, Waco, Texas, August 5, 1929.—Our meeting begins on the 18th. The church here has decided that you and Sister Duckworth need a vacation, and have made arrangement with Brother Thomas (about three blocks from the church) to furnish you a room, and as Sister Duckworth has expressed a desire to attend our meeting, and as the church here as well as Brother Dennis will be delighted to have you all with us, I am going to suggest that you just make up your minds to lock up your house with all your troubles and cares and come down and spend your vacation with us and enjoy the meeting. What, you say?- We will look for you. (Thanks, brethren. The rush of work was the only thing that kept us from availing ourselves of this wonderful invitation.—Ed).

J. A. Dennis, Sulphur Springs, Texas, August 12, 1929.—The meeting here is going good, large crowds and much interest. Two baptized to date and many others seem almost persuaded. The brethren here built an outdoor tabernacle for the meeting. It is much better than the house. We will close the meeting Friday night. I will be at your place Saturday and will worship with the church there Lord's day, and go on to Waco in the p. m. (We have been advised that Brother Dennis baptized thirty-two, restored eight in this meeting. This is the place where I held one of my most successful debates, twenty-seven years ago.—R. F. D.)

A. S. Werner, Tipton, Calif., August 10, 1929.—My first meeting will be at Taft, thence to Delamoad.

Albert Sherry, Springdale, Ark., August 12, 1929.—Brother Homer L. King, of Lebanon, Mo., closed a very successful meeting here last night. The results were eight obeyed from the heart that form of doctrine which was delivered them. Brother King spoke the truth in a logical, pleasant and forceful manner. Brother Reagan and family of Noel, Mo., camped with us during this meeting. Traditions of men have forced this Christian family to drive some sixty miles to worship in spirit and in truth. We meet to break bread at 10:30 a. m., every first day of the week, and we give all loyal brother and sisters in Christ a warm welcome to stop in passing, for worship with us. Our meeting house is located on Johnson Street. I think The Apostolic Way is doing great work.

W. P. Jones, Sand Springs, Okla.—Just closed a week's meeting at Scranton, Arkansas. This meeting was well attended with real attention. Two were baptized. The membership is small there. The meeting at Reed's Creek closed the 28th with no visible results. I go next to Millsap, Texas, the 10th for a meeting. Always glad to read the Way and extras are always circulated among those needing same.

E. M. Studer, Seymour, Texas, August 5, 1928.—The meeting held at Ogden, ten miles southeast of Seymour, closed July 30, with five baptisms. Brother Frank Lilly of Elbert, Texas, did the preaching. Brother Lilly is a worthy young preacher and should be kept busy.

H. K. Tidwell, Chandler, Texas.—Another mission meeting was held seven miles from Many, Louisiana, July 6-18. Many is the parish seat of Sabine Parish. The best of interest was manifest on the part of all. The thirteen days that I was there, I saw two who were members of the body of Christ, my brother and his wife. They with all the people seemed well pleased with the work done. The writer did the preaching. The meeting was supported financially and spiritually by the Church of Christ at Martin Springs, Texas, five miles southwest of Chandler, Texas.

Sam L. Shultz, Lexington, Okla., Aug. 5, 1929.—I am here in what promises to be a good meeting. The meeting is only one day old, but have had large crowds and good interest at both services. Do not know just how long the meeting will last. Meeting near Colony, Okla., closed last Thursday night. This meeting was not very largely attended, no visible results, only the few faithful members there were built up and strengthened in the faith. They seemed to be more determined to hold out faithful to the end. To the good Lord be all the praise.

C. R. Graves, Blanchard, Okla., August 22, 1929.—I am here in what promises to be a good meeting, having real good attendance and interest. The meeting at Dodsonville is now history. Closed at the water Tuesday morning, August 13, nine baptized and five restored. I go from here to Motley County, Texas.

F. R. Keele, Eldorado, Texas, August 8, 1929.—Our summer meeting is now history. We began on the night of July 20 and closed on Sunday night the 28th. Brother C. W. Watkins did the preaching which means it was well done. The at-

TEN HUNDRED MILES

Yes, we are adding one bar more, 100 miles (100 subscriptions) on our railroad, 1,000 miles in all. That's not so bad, but not as good as it might be. I wish we could add about two of these every issue. That would be only 100 per week, 400 for the month. Suppose you help us get them.

In order to encourage you, we will renew your subscription one year for $2.00 and send the paper from now till January 1, 1930, without additional cost, to someone whose name and address you may furnish. You weren't looking for that big an offer, but it comes, simply because we are determined to have that increased circulation. Now you can get busy; send us $2.00 for your renewal for one year, or for a new subscription for one year. With each yearly renewal or new subscription, send along another name, to whom we will send the paper till January 1, 1930. Send all subscriptions to

THE APOSTOLIC WAY

LITTLEFIELD, TEXAS

tendance and attention were both fine. The results were two restorals and we think much good done otherwise. We were so pleased with Brother Watkins' work that we secured his services for two Sundays in this coming March.

Frank Lilly, Elbert, Texas, August 19, 1929.—I have finished a fine meeting at Maryneal, Texas, seven baptized and six made acknowledgments for their past way of living. I will also go back to Maryneal to help in another meeting next August, Saturday night before first Sunday. I also had a good meeting at Ogden, near Seymour, in July. Had five additions.

J. N. Cowan, Robstown, Texas.—The Bunger meeting closed Lord's day night, August 11, with twenty-five baptisms and four restorations. This was by far the best meeting I have helped to hold at Bunger. The church was greatly encouraged and strengthened, and souls were redeemed from sin. We all give God the glory. I am to begin in Oklahoma City, August 17, for a three weeks' meeting. After that, at Mustang, Okla., thence to Bloomington, Ind.

Perilous Times

Paul in 2 Tim. 1-7 tells us of a sad condition of the times. I am sometimes made to wonder if we are not living in those times now. It often times is too far for Brethren to drive eight or ten miles to help in a mission meeting and a meeting fifteen or twenty miles is entirely too far to go to help the cause of the blessed Master, but just announce a community or all day singing from ten to thirty miles away. Some of these Brethren who can seldom attend a mission meeting will arise to their feet and boost the singing, all pile in their cars and away they go. Just mention to them, let's meet at the church and practice singing without the instrument and there is nothing doing. Paul said Christ should have the preeminence. Col. 1-18.

I have known brethren to sing themselves down Saturday night in worldly singing and come to worship Lord's day morning and call on some one else to lead the singing because they had worn themselves out singing with the world night before. Paul says, "Taste not the world for to do so is to perish." Col. 2-21-22. "Let your conversation be as becometh the gospel." Phil 1-27. But some brethren will stand on the street corners and laugh it and tell dirty, vulgar stories and match money for cold drinks with men of the world and then come to worship on Lord's Day and take the lead in the worship: that is the only time you can tell them from the world. Acts 20-7, "Neglect not to assemble." Heb. 10-25. I have heard brethren tell the teacher of a congregation that there were members who would not come to worship because the teachers were exhorting them to meet on Lord's Day, when asked what should be done the answer was, quit teaching them to meet for worship. I have gone to the worship when the fruit of the vine which represents our blessed Saviour's blood was so badly spoiled that it would almost gag some to drink it and I know there was no occasion for using it in that condition. It looks mighty poor way to treat the Lord.

"Bring your children up in the nurture and admonition of the Lord." Ep. 6-4. Parents will dress their children in the most disgraceful manner and immodest way and allow them to paint up like a china doll and engage in all kinds of worldliness and sometimes the parents leading them in some of their worldliness, and when a preacher or teacher gives the Bible teaching on such things they will get mad and say they will not attend church any more, lay out awhile and then come slipping back without making any apologies. I have seen brethren get up and leave the house while some brother was reading scriptures that condemned some of their practice, but some brother will say these are too weak and cannot receive plain straight gospel preaching. If brethren who have been members of the church for from 10 to 30 years have not developed enough in the divine life to have the plain word of God read or preached to them and some are even engaging in things today that are unscriptural, that a few years ago they would not have tolerated. I am made to wonder where the church will be in a few years and if it will ever get in a condition where the plain word of God can be preached. I hear Paul say "Preach the word" 2Tim. 4-2, Acts 20-28, 1 Tim. 5-20. I have known young Christian men who would condemn short and sleeveless dresses, bobbed hair, and paint who would keep company with that type of girl most of the time instead of being with girls who were trying to follow the New Testament teaching on these things. Let me say to the young men who read this, think on these things. The brethren who teach against and will not tolerate such things are usually called fanatics, church splitters and falsely accused of having no love for the church, when the facts in the case they are the ones who love the true cause of Christ as they should. Yes, J. D. Tant says we are drifting and I am opposed to his Sunday School but the Sunday School is only one of the many things that the church is drifting into. Paul says "Wake out of sleep." Rom. 13-11. "Therefore, my brethren, be ye steadfast, unmovable, steadfast always, abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord." 1 Cor. 15-58.

WALTER SENTER.

The Christian and Carnal War

Brother Clark in closing his fourth reply says, "It appears to me that the only issue left for settlement, is the question of a Christian's right to take human life."

A Christian's right to take human life, (under certain conditions), has been the only issue from the beginning; and could have been settled long before this; if Brother Clark had followed my scriptures, and arguments, as I set them forth; instead of so much milling and trying to fence against these truths; trusting his memory to give them off hand.

If there is one statement of mine by him, closed in ("") I have failed to see it.

No wonder, so many misstatements, and wrong impressions by him. Brother Clark, when you wish to refer to what I teach, or what it seems to you, I teach; please give my exact words.

It is strange indeed, in Brother Clark's effort to explain what he meant, and place me right before the readers, (in his two instances") has charged me with statements I never made. In explaining his purpose in paragraph one, he says, "Now Brother Bond says this misrepresents him, (that no German was obliged to fight unless he thought the Kaiser was right, etc.") I have made no such statement at any time of the sentence enclosed.

In paragraph (2), he admits I did not say so and so, as he claimed; "but your premises to me, warrant this conclusion." Then he proceeds to lay down premises for me, and in point (3), he lays down this claim: "Christians are commanded by God to obey these rulers in all things." Now, Brother Clark, I have never made any such claim; why, oh, why, do you persist in such blunders?

If you have not understood my claims and arguments, I feel sure it's because of the careless way of going over, what I have written; for I am satisfied the most superficial reader, that has gone over what I have written, understands my claims; as poorly as I have arranged them.

I judge by the following, Brother Clark would like to discuss the matter of "conscientious objectors." He says "the civil authority has no divine right to call upon a Christian to fight, who is a "conscientious objector." I have not obligated myself to discuss this matter. If I show by the word of God, that Christians should obey the call of civil rulers, when needed to help protect, and punish wrongdoers, I will have established my claim. Let us stick to the issue.

"A conscientious objector," to war, does not affect in the least, as to the right or wrong, of Christian going to war, no more than it affects the plan of salvation, when one is a "conscientious objector" to it.

It's no worse for Christians to fight each other, in carnal war, than in church war, it means death to many in either war, and that of the innocent, too, and the ones who cause either war, by wrong doing, God will hold guilty, and not those in the right. I believe Brother Clark believes war is justified when necessary to protect the lives and property of the innocent. Of the trouble down on the border, he said, "Let such offenders be punished to be sure, but let it be done with the minimum of loss to the lives and property, of the innocent."

But he says, it should be done by those who want to do it; well no one I suppose would object, but if those willing ones are not sufficient to accomplish the work, the call for others to assist, is just as obligatory on them as the willing ones.

Brother Clark is compelled to do one of three things, admit the above to be a good work, or that he sanctions sinful act, or else keep "mum" on this.

But he knows, and we all know that it was a good work and Christians are commanded by the word of God, to do all good works, Tit. 3-1. So my claim Christians are justified in going to war, at the call of the powers that be, when needed to assist in the protection of life and property, of the innocent, and punish the guilty—is established beyond the shadow of a doubt. If Brother Clark doesn't think so, let him show the fallacy in the above conclusion.

There is no difference in Brother Clark and myself, as to Rom. 13: 1-7, He believes that Christians should obey civil rulers in all things, that do not conflict with God's plain commands. "Thou shalt not kill" is just as applicable to the sinner as to saint; one should be as guilty as the other in the sight of God, if they should take innocent life, so if wrong for a Christian to go to war, to protect the innocent,

and punish with death, if need be, it would be wrong for those not Christians to do so, from this there is no escape.

If murder, in God's sight, to kill in war, to protect innocent lives, then there could be no protection of the good from the hands of the wicked, by God's approval; to do so would be sin.

And if sin for the civil power to protect the good and punish with the sword the wicked then there can be no sensible conclusion drawn from Rom. 13:1-8, 1 Pet. 3:13-14, Tit. 3:1.

Let Brother Clark try if he thinks so.

I think this will clear up the matter, on Rom. 13 for him.

Brother Clark says "The one issue between us is, whether a Christian has the right to kill a so-called enemy in war."

Oh, no, my brother, I am claiming the right for Christians to help the powers that be, to punish real enemies: such as those down on the Mexican borders, that you agreed should be punished, even if it cost a few lives to do it. No I have never argued that "so-called enemies" should be killed or even be punished by Christians, or any one for that matter.

I am contending for the purnishment of real enemies to the rights and privileges of others.

Brother Clark quotes from church history to show the "attitude" of Christians to carnal war. Constantine and his army shows a reverse "attitude" of the Christians to war: and neither is of any weight as evidence as to right or wrong, of Christians going to war. The question must be settled by the scriptures, and I believe I have shown by them that Christians can, on certain conditions go to war.

The notion that some have, that God has ordained the civil power to be governed by the wicked, to the exclusion of the righteous, is too absurd to talk about.

The idea of God sanctioning laws that would be unfit for the righteous to execute, originated with man, and is dishonoring to God and his Son, Jesus Christ.

A few scriptures will suffice to show the falsity of such conclusion.

The lives of the King, and people of Nineveh were threatened by God for their wickedness; Jonah preached to them, they repented and God saved them alive.

Why did he if he wanted the wicked to rule over that nation? Why depose!

Nebuchadnezzar, King of Babylon, if wicked rulers were his choice?

And why destroy Belshazzar, he was a very wicked ruler? See book of Daniel.

And why select David king, "A man after God's own heart," if the wicked had been ordained for that purpose?

And why send his chosen people to destroy the wicked nations in the promised land for their wickedness? They surely had wicked rulers plenty.

Why this scripture, of the wicked intended to rule the nations, to the exclusion of the righteous! "He that ruleth over man must be just ruling in the fear of God."

I am sure God and Christ would be pleased, if every ruler of the land was righteous. Don't you believe it, Brother Clark? If not, why not?

A. J. BOND.

Fifth Reply to Brother Bond

I think this will be my last article in reply to Brother Bond. He has said over and over what he believes on the subject, and I have done my best to make clear my ideas. If he wants to write again, he may send me his article. If I see fit, I will reply briefly. Otherwise, I shall turn his copy over to Brother Duckworth without a reply.

Brother Bond still insists that I misreprent him. If so, I beg his pardon. However, our readers are the jury in the case, and they have both sides before them. I have simply tried to understand Brother Bond and answer his arguments as I understood him. I have no interest in the matter except the interest I feel in the truth; hence if Brother Bond has the truth, it will be to my interest to accept his positions. But he has not convinced me yet.

I shall not attempt to follow Brother Bond in his statements, for I do not mean to waste room in the paper. I shall, therefore, restate briefly what I understand him to teach. Then in reply I shall state briefly my own views.

Brother Bond's position may be summarized thus:

1. God is the Author of Civil Power.
2. The Civil Power is authorized by God to wage war.
3. Christians are citizens of civil governments.
4. Christians are commanded to obey civil rulers.
5. Therefore, Christians are commanded by the Lord to fight and kill in carnal war.

But Brother Bond says that he would not fight unless he believed he was on the right side, no matter what civil authority might say. Furthermore, he says that God will punish those on the wrong side of any war. So, after all. God must decide which side is right for Brother Bond has admitted that a Christian may believe he is on the right side when in reality he is on the wrong side. My conclusion is that, a Christian in time of war must choose either to go to war to please civil authorities, thus running the risk of displeasing God either by getting on the wrong side or by fighting at all (if I happen to be correct), or he must stay out of war at the displeasure of civil rulers and at the possible risk of displeasing God. Between the two courses, I should choose the latter. This is my conclusion, even if Brother Bond is correct.

My views may be stated as follows:

1. God authorized Civil Power as an outgrowth of the family.
2. Civil Power is administered according to human wisdom.
3. Christians are citizens of civil governments.
4. Christians should use their influence for good government.
5. Christians may do much of the work of civil government.
6. The laws of Christ forbid a Christian's taking human life.
7. Therefore, a Christian cannot fight in carnal war.

There is nothing unreasonable or illogical in the position that a Christian as a citizen of two kingdoms should obey the laws of both as long as they do not conflict. When they do, he should always obey the higher, which in this case is Christ's. It is unnecessary for me to repeat the arguments I have made to show that a Christian should not kill his fellowman, nor shall I again attempt to picture the injustice, the terrible sinfulness, and the horrors of carnal war. All these I have repeatedly shown.

Brother Bond has in mind a theory that, in a measure, may be defended on logical grounds; but it will not work in practice, as he ought to see. The spirit of war knows no principle of action but temporal advantage, no sentiments but selfishness and hate, no bounds but absolute victory in arms.

I have done. May God and the reader judge righteously.

N. L. CLARK.

Death-Bed Repentance

That is a very, very old expression. Death-bed is an adjective describing repentance. We call the end of one's life their death-bed. So death-bed repentance is repentance in death. Repentance is "a change of mind with a view to reformation of life." It follows then that death-bed repentance is "a change of mind in death with a view to reformation of life."

HEWITT SMITH.

A Statement

We, the undersigned, in behalf of the Church of Christ at Hagerman, New Mexico, deny that at any time since the church has been established at this place, that there has ever been more than one container used in the communion service, and we wish to state the fact that the congregation here is in perfect peace upon this subject.

As for asking Brother Johnson to preach for us, we would be glad to have him with us at any time, and believe that he would teach the Bible and the Bible only as he did during the cup discussion at Roswell.

H. Clay Lemon, G. B. Devall,
Alfred Meyer, R. B. Bealer,
O. C. Lusk.

Cold Shouldered Church Members

When I used to live on the farm sometimes I would get hold of a horse that would not pull a heavy load on a real cold morning. We look on that kind of a horse as not being a very valuable horse. It is the same way with the cold-shouldered church member. He won't do to depend on when we have a cold morning, he don't go to church, he is like the horse, his collar doesn't fit just right and he won't pull. He works all right in warm weather, but you can not depend on him in cold weather.

A valuable horse is one that goes against the collar every time that he is needed. The same way with a valuable church member. He should always be ready to go forward. If he keeps on showing the cold shoulder, he is sure to hear that awful denunciation, "Depart from me, ye workers of iniquity, I never knew you."

M. SELLERS.

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.

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Proper Division



We are of the opinion that an article on proper division of God's word may be timely and to some, at least, informative. Notwithstanding the number of articles that have been written and sermons preached from 2 Tim. 2: 15. We believe all has not been said that might be of profit to Bible students. In fact the most vital truth in Paul's admonition to Timothy seems to have been entirely overlooked by those who have undertaken the task of elucidating this passage. Nearly all that I have heard or read upon the subject have devoted all their efforts to classifying the various books of the Bible as historical, prophetical, poetic, etc.; all true enough as far as they went but seemingly unconscious of the deeper significance that lies in the expression, "rightly dividing," used by the apostle. It is apparent that the apostle included the thought of a proper distribution of the teachings of the various portions of God's word to those whom they intended to instruct; in other words, applying the different parts of the scriptures to the persons to whom they properly belong. The gifts and the writings of the Holy Spirit were all given with a definite purpose "dividing to every man severally as he will" (1 Cor. 12:11) and are not a conglomeration of illogical sayings to be picked out and applied as best suits the ideas of so-called theologians. To any one at all conversant with the logical construction of our divine guide book it gives a distinct pain to behold the manner in which it is manhandled by men as grossly ignorant of its true application as the most benighted dwellers in darkest Africa. In order to keep this article within reasonable limits we shall confine ourselves to the New Testament scriptures in these remarks as they constitute the revelation of God's will to all dwellers this side of Calvary's cross. It is strange with what simple confidence people, otherwise mentally alert, will swallow the transparent bunk of their blind religious guides when it seems that a child, of ordinary mentality, ought to be able to discern the falsity of their theories. or instance, how often have you listened to long and fervid exhortations from sectarian preachers, using the miraculous cures of the Saviour as illustrations of the saving process by which the alien sinner is freed from sin? Even if we had no declaration of their purpose, a merely casual reading of the first four books of the New Testament is sufficient to convince the dumbest of human minds that they were written with no such purpose; but when we read a plain and positive declaration as to why they were written, we cannot but wonder at the gullibility of those who are so easily misled in so vital a matter. John assures us that they were written for just one purpose—to prove that Jesus was what he claimed to be—the son of God and saviour of men, and, sufficient evidence to convince the most skeptical may be found in John 20: 30-31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." It is equally erroneous to apply such expressions as "seek and ye shall find; knock and it shall be opened unto you," to the alien sinner or to any one else except the apostles to whim it was spoken.

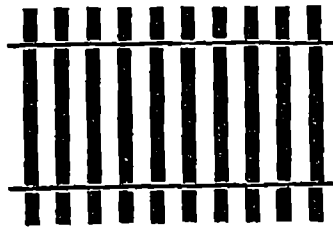
Having prepared the reader for acceptable obedience by laying the foundation of faith, the work of the first four books is done and the next inquiry that arises is, where may we find what we must do to be saved? As the apostles were especially commissioned to answer this important query, we naturally look to them for enlightenment and get the needed light in the next book—Acts of the Apostles. Here, and here only, can we find how they carried out the commission given them and from the divine record learn the correct reply to the anguished cry of souls groaning beneath the burden of sin. Isn't it surpassingly strange that men claiming to be guides to others show such ignorance of the simplest and plainest utterances of the Bible by the only ones capable of setting all doubts at rest; men especially called and qualified by the Holy Spirit to enlighten the world upon this very point?

No book of human origin was ever so simply and logically arranged as the Bible and none have ever been so grossly mishandled. The self-styled theologians, blunder around, like a blind mule in a briar patch and a thousand conflicting theories, all widely at variance with the truth they are supposed to elucidate, and with one another, is the result.

The first four books give an account of Jesus' life and show his fulfilment of prophecy, thus proving beyond cavil the truth of his claims, and imbuing the anxious soul with faith; the next division showing how the apostles carried out their commission, teaching the sinner what he must do to be saved, then the letters to the churches, delivering to them the ordinances to be observed and lives to be led and last of all the letters to young preachers, explaining to them what the manner of their lives and preaching should be. All of this seems so simple, plain and logical as to make error almost impossible and yet when we look around us we are astounded at the multiplicity of doctrines that have resulted from that which should have evolved only harmony and perfect unity. It is hard to understand, but it is undeniably so.

G. A. TROTT.

HELP REACH THE GOAL



A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

Announcements and Reports

E. E. Jenkins, Rusk, Texas—Brother James F. Tidwell began a meeting here at Gallatin, July 6, and closed July 17, with one baptism and one restored. He did some of the best preaching I have ever heard. Closed with good interest in spite of the condition the church was in. We have had two splits, one was the Sunday school folks pulled off; the other has no name. The church is now in better shape than it has been in several years. Brother Tidwell has promised to be with us again this fall.

D. A. Jones, Atlanta, Texas, August 19, 1929—Brother Homer L. King, of Lebanon, Mo. closed our meeting July 25. We had a wonderful meeting, five were baptized, and the church made stronger in the faith. Brother King is one of our best preachers. He will hold us a three weeks meeting July, 1930.

D. L. Jacobs, Eldorado, Ark., August 18, 1929—Church work good here, good crowds at services each Lord's day. Any brother passing through here is asked to meet and worship with us. We meet at 10:45 a. m. Spring Street, south side of city. Brother Leland H. Knight will be with us in a meeting some time in October.

Sam L. Shultz, Lenna, Okla, August 19, 1929—The meeting at Lexington, Okla., closed yesterday afternoon at the water edge. Two were baptized, a young lady and a married lady, which was the visible result of the meeting. But we believe that other good was done also. Brethren were strengthened and built up in the most Holy faith. The meeting at Lenna started last night with a large crowd and good interest manifested. We hope to do much good in this meeting. To the good Lord be all the praise.

J. A. Comfield (Colored), Marion, Louisiana, Aug. 16, 1929—Brother H. Hall of Ft. Smith, Arkansas, is now in a great meeting here for us. One obeyed and was baptized Wednesday. Two young men obeyed last night. We are yet looking for better results if Satan doesn't get in their hearts. Brother Hall is a real Gospel preacher. We are doing all we can to keep him on the road. We are few in number here who are doing right.

W. P. Jones, Sand Springs, Okla.—This leaves me at Millsap, Texas, in a meeting. They have a fairly strong congregation in numbers and zeal for the Master's cause. We are in the second week of the meeting, with two more weeks to continue. Have baptized two thus far. Will go from here to Friendship, Okla., Sept. 6th. Thence to Little River, oil fields for a mission meeting, thence Springdale, Ark., for a stopover, on our way to Purdy, Ark., for first half of October. Thence to Phoenix, Ariz., exact date not yet set. On with the good work.

D. F. Watson, Broken Bow, Okla., August 26, 1929—Just closed a one week's meeting at Pleasant Home, Ark., with five baptisms, one of which was mother's sister, who was seventy-five years of age, and had lived a Methodist since her childhood, and also baptized one man eighty-two years old, and will begin a meeting the first Lord's day in September at Pickens, Okla., then one here at Broken Bow, Okla., the third, and would love to hear from some of the churches that would like to have some winter meetings, as my time isn't taken up for the winter months. May the Lord bless you and Sister Duckworth is my prayer for you.

J. P. Watson, Burr, Kentucky, Aug. 29, 1929—This is the third day of the meeting, preaching Sundays and nights only. Am feeling very well. Trust that you and your family are well. Success to the Apostolic Way.

D. F. Clayton, Sulphur Springs, Texas—Brother J. A. Dennis, of Union City, Ga., began a meeting at Grubbs on the first Lord's day in August, lasting until the sixteenth. We had large crowds with good attention, and good interest manifested. Thirty-two were baptized, three from the baptist, six or seven were restored. Two more confessed their faults the first Lord's day after the meeting closed. Brother Dennis did some fine preaching, for which we are thankful. We surely hated to see him leave. May God's richest blessings rest on him and his family, is our prayer.

J. S. Hall, South Bend, Texas, August 29, 1929—We had a good meeting at South Bend, the preaching was done by E. J. Smith of Crowell, Texas. It was well done. Brother Smith is a sound preacher, and his ability is noticeable in teaching. He brings the lessons in their plainness to mind of men and women, one was baptized. We were all made stronger by the good lessons. If any place wants a good preacher, you will make no mistake in securing E. J. Smith of Crowell, Texas. Please find enclosed $3.00 to apply on my subscription.

Bascom Kenney, Wapanucka, Okla., Sept. 3, 1929—The meeting at Enterprise began Saturday night before the third Lord's day in August, and closed at night, the 25th. Brother Gardenhire did the preaching, and he did a good job. There were three baptized, and two restored. Brother Gardenhire is to come back in October again the third Lord's day and preach for us.

E. J. Smith, Crowell, Texas, Sept. 2, 1929—I am at home again for a few days, having just returned from a trip through East Texas and on into Arkansas as far as Romance. Held three meetings on the way. I will return to Nocona, Texas, to begin a meeting on the 7th of this month. Don't know just how long I will be there. Perhaps not longer than over two Sundays. This will end all the work I have dated for the summer, but would be glad to arrange for meetings through the fall and winter months. Should there be any place that wants a fall or winter meeting, I would be glad to correspond with them as I wish to be busy in the Master's vineyard. I have just received and read the "WAY" and if I count correctly, there is reported in this, (Sept. 1) issue 111 baptisms. That is fine to know that there are still some that are willing to hear and believe the Glad Tidings of the Cross, and to render obedience to the same. Let us keep the fight going for pure practical Christianity and live it out in our own lives. Then we can teach it with better effect.

P. A. McCracken, Colony, Okla.—I held a two weeks meeting at Midway Church, between Byars and Rosedale the last two weeks in August, reclaimed six. They have the Sunday school there. I think I did some good. I met many of my old friends there, some from Asher, some from Stratford, some from Wayne, Okla. I am at home taking care of my feed. I have two mission meetings to hold near home yet.

R. M. Mickle, Waco, Texas, August 30, 1929—Our meeting at South 15th and Park Ave., conducted by Brother J. A. Dennis of Union City, Ga., has just come to a very amicable and successful conclusion. While there were only three confessions and baptisms, we feel sure that the seed of the kingdom was sown in other good and honest hearts that will yet bring forth fruit. Brother Dennis is a forceful speaker, and presses his arguments without fear or favor. The churches of Texas would do a good work in assisting Brother Dennis in the spread of the gospel in Georgia and Alabama, where Christ has not been preached.

E. J. Sadler, Mountain View, Okla., September 3, 1929—Our meeting at Oak Dale three miles north of Mountain View, closed after continuing two weeks, the last Lord's day night in August. Brother J. E. Tidwell did the preaching and by his forceful manner in which he handled the Word of God, he caused six young people to obey the Truth. The crowds were very good and the hearers giving good attention, and we feel the church was made stronger and the members may strive more and more to reach the prize of the high calling that is in Christ Jesus our Lord.

Brother Tidwell went from here to Rushspring, Okla., where he is in a meeting. May the Lord bless him in so much that he may cause many souls to turn from sin and be saved upon the terms of the Gospel, is our prayer.

J. W. Freeny, Blanchard, Okla., Sept. 3, 1929—The meeting at Blanchard, Okla., closed Wednesday night, August 28, without any visible results. We found Brother C. R. Graves to be a true gospel preacher. Anyone desiring a loyal preacher need not hesitate to call him.

Passed On

Sister Bertie Shultz, age 27 years, departed this life at midnight, August 21. She is survived by her husband, Brother Lewie, their infant son of a few hours, her mother, sister, Annie Massy, two brothers, R. R. and Lee, one sister, Mrs. Hattie Montgomery. Although Sister Birtie leaves this world while young, it is with all hopes. She obeyed the gospel in 1923 at Brother Burby's meeting at Georgetown, and has been a faithful member of the Austin congregation over three years, and will be missed most sorrowfully. Brother Lewis obeyed the gospel last April at Brother Alva Johnson's meeting. Brother H. Buchanan and Brother A. Allen spoke words of love and sympathy to a number of sad relatives and friends Thursday at 4:30. The body was laid to rest at Oakwood Cemetery. Everyone must try to be a comfort to those sad people and the helpless infant who has been deprived of the greatest gift this life can offer.

A. FRIEND.

Plan for the Opening of Littlefield College

To former students of Littlefield College, we are expecting to welcome you on the 17th of September. And to all other interested students, we will be glad to meet you at the college on the 17th.

We have had our faculty and departments approved by the State Examiner and we are assured of a first and a second year college class. There is hardly a possibility of our losing any credit on any college course. As for high school credits, they are assured and there is no way of losing them since we have met all requirements.

Prospective students should not delay in sending their transcripts of former work at once. We would like to have all students to register on the 17th. If such should not be possible, then a student should not delay more than a few days. The requirements of the Department of Education are rather strict and delayed registration greatly handicaps a student in making his work. So in order to do successful work, every student should register on the 17th.

All the teachers in high school and college are experienced degree teachers who will give students the best of instruction along modern methods of teaching and if young men and young women deny themselves of this opportunity they can only charge it to themselves and their lack of foresight. Any young man or young lady with as much as $75 or $100 can complete a college year in school, if they only possess the energy to attempt it. And in many cases, young men and young ladies complete their college training without one penny to begin with. Is a college training worth the effort? In order to meet the problems of life, one must have an organized systematic training, and it is highly essential that one acquires such in an organized school rather than to take the knocks and suffer defeats through a long period of years.

Littlefield College will open its doors September 17, to all students who desire training in different forms of educational activity. Our standing is safe, and so far, we have met fully the approval of the college examiner. Come to our college, we will give you educational standing with the school world, help you to become acquainted with the duties of citizenship, and last but not least, will help to make your work pleasant and enjoyable for you.

S. H. CANTRELL, Registrar.
Littlefield, Texas.

The Apostolic Way In the Middle of a Bad Fix

By James Douglas Phillips

For the past ten years the Apostolic Way, Dallas, Texas, has been challenging the Firm Foundation, the Christian Leader, the Gospel Advocate, and the Apostolic Review for a written discussion on the class and woman teacher questions, the discussion to be published in the aforenamed papers and the Apostolic Way; and its present publisher, R. F. Duckworth, has been having "conniption fits" because these papers have not agreed to such a discussion.

But now the table has turned, it seems, for Brother H. C. Harper, publisher of The Truth, Sneads, Florida, has been challenging the Apostolic Way to put up a man and debate the question of whether two or more cups or individual cups may be used on the Lord's table, and the Apostolic Way has ignored his challenges, which have been kept before them for the past two years. And why do they ignore his challenges? Simply because they know that the same arguments Cowan, Johnson, et al., among their foremost debaters make in favor of more than one cup in the communion, can be made by the Firm Foundation, Christian Leader, Gospel Advocate and Apostolic Review in favor of classes on the Lord's day,—that's why. And no one realizes this more keenly than does R. F. Duckworth.

I understand that Brother Ira L. Sanders debated the class questions with Brother Alva Johnson and Sanders turned Johnson's arguments against the classes against the cups and hence Johnson could do nothing with him. The same arguments that justify the one will justify the other, and Cowan knows it, and Duckworth knows it, and Johnson knows it—they do. And they know that if they debate the cup question on a fair proposition their inconsistency will be known by all who read it. So debate there is none. Truly "the legs of the lame are unequal."

The above appeared in Firm Foundation, August 27, 1929. I have noticed all my life when the Sects were at outs in a town all you need to get them together is to let a true Gospel preacher come in with the truth, and they will all get together and double up on him. Brothers Phillips and Harper have been bitter enemies to the Firm Foundation for years, but it looks now like they might be fixing to join hands and efforts in trying to put down their common enemy, the Apostolic Way. I do not believe it has been ten years ago or near that since H. C. Harper was with the Apostolic Way, and James Douglas Phillips also was a prominent writer for it, yet he says, "For the past ten years it has done so and so." Well, was it a crime ten years ago or eight years ago, or was it all right until you and Brother Harper pulled off and started the little sheet you call **The Truth (falsely so-called)**? But you say, H. C. Harper has challenged the Apostolic Way to put up a man to debate: whether two or more cups may be used on the Lord's table, and complain because Brother Duckworth don't put up "Cowan and Johnson," etc., to debate it. Now, Brother Phillips, you should not blame Brother Duckworth, for he doesn't believe in more than one cup on the Lord's table neither does Cowan or Johnson. If Duckworth should have a man with him who did believe it was right to have more cups on the Lord's table, no doubt he would help you whip him. Surely you and Brother Harper are not going to say that wooden table the carpenters made from the scraps when they had finished the church house in which we worship is the Lord's table, are you? Or that the Lord's cup is a literal cup, on a literal table in a literal kingdom and that Peter used literal keys to unlock and open it.

No, Brothers Duckworth, Cowan, and myself believe the Lord has but one kingdom (body) and wherever established is the same; but one table and wherever you see it, looks just like, but one cup on that table, and wherever the Kingdom is established and his table spread the same cup is always used. Hence, about the only way for you and Harper to get a debate on the subject is to affirm in the use of two or more cups on the Lord's table, and surely Brother Duckworth can get a man to put up, who will deny. But you say, "I understand Ira L. Sanders turned Johnson's arguments against the classes against the cups." Well, how come you to so understand? If you had tried to inform yourself, you would have known better. Sanders did try to place the cup question on a par with the teaching question. So I wrote out and signed a statement like this: Wherever the use of two or more containers at the Lord's supper, the use of uninspired literature, the division into classes and women teachers were causing trouble or division, never to teach or advocate the use of them, begged Sanders to sign it, but he would not. This was published in the Apostolic Way and no doubt you read it, Brother Phillips, then say, "I **understand** he turned Johnson's arguments against the cups," well, you just understood a falsehood, that's all. I also begged Sanders to debate the questions from the Bible, just as I begged you to do at Sentinel, and he, like you, refused to do it. Yet he says, like you, "We speak where the Bible speaks, and are silent where it is silent; "you remember I wrote this out, "Should it ever become necessary for us to discuss the subject again, we agree to use nothing but the 'Holy Bible' as proof or evidence in such debate." Signed it and begged you to sign with me, but no, no. You don't want a Bible debate, utterly refused and so did Brother Harper. Well, when you stand on the Bible and the Bible only, you won't have access to the Firm Foundation. They won't publish mine.

Alva Johnson.

Will It Work?

A copy of The Apostolic Way through the goodness of Brother Spear fell into my hands. As I once was slightly acquainted with some of the writers of some of the articles published, I thought I'd try my hand in writing. I admire Brother N. L. Clark's article against war. It would be fine for all if we could make it work. Can we find some way to make it work? I just read an article in The Ladies' Home Journal on how to prevent war. I wish it would materialize.

For war is always a rich man's war, a poor man's fight. The poor always do the fighting and does the suffering, and gets the cursing. Brother Clark mentions a hypothetical case. Should a man obey the rulers in such a case? Such case has been asked of the people, was it right? Did the people do right in obeying? I don't like Brother Reagan's article regarding temperance. Don't think he can make it work. If he can, it will be one of the best, finest things for the country and for the poor of the land ever offered for the poor's salvation from suffering. Let Brother Reagan tell us how to make it workable—how the poor are going to get the things to eat, where and how they can get the citrus fruits to diet on. The poor are the ones who need most the things Reagan says to diet on. I am for any plan that will be for the best for the poor. The rich can take care of themselves, or the devil can take the hindmost. But I am praying for the poor's redemption from all things to their hurt. But redemption from sin, redemption from malnutrition, redemption from improper food and redemption from all the things to hurt in this or any future world which tends to their hurt.

Will say the church at Portales is unfortunate. It is divided into Sunday schools and anti-meeting at two different hours. Which is right? I am not saying. This I know: The people are rejoicing in their division—I guess old Nick is rejoicing, too.

The two brethren who were wanting a return to the formula laid in Acts 2:42, why not take all the formula of Acts 2:42, down to Acts, including the whole remainder of the chapter? It would be worse Why take one, reject the other?

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What Say Ye?

We have put our best service into the work of The Apostolic Way for six years. The brotherhood has remembered our work and helped again and again. The family has been maintained and donations have been sent to help the paper do extra work. Yet, we have only accomplished a small per cent of what could have been accomplished if the donations had been doubled.

Now, since the family is to receive a living from compensation for school work, all donations will be used to push the paper work, buy equipment, public books, tracts, leaflets, etc.

A great opportunity for every active, aggressive lover of truth. Send your donations as often and in equal amounts as heretofore, or increase them. All will be used to push the paper work. As editor and publisher of the paper, I have never drawn one cent of salary or compensation; neither will I draw one penny from the paper now. It is a work of love for me.

Do you think we need The Apostolic Way? I know that thousands of our readers will say yes. Then make it possible to keep it going, by sending your subscriptions and donations. The paper needs help now.

I can find the time from my school work to give direction to the publishing of the paper, if I do not have to spend too much of the time on the paper's financial problems, and surely since all donations and subscriptions will go to the paper's work, the brethren will see to it that we do not have to spend our time and energy studying how to get money enough to meet current bills.

The paper has the greatest opportunity to do good. I am willing to work overtime for its success without compensation. WHAT SAY YE? A thousand new and renewal subscriptions should be sent us at once.—R. F. D.

A Living Sacrifice

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

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

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

Nevertheless, not having spared his own son, it is clear that He has both reason and justice on His side in requiring of those who would receive the benefits of that sacrifice, that they show their appreciation of the divine love which prompted both Father and Son, by offering any sacrifice that God in his wisdom may decree and from the above passage we are plainly told what kind of sacrifice that is—our living bodies.

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

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

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

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

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

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

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

We all know that there are individuals among us who could, of their own selves finance The Apostolic Way, enough of this world's goods to amply support every faithful gospel preacher and keep him constantly at work in the great harvest of souls, enough of divine love to animate and fill the lives of all, until divisions would be impossible, yet the cause languishes, divisions are rife and souls are going, unchecked, to eternal torment, because so few are willing to offer up their bodies, a living sacrifice, holy and acceptable to God.

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

Lovingly yours in hope of eternal life.
G. A. TROTT.
The Apostolic Way, October 15, 1923.

The 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 confedartion 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."

Teaching of the Early Fathers as to these matters:

Coming one step this side of the apostolic age, we read:

"The prayers of the church were offered in language the most artless and natural. Even the most learned of the fathers, who were no strangers to the graces of diction, refused all ornamental embellishments in their addresses to the throne of grace, alleging that the kingdom of heaven consisted not in word, but in power * * * Their prayers were accordingly offered in the greatest simplicity, and as far as possible in the exact phraseology of the scripture. This artlessness and elegant simplicity appears in striking contrast with the ostentation and bombast of a later date."—Cr. Antiq.—210.

"In the ancinet service of the church, it was the duty of the deacons to summon each class of worshipers separately to engage in prayer by saying, 'Let us pray.' Whether they were to pray silently or audibly, they received a similar intimation from the deacon. This was followed by another injunction to kneel; and at the conclusion, he also directed them to arise."—Ch. Antiq. p. 220.

But this, the writer tells us, was in the very earliest days of the church. The same writer tells us (pp. 222, 223) that in the days of Basil, Chrysostom and the apostolical constitutions (perhaps about the close of the third, or first of the fourth century). "It would seem that the usual attitude was standing." Origen and all agree, however, not only that kneeling or bowing down is more humble but that "it was necessary

for one to kneel when he prays for the forgiveness of his sin." "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.

Note:—Some writers, on the authority of Origin and the apostolical constitutions, claim that standing was the custom immediately after the apostles. The testimony is one to two hundred years later, when infant church membership, affusion for baptism, and very many other errors had crept into the church. All these are as well proven by the fathers as is standing to pray. The ancient fathers, and the apostolical fathers are not always precisely the same—sometimes by three hundred years.

Their singing, according to all the fathers, was decidely congregational. They had few and simple hymns and tunes, and all the people sang. Coleman says, pp. 376, 377:

"The appointment of singers as a distinct class of officers in the church for this part of religious worship, marks another alteration in the psalmody of the church. These were first appointed in the fourth century. But the people continued for a century or more, to enjoy their ancinet privilege of all singing together."

"The introduction of instrumental music. The tendency of this was to secularize the music of the church, and to encourage singing by a choir. Such musical instruments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eighth or ninth century. Previous to this they had their place in the theatre, rather than in the church. They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West. In Scotland no organ is allowed to this day, except in a few Episcopal churches."

In England, in 1562, it was carried "only by a casting vote."

"The introduction of profane, secular music into the church, was one of the principle means of corrupting the psalmody of the church. An artificial, theatrical style of music, having no affinity to the worship of God, began to take the place of those solemn airs which before had inspired the devotions of his people. The music of the theatre was transferred to the church; which, accordingly became the scene of theatrical pomp and display, rather than the house of prayer and of praise, to inspire, by its appropriate rites, the spiritual worship of God."

Neander says:

"We have to regret that both in the Eastern and Western church, their sacred music had already assumed an artificial and theatrical character, and was so far removed from its original simplicity, that even in the fourth century, the Abbot Pambo of Egypt complained that heathen melodies, (accompanied as it seems with the action of the hands and the feet), had been introduced into their church psalmody. Isidorus of Pausium, also complains of the artistical singing, especially of the women."

Jerome, also, in remarking on Eph. v:19, urges the same complaint, and adds:

"But instead of this, that same (evil) spirit is invited rather to the possession of those who have converted the house of God into a pagan theatre."

Then it is added:

"The clergy eventually claimed the right of performing the sacred music as a privilege especially their own. This expedient shut out the people from any participation in this delightful part of public worship. Finally, the more effectually, to exclude the people, the singing was in Latin."—Coleman, Psalmody of primitive church, p. 375.

In the following pages he says:

"This denying the congregation the right to sing was, 'The most effectual measure to destroy the devotional influence of sacred music."

And of the first churches he says:

"Their sacred songs became the ballads of the people, sung at all times and upon every occasion. Religious truths became in wrought into the very soul of these Christians by their sacred songs. It entered, not only into their public devotions, but into their family worship, their domestic pleasures, and their social entertainments. Thus, religious truth addressed itself to the hearts of the people in a manner the most persuasive possible."

This was obeying the command of Paul to "teach and admonish one another in psalms, and hymns, and spiritual songs." Col. iii: 16. All the criticisms upon this passage only serve to make the correctness of this rendering more apparent. Singing, as Drs. Barnes, Clark, Doddridge and others tell us, was a teaching ordinance, as certainly as reading was. But how can teaching be done when there is an abounding noise by musical instruments, or by crying babies, barking dogs, etc? How can it be done when there is not harmony, and distinct expression of the words sung? Singing is not only a teaching institution, but its teaching is the most effectual of all teaching, when it is rightly done. But we must away with the operatic airs and style, and everything that hinders being understood. Hence our songs and tunes, like those of the first Christians, must be plain and simple, and we must learn to sing them "to the understanding." Then shall we teach, and admonish, and make melody in our hearts.

This excellent writer goes on to say:

"Reason with man, and you but address his understanding; you gain, it may be, his cold conviction. Embody the truth in a creed or confession of faith; to this he may also yield, assent, and remain as unmoved as before. But express it in the sacred song. Let it mingle with his devotion in the sanctuary, and in the family; let his most endeared associations cluster around it, as the central point, not only of his faith, but of his hopes, his joys; and what before was a speculative belief has become his living sentiment, the governing principle both of the understanding and the heart. The single book of psalms and hymns therefore, does unspeakably more to form the doctrinal sentiments of men than all the formularies, creeds and confessions of polemics and divines. With great propriety, therefore has the hymn book long been styled the layman's Bible." (Augusti Denk) * * * "The spiritual songs of the primitive Christians were almost exclusively of a devotional character. * * * They were generally altogether doctrinal."

Then he shows that—"Christian psalmody is one of the most efficient means of promulgating a religious system among the people," giving cases, etc., which it would be a pleasure to note here. All this implies that singing is a teaching ordinance, and that, consequently, we must so sing as to be understood. Hence, we need now, not only to get rid of instrumental music in the worship, but also to reform our songs and our manner of singing them. This theme needs a volume. Bishop Jewel says of the singing in England early in the reformation.

"A change now appears visible among the people, which nothing promotes more than inviting them to sing psalms. This was begun in one church, in London, and did quickly spread itself, not only through the city, but in neighboring places. Sometimes at Paul's cross there will be six thousand singing together."

Another author cites a case where twelve thousand sang together, and with such distinctness that every word was heard, as when one read or spoke! It will not do, therefore, to say this cannot be done. True, it cannot be done with instrumental accompanyments, or after our present popular manner of singing. But it has been done, and must be done, if we follow the scriptures and promote true piety.

To "teach and admonish" in singing, we must not only avoid instrumental accompanyments, and all discords, etc., but we must change our music so all will pronounce the same words at the same time, distinctly enunciating every syllable; and not have one singing one word, or one line, or clause, and the rest another. This puts it out of the power of hearers to determine what is sung. We might as well speak or sing in a foreign or unknown tongue, which is forbidden. 1 Cor. xiv; 27-31.

Of the influence of singing very much needs to be said. Prof. Stowe, on Com. schools, p. 26, reports a distinguished overseer of an institute for reforming juvenile offenders in Berlin, thus:

"I always keep these little rogues singing at their work. I always keep them singing, for while the children sing the devil cannot come among them at all; he can only sit out doors there and growl; but if they stop singing, in comes the devil."

Yet, some singing would rather invite him in.

Social Manner of Their Lord's Day Meetings

We have seen how social were the meetings of the first Christians as reported in the New Testament. In the second and third centuries we learn as to this from Clemens Romanus, Clement, Polycarp, Tertullian, Cyprian, Origen, the Apostolical constitutions, etc. Tertullian, A. D. 178 or 199 says:

"We Christians, are one body by our agreement in religion, and our unity of

discipline, and bonds of hope, speipoedere, being anointed, with one and the same hope."

He then proceeds to describe their public worship as consisting in prayer and the reading of the scriptures; and adds:

"Surely from the sacred oracles we strengthen our faith, we encourage our hope, we establish our trust, (in God) and by the divine precepts press the duties of religion. Here, also, we exhort and reprove, and pass the divine censure (the sentence of excommunication). For the judgment is given with great solemnity, and as in the presence of God. And it is regarded as the most impressive emblem of the final judgment, when one has so sinned as to be banished from the prayers, the assemblies, and the holy communion of the church."

Justin, who was beheaded in Rome A.D., 165, after describing the Lord's supper, which all agree the ancient disciples observed every first day of the week, says:

"On the day called Sunday, we all assemble together, both those who reside in the country, and they who dwell in the city, and the commentaries of the apostles and the writings of the prophets are read as long as time permits. When the reader has ended, the president, in an address, makes an application, and enforces an imitation of the excellent things which have been read," etc.

Justin had traveled very largely, as Paul did, and was "personally acquainted with most of the principal churches in every land." Thus, up to the close of the second century, "the churches continued to worship God in all the simplicity of the primitive disciples." It was in the third century the preachers began to get control, and changed the order to the clergy style, somewhat; for the change was not general or complete even in the fourth century. In fact, large numbers of churches in Africa and elsewhere, never submitted to the domination of the clergy.

And Mr. Coleman thinks the Apostolical Constitutions, like the Canons, were written near the close of the third, or beginning of the fourth century, and adds:

"The advancement of episcopal dignity and power appears to have been the chief design of the forgery."

This is not an unjust decision; for the spirit and aim of the clergy has, from its inception, been untruthful, selfish and unreliable—just as it is today. This dominating spirit never ceased till it "changed times and laws" largely, destroyed the independency of the churches, practically displaced the scriptural rulers and teachers, and assumed control of the churches, one man to each church, and at a good salary.

Of their names. "The names which Christians assumed for themselves were—saints, believers, elect, disciples, brethren, people of God." They, "from the first, refused all sectarian names. They would call no man master; neither would they receive any title which should imply that their religion was of human origin, as the writers of the fourth and fifth centuries began to assert."

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 philanthropy. This cannot be too strongly emphasized. The exceptions were where preachers got controlled and corrupted the worship.

In organization and government, the retrogade steps were:

1. To place a preacher at the head of each church, and over the bishops and deacons. This man was, at first, one of the bishops; and they simply made him president of the bishops. But soon he was the bishop, or pastor of the church, and the other officers were sinecures. Then, came, some time after this, hired pastors from abroad. This is just where a large number of those churches are who are pretending to follow the Bible alone, and to call Bible things by Bible names now.

"Justin Martyr, the earliest of the fathers, says that the presiding officer offered prayers and thanksgivings, and the people responded, amen." This was only the president of the day. They had not then got to the one man pastor system, as we have it now. "According to Rheinwald and Geeseler, the distinction between laity and clergy, was unknown till in the second century. Previous to this all perfomed the office of priest as they had occasion." Jermoe says that for the first 200 years the churches were governed by their presbyters, or elders (i. e., the bishops), alone; that the change was by a human contrivance, and came by degrees. One preacher, whether called a pastor or clergyman, instead of a plurality of elderly men of staid and tried character, was the first backward step—a step now ranked as progressive!

2. After the one bishop or pastor sys-

TEN HUNDRED MILES

Yes, we are adding one bar moore, 100 miles (100 subscriptions) on our railroad, 1,000 miles in all. That's not so bad, but not as good as it might be. I wish we could add about two of these every issue. That would be only 100 per week, 400 for the month. Suppose you help us get them.

In order to encourage you, we will renew your subscription one year for $2.00 and send the paper from now till January 1, 1930, without additional cost, to someone whose name and address you may furnish. You weren't looking for that big offer, but it comes, simply because we are determined to have that increased circulation. Now you can get busy; send us $2.00 for your renewal for one year, or for a new subscription for one year. With each yearly renewal or new subscription, send along another name, to whom we will send the paper till January 1, 1930. Send all subscriptions to

THE APOSTOLIC WAY

LITTLEFIELD, TEXAS

tem got under way, came the diocesan organization. He was not content to rule one church; he claimed to rule all the smaller churches in his region, which he called his diocese.

3. Then came the metropolitan organization, and so was established an ecclesiastical aristocracy unknown in the scriptures, and unequalled in the history of the world.

4. Soon, then, followed the strife between the Eastern and Western chief metropolitan bishops, resulting in the Greek and Roman churches. Eusebius, who lived in the age now under consideration, says:

"After Christianity, through too much liberty, was changed into laxness and sloth, then began men to envy and revile one another; and to wound one another as if with arms and spears in actual warfare. Then bishop arose against bishop, and church against church. Great tumult prevailed, and hypocrisy and dissimulation were carried to the highest pitch. And then began the divine vengeance as is usual, to visit us; and such was the condition of the church that the most part came not freely together."

Chrysostom says of this period:

"As things are, all is corrupted and lost. The church is little else than a stall for cattle, or a fold for camels and asses; and when I go out in search of sheep, I find none. All are rampant and refractory as herds of horses and wild asses; everything is filled with their abounding corruptions."

Live Religious Issues of the Day,
By Carroll Kendrick.

(The foregoing, published in1890, shows the conception of conditions then. Who will say they have not grown worse since; at least among some of the churches? There are another twelve hundred words in this article which will be continued in next issue. Do not miss it. Here is another article for a tract. Who will write us, stating they will furnish $100 with which to pay first cost of the publishing of 10,000 of these tracts?—Publisher.)

Every Word

Matt. 4:4: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Just before this statement was made Jesus had been baptized of John in Jordan, and the Father publicly declared that Christ was his beloved son for the first time. Just after this public declaration the Savior was carried into the wilderness to be tempted of Satan.

After he was weakened and fainty from fasting forty days old Satan appeared to him and appealed to his weakness, or rather took advantage of the Savior's weakened condition after fasting and told him if he be the Son of God to command that these stones be made bread. Here we see the sophistry of old satan. He knews that the Savior had been fasting forty days and therefore was hungry indeed and he appealed to the weaker point in order to gain a victory. But what did the Savior say? "It is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Moses said to all Israel just before he went upon Mt. Nebo to die, "Man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live." Thus we see that God's dealings with man has always been the same. God may have changed his laws but God has not changed. His manner of dealing with man has been the same all down the line.

With this last thought in mind we want to call your attention to three lessons from the text.

First, how to overcome temptation. Christ was tempted in all points as we are yet without sin. Paul says in the Corinthian letter that God will not allow us to be tempted above that which we are able to bare. If we will do as Christ did we will escape the temptation; and I would say here not sin.

What did he say when he was tempted? "It is written man shall not live by bread alone but by every word that proceedeth from the mouth of God." We can escape too if we will say "It is written" and then do as "It is written."

Suppose I am tempted to steal. I should say, "It is written thou shall not steal" and then do as it is written.

Suppose I am tempted to lie, then I should say, "It is written thou shall not bare false witness' or "Lie not at all," and then do as it is written.

Suppose I am tempted to kill. I should say it is written, "Thou shall not kill" and then do as it is written.

Suppose that I am tempted to stay away from the Lord's day worship, then I should say, "it is written to not forsake the assembling of yourselves together," and then do as it is written.

Suppose we are tempted to organize a Sunday school and appoint women teachers over the various classes then we should say that it is written, "I permit the woman not to teach nor usurp authority over the man but to keep silence in the church." Also that it is written "for the woman to keep silence in the church."

The first word we have any record of the Savior saying after he was baptized was "it is written." Three times he used the same expression, "It is written."

Sometimes I hear people say that they are going to do as Jesus would have them do, and then go ahead and do as their conscience dictates and not as Jesus dictates. Jesus dictates to us through his blessed word, and not through our conscience. If our teaching is right our conscience will be right, if our teaching is wrong our conscience will be wrong. God never intended for us to follow our conscience. He says "it is not in man to direct his own steps." God gave us the written word to guide our steps and what is written is written for our admonition and to guide us from temptation.

The second lesson we want to notice is the two lives contrasted. The temporal life and the spiritual life. God never intended that man should just live the temporal life, but that he should live a higher life than just temporal life, and that life is the spiritual.

We have God, Jesus, Holy Spirit and Angels. Now what place does man occupy? Paul says, "What is man that thou visitest him? Thou made him a little lower than the angels:" thou crownedst him with glory and honor, and didst set him over the works of thy hands." God never intended that he should live like an ox. But you say that refers to Christ. Yes, but the Bible says that he did not take on himself the nature of angels but took on himself the nature of the seed of Abraham, and was made in the likeness of his brethren. The man who spends his time, talent, and money just providing for temporal things is not living above the beast of the field.

Man cannot do anything without a guide. He cannot build a house without a pattern. He cannot cross the sea without a compass. He cannot live the Christian life without a guide, the Bible.

God teaches us both by precept and example. I want to call to your attention two lives in the Bible that gives us a beautiful picture of these two lives. One by bread alone and the other by every word that proceeded out of the mouth of God.

First I hold before you, dear reader, one who lived by bread alone. Born a Prince, and heir of an Oriental Kingdom, with all the wealth of the kingdom. Highly educated, to king over Israel. All Israel shouted "God save king Solomon." Solomon prayed to God for knowledge and wisdom. God promised him knowledge, wisdom and great wealth. Solomon did everything to satisfy his passions and desires. He did this, he said, that he might know what was best for the children of men. Just before he died he said, "All is vanity and vexation of spirit, fear God and keep his commandments for this is the whole duty of man." By keeping his commandments we live by every word that proceedeth from the mouth of God. So that was Solomon's injunction to the children of men. Live by every word that proceeds from God's mouth.

The other life I hold up before you is that of one born in a manger. Healed the sick, blind, lame, deaf, and dumb.

He lived the sublimest life that man can fancy in his imagination. He filled the world with joy and gladness wherever he went. We have no record of him ever smiling or of the air ever being rent by a joyful laugh, but more than once we have record of his weeping. Yes he was known as the man of sorrows. He sympathized with those who were in trouble and wept with them. Oh how I wish that every professed Christian would have this motto "walk in his steps." If you were to take the Bible from me and leave me just one statement to live by it would be "walk in his steps." Oh the beauty of the flowers as they grow in spring time are "walk in his steps." The wind as it goes whispering by is "walk in his steps." The lightning as it passes through space in the heavens paint "walk in his steps." The distant thunder as we hear it mutter over the hills and mountains is "walk in his steps." To walk in his steps means it all to you and to me.

The last lesson is "by every word." No matter what comes up in our lives in a religious way and it applies to us we must do it or die. Why do I say that if it applies to us? There are some things in the Bible that do not apply to us, neither you nor I, nor any man now living. God said to Noah to build an ark of gopher wood. That applied to Noah and him only. It does not apply to us. God told the Israelites to offer bloody ascrifices to him, but he said for us to offer our bodies a living sacrifice. Paul says in Eph. 2:8 that we are saved by grace. John says that grace and truth came by Jesus Christ. So grace is one of God's words and we are to live by it. Some one might ask what is grace. Grace is favor. There is a temporal grace and there is a spiritual grace. Sun, moon, stars, rain, heat, cold, soil, seed time and harvest is

God's temporal graces or favors, but that is not the kind of grace that Paul had in mind when he said we were saved by grace. He favored us by sending Christ, the Holy Spirit and the inspired apostles who gave us the New Testament to guide our steps here below. This is God's spiritual grace.

Paul, writing to Titus, says, "The Grace of God that bringeth salvation hath appeared to all men teaching them," etc. Now he said that this grace had appeared to all men. How did it appear to all men? Through the revelation of God. The scheme of human redemption has appeared to all nations of men, not every individual man.

The second word is Faith. Paul says we walk by faith and not by sight. How does faith come? Paul says by hearing God's word. And that, that we do without the authority of God's word for it is sin, for Paul says, "Whatsoever is not of faith is sin." So faith is part of God's word and we must have faith. We must live by faith, but not by faith only. The third word is Hope. Paul says we are saved by hope. Hope causes us to meet upon the first day of the week amid the scoffs and scorns of the cruel world. Hope causes us to contend for just a simple thus saith the Lord for what we do and teach. Hope causes us to go to distant fields to sow the seed of the kingdom. Hope causes the missionary to go to heathen lands to preach the gospel. Destroy that hope and not another sermon would I preach. Destroy that hope and God's people would never meet on his blessed day again. Hope, Paul says, is an anchor to the soul. The next word is Love. God is love. We are taught to love three things. God, our neighbors and ourselves. Not only these three but he also taught us to love our enemies. The way we treat God's people is the way we treat God.

There are two sources of information. One from God and the other from the devil. Just before the Savior left the world he said "all power in heaven and in earth is given into my hands, go ye therefore 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." Did this statement come from the mouth of God? You say yes. Then if you expect to live that spiritual life you must live it by EVERY word that proceeds from the mouth of God. And one of these words was "be baptized."

Douglass Dunn.

Taking the Name of God In Vain

Brother U. R. Forest, in The Way of Truth, May issue, gives some good thoughts on this subject which should be observed by all good men. He very correctly says: "One does not have to curse and swear to 'take the name of God in vain.'" Many times do we hear our religious friends and brethren using the Lord's name as a by word. As an example take the good mother that is annoyed with the children and remarks to them thus: "Good Lord, children, can't you behave for just a few minutes?" Brother Forest very nicely brings out this thought in the June Way of Truth. These good mothers don't mean any harm by this thoughtless use of the Lord's name. But this is the very thing that God does not want. He wants folks to "think" and when using His name to be reverent, or have in mind the purpose of doing good by using the name. God judges our outward acts as we act in conjection with our hearts. Take, for instance, baptism. It is worthless if the heart is not in the obedience. If when one is being baptized his mind is on his financial or social problems, on the baptizer or the crowd of witnesses, or any other foreign subject, it is not where it should be. His heart is not in his obedience. He is not obeying from the heart. In this case his baptism is vain. Just so when using the Lord's name. Thus using the name of God as a mere formality, not meaning it from the heart, is as vain as to use it as a by word. Under this division of the subject, that of using the name from the heart, should be mentioned cursing. This is wrong for in so doing one is usurping God's prerogative of passing sentence of condemnation, or it may be the calling on God to condemn when it is not God's will to so condemn. This is very wrong even though one's heart is in the use of the language. Will say, however, that most cursing is not so bad because usually the language is used without serious thought of the import of the words, merely using the name as a by word. Another thought along this line. One may be perfectly sincere in asking God for blessings that are out of harmony with God's will. God will not answer such prayers, and in fact such requests are dishonoring to God, thus vain and a sin. As example of some to ask God to at once forgive sins when the party has not complied with God's will in the matter. God has not promised forgiveness of sins to the alien before baptism. To ask for forgiveness of sins to the alien before baptism. To ask for forgiveness before this baptism is to reflect on God, thus it is vain and a sin. The same may be said of the many requests for physical conveniences, such as the cure of certain diseases contrary to the law of nature, financial support contrary to justice, a happy hour in which to die, the final salvation of all the audience, etc. God will not grant prayers that are contrary to his will; hence such use of his name is vain and a sin.

Another angle to this matter. One in prayer may make certain requests that are not in harmony with the will of God, stating, however, that the request is made "in the name of the Lord." This is a vain use of his name and a sin, for it is a statement of a lie as if truth, and otherwise fruitless because God will answer no such prayer. Another case. The baptizer states when he baptizes that he is baptizing the subject "in the name of Jesus." It sometimes happens that it is not a proper subject. In such a case the baptizing is not "in his name," hence the baptizer lied and besides used the name in vain; hence a sin. Another case. A preacher of the gospel may teach a false doctrine, pretending the while he is teaching Christ. His teaching is vain and a sin, he is taking the name of God in vain. The same may be said of one living in rebellion to God, or in sin, pretending the while he is living in Christ. He brings reproach on the name, he is using the name in vain.

Finally, will say that any word or deed not from the heart is vain to the speaker or actor. And any word or deed tending to lead others astray is vain to them. The matter of "cussing" as the world understand, taking the name in vain, is far from being the worst way of taking the Lord's name in vain. One more matter Brother Forrest said: "One of the 'Ten Commandments,' binding on us today says, 'Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.'" I suppose this is a quotation from the law of Moses, Ex. 20:7, and Deut. 5:11. I deny that any of the "Ten" as such are binding on us. And another thing. Brother Forrest took a lot of pains to teach that it was wrong to address our Father more than once in the same prayer. This is a very dangerous position to take, in fact, a sin. Christ addressed the Father six times in his prayer, Jno. 17. But when the brother's attention was called to this, he acknowledged he knew of this but deliberately taught it was wrong, anyway.

B. H. Burnett.

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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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Hand of Fellowship

Dear Brother Trott: Will you please answer the following questions through the Apostolic Way as I sent them to the Apostolic Review and they did not see fit to answer.

1. Is it scriptural for a member of the church, when moving from one congregation to another to go up when an invitation is given and let the congregation extend the right hand of fellowship to become a member of that congregation?

2. If a member moved from a congregation that never practiced the above procedure and brings a good letter of recommendation from his home congregation should they accept him as a member? If not please tell us why.

3. If a preacher comes along and teaches publicly to not accept a member without the right hand of fellowship, is that not making the right hand of fellowship a test of membership?

4. If a preacher so teaches is he not teaching heresy in the church? If so what should be done with him?

H. BONEBROKE.

REPLY

When God adds one to the church (and he is the only one who can do this) he adds to the whole brotherhood and not to a single congregation. For this reason one who is thus added is in full fellowship with every local organization constituting that body and there is no Scripture for the right hand of fellowship or any other method of getting into a local church. Of course, when going to a new home where the brethren would not be acquainted it is right for a letter to be given by the local church where one has been worshipping—not to make them members of another local congregation but to assure them of his worthiness. For this we have ample scriptural authority (Acts 15:23, 1 Cor. 16:3, 2 Cor. 3:1). Anything more than this is an innovation without any scriptural authority and leads to the dangerous heresy that we add members to the church instead of the Lord.

2. If members comply with the scriptural precepts and examples they have done not only all they are required to do, but dare not do anything more, lest they bring themselves into condemnation. If any church rejects such an one, they condemn themselves as heretics.

3. For a preacher to advocate the right hand of fellowship either as a requisite of membership in a local congregation or as entitling him to any privilege therein is to convict said preacher as unworthy of recognition as a loyal preacher of the gospel.

G. A. TROTT.

Seeking Light

Dear Brother Trott:

I am to you perhaps a stranger yet another Christian trying to reach the eternal home where sorrow, pain or division will never be known. I believe in Bible school taught any day in the week. How to teach is quite different to why to teach. To organize anything and set it up separate and apart from the church would be a sin but is it a sin to teach the Bible on Sunday morning and call it Sunday school? It would be the same as Bible school. We have Bible school on Lord's day morning but no woman usurps authority over the leaders of the work.

In your little paper called "The Apostolic Way," I notice a piece by———. Mr. ——— is of this city and I am personally acquainted with him. We have exchanged letters on the above piece spoken of. The title is "The Bible Must Settle This Question." In the assembly Lord's Day, Jan. 27, the following took place. I am sure Brother ———'s meaning is well put, but I am not sure if there is a place in all the state with 46 members trying to worship God in spirit and in truth. I happen to know Brother———. If not at that time, a little later he was meeting with the Ginter Park Christian Church of this city I am not certain where he is worshipping now, but I know he is still in the city.

For a while Brother ——— worshipped at 2700 Stuart Street Christian Church and asked aid from them and others for a building fund. Music-aids and other devices were used and he worshipped with those people, quite contrary to his piece in your paper. Let the Bible settle this question. What question? A sheep in wolf's clothing. He refused to meet with a few brethren on 2301 Third Avenue, and aid in spreading the gospel, but had rather meet with the churches of the world and write such articles as printed in your paper. Let him tell you the true reason why he doesn't meet here. Not because he does not favor Sunday school, nor other hobbies he may choose to keep, but because he refuses to straighten up some accusations made against him some few years ago. New accusations can be made if need be but I think needless to say them.

These remarks are made with sufficient evidence and I assure you with Christian interest in Brother ———.

Some splendid thoughts I find in your paper.

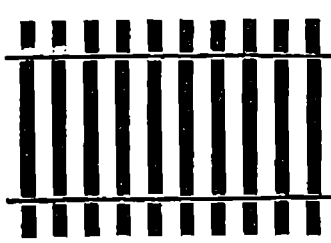
Sincerely in Christ,

* * *

I have received from a brother in Virginia the letter, a copy of which is given above. As this brother does not intimate whether he expects a private answer or reply through the paper, I am suppressing his name. I do not wish to treat him with any discourtesy and any way, names cut no ice in scriptural issues.

Concerning the personal acts or character of the brother mentioned in this letter, I have nothing to say, because I know nothing personally about him and also because it has no bearing on the issue involved, the scripturalness, or otherwise, of the Sunday school is the only important question here involved. If the Sunday school is not an institution separate and apart from the church then its member-

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ship should be the same and its practices identical. The very fact of the necessity for giving the thing a name "separate and apart" shows plainly that it must in its elements be "separate and apart." We do not have separate names for identical institutions. Besides, I have always observed that every Bible thing has a Bible name and I have never seen the names, "Sunday school, Bible school" or "Bible study" applied to an institution of any sort in the Bible; have you my brother? Give us a Bible name for this institution first and then it will be time enough to discuss whether its practices are scriptural or not. As to the women not usurping authority over the men, it is a patent fact that they usurp authority over one of the greatest of men (the Apostle Paul) by doing what he has expressly forbidden—speaking in the church, and failing to do what he has emphatically commanded—learning in silence. "To organize anything and set it up separate and apart from the church would be a sin." That is true, and it is equally true that those who alone had any right to organize, mentioned no such institution as the Sunday school, therefore its organization must have been entirely outside of that institution organized by the Apostles, hence, "separate and apart." Yes, Brother, separate and apart from God's authority, God's mercy and God's promises.

Lovingly,
G. A. TROTT.

Barker-Clark Debate

Clark's First Affirmative

Proposition: The Scriptures teach that men who at death are wicked in the sight of God will spend eternity in a state of suffering.

Thoughtful men have always been inclined to forecast their future. Since earthly life is so brief, men long for a knowledge of their condition beyond death. God in His mercy has revealed through chosen messengers, not only His will concerning human conduct, but also an insight into the destiny of men after death. The picture of this destiny, while necessarily incomplete to human vision here, is full enough to show clearly some of the characteristics of man's future state. To study this picture should be both a pleasant and a profitable task, and such is the object of this discussion. My opponent and I see alike many things in this picture. Among these are a universal resurrection, a universal conscious existence in the spirit world, and distinction in the beginning of that existence between the righteous and the wicked, a state of happiness for the one and of sorrow for the other. Furthermore, we both believe that all men shall exist in a state of consciousness forever. We differ, in so far as this debate is concerned, on one point only, namely: the endless condition after death of those whom God considers wicked. I believe that this condition will be one of suffering, while my opponent believes that such suffering will have an end. It is my duty on this proposition to establish my position by the Scriptures.

The proposition is so clearly stated that little need be said by way of preliminary definition or explanation. By "Scriptures," I mean the Old and the New Testaments. These are to be our only witnesses. Corroborative proof from Reason or other possible source will be admissible, but our respective positions are to stand or fall according to the testimony of the Scriptures. We may desire for men some other end, or we may conceive of some unrevealed favor of God toward the wicked in eternity; but unless clearly supported by the testimony of Scripture, such desire or conception cannot be admitted into this court as competent evidence. My opponent is an honorable member of the noble profession of law. I am, therefore, sure that he is capable of judging aright the competency and relevancy of testimony, and I hope that we shall both get as close as possible to the real issues involved and be able to examine rigidly the witnesses in the case.

By the expression: "Who at death are wicked in the sight of God," I refer to accountable human beings of any race or age who in this life failed to make peace with God. By the word "eternity" I mean endless duration. By "state of suffering," I have in mind a condition in which the individual will be deprived of happiness. I am not required by the terms of the proposition to describe this state, although Scriptures used may seem to do so. Nor am I required to show the relationship between God or Satan and this "state of suffering," although I may choose incidentally, to mention it.

With the foregoing introduction and definitions, I shall proceed to state my arguments and cite my proofs. 1. Men are promised two lives, one here and another hereafter. Any division of the life to come between the so-called intermediate state and that beyond the Resurrection has no bearing upon this discussion unless it can be shown that such division affects the relationship of the wicked to God. On this point, I quote 1 Tim. 4:8: "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Paul here teaches that men are promised by God two lives only.

2. Conduct in this life will determine a man's condition in the life to come. Jesus said to the Jews: "Marvel not at this: for the hour cometh in which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

3. The Judgment will come between this life and the eternal state. We read Rev. 20:12, "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." This language pictures a universal judgment. It includes both good and bad men, as is shown more clearly by the context.

4. The issues of the Judgment will be eternal. This is seen in the language of Jesus in Matthew 25:46. Here, after describing the Judgment scene, He says: "And these (wicked) shall go away into everlasting punishment; but the righteous into life eternal." The words "everlasting" and "eternal" here are translations of the same Greek word. Hence Jesus meant to teach that the state of the wicked after the Judgment will be the same in duration as that of the righteous.

5. After the Judgment, the wicked will be with the devil and his angels. Proof: "Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

6. Satan will exist in a state of punishment under the condemnation of God forever. See Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

The clear implication of the last two Scriptures quoted is that the association of wicked men with Satan after the Judgment will be eternal. If this association is ever to be severed, it will be the business of my opponent when he assumes the affirmative to prove it.

7. The Scriptures last quoted teach that with Satan there will be suffering. I presume it is unnecessary to show that this state is away from God. However, Paul says of the wicked that they "shall be punished with everlasting destruction from the presence of God" (11 Thess. 1:9).

8. On the other hand, joys and pleasures are with God. Read Psalms 16:11: "Thou wilt show me the path of life; in thy presence is fullness of joy at thy right hand, there are pleasures forevermore."

From the foregoing considerations, I conclude that the Scriptures teach the endless suffering of the wicked.

N. L. CLARK.

June 19, 1929.

Barker's First Negative

1. It is a pleasure to me to have for my opponent a man of great reputation as a debater and as a scholar, a man who is capable in every sense of the word to present his side of the controversy between us, an instructor who is able to judge, not only the competency and relevancy of the testimony, but who is able to judge the weight given thereto, a man with a kind heart—who revolts at his subject in the very beginning and says, "We may desire for men some other end" than endless suffering. Doubtless if my opponent had the wisdom and power, he would devise and execute some plan that would not be so worthless and hideous as endless suffering. But God has this knowledge and power, He is infinite. Then, how can we doubt that Christ will be triumphant and God victorious?

2. My opponent argues in his first affirmative; (a) there will be a resurrection of the dead bodies; (b) thereafter a general day of Judgment; and (c) at which time wicked men will be sentenced to endless suffering in everlasting fire, which fire he locates in the "lake of fire" mentioned by the Revelator, and all wicked men and the devil shall together suffer throughout the ceaseless ages of eternity. Now, if any part of his structure falls, it all comes to naught.

3. I doubt if either of us could quote a Scripture that the other did not know was in the Bible. It is not debating simply to quote Scripture and then assert, without proof, that it sustains a given proposition. The first affirmative of my opponent is made up of assumptions only. We shall now proceed to break them down.

4. For the want of space, I shall not be able to give a complete exegesis of each Scripture mentioned by my opponent, but

(Continued on Page 7)

Littlefield College, with Experienced Faculty of Highly Teachers, Opened Fall Semester on September 17th

Littlefield College opened last Tuesday, Sept. 17, with an encouraging enrollment, and other students are constantly arriving by train and auto. The institution reorganized very largely on a firmer foundation, with mostly a new faculty, additional courses and new policies, gives every indication of a rapidly growing concern.

Commenting upon the outlook of the college, President R. F. Duckworth said:

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Speaking of the ideals and purpose of the institution, Mr. Duckworth said:

"The great need of the world has always been, is now, and will contiune to be, qualified leaders; leaders of thought; leaders of development; leaders of clean, honest, upright, broad-minded activities. Honesty, integrity, and unselfish service when found in men and women of natural ability and education make of them qualified leaders in their respective spheres.

"Parents who have such ambitions for their children who are instilling into their minds and hearts the great ideals of citizenship and service to humanity and to the God who made them will find that in Littlefield College these qualities will be enlarged as the education and development of the mind enables the boys and girls to see with quicker, deeper and broader vision the great possibilities for service. When you have sent your boy and girl to us, we will endeavor to send them back to you with a healthy growth and development, and in every case shall try to keep them from getting into narrow, selfish conceptions of their duties and responsibilities. We will try to teach them so as to fit them for whatever occupation they may have in life, fit them that they may go into homes of the very poorest or unlearned and act with such consideration as to lessen or eradicate the embarrassment of their host, while at the same time we will try to develop them that they may go into the most fastidious homes of the wealthy or educated, and act in such a way as not to embarrass their host. We will try to qualify them to press for principle, for fact, and to stand unyieldingly for well grounded, conscientious convictions without being discourteous, rude or disgusting to those they would try to influence.

"Littlefield College is not in any way a religious institution. The teaching of the Bible is not its function. It is a secular institution and claims no place among religious institutions. Yet, we propose to select only teachers who will declare themselves opposed to Darwinism, organic evolution, or any form of infidelity which denies the Bible story of creation and the birth of Christ.

"We will not countenance the teaching of anything in the school room or on the playground that will cloud the mind or dull the pupil's ability to hear and follow the teaching of Divinity."

The faculty selected by Littlefield College this year is one which will doubtless do credit to the institution, and which much older and larger colleges of the senior type might well envy. They are all accredited teachers, both as to their training and experience.

R. F. Duckworth, who heads the college this year as its president is a man of large business experience and widely known throughout the state. He is also editor of the "Apostolic way," a religious publication of the Church of Christ, has a wide connection and acquaintance with the leading men of the country in both the realms of education and statesmanship. The college would have to seek far and wide to discover a man of greater executive ability to head this new and growing institution.

E. L. Kitching, who is dean of students and teacher of mathematics, holds a B. A. degree from the East Texas State Teacher's College; has done considerable work toward his master's degree and has back of him 15 years' experience in the school room.

Sam H. Cantrell, registrar and teacher of economics and philosophy, holds both B. A. and M. A. degrees from the University of Texas, and has eight years' experience as a teacher.

Miss Mary E. Robertson, also an experienced teacher, has charge of the history department. She holds both B. A. and M. A. degrees from Vanderbilt University.

Miss Maudie J. Fields, experienced teacher, will teach education and Spanish. She is a graduate of University of Texas, holding both the B. A. and M. A. degrees.

Miss Stella Strange, teacher of home economics and high school subjects, holds a B. S. degree from West Texas State Teachers' College.

D. L. Shelton, teaching typewriting, shorthand and bookkeeping is a graduate of Metropolitan Business College with four years' experience as secretary and accounting.

Consuelo Finney, in charge of the Intermediate department, has had nine years' experience as a teacher, and holds a B. S. degree from Central State Teachers' College.

Mrs. Rosa Mickey, Primary department, holds a first class state certificate from Wayland College.

Miss Nova Austin in charge of art, has also six years' experience in her department.—Reprint from Lamb County Leader, Littlefield, Texas. Issue of September 19, 1929.

Announcements and Reports

W. W. Stiles, Athens, Ala., Sept. 3, 1929: I am in the midst of a good mission meeting at this place. Two "Holly Roller" meetings are in progress near us. Brethren we should be busy preaching the word.

Sam L. Shultz, Lexington, Okla., Sept. 3, 1929: Closed the meeting at Lenna, Okla., fourth Lord's day night in August with no visible results. But we believe good was done. Had large crowds at each service and best of attention. From Lenna I came to Holdenville, Okla., and preached Wednesday night. Saturday night began meeting with East Hickory Street Church of Christ, Oklahoma City, Okla. The meeting is now two days old and promises to be a good meeting.

Would like to have some fall meetings. Fall is a fine time to have meetings. Weather is not so warm and nights are longer.

Jno. G. Sanders, Ivanhoe, Texas, Sept. 4, 1929: Recently I assisted the brethren at Lamasco, about fourteen miles northeast of Bonham, in a series of meetings of sixteen days duration. Two were restored, six baptized into Christ during the meeting. One week after the close of meeting three precious souls by searching the scriptures came to a knowledge of the truth and asked to be baptized for the remission of their sins.

The brethren at Lamasco have not been assembling regularly in the past, but they announced their resolve to do so in the future. There were sixteen members at the breaking of bread on last first day of the week. Others have said they would come.

C. R. Hawkins, Brownwood, Texas: We started to keeping house for the Lord, on Lord's day, September 8 at 11 a. m. in the County Court House with thirty-eight present. Twenty-one of these members. All seemed to be satisfied with the teachings of the Bible. Pray for us that we may be faithful.

J. N. Langley, Wedowee, Ala., Sept. 9, 1929: W. H. Purlee of Pekin, Ind., closed a two weeks meeting for us at Napoleon, Ala., Aug. 24. Eight were baptized and two restored.

L. G. Park, Council Hill, Okla., Sept. 8, 1929: Closed a fine meeting near here tonight. Good attendance and fine interest throughout, one baptized, two reclaimed. Jno R. Frazier assisted in the preaching, also Brother Breedlove of Arkansas.

J. N. Cowan, Oklahoma City, Okla., Sept. 12, 1929: Meeting here closed with about fourteen added to the congregation. Were rained out on last day when the interest was the best. I will go next to Mustang, Okla.

O. C. Ribble, South Bend, Texas: I am now in a meeting at home. Preached first half of July at Lush, near Woodson, Texas. This is a new congregation and some of as fine brethren as you will find anywhere. Four baptized and seven restored. Last half of July spent at Crowell, Texas. There we found some live wires in the Church of Christ had the best of singing and working. Four baptized, one restored, we go there again next year. First of August Knapp, Texas, one baptized, no church there. Then to Parker County, fifteen miles north of Weatherford at Fairview church. We found some loyal and good brethren as will be found, few but strong. Then to Caddo, Texas. Brethren wanting my services should write me, South Bend, Texas. I do not come to you as a strong preacher but as an humble, kind servant of the gospel of Christ.

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Angry Men

When men are real angry they are not sane, "Be ye angry and sin not." (Eph. 4:26). Paul was not arguing that it was right to get angry but to say, "I was angry" would be no excuse for sin. You must not sin while you are angry expecting to escape.

We learn that a "mad" man is likely to go around lying about his brother (Eph. 4:25). Not satisfied to accept defeat, some will try to excuse their defeat by abusing others. The "fight back" spirit seems to be just as strong in some members of the church as in other folks and they make no effort, seemingly, "to grow up into Christ" at this point.

When Christ was reviled He reviled not again. But entirely too many of us are ready to say, "If you kill my dog I will kill your cat," or, "If I cannot have it you shall not." Such a spirit is not from Christ but from the evil one. When men are angry they magnify their own virtues and exaggerate the shortcomings of him against whom their anger has been kindled, hence Paul says, "Put away all anger" (Eph. 4:31).

"Deceit comes from within" (Mark 7:22-23).

"Full of envy, deceit, malignity; whispers" (Rom. 1:29).

"With their tongues they have used deceit; the poison of asps is under their lips" (Rom. 3:13).

"And Jesus answered and said unto them, Take heed that no man deceive you" (Matt. 24:4).

"And by good words and fair speeches deceive the hearts of simple" (Rom. 16:18).

"Let no man deceive himself" (I Cor. 3:18).

"Let no man deceive you with vain words" (Eph. 5:6).

"And he said Take heed that ye be not deceived" (Luke 21:8).

"For if a man thinks himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

"That old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9).

—R. F. D.

The Worship of the Early Christians

(Continued from last issue)

Union of Church and State

This took place under Constantine, early in the fourth century. He claimed to be head of the church, called councils, appointed bishops, etc., and modeled the ecclesiastical government largely after the civil government. He promoted the preachers, called bishops and clergymen, of different orders, honored them with place, power and wealth, and had them largely take the place, and do the work of civil rulers. They held their synods, made their laws, and devised ways and means to completely subjugate the people, and promote themselves to power, wealth and honor. "It was a law strictly enforced that every layman should believe blindly without inquiry, without evidence, all that the church represented by the bishop in synod, should prescribe."

It is useless for those who are now too much like these clergymen to kick against these facts. It would be easy here to copy many unquestionable testimonies. Gregory Nazianzen, A. D. 360, in view of these ambitious contentions, and their resulting departures and corruptions, says:

"How I wish there had been no precedence, no priority of place, no authoritative dictatorship, that we might be distinguished by virtue alone. * * * I am worn out—with contending against the envy of the holy bishops; disturbing the public peace by their contentions, and subordinating the Christian faith to their own private interests. * * * If I must write the whole truth, I am determined to absent myself from all assemblies of the bishops. I have never seen a happy result of any councils, nor any that did not occasion an increase of evils, rather than a reformation of them by reason of these pertinatious contentions, and this vehement thirst for power, such as no words can express."—Epist. Philagrio, 65, p. 823 and Ep. Procopio, 55, al 42, p 814.

"This crafty alliance of the pope with Pepin, proved advantageous only to the designs of the prelate, and the chief means of establishing his secular power. This important point in history distinctly marks the date of the establishment of the papal power in Rome, which, in the middle ages, became so vast that all Europe trembled before it. Thus, as we have seen, ecclesiastical history introduces first to our notice, single independent churches; then churches having several dependent branches; then diocesan churches; then metropolitan or provincial churches, and then national churches attempered to the civil power. * * * The government of the church was at first a democracy, allowing all its constituents the most enlarged freedom of a voluntary religious association. It became an absolute and iron despotism. The gradations of ecclesiastical organization through which it passed, were, from congregational to parochial, parochial to diocesan, diocesan to metropolitan, metropolitan to patriarchal, patriarchal to papal." Apos. and prim. ch. p 312, 313.

Robert Hall says:

"Wherever religion is established by law, with splendid emoluments and dignities annexed to its profession, the clergy who are candidates for these distinctions, will ever be prone to exalt the prerogative, not only to strengthen the arm on which they lean, but that they may the more successfully ingratiate themselves in the favor of the prince, by flattering those ambitious views and passions which are too readily entertained by persons possessed of supreme power. The boasted alliance between church and state, on which so many encomiums have been lavished, seems to have been little more than a compact between the priest (or preacher), and magistrate to betray the liberties of mankind, both civil and religious. To this the clergy on their part at least have continued steadily shunning inquiry, fearful of change, blind to the corruptions of government, skilful to 'discern the signs of the times, and eager to improve every opportunity, and to employ all their art and eloquence to extend the prerogative, and smooth the approach of arbitrary power."

Under Constantine, the clergy were entrusted largely with civil as well as ecclesiastical power.

"Constantine gave to the bishops (then the one man preacher to a church) the right of deciding in secular matters, making them the highest court of judicature, and ordering that their judgment should be final and decisive as that of the emperor himself, whose officers were accordingly required to execute these decisions." —Eusebius De Vit. Caust. C. 27.

Of Withdrawing From Such Corruptions

The reader has, no doubt, before this, been ready to ask, why the sincere worshipers did not withdraw from such a mass of corruption, and worship among themselves as the first Christians did? This was not so easy. It is not now; and it was far more difficult then, owing to the severe persecution it involved—even to death. Yet, many did withdraw at whatever peril, and did suffer far more than is on record, no doubt, and certainly far more than can be transcribed here.

To be sure that they were more than justified in withdrawing, we have only to consider what Christianity is in the New Testament, and what it was in actual practice in the primitive churches, as given by all authors, and then note how exceedingly far both the Greek and Roman hierarchies had departed from this in letter and spirit, in word and deed, in the form of church government and manner of living, especially on the part of the leaders and rulers. Even before there was a pope in the more modern sense.

"The bishop of Rome was the first in rank and distinguished by a sort of preeminence over all other prelates. He surpassed all his brethren in splendor and magnificence of the church over which he presides; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people, and his sumptuous and splendid manner of living." Ammianus Marcellinus, a Roman historian, who lived during these times, adverting to this subject, says:

"It was no wonder to see those who were ambitious of human greatness, contending with so much heat and animosity for that dignity, because, when they had obtained it, they were sure to be enriched with the offerings of the matrons, of appearing abroad in great splendor, of being admired for their costly coaches; sumptuous in their feasts, outdoing sovereign princes in the expenses of their table. This

led Proetextatus, an heathen, who was prefect of the city, to say: 'Make me bishop of Rome, and I'll be a Christian, too'."

All the other bishops sought to copy the example of the bishop of Rome, as they were able, and Constantine enabled them to gratify their desires very largely. For—

"In the reign of Constantine, the government of the church was, as far as possible, arranged conformably to the government of the state; the bishops corresponded to those magistrates whose jurisdiction was confined to single cities; the metropolitans, to the proconsuls, or presidents of provinces; the primates to the emperor's vicars, each of whom governed one of the imperial provinces."—Priestly's history of the Corruptions of Christianity, Vol. 2, p. 242.

"But while the church was thus triumphant over the pagan world, it cannot be concealed that its spiritual prosperity was diminished. The worldly grandeur in which it was arrayed under Constantine was ill calculated to promote the religion of the meek and lowly Jesus; and it may be well doubted, as it often has been, whether the administration of this zealous emperor, with all its commendable features, was productive of more good than evil. That he was governed by an earnest wish to promote the interests of Christianity, can scarcely be questioned. But the union of the church with the state, the power bestowed on the clergy, and the encouragement given to monkery, were fruitful sources of many evils. It was in this century, and chiefly by these measures, that a foundation was laid for the great apostasy, so conspicuous in the dark ages in the rise and establishment of the papal power."—Ruter's ch. hist. p. 69.

"'The mystery of iniquity,' which had been secretly working since the very days of the apostle, (2 Thess. II:7); had nevertheless, been subject to considerable control, so long as paganism remained the established religion of the empire, and Christians were consequently compelled to bear their cross, by patiently suffering the hatred of the world, in conformity to the captian of their salvation. But no sooner was this impediment removed, by the establishment of Christianity, under Constantine, than 'the man of sin,' 'the son of perdition,' began to be manifest. Men were now found, professing themselves the disciples of the meek and lowly Jesus, yet walking after the course of this world. 'Lovers of their ownselves, coveteous, boasters, proud, blasphemers, traitors, heady, high-minded, lovers of pleasure more than lovers of God,' 'having a form of godliness, but denying the power thereof.' 2 Tim. III: 3-5. And as this state of things continued to increase in progressive enormity, until it ultimately brought forth the monstrous system of iniquity, denominated 'Mystery, Babylon the great, the mother of harlots and abomination of the earth,' described by the prophetic pen, as 'the habitation of devils—the hold of every foul spirit—the cage of every unclean and hateful bird,'—we may rest fully assured that the sheep of Christ—those who heard his voice and followed his will, would see it their indispensable duty to separate themselves from such an impure communion, in obedience to the reiterated command of God." 2 Cor. VI: 14-18; 2 Tim. III: 5; Rev. XVIII:4.

"It may be proper to remark that, long before the times of which we now treat, some Christians had seen it their duty to withdraw from the communion of the church of Rome. The first instance of this that we find on record, if we except that of Tertullian, is the case of Navotian, who in the year 251 was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the catholic party. * * * The following is the account given by Novotian by the late Mr. Robert Robinson, in his ecclesiastic researches, p. 126; and I, the more readily, submit it to the reader, because none who know Mr. Robinson, can, for a moment, suspect him of having any undue predilection for the principles of Novatian. 'He was,' says he, 'an elder in the church at Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treaties in defense of what he believed. His address was eloquent and insinuating, and his morals unimpeachable. He saw with extreme pain the intolerable depravity of the church. Christians, in the space of a very few years, were caressed by one emperor, and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity, they denied the faith, and reverted again to idolatry. When the squall was over, away they came again to the church, with all their vices, to deprave others by their example. The bishops, fond of proselytes, encouraged all this; and transferred the attention of Christians from the old confederacy for virtue, to vain shows at Easter, and other Jewish ceremonies, adulterated, too, with paganism. On the death of Bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was put in nomination. Novation opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but on the contrary, a tide of immorality pouring into the church, he withdrew and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrances of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quitted Carthage, and gone to Rome to espouse the cause of Novatian, called a council and got a sentence of excommuncation passed against Novatian. In the end Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the reformation."

The same author, afterwards adverting to the vile callumnies, with which the Catholic writers have, in all ages, delighted to asperse the character of Novatian, thus proceeds to vindicate him:

"'They say Novatian was the first anti-pope; and yet there was, at that time, no pope, in the modern sense of the word. They call Novatian the author of the heresy of puritanism; and yet they know that Tertullian had quitted the church nearly fifty years before, for the same reason, and Privatus, who was an old man in the time of Novatian had, with several more, repeatedly remonstrated against the alterations taking place, and as they could get no reddress, had dissented and formed separate congregations. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any, than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man, and all these churches, for the severity of their discipline; yet this severe discipline was the only coercion of the primitive churches and it was the exercise of this that rendered civil coercion unnecessary'."—Jones' Ch. Hist. pp. 179, 180, 181.

Mosheim says Novatian was "a man of uncommon learning and eloquence."

Mr. Jones continues, p. 182.

"'Dr. Lardner,' (whose works the present writer has before him) in his 'credibility of the Gospel History, ch. 49, has been at considerable pains in comparing the various and contradictory representations that have been given of Novatian and his followers, and has exhonorated them from a mass of obloquy, cast upon them by the Catholic party. Dionysius, bishop of Alexandria, wrote many epistles or treatises, respecting the sect of the Novatians, which afford abundant evidence that their rigid discipline was relished by many. Fabius, bishop of Antioch, in particular, was their friend and favorer. Marcian, bishop of Aries, was firm in the same principles in the time of Stephen, bishop of Rome. A church was founded at Carthage for the Novatian party, of which Maximus was the pastor. Socrates, the historian, speaks of their churches at Constantinople, Nice, Nicomedia and Cataeus in Phrygia, all in the fourth century. These he mentions as their principal places in the East, and he supposes them to have been equally numerous in the West. They had among them some persons of considerable note, and of eminent talents. Among these were Agetius, Acetius, Sisinnius and Marcian, all of Constantinople. Socrates mentions one Mark, bishop of the Novatians in Scythia, who died in the year 439. In fact, the pieces written against them by a variety of authors of the Catholic church—such as Ambrose, Pacian, and others; the notice taken of them by Basil and Gregory Nazienzan and the accounts given of them by Socrates and Sozamen in their ecclesiastical histories, are proof of their being numerous, and that churches of this denomination were to be found in most parts of the world in the fourth and fifth centuries. 'The vast extent of this sect,' says Dr. Lardner, 'is manifest from the names of the authors who have mentioned them, or written against them, and from the several parts of the Roman empire in which they were found'."—Lardner's works, 4 to ed. Vol. 2, p. 57.

In order that we may do justice to the Novatians, Puritans, etc., here referred to, we must remember that the accounts we have of them are mostly from their enemies, the Catholics and pagans. Puritan was a common name for those who sought to live pure lives according to the gospel, and is applied to various people in the history of the church from the days of Novatian. Their opposers, who could not answer their scriptural arguments and

proofs, and who were not willing to yield, sought to destroy their influence by misrepresenting their teaching, and their lives, charging them with the vilest crimes, applying to them the worst and most offensive names, etc. These people, being true Christians, were not inclined to magnify their numbers or their virtues, and the probability is, that we have not a history of them that does them justice. They are dwelt-upon here to show the true church, separated from the corrupt mass. In tracing the history of the church of Christ, we do not, therefore, go any more to the Roman hierarchy. She is rather, in the style of John, the synagogue of Satan than the Church of Christ. And we look to those who have taken heed to the call, Rev. XVIII:4, "Come out of her, my people, that ye be not partakers of her sins, and that you receive not of her plagues."

Sum of the Testimony to A. D. 606

Hasty and incomplete as this narrative is, and must be, according to the plan adopted, it may be well to post up a little, before we proceed further. We have seen:

I. The New Testament church, under the administration of the apostles, almost to the close of the first century. This was true Christianity, and nothing else can be, since there was but one Christian system, and can never be another. And as it claims perfection for itself, as to all the purposes to be accomplished by revelation and by a church organization; as it forbids additions and subtractions; and as we can see that none are needed, in order to the gracious purposes contemplated by this system, we must regard all outside of it—all additions, all subtractions, all alterations—all things not plainly included in it, as opposed to it, and justly styled innovations, corrupting its pure worship, and hindering its needed progress. Primitive Christianity is, therefore, our ideal of perfection, our pattern and our goal, the beauty of the Zion of God, and the stronghold and safety for his saints in all ages and countries, till Jesus comes again in person.

II. We have seen that this system was to be corrupted, according to the prophets, and that the "mystery of iniquity doth already now work," or did work, in the days of Paul. The seeds were sown in the garden of the Lord, and bore some fruit—partyism and selfishness. Yet, in the main, the worship remained pure, with comparatively small exceptions, through the second century.

In the third century this working inquity was stronger and more fruitful, and various leading men found it necessary to withdraw fellowship from the great mass, owing to prevailing corruptions and innovations. Here we begin to note the dissenters. Those they had to abandon and denounce reproached them, and charged them with heresies and great wrongs; yet, the facts show that these dissenters were a godly people, followed the divine guidance, and were the true church of God.

III. Specimens of these dissenters are given. See references to Tertullian and Privatus and others, near the close of the second, or beginning of third century. Then A .D. 252 to 260, we have Novatian and a large number of dissenters. Then came the Cathari, or Puritans, all over the empire. The seceders were self-sustaining, and self-perpetuating, as all God's people have ever been—even under persecution; and vast numbers were added to them by secession from the Constantine state church, owing to increasing corruptions; and both the corruptions and secessions further increased under the reigns of Constantine's sons, and Pope Sylvester, about A. D. 350, when the union of church and state, began to develop itself, and the clergy became more worldly, lordly, unjust and oppressive. With that state church God's people have never since had fellowship. At this period, as we have seen, the number of the true apostolic worshipers, who had not fellowship with the secularized party, was very great in almost all parts of the empire; and they so continued till 606, when the pope of Rome claimed to be the earthly head of the Church. From this period we may start again our following of the true worshipers. But we go no more to the Roman or Greek hierarchy.

IV. Two items should here be noted distinctly: 1. That these dissenters claimed to desire to worship just as the first Christians worshiped. With one voice they all said we bow to nothing but the word of God. Whatever is not in it is not of God, and must not be received of men, or bound upon men. They use the very language, both as to human ordinances, and as to apostolic Christianity that those now use who seek to be consistent in claiming to follow the Bible alone. 2. Before they came out from the erring mass they had learned to use some unscriptural phrases, which they did not always correct; as the Sabbath, for the first day of the week; applying the word sacrament to baptism and the Lord's Supper; calling preachers priests, and speaking of the principal bishop in each church as the bishop or pastor. This is not the New Testament style, and it is accounted for by their former associations. The evidence is not that Tertullian or those associated with him were bishops at all. They were simply prominent men. They, like Paul and several modern leaders did not wish to have a party called by their names; but so the historians would have

WE SHALL CONTINUE

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it. They disclaimed all human names, as they did all human ordinances and commands, and sought to call Bible things by Bible names, as some of us do now.

V. These dissenters, though the true church, were not perfect in doctrine or practice. If Tertullian were right in saying, where three even of the laity were, there was the church (and Jesus certainly meant this when he said, "where two or three are assembled in my name, there am I in their midst") then were there many groups of faithful disciples outside of the Roman heirarchy, far better and more deserving than many larger groups of disciples in the days of the apostles, who are recognized by Paul and John as the true churches of Christ. And we shall find such, also from the manhood state of the man of sin, 606, to the days of Luther, and on till now. Immersion was practised in the Latin and Greek churches till 1311, except in the case of Clinics—even for children; indeed, the Greek church practices it yet. And if you refer to their imperfections, you should first go back, and determine why Paul recognized the Corinthians as "the church of God," and why the angel sent to John by Jesus, recognized the very bad churches in Asia. Five out of seven of them were far worse than these dissenters, and the others since who must be accepted as the church of God. In tracing the true church, we must not, therefore, except perfection. We look for the ordinance which separates us from the world—Chrisitan immersion—and for that degree of purity which will commend them to God, always remembering their surroundings. We do not look for organizations, because the organization provided in the New Testament is not necessary to a church, though it is necessary to its best interests. A community of Christians are a church whether organized or not. We look only for communities of Christians.

Live Religious Issues of the Day, by Carroll Kendrick.

Investigate Before Speaking

Under the heading of strange things, a little squib written by Bob Musgraves in the Truth of August 15, 1929, in which he says some strange things, strange indeed, if he expects people to believe them. He says, some preachers are like a man trying to ride two horses at the same time going in different directions, then attaches J. S. Hall's name to the little ugly piece. It seems to me a man ought to know what he is going to say when he speaks ill of a man he never met; it seems like it comes of a bad grace. He says J. S. Hall pretends to stand for one cup in the communion. Now how does Brother Musgraves know that isn't so? and how does he know J. S. Hall stands for more? Now I don't aim to say anything unkind about Brother Musgraves but the things he has said about me in the Truth are false, false, false, in other words just not so. He ought to look into things he has said, then act accordingly.

May God help all to do right.

J. S. HALL.

Barker-Clark Debate

(Continued from Page 2)

will be able to show that they do not teach what he claims.

5. I Tim. 4:8 does not teach that men have two lives; but that men have two states in which to live, the earthly and spiritual.

6. He quotes and assumes, without proof, that John 5:28-29 refers to the so-called general resurrection. This I deny. Verse 25: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." Evidently these are the same dead mentioned in Verses 28-29. Who are to be resurrected? Those that have "done good and evil." Not Universal, for the infantile world and idiots could not be included, as they have neither "done good or bad." Now read Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to **everlasting** life, and some to **everlasting** shame and contempt." When was this to be? Dan. 12:7, "When he (God) shall have accomplished to scatter the power of the holy people." This occurred about A. D. 70. Will my opponent deny that the resurrection mentioned by Daniel is the same one mentioned in John 5:28-29? He will not. Then his first contention falls.

7. My opponent next quotes Rev. 20:12 and assumes without proof that this reference teaches a judgment after the resurrection. This I deny. Where is the proof? Does the Bible teach a general judgment after the resurrection? No. Prov. 11:31, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinners." John 12:39, "Now is **judgment** (krisis) of this **world.**" This means simply that the reign of Christ is the judgment day. After the resurrection there will be no need for a judgment. There will be no wicked to judge or to be cast out. 1 Cor. 15:52, "The dead (the definite multitude) shall be raised **incorruptible.**" And so we have disposed of my opponent's second assumption.

8. He next quotes Matt. 25:46 and assumes without proof that the duration of suffering mentioned is **endless.** He remarks that the words "everlasting" and "eternal" express the same duration. Suppose they do. Would that prove that these words mean endless? Nay, verily. He further assumes that this Scripture applies to time after the resurrection. If it does not, then, all his assumptions must fall. He maintains that at this time those who were to suffer the everlasting punishment would do so by being cast into "everlasting fire," which is being kept burning in the "lake of fire." (a) Are the events described in these references past or future? Past, for it occurred "when the Son of man shall come in his glory," Mntt. 25:31. (b) When that time came, what was to happen? Matt. 25:32, "And before Him shall be gathered all nations . . . . and he shall separate them (the nations) one from another." A description of a National and not a personal or individual judgment. (c) When did this take place? During the life of the disciples and " in the generation" in which Christ and His disciples lived. See Matt. 24:30-34. Another assumption disposed of.

9. The words translated **everlasting** and **eternal** in Matt. 25:46 are indefinite and ambiguous adjectives. They never, within themselves, mean in Scripture endless duration, when taken by themselves. One must always look to the subject under consideration. To illustrate; a glance at the Septuagint (Greek translation of the Old Testament) will disclose the truthfulness of the above. Canaan was given to the Jews for an **everlasting** possession, Gen. 17:8. The hills are **everlasting,** Gen. 49:26. The priesthood of Aaron is **everlasting.** Numb. 25:13. The mountains, though **everlasting** were scattered, Hab. 3:6. Gehazi was to be a leper **forever,** 2 Kings 5:27. Certain bondsmen were to be servants **forever,** Deut. 15:17. Jonah was in the whale **forever,** Jonah 2:6. The smoke of the land of Iduema was to ascend **"for ever and ever** and none should pass through it **forever** and ever, Isa. 34:10. Will Mr. Clark dare affirm that the words **everlasting and forever** and **ever** in the above references mean unequivocably endless? He dare not. What does this disclose? That we are dealing with infinite words and that in order to understand the duration expressed, we must look to the subject. In the case of Jonah, **forever** meant seventy-two hours. What does it mean in the citation from Revelation? The **everlasting** mountains were scattered, had already come to an end. What duration of time does **everlasting** and **eternal** express in Matt. 25:46? We can ascertain only by looking to the subject; but the subject is **punishment.** How long will punishment last? That is the question to be proved. But the word **aionian** is the only word applied thereto. There are Greek words that unequivocally mean **endless,** but they are never applied to punishment. Why? Because the inspired writers did not intend to teach the doctrine that my opponent is affirming. **Aion** is the noun and means age, whether long or short. **Aionios, aionion, aionian** and **aiona** are derived therefrom and cannot properly go beyond the meaning of the noun from which they are derived. Q. How long is the "everlasting" punishment to last in Matt. 25:46? Until it accomplishes its **purpose.** I paraphrase: "These shall go away into age-lasting chastisement; but the righteous into age-lasting life." What age? The Gospel Age. The word translated punishment carries the idea of chastisement and correction, a quality or kind of punishment. The "life eternal" mentioned also means a kind or quality of life. John 17:3, "This is eternal life that they might know thee, the only true God, and Jesus Christ whom thou hast sent." See also John 5:20.

Question: Do the words **olem, olam, aion,** aionios and aionian, when standing alone, express definite or indefinite duration? Please answer. Readers, stand by and see what happens.

10. Space forbids any further arguments in this article. I shall further discuss Rev. 20:10 and take up 2 Thess. 1:9 in my next negative. Before doing so, I desire my opponent to answer this question: If forever expresses endless duration, what does forever and ever express?

11. I believe I have shown that Mr. Clark has so far failed to establish an eternity of suffering.

J. D. BARKER.

June 24, 1929.

Forsaking the Assembly

We learn from Heb. 10:25 in the days of the apostles some did not meet on Lord's Day and we have a deal of members today of the Church of Christ who don't meet. He that despised Moses' law died without mercy, how much sorer punishment we are worthy of who would trod Christ's law under foot. Well, some one will say Christ did not say "every Lord's Day." Let us see Acts 20-7: "Upon the first day of the week the disciples came together to break bread." How many first days do weeks have? Just one. Well, that's the day to meet. He told Israel to remember the Sabbath and keep it holy. He did not have to tell them to keep every Sabbath holy. Let all of us meet every first day of the week and keep his commandments and be saved.

G. A. COMPIELD (Colored).

Hour of Worship

E. C. Clements, in Apostolic Way, August 1; is wrong in speaking of the Sabbath, when he said: "God saw fit in the beginning to give the people one day in seven as a day of rest, and I have never read of his having taken it away, but rather exchanged it for a better."

I do not know what he means by "beginning" but do know that the Sabbath was made known to man by Moses (Neh. 9:13-15). Further we know that the Lord took away the Sabbath at the Cross (Col. 2:14-16). And if God has ever exchanged it for another I know nothing of it. Give us the scripture.

But Brother Clements is right that it should be taken (the Lord's Supper) early in the first day of every week, even while it is yet dark, that is if the example given in Acts 20:7-12 is to be taken. At that time and then Paul left at break of day, Sunday morning. It might be well at this time to remind all that all Bible scholars agree that their first day of the week began at sunset Sunday evening. So he, Brother Clements, is correct in showing that folks that take the supper after sunset Sunday evenings really take supper on the second day of the week. And as for me I should just as leave take it on Wednesday or Thursday nights.

But while on this matter will call attention to the practice of some churches in having the supper twice a week, once Sunday morning and then again Sunday after sunset, really on the first and second days. I wonder if they are willing to cite us Apostolic teaching for such.

B. H. BURNETT.

Duncan, Oklahoma.

Tant's Bluff Called

On August 4, 1929, J. D. Tant began a meeting at Mt. Zion Church, seven miles west of Brookhaven. From the very start he persistently pressed the Sunday School system of teaching. The elders admonished him a number of times, but he paid no attention to them. On Tuesday morning, the third day of the meeting, the Elders decided that it was useless to spend any more effort with Brother Tant, so before the morning service began, Brother Rufus Case got up and announced the church's intention to withdraw from Brother Tant in obedience to Titus 3:10. Brother Tant then acknowledged his wrong, however, and said he had repented of the course he had taken. The meeting went on through the following Sunday. Two young men were baptized. I give below a copy of a letter from Brother Tant to "The members of the Church of Christ of this community," with a reply from the elders of this congregation.

HEWITT SMITH.

Brookhaven, Miss., Aug. 6, 1929.

With a desire to get the truth before all, and to gain a better understanding of God's Word, at some future time this fall, I, J. D. Tant, will meet any man in public debate whom my brethren may select in this community in a six days' debate, brethren to take care of us and support the debate according to their ability, said support to be divided equally between the debaters. In said debate, I'll affirm:

1. Bible Sunday Schools are Scriptural, J. D. Tant.

You may affirm.

2. Human helps or uninspired literature is scriptural, J. D. Tant.

You may affirm.

3. With Bible limitations on woman's work, it is Scriptural for her to teach the Bible in Sunday Schools, J. D. Tant.

You may affirm.

Eight speeches of thirty minutes each given to each subject and six days given to the entire debate.

(Signed) J. D. TANT.
1124 McLenne Ave.,
Memphis, Tenn.

Brookhaven, Miss., Aug. 25, 1929.

There are three objections to the above proposed debate.

1. There are five Churches of Christ in this county and none of them have a Sunday school. No debate is demanded as long as there are no Sunday schools in this community.

2. The propositions do not state the issue clearly.

3. Brother Tant demands that we support him in the debate. We have enough confidence in the truthfulness of our position to support the man who defends us, and we expect as much of those who agree with Brother Tant.

In his last sermon in this community, Brother Tant stated that some of the brethren wanted a Sunday School. If those brethren want the system defended, and care to support Brother Tant in the work, we will gladly furnish a man for the investigation. If Brother Tant cannot locate these brethren, we will agree to the debate anyway, providing his home congregation at Memphis will agree to have the debate repeated there. We will support the man we select in both places, and those who select Brother Tant can do the same.

RUFUS P. CASE.
JAMES REDD.

Religious Digest

By C. R. Nichol

George W. Phillips, Ardmore, Oklahoma, affirms: "The devil is self-existent and co-extensive with God." He is anxious to find some one who will deny his proposition in debate. A few years ago there was a man in Coleman, Texas, named Campbell seeking some one to debate wtih him. He affirmed: "The devil is dead." I think he will be willing to engage Phillips in the debate he seeks.

The above clipped from Firm Foundation of September 10, shows the weakness and perversity of Brother Nichol. In The Apostolic Way of same date, I said: Brother Nichol will always defend the truth; but steadfastly refuses to defend the Sunday School: therefore does not believe the Sunday School is the truth.

Instead of replying to what was directed to him; he again sidesteps, and mentions something not exclusively directed to him. However, as with the Sunday School, he will not defend his position (if he has any) on the origin of the devil. Charlie knows when the Bible sustains him, and when it does not.

A Sunday School preacher named J. W. Chism, has met me twice on my affirmation. His moderator, Dr. Taylor of Ringling, Okla., admits I am right. Further conclusive proof is: Chism will not meet me again. I will give him $25 to arrange discussion, viz: I will affirm on the origin of the devil, and Chism on the Sunday School. Now watch him.

Unless Nichol has turned Materialist, he believes the Now-Existent. Better try to go with truth and be saved. I said co-existent, not co-extensive.

G. W. PHILLIPS.

Love

Why should we love and who? Jno. 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I loved God because he first loved me. I love my brethren because Christ died for them, and this is the will of God that we should love one another. Brother do we really love God? "If you love me you will keep my commandments." And his command is to love one another. Christ died for us. Should we die for one another or should we fight and destroy one another?

Brethren when we come together to worship God we should come in the fullness of the love of Christ. We should sing in love not to make a sham but to make melody in our hearts to the Lord. We should pray in love for one another, for if we from our hearts forgive not men their trespasses, neither will our father forgive us. We should break bread in love, who of? The cup or the Lord? Christ said, "do this in memory of me" I fear we sometimes pay more tribute to the cup than to the Lord. The Corinthians paid more tribute to eating and drinking than they did to the Lord, hence ate and drank to their own damnation.

We should lay by in store on the first day of the week in love of the cause of Christ, to support the widows and poor of the body of Christ.

Brother let us be careful what we do and why we do it. O. C. RIDDLE.

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 I 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.

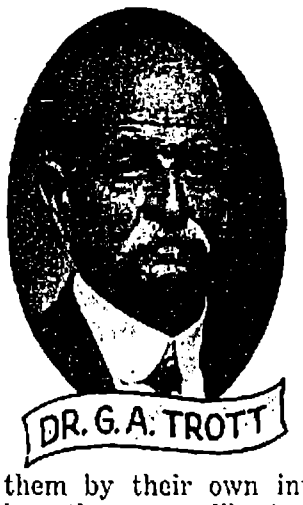
Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

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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Liberty



None appreciate the joys of liberty so well as those who have been forced to spend years of unrequited service in the galling chains of cruel bondage. It matters not that their enforced servitude may have been brought upon the them by their own infringement of the law, they crave liberty all the same. Reluctantly are they forced to give it up and eagerly will they contend—even to the death—to regain it, if lost, whether the bondage be of sound mind. False ideas concerning it may be entertained, however, and as much misplaced energy employed in contending for them as Don Quixote displayed in fighting the wind-mills. I do not remember ever having seen or heard any definite description of what our Christian liberty consists of—have you? Think it over before you answer. We need to know something of the metes and bounds of a thing before we can intelligently contend for it or lay claim to it; isn't that so? Of course it is. Well then, as they never have given us anything like that, it is time for it to be demanded of them and we wish for some definite statement in regard to the circumstances under which we are to exercise it and how far we may go before we incur the condemnation that awaits all who presume to speak a word that the Lord has not commanded to be spoken. We do not wish any man's liberty to be taken from him or abrogated in any degree for many seem to be unduly alarmed, lest some of this precious liberty may be lost. It is a moot question as to whether they are really anxious to preserve some liberty to which the Scriptures entitle them or to use it as a cloak beneath whose screen they may do pretty much as they please. Notwithstanding our well-known poverty in this world's good, I am personally willing to promise ten dollars to any one who will produce the Scripture that authorizes us to claim one iota of the kind of liberty for which so many are vigorously contending. I fearlessly deny that the liberty Paul speaks of bears any relationship to the kind of liberty for which they so earnestly plead. Christ most assuredly did give liberty to some, but who were they and of what bondage were they set free?

We are not asking for guesses or assertions, but for what the Bible teaches. Doesn't the entire context—in every mention of this liberty— assure us that Paul was addressing brethren who had been under the law of Moses, from which domination Christ had freed them and from which the apostle was warning them to remain free? No hint is given us that this liberty entitled any one to disregard the conscience of a brother, when he was not asking us to do anything unscriptural, or to preach any other gospel than that preached by the apostles, to invent new methods of doing things, organizing new religious institutions, or in any way adding to or taking from the precepts and examples of the New Testament. So far from permitting anything like that we are solemnly warned, "But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other Gods, even that prophet shall die" (Deut. 18:20). Let us not do that, thinking to hide ourselves from the wrath of a justly offended God behind a liberty that does not exist, outside of the fervid imagination of deluded men.

Jesus Christ, looking down the stream of time, laden with the destiny of human souls, did not fail to perceive and provide for every emergency that could possibly arise in the passing of future generations and any attempt to remodel his perfect law and patch up any alleged short-sightedness in it with the filthy rags of human wisdom will inevitably result in disaster. Our liberty consists of the freedom to choose for ourselves whether we will have our footsteps guided by the wisdom from above or by the human devices of man's wisdom so artfully presented as to deceive the very elect. May God help us to decide aright.

G. A. TROTT.

The Seen and Unseen

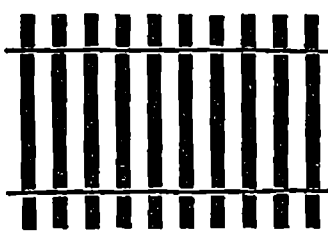
For the things which are seen are temporal; but the things which are not seen are eternal.—Paul.

Notwithstanding we hear it often said, "I do not believe anything I can not see," such statement is manifestly untrue. We every day come into contact with and realize the existence of unseen things, physical and otherwise. For example, we do not see the wind, we do not see germs that are visible only with a microscope, and we know that there are still smaller germs and bacteria known as bacteriophage, which can not be seen, even with the aid of this wonder-revealing device.

Leaving the kingdom of living creatures and entering that of physics we at once are impressed with the apostle's statement as to the invisibility of eternal things when we think of what are usually termed the laws of nature. No one disputes the existence of gravitation, centripetal and centrifugal forces, adhesion, cohesion, repulsion and other forces. These are so manifest that it would be the ravings of a maniac to argue their nonexistence.

In the physical realm we must of necessity recognize and admit the existence of certain powers and influences which are the products of the laws just mentioned when applied in certain ways by man, but which are not seen. Power, however produced, is invisible, whether it be electricity, steam, magnetism or any other. We know that these exist and we know their

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nature because of their manifestation through material objects and agencies.

The greatest fact of which man is conscious, or can be conscious, the supermiracle of all the ages is LIFE, which is invisible. We know that it IS, just as we know the existence of the other things above mentioned—by its manifestation.

Just as surely, even more surely, we must know by every urge of reason, intelligence, logic, that He who is Infinite Life must and does exist, since every law of nature, every products of such laws, whether applied by man or through fortuitous circumstances and events brought about by what we are pleased to term "blind forces," are manifestations of HIS existence. That He is Infinite Intelligence is deducible from the order and system everywhere demonstrated. These are not the products or results of "chaos and old night." Hence there must be existent in Him omnipotence, omniscience, omnipresence, since these are manifestly exercised and directed by Infinite Intelligence.

When we leave the animal kingdom and the field of physics and enter into that domain which man alone has the intelligence and reason to recognize, and therefore the only creature capable of appreciating it—the realm of the moral and spiritual—the thought of the eternality of things invisible is impressed upon us more than ever.

The resplendent virtues which man alone possesses, but does not always practice, are as invisible as are God's attributes, or the spirits which occupy the land of supernal glories and endless peace.

This at once brings us to the realization that the real man himself is not seen by his brother. He is as invisible as the God who created him.

That same wonderful hero and apostle of Jesus quoted at the beginning of this article says, rather emphasizing the sentence just preceding this one, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." It is this mind man, this intelligence, which is not seen by man nor any other creature, but is seen and known of Him who created him.

Thus it is very natural that the **physical man sees the physical man, while the spiritual man sees the spiritual man.** Neither sees the other, although each knows the other exists. When we come to dwell on these thoughts we find that it is rather marvelous that we can say that one never has seen even his most intimate friend, not even that most heroic, truest and most self-sacrificing friend, his own mother.

We know that the virtues exist by the same evidence that we know that physical law exists—their manifestation. We see the manifestation of love in kindly deeds; of life in creatures and other living things about us; of mind in material objects whose fabrication has been wrought by man, but we do not see either love, life or mind.

We can not see either of the five senses, but we know that they exist in us. That man does not see his soul, mind, spirit, does not mean that they do not exist, but he does know that they constitute his very being itself.

Even the conscience which makes man God-like he can neither see, hear, feel, smell nor taste.

When one says that another man thought so and so, he has no way of knowing what he thought except he be told by the thinker, or else has deduced his conclusions from the actions for which the one spoken of is responsible. Even then he can not always be sure of his thought in detail.

Men are only too much disposed to assume certain conclusions without having sufficient reason for them, then stating such assumptions as facts, when they may be far from being facts.

If men were capable of "reading" the minds of others to the uttermost without aid from the one whose mind was to be read, or from surrounding conditions or circumstances, the world would be in a greater turmoil than it now is, or ever has been. Of course there would be a great many thoughts seen which are sublimely beautiful; and it is gratifying to know that men do have such thoughts, for which God be praised.

Things might go on very well until men began to read ugly and wicked thoughts in each other's minds.

There are a great many of this kind in them now, but they can't be seen. There would be no way of lying out of it then. The offended one would not listen to the protestations of innocence from the offender. And meanwhile he would be just as guilty of the same offense as the one against whom he feels resentment.

How much would you sleep tonight if you knew that tomorrow all your thoughts, good, bad and indifferent, would be read by every one you met?

The consolation you would have would be that every other person would be just as badly scared as you, just as greatly embarrassed, just as cowardly because just as guilty, even in his own conscience, as you would be. We know this, too, that, although the mind-reading can not be done, the thoughts that would cause the alarm are there just the same.

All would be found guilty—all ARE guilty. It is now and would be then just a matter of degree.

One thing is certain, a great many men would change their business, profession or trade. Things then would have to be done "on the square."

And what a lot of good friends we'd find that we didn't know we had!

Glorious is the realization that after all there is very much more of good than evil in man!

One of the greatest possible causes for rejoicing is that we know, when we think seriously of it, that there is very much more good than of evil in the world. We realize this is true when we reflect that more of each person's life is peaceful and happy, free from pain and sorrow, than otherwise. If there were more evil than good there necessarily would be more unhappiness than happiness, more discomfort than comfort, more anxiety than tranquility and peace.

The fact remains, however, that there is evil in plenty and therefore pain, sorrow and suffering in plenty, and it is our business to lessen these to the extent that it is possible with us.

Comforting it is to know that there is more of laughter than tears in our lives, more of happiness than unhappiness, more of health than sickness, more joy than sorrow, more beauty than ugliness, more pleasure than pain.

If there were as many sighs as smiles, as many lines caused by sorrow as wrinkles caused by laughter, we should surely have a sad old world.

Were there as many sick as well, as many suffering from accident as are free from it, those who were well would not be able to supply hospitals and doctors for the invalids and accident victims.

But the reflection that there are more furniture and clothing factories than coffin makers, more flour mills and other food-making concerns than drug compounders, more grocery and dry goods stores than drug stores, more school houses than insane asylums, more churches than jails and penitentiaries; more loving and affectionate fathers and mothers than inhuman brutes to whom there have come precious little children upon whom they should lavish love and kindness.

All of which proves that right thought, honest motives and unselfish desire are found in the last analysis to be the power that moves the activities of the world and promotes the peace and progress of nations.

After all, the evil thinking that men do causes them more unhappiness than it does anyone else. **It is more destructive of their own mental peace than that of those about whom they may be thinking.**

When we come to think seriously of the matter we soon find that not one of us has anything of which to boast. We are all "of the earth earthly."

When we dwell upon these thoughts it seems so unreasonable, illogical, even ridiculous, that we should be so impatient with each other, as if it were possible for us to attain perfection, but refused to do so out of sheer contrariness. However, we can **make a much nearer approach to perfection than we do if we only would.**

We are too much disposed to look upon the frailties and weaknesses of each other as if we were possessed of them through preference; that we chose to be evil-minded in thought and design out of pure devilishness.

And all the time we must certainly be aware that there is One who "knows the thoughts and intents of the heart!"

But after all, "Shall not the Judge of all the earth do right?"—The Dallas Morning News, Sept. 29, 1929.

Work in India

Dear Brethren in Christ:

We had a successful tour in the villages from July 20 to August 5. The touring is the most interesting item in the Lord's work though it is a difficult one. We meet various types of persons in the villages while carrying the Message from village to village. Some hate us; some love us; some welcome us to hear about the Lord.

We are always confident of your prayers helping us to do the will of the Lord by bringing many to Him. These are the villages we visited this time which are under Khamammeth: Goovalagudam, Aregudam, Rageshapuram, Kaikondaigudam, Edulapuram, Muttagudam, Maddalapalli, Danavaigudam, Rammannahpett, Acherlagudam, Konaigudam, Koratlagudam, Turkagudam, Muthyalagudam, Kakarai, Geelacharvu, Keshapuram, Kistapuram and Parkisingaram.

We never depend on any kind act to win us a way to deliver the Message. As a

result of your prayers for the work, the Glad tidings has won its own way into many homes and the opposition we used to meet with in the village and street preaching is very much fading away. There is a change in the minds of the people which is unquestionably the fruits of the life-saving gospel of the Lord. Sacrificing goats and buffaloes before the dumb idols is much decreased this year in these parts.

We baptized 12 persons in the village called Raghapuram, 7 at Aregdam, and 5 at Goovalagudam, that is 24 hindus owned the Lord through baptism. Kindly pray for them so that they may stand firm.

Since we have a place at Christ House Khamammeth, the school there is progressing well. Sister Mrs. N. Sipporammah, the teacher, is taking good interest in teaching the children to read.

While I was returning home five of the school children at Khamammeth came to the station with the preachers. As the departure of the train is at 2 o'clock in the night, the preachers were taking rest until the arrival of the train. The school children kept awake as they were seeking for an opportunity to meet me alone. They came to me and said that they have finished the first standard and requested me to send them books for the next higher class so that they may learn to read the word of God very soon.

The school at Kakalagudam is not making as good a progress as at Khamammeth, as most of the children go to the fields to help their parents.

The school at Burkacherla is also making very good progress.

We have opened the school at Christ House Vambori with two teachers, from July 15, 1929. This now contains 20 boys and 20 girls at present. Besides the children of the faithful, we allow the children of Vaddars (heathens) to attend the school.

We are thankful to the Lord for this school. All the faithful in India thank you very much for this and are praying the Lord to bless you more with His excellent mercies.

There are many earnest seekers after the Truth. I shall let you know about the other villages round Burkacherla and Nayakunigudam in the course of time.

Kindly pray for the work. All the faithful in India send you greetings and thanks.

With Christian greetings and thanks,

M. VANDANAM,
Pilchers Compound,
Securderabad, Deccan, British India.

An Ancient and Modern Goddess

Kind friends, if you will listen,
The truth to you I'll tell,
Of a "great and mighty Goddess"
Most all remember well.
"In the City of the Ephesians"
In the days of the Apostle Paul,
"Great and mighty is Diana
The people shout and call,
For the space of about two hours
They all with one loud voice
Declared her great and mighty"
Of all she is our choice.

"The image came down from Jupiter"
So all the people say,
No doubt she was "magnificent"
And the greatest of the day.
"All the world did worship her"
The rich, the poor, the great,
"There is no God made with hands"
Said Paul, and him they hate.
Because "their craft he's set at nought"
And turn many from wrong to right,
"The Temple soon to be despised"
So Demetrious makes a fight.

"The Silversmiths who made the shrines"
Loved money most of all,
And this no doubt, caused them to fail
Ho heed the Gospel call.
They fought against the one true God
They fought with all their might,
"Confused the people caused a stir"
To keep many from doing right.
"The assembly confused for two long hours
Till the town clerk did appease,
By showing the craftsmen the open law"
And the law should settle to please.

There's a "great and mighty Goddess"
In this old world today,
She's greater than "Diana"
I'm sure most all will say.
Many more to love and praise her
Than in the days of old,
Many more will not forsake her
When the truth of God is told.
From whence she came 'tis plain to see,
By all who know her well,
She did not come from "Jupiter"
But where I'll have to tell.

She did not come from Heaven
But from far across the Sea,
An earthly thing and made by man
But a mighty one is she.
A deceiver she will always be
As long as she shall stay,
She'll deceive the weak and many, too
That walk "the narrow way."
She'll keep her children in the dark
For fear in God they'd trust
After human ways and methods
She teaches them to lust.

All the preachers in the world
That teach as the Apostle Paul
Soon find a modern "Demetrious"
And hear him loudly call,
"A disturber of our churches
Our Goddess she is great"
And all that will not worship her
"He" almost seems to hate.
And still from God she did not come
He knows she came by men
He knows quite well she's not of Faith
And "What's not of Faith is sin."
Not just "two hours" but many months
We've heard "him" shout and call
"Our human way and method
Is far ahead of Paul."
Maybe these modern "craftsmen"
Love money quite as well,
As the "silversmiths' in Acts nineteen
As the scriptures plainly tell.
Maybe from her he gets his wealth
Or is it pride and lust
That takes him from the love of God
And Him he will not trust?

This Goddess was made by Robert Raikes
A century and half ago,
By all the world she's dearly loved
But the Christian's greatest roe.
Christians worship the one true God
They do what the Bible says do,
They are content with God's own way
And today there's a faithful few;
Giving their bodies as a sacrifice
To follow in the steps of Paul,
Doing all things as God commands
But few will heed the call.

Back to the Bible and the one true God
Will you hear our plea?
As we earnestly contend for the only way
That unity can ever be.
That is the Bible and it alone
No taking from nor adding to
No more no less and be satisfied
Is the cry of the faithful few.
There is a way by which to unite
The Bible tells us how,
But to a "Goddess" made by man;
A Christian cannot bow.

—E. F. Morgan, Newcastle, Texas.

Going Forward

You will be glad to learn the good news. We have taken up the matter of arranging our obligations. Several thousand dollars of debt have been settled and our creditors are disposed to give us time to meet the remaining obligations. Unfortunately Brother Conner was sick for a month but is better and is now in the field. We have put thirteen of the ten-acre tracts on the market at $1,000 each, putting one of the little two-room houses now on the campus on each of the thirteen tracts. The very day this decision was made, Brothers R. F. Meacham and Ben F. Simpson each bought one of these tracts; thus, each of them is putting another $1,000 into stock and observing the status of the assistance they can.

The Board of Directors, after taking stock and observing the status of the school, realized that our backs were to the wall and that should we fail after the world had given us such a foundation as we have here—fourteen hundred acres of land—it would bring shame and disgrace to the cause of Christ and deprive the youth of our country of the advantages this institution has to offer. Coupled with this realization is our desire to protect the financial interest of the brethren who have invested and sacrificed for this cause which things determine us to build this school even if we must sacrifice every foot of land the school owns. We are therefore going to give FREE a beautiful city lot 60x200 feet with each purchase of a $250 scholarship until we sell one hundred. These scholarships are for two full years of either high school or college work, and may be used any time during the life of the school. The regular rates for these two years in college work is $280, a $30 saving and a splendid city lot already in the city limits of the city of Littlefield. REMEMBER THE LIMIT IS ONE HUNDRED.

This $25,000 will be used in the construction and equipment of the first unit of our administration building. We are going to build in units as we need them and have the cash to build.

We are glad to note that those who owe the school for tracts and lots and who are behind with their payments are coming to life. We expect to raise some $13,000 of these accounts. Truly "the darkest hour is just before the dawn" and the glorious sunlight is just ahead.

Now we are after students, we would like to double our present enrollment within the next thirty days, and then double it again at the beginning of the second semester, January 27. You can render the school a splendid service by helping to get students. We are depending on you, please do not fail us.

R. F. DUCKWORTH,
President Littlefield College.

The Apostolic Way
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Hard But True

If you were in my place and should receive a letter in which the following statement occurs, what would you do about it? "Dear Brother Duckworth, I sure like the Apostolic Way, I hate to miss a copy, but I haven't the money to renew now." Such readers want the paper, we want them to continue to get it, but we haven't the money to pay the printing bill. If we should carry a hundred such requests each month, we would soon pile up deficit of several hundred dollars, in fact that is just what we have done. We did not have the heart to drop such names and the brethren have neglected to send donations to take care of just such emergencies.

One good brother writes: "I have neglected you and the Lord's work in which you are engaged so long until I am ashamed of it, although I am now trying to do what I should have done some time ago; hope that others are not so neglectful as myself. This is to be divided to suit the needs or demands wherever you think best, printing plant or to relieve the present encumbrances of yourself or the paper. Let us hear from you so we can assist in caring for the needs of yourself and the A. W. Hope to get some of the brethren here to assist in a financial way. Remember us in your prayers yours in hope." This brother has had fellowship with us in our work again and again, requesting us that we do not mention his name, he is a liberal helper of others. The $60 he sent us will be carefully used in furthering the work.

Dr. G. A. Trott of Munday, Texas, who founded the Apostolic Way and whose liberality kept it alive writes us that he and Sister Trott would be glad to spend their last days in Littlefield, where he would appreciate the opportunity of working in the office of the Apostolic Way, he says: "All we need is shelter, food and rainment," Yet we hesitate, we want Dr. Trott in the office, we need him, but if he comes to Littlefield to work with the paper, he would give up his medical practice altogether, he has no other means of support. The friends of the paper have here an opportunity.

We are willing to carry the responsibility of planning for the paper as its publisher and leave Dr. Trott to give his time to correspondence and writing for publication, but it is hardly fair for him to move to Littlefield unless friends of the paper are willing to make a special effort to enable us to compensate him in an amount equal to his living expenses. What say you?

It has been sometimes since friends of the paper have sent donations in any considerable amount, this, however, is common practice with our readers during the summer months. However, if our friends will send us a liberal contribution at once, we would be able to pay our back bills and move Dr. Trott to Littlefield. Your response will be greatly appreciated. Address all communications and make all checks payable to the Apostolic Way, Littlefield, Texas.—R. F. D.

Announcements and Reports

J. C. Osterloh, Hastings, Okla., Sept. 18, 1929: Just in from Washington, Okla., found a real good little band of brethren, had a good meeting. This finishes my present engagements for this year. If some one wants a meeting for the fall or winter, I will be glad to serve them.

D. F. Clayton, Sulphur Springs, Texas, Sept. 23, 1929: Brother J. A. Dennis came back to Grubbs Church on his way from Oklahoma, home, preached twice two made the good confession and were buried with Christ in baptism the next day. One from the Methodist other from the Baptist, man and wife. That brings the number of new converts to thirty-four. Also some ten or twelve restored themselves to the church in and since the meeting. Many more were almost persuaded to be Christians.

J. S. Osterloh, Hastings, Okla., Oct. 3, 1929: Have held eleven meetings during the year. Some real good and some not so good, at least as to results. Total results, seventhy-two additions to the one body. I think about the least number for any one year in the past forty or more years. I am now ready for more work if the brethren think my work acceptible.

Kindly make the following notice without name and let the reply come through the office to me. A loyal preacher of the Church of Christ and a teacher of several years experience wishes to locate near a good congregation, at least where there are a few faithful meeting regularly or who are willing to do so, where he can locate a school for 1930-31; have home near Christian associations, and preach and assist in building up the cause. He holds a first grade life certificate in Mississippi, first grade license in Arkansas and Virginia, also a valid certificate in Georgia. Satisfactory references. Please address The Apostolic Way office.

W. M. Boyle, 505 Belknap Place, San Antonio, Texas: Wanting to get in some small town or in the rural district where there is a small loyal congregation to work as leader and worker for more membership by constant house to house work. I am past middle age; single; no one depending upon me for support. I have had about eight years of experience in said work. I want to spend the rest of my days in such work. Just so I get food and shelter, as to raiment, I have plenty and can get more when needed.

W. P. Jones, Sand Springs, Okla.: The Millsap and Brannon Bridge, Texas, meetings closed Sept. 1 with three baptized. We had large and increasing crowds. We were treated well by these brethren while in their midst for which we will never forget them. Brother J. P. Baxter is their foremost leader and teacher and has made a great sacrifice for the cause. Thence to Old Friendship Church of Christ, fourteen miles northeast of Holdenville, Okla., closed the 22nd with eight additions to the one body. This was my fourth protracted meeting at this place. We had some opposition from within as without. Still the brethren seemed well pleased with the results. I spoke for the brethren here at home in Broadway Hall, corner Fourth and Lincoln streets yesterday and last night to large and attentive audiences. This was the first time with home forces since June 1. Some five or six old friends of mine, whom I knew in the gospel twenty years ago who live in Tulsa now, met with us in Sand Springs. I go next to Hughes County, near Wetumkah, Okla., where I will preach a week or ten days. On account of having two dates called off, will be idle after middle of month. Who wants a meeting?

Sidney W. Smith, Abilene, Texas, Oct. 5 1929: To be at Lawn, Texas, for Saturday and Sunday next, from there to Eliga in Coryell County, then to Harden School House near Goulbusk, Texas. From there to Delano, Calif. Will be in California six weeks or two months.

Why I Believe the Bible

I.

The Bible is the most popular as well as the most hated book. The Bible is the most widely distributed book in the world in these modern times when various and sundry literature is being published. It has been translated into over five hundred languages and dialects, representing seven-tenths of the population of the globe. In our own country, statistics show that two books out of every five sold are either Bibles or Testaments. It is the most popular gift and is given for birthday presents, Christmas presents, and wedding gifts.

On the other hand the Bible is and has been the most hated book. For eight hundred years after Christ was crucified, the Roman Empire did everything in its power to suppress the teachings of the Bible. Its proponents and believers were crucified, swan asunder, suffered privations, and persecutions, and were dogged from the country like so many criminals; yet it triumphed over it all and its teachings became the state religion of the great empire, its former persecutor. Again, during the dark ages when Roman Catholicism reigned supreme, and when the Catholics had so polluted the teachings of the book that none dare oppose them, and when such men as Martin Luther did have the courage to rise to a point of order, the Catholics ordered all Protestant Bibles collected and burned. Thousands of copies were burned, but a few survived. Its teachings were crushed to the earth for a season, but being truth, it rose triumphantly and spread like wild fire on the wings of the Renaissance.

Then again, from time to time, there have arisen infidels that have fought the teachings of the Bible. They have railed against it, and tried to destroy it, but their

puny words rebounded from it like a pebble hurled against the rock of Gibraltar. But says the Book, "Tongues shall cease," so their railings have ceased and been forgotten, yet the Bible marches triumphantly onward. The teaching of infidels do not console the bereaved nor dying, nay, but leave them in a worse condition; it even robs them of what they have and leaves them most desolate. The Bible gives them hope of immortality and a life far more perfect than the one we now enjoy.

I know of no better way of expressing this than through the immortal words from the pen of Horatius Bonar:

"A thousand hammers keen,
With fiery force and strain,
Brought down on it in rage and hate,
Have struck this gem in vain.

Against this sea-swept rock
Ten thousand storms their will
Of foam and rage have wildly spent;
It lifts its calm face still."

2. Because of its contents.

When I was a boy and read the famous cherry tree story, I was made to believe that Washington was a perfect boy and grew to be a perfect man, that he could not tell a lie nor do any wrong. I can remember when I thought that Lincoln was a genius of sympathy and love sent into the world for the purpose of liberating the slaves. Why these impressions? For I have since learned that Washington was addicted to drink, and when in a passion could swear as much as a high private, and was no more truthful than any other good man; and that Lincoln was more at home when he was in the slums telling smutty yarns to the youth of the land. I also found out that he was a woman seducer and broke a woman's heart. And so it is with man, we all have a tendency to throw a cloak about the foibles and short comings of our fellow man and forget the bad things and magnify the good deeds. Not so with the Bible. It relates all just as it happened without any camouflage or padding, and is just a simple plain story that every one can understand. If man had been writing the Bible, he would have left out Abraham's lie and David's sin, but we read (II Timothy 3:16-17) "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." Again, (I Corinthians 1:10) "Now all these things happened unto them for ensamples and they are written for our admonition." So God had a purpose in writing the mistakes of the characters of the Bible. Man in writing his book shields his fellow man; but when God wrote His Book he recorded both good and bad that subsequent generations might profit by the good and be warned against the dangercus pitfalls that have ensnared their predecessors.

Again the Bible does not read like other books. A student can take a history the size of the Bible and master it in a short time, a year at the most. Not so with the Bible. A student of the Bible can study it diligently for a lifetime but never can master it, but each time he reads a passage he can find new food for thought, he can obtain a new lesson that he had not seen there before. Is this not proof enough that it is more than an ordinary book?

3. Because of its authors.

The Bible was written by at least thirty-five different people, extending over a period of more than fifteen hundred years, and yet, they all tell the same old story with few repetitions and no contradictions, and in a number of cases the author writing was ignorant of what the other authors had written. God directed the pen of each, allowing each individual to contribute his individuality and coloring to the story. For this reason a number of Bible enemies have tried to make it contradict itself. But if the student will take the time to study closely and carefully and ascertain in what age the language was written, that is under which of the three dispensations, to whom the language was addressed, and the lesson the writer wished to convey, the truth will be paramount over all error and no contradictions will be found. For (John 8:32) "Ye shall know the truth and the truth shall make ye free, etc."

According to some Bible critics the Bible contains many statements that are not only untrue but are absurb. One of these occur in Joshua 10:12, where it is recorded that Joshua commanded the sun and moon to stand still. One critic claims that had the world stopped the atmosphere would have swept every thing off the earth. This critic claims to be a great scientist but denies the very principles of science, which teaches that the atmosphere is a part of the earth and rotatoes with it and is retarded or accelerated as the earth is retarded or accelerated. Hence, I judge that the same power that could stop the earth in its rotation could also stop the atmosphere. But let us look into history and see if we can find evidence to corroborate this wild statement. Egypt, China, Greece, Mexico and Palestine have a record of a long day. Herodotus, the Greek historian, records the long day in Greece and tells us that the Egyptian historian, Manetho, contemporary with him showed him evidence of a long day. Ancient Chinese writings record a long day in the reign of Emperor Yeo who was contemporary with Joshua. Rear Admiral Palmer was shown evidence of a day by the Mexicans in which the sun shined for twenty-four hours. This was recorded by the Yuma Indians, forerunners of the Spanish in Mexico. These Indians had reached a high state of civilization before the birth of Christ. They had invented a calendar that was so complicated that the Spanish had to give it considerable study before they could understand it. This long day was recorded in their year, "White Rabbits" which corresponds to the year in which Joshua conquered Palestine. These records show an uninterrupted record of events a thousand years before the birth of Christ, and there is no doubt of their accuracy. Geologists accept its other records as accurate, so if part of it is accurate, it appears to me that all of it is.

Professor Totten, mathematician and astronomer of Yale University, by means of the equinoxes, eclipses, and transits, calculated from the present day back to the winter solstice of the year that Joshua conquered Palestine and found that it fell upon Wednesday. Beginning with the prime date of Creation and calculating to the same winter solstice of Joshua's day, he found that it fell upon Tuesday. And by calculating from the prime date of Creation to the present time, he finds that we are one day ahead. Hence he concludes that a whole day has been inserted into the world's history somewhere. But by inserting this day, or making one day twice as long, in the year that Joshua conquered Palestine and using it as a starting point, he proves that it is the key to the whole Hebrew solilunar calendric system and squares itself with every other date of the Bible as well as history.

E. K. KITCHING.

(Continued in next issue)

Clark-Barker Debate

Clark's Second Affirmative

Proposition: The Scriptures teach that men who at death are wicked in the sight of God will spend eternity in a state of suffering.

I am very much pleased with the spirit manifested by my opponent, but I am somewhat disappointed in his logic. Following his suggestion, I shall also ask the readers to "stand by and see what happens." His first break is to call clearcut propositions, supported by pertinent Scriptures, "Assumptions." He informs us that "assumptions" do not constitute "debating." I merely gave a thesis of my position in order that my opponent and my readers might know what I believe. I then supported each proposition of this thesis by a clearly applicable Scripture. If this is not a proper way to make an opening speech on any subject, I know nothing of debating. My opponent has not yet been so fair. I suppose it is hardly expected of a man in the negative, but more light on his position just here would help both me and the reader. I shall, therefore, ask the following questions, which I trust will be answered in the next speech: 1. Does Dan. 12:2 refer to a literal resurrection of the dead? If so, what classes does it embrace and exactly when did it take place? 2. Do you mean to teach than Dan. 12:2 and John 5:28-29 were both entirely fulfilled in the year 70 A. D.?

I believe that both these passages refer to the general resurrection that is yet future. My opponent objects on the ground that Jesus in John 5:28 does not mention **Infants.** Jesus made a comprehensive statement. His purpose at the time did not call for a distinction between infants and others. Question: Were all the dead who had done good or evil raised in the year 70 A. D.? If so, how long will the life last that the righteous received? What became of the wicked who were raised at that time?

On Rev. 20:12, Mr. Barker says there will be no Judgment after the resurrection. Well, John says, "I saw the dead, small and great, stand before God . . . . and the dead were **judged** (emphasis mine) out of those things which were written in the books according to their works." To show that the wicked will be there, John further says, "Whosoever was not found written in the book of life was cast into the lake of fire." I see no way to make an argument on such a passage. If Mr. Barker can take out of it the notion of a resurrection of both good and bad followed by a Judgment, I want to see him try his hand. While he is working on this passage, he might also give us light on the following: "It is appointed unto men once to die, and after this the judgment" (Heb. 9:27);

"We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (II. Cor. 5:10). Some form of the Greek krisis (judgment) is used in each of these passages. This is the word used in John 12:31, where Jesus says, "Now is the judgment of this world," referring, as Mr. Barker says, to the present age. But this fact cannot destroy the doctrine of a Judgment after the Resurrection. It merely proves that the word is used in two senses. This age is a judgment day in the sence that men who lived in it are judged (tried) every day, and that at their death, this day of trial ends. But after the Resurrection, the righteous and the wicked will appear before God to receive their final rewards. My opponent says, "There will be no wicked after the Resurrection." The Scriptures I have quoted undoubtedly teach that the wicked will appear in the Judgment after the Resurrection, and that they will then be wicked.

I quoted Matt. 25:31-46 to show the appearance of the wicked in the Judgment and their doom. Judge Barker says this is a national judgment, taking place at the destruction of Jerusalem. The context is against his position. The two parables that immediately precede this passage certainly have a personal application to individual Christians. The chapter begins with the word "then," which connects it with the preceding verses. These refer to the end of this age, not to the end of the Jewish age. For proof, I quote the parallel passage from Luke 21:20-27, "But when ye see Jerusalem compassed with armies, then know that her desolation is at hand .... And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled .... And then shall they see the Son of Man coming in a cloud with power and great glory." From these verses we learn that after the destruction of Jerusalem, the Jews were to be led captive into all nations, and that Jerusalem was to become the possession of Gentiles "until the times of the Gentiles be fulfilled." This would evidently require centuries. After this, Jesus is to appear in glory in the clouds of heaven. Then He will evidently "sit upon the throne of His glory" (Matt. 25:31). Hence the Judgment described in Matt. 25:31-46 did not take place in A. D. 70.

Judge Barker has a good deal to say about the Greek aion, aionios, etc. This seems to be one of his most trusted supports. Let us examine it a little. Suppose we agree that aion means "age" and aionios, "age-lasting." Can my opponent tell me how long the coming age will last? The wicked are to be "punished with everlasting ('age-lasting') destruction from the presence of God" (II. Thess. 1:9). When will this begin and end? Now turn to Mark 10:30, "He shall receive a hundredfold now in this time . . and in the world (aion) to come eternal ('age-lasting') life." How long will this last? Next II. Cor. 5:1, "We have a building of God, a house not made with hands, eternal ('age-lasting') in the heavens." How long will this house stand? Once more, "And the God of all grace, who called you unto His eternal ('age-lasting') glory in Christ" (I. Peter 5:10). How long will God's glory last, Mr. Barker?

My opponent asks: "If forever expresses endless duration, what does forever and ever express?" This is simply a reduplicated expression for emphasis. Please answer this: What language in both Greek and English would express the idea of endless duration? Quote one Scripture that in your estimation, Mr. Barker, connects this idea with either the life or the death of any man.

I have shown by Scriptures that wicked men will be raised from the dead, called into Judgment, and subsequently banished from God's presence. I have also shown that the righteous after the Judgment will enter a state called eternal life. Jesus died, but He rose to die no more. Both Scripture and reason teach that He will have endless glory. But He promised His followers that they should share this glory (John 17:24). Hence I conclude that the bliss of the righteous will be endless in duration. But I have also shown that the same words in both Greek and English describe the suffering of the wicked and the glory of the righteous in their duration. From these premises, there is but one logical conclusion, viz.: the wicked will spend eternity in a state of suffering.

N. L. CLARK.

July 3, 1929.

Barker's Second Negative

1. My opponent so far has staked his contention for endless misery upon the teaching of Daniel 12:1-2, St. John 5:28-29 and Revelation 20:12, asserting without proof that they have their application after the general resurrection. I agree that these Scriptures are parallel. What one teaches, they all teach. Mr. Clark contends that they are to be fulfilled sometime in the far reaches of eternity. I maintain that these Scriptures teach a truth that has long since been fulfilled. The question is when? The same question was asked in Dan. 12:6. The man clothed in linen answered, Dan. 12:7, "That it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all

WE SHALL CONTINUE

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THE APOSTOLIC WAY

LITTLEFIELD, TEXAS

these things shall be finished." All Bible students know when this was. Will my opponent deny that this occurred about 70 A. D.? He will not. Then, these Scriptures are fulfilled. The **resurrection** mention is passed and the judgment foretold is closed. By this one fell swoop, Mr. Clark's entire contention is swept away.

2. Answering his questions numbered one and two concerning these Scriptures, I say, no, indeed, no dead bodies of men and women were raised. The **resurrection** and **judgment** mentioned in these Scriptures was special and was a moral resurrection. Read Romans 5:21-23.

3. Mr. Clark admits his inability to prove that Rev. 20:12 has its application at and after the general resurrection. He is right. No man can prove it. He suggests that if I can take the idea of a resurrection and judgment out of it, he would like to see me do so. He is in the affirmative. He has assumed a position; I have taken it away from him. He now calls on me to show the negative. I do not deny that this Scripture conveys the idea of a resurrection and a **judgment**. I do deny that it now has a future application. That is the proposition he undertook to prove and has failed. Where he is mixed is in confounding the general and **special judgments.** Acts 17:30, "He (Christ) hath appointed a day, in the which he will judge the world." What day? Isaiah 11:1-10. When the Gentiles shall seek His standard. When was this to be? All Christendom knows that it is the gospel day. That is what St. John meant when he said "Now is the judgment of this world." Just here you can locate the **judgment seat** referred to by Mr. Clark in his last article and mentioned in II. Cor. 5:10. Where located? Of course where the judge administers justice. Where? In the earth, where men and women are living. We will quote it leaving out the words supplied by the translators, "or we must all appear before the judgment seat of Christ; that every one may receive the things **in body**, according to that he hath done, whether good or bad." We must all be made **manifest.** See verse 11. The reign of Christ is the **judgment day** and to save his life, my opponent cannot prove a judgment after the **general resurrection.** Why? Because none will be needed for "the dead shall be raised incorruptible," I. Cor. 15:52.

4. He cites Hebrews 9:27 and calls upon me to explain. I direct the readers' attention to his tactics. He quotes a Scripture and supposes that it supports his contention and then calls me to prove it does not. We all knew that Scripture was in the Bible. Simply to quote a Scripture does not prove its application or teaching. What does the man mean? This is another **special judgment.** The apostle is here speaking of the judgment of justification under the law. In this chapter he particularly delineates the ceremonies under the Law and compares the **figurative death** of the high priest to the sacrifive of Christ. I paraphrase: "And as it is (in the Law dispensation) appointed unto the men (high priest) once to die (to die once a year), but after this the judgment (justification)." It will be observed that the article is prefixed, in the original, to the word "men," which is not done in the English translation, but is prefixed to the word "judgment." Yes, friends, just twelve men were included in this **judgment** and they died a figurative death only, under the Mosaical Law.

5. In his first affirmative Mr. Clark confidently cited Matt. 25:31-46. I proved that the judgment mentioned occurred in the **generation** in which the disciples were living, Matt. 24:34. My opponent is as silent as the tomb about it. Reader, he gives up so easily! His only reply was that he did not think this was a national judgment because the chapter begins with "then," which connects it with the preceding verse. The antecedent of "then" is the very thing we are arguing about. Matt. 24:1-35, Matt. 25:46 begins with "when." When what? "When the Son of Man shall come in his glory." When was that to be. Matt. 24:34, in that **generation.** What was to take place? Matt. 25:32, "Before him shall be gathered all **nations,**"—a national event and not a personal event. To further prove that this parable has its application after the general **resurrection,** he quotes Luke 21:20-27. This was suicidal. When was Jerusalem to be "trodden down" and "compassed with armies"? During the life time of the disciples, Luke 21:31. When was all this to be fulfilled? Luke 20:32, "Verily I say unto you, This **generation** shall not pass away, till ALL BE FULFILLED." This is my opponent's last thread. It is broken. No **endless punishment** to date.

6. Mr. Clark says that **aion** seems to be one of my most "trusted supports." No, indeed, not mine. In truth it is his only support and he has not as yet told us if it is **definite** or **indefinite** in meaning. He has indirectly admitted that the adjective means only "age-lasting." Then, this debate is settled. He can find no other word applied to punishment. **Aionios** does not mean **endless** excepting when applied to an endless subject; but punishment is the subject and there is no other word expressing duration applied to it. We hope our opponent will not shy away from this. Let him meet it squarely. Will he?

7. He failed to answer my question. I shall ask it again: Do the words **olem, olam, aion, aionios** and **aionian** when standing alone, express **definite** or **indefinite** duration? Our readers are expecting my opponent to come out of the wilderness and fight. Reader, stand by and see what happens.

8. Mr. Clark cites II. Thess. 1:9, Mark 10:30, II. Cor. 5:1 and I. Peter 5:10 and asks me what duration is expressed? He is in the affirmative. He is the one to prove **endless misery**... Take a position, Mr. Clark. Don't dodge.

9. At this time I will say the expression "in the worl dto come," Mark 10:30, is the age to come. What age? The Christian age; not the age after the **resurrection.**

10. II. Thess. 1:9, Verse 6 and 7, show that the writer was writing in the **present** tense and to the people then **living**, who were being troubled by certain Jews, and while the "everlasting destruction" was going on they were to "come rest with us." In spite of these facts, my opponent has quoted this Scripture to prove an after death destruction. When he makes an argument on this Scripture, I am ready to meet it.

11. The word "everlasting" in II. Thess. 1:9, has reference to a temporal destruction. In Mark 1:30 it expresses a **kind** or **quality** of life. In II. Cor. 5:11, it means **endless,** and in I. Peter 5:10, it means **endless,** not because the word **aionios** and **aionian** are applied to the subject; but because the subject under consideration is endless—intrinsically endless. This proves my contention. These words standing alone do not express a definite **duration.** In order to know what they do express, we must look to the subject under consideration. Will my opponent dare deny this? We shall see.

12. Mr. Clark says that **forever** means **endless** and that **forever and ever** is a "reduplicated expression for emphasis." Can you emphasize **eternity** or **endless**? Reader, this is what he means: The wicked will suffer a time **longer** than eternity—more than endless. This lets the cat out of the bag, and proves conclusively my contention that these words themselves prove nothing as to **duration.**

13. If we had no other words to prove the endless duration of life, its endless duration could not be established. Mr. Clark calls on me to cite a Scripture that proves the endless duration of life. Well, here it is: I. Peter 1:23, **Aphthartou;** Heb. 7:16, **akatalutos.** These words unequivocally mean **endless.** If he could find them applied to punishment, Mr. Clark would then have proved its duration **endless.** Will he take a position?

This answers all Mr. Clark's questions and demonstrates conclusively that he has not proved his proposition of an **eternity of suffering.**

J. D. BARKER.

July 8, 1929.

A Correction

Dear Mr. Duckworth:

I am pleased to note that you have commenced to print the Clark-Barker Debate. There is one error in my first speech. In paragraph nine, line twenty-seven, the statement as printed is, "That we are dealing with infinite words." It should read: "That we are dealing with **indefinite** words."

J. D. BARKER.

"Water Baptism"

(By C. D. Moore, Reviewed)

1. Paul was sent to preach.
2. Others were sent to baptize also.
3. Therefore Paul was behind the others.

Not so, for don't need to be sent to baptize properly and validly, in the same sense Paul did. All we can do now is to give second hand authority. But Paul was inspired direct, and spake with first hand authority. But as for baptizing, this is merely immersing in water. Any one now can do it as well as the very highest then. Paul, could baptize no better than the least in the church. Paul, in I. Cor. 1:13-17, is making the point that it makes no difference who does the baptizing. It was wrong for them to be divided, calling themselves after various preachers instead of after Christ. He mentions two things to consider when deciding whose name to wear. 1. Who was crucified for you? 2. Into whose name were you baptized? Not who baptized you, nor who preached the gospel to you, but in as much as the gospel tells us that one died for our salvation and that we must be baptized into a name wherein that salvation, we must

then know who died for us and into whose name we are baptized. These Corinthians all knew that Christ was crucified for them, if they had heard and believed the gospel. They also knew that they had been baptized into Christ's name, if they properly heard, believed and obeyed the gospel.

But Brother Moore says, "In whose name was the baptizing done?" was the question that Paul was arguing. Now I do not see this at all. It is true Paul says, "Were ye baptized into the name of Paul?" He did not say "in the name of Paul" as is claimed. "In the name of" means "by the authority of" while "into the name" means change of relationship, and entirely different matter. To baptize one "in the name of Jesus" is to baptize the one "by the authority of Jesus." But to baptize one "into the name of Jesus is to make such an one the property of Jesus by baptizing him. Recent discoveries have proved that the expression "baptized into the name of Jesus Christ" means that by the act of baptism the person baptized becomes the property of Jesus Christ. So Paul is making the point that the Corinthian brethren were the property of Jesus Christ, not of any preacher or baptizer, and as such should be called after the Master, Christ. It is certain that Paul here refers to water baptism, just as Brother Moore has shown. And it is also as clear that water baptism is that which places one within the name of Jesus, wherein is salvation, Acts 4:12. Christ did not send Paul to baptize "into" his own name, that is to gain property for himself, but to gain property for Christ. He was to preach the gospel, and men and women would individually obey from the heart this gospel, thus becoming Christ's property, no reason whatever for claiming they are Paul's property.

Subjects were commanded to be baptized in the name of Jesus Christ" (Acts 2:38 and 10:48), which Thayer says means "relying on the authority of the name of Jesus." These two passages have no reference to the Baptizer. I presume it makes no difference. so far as the subject is concerned, whether the baptizer baptizes "in the name of the Lord" or not. The only thing the subject needs from the baptizer is baptism, immersion in water. It matters not to him whether the baptizer has Christ's authority to baptize. It is the subject's business to obey the Lord from the heart. "be baptized in the name of Jesus." But Brother Moore brings into this class another passage, Acts 19:5, which is out of place here. In this passage, as in I. Cor. 1:13-15, the word should be "into" not "in." If Paul baptized these folks, the verse teaches he baptized them "into" the name of Jesus. A lack of understanding of some things caused many errors. Brother Moore makes quite a play on Acts 19:5, saying Paul baptized them "in the name of the Lord Jesus," meaning "by the authority of the Lord Jesus." Now this passage don't say, "IN the name," but does say "into the name." TheKings translation is wrong, as Brother Moore should know. The Greek word is "eis" not "en." Is it wrong to make a Scripture to mean what is not intended. I would rather lose my point in an argument than to misrepresent God's Word. We feel sure that Brother Moore will consult these passages again and not repeat his error here. I do not believe any competent authority can be quoted that will say that "in the name" in Acts 19:5 or I. Cor. 1:13-15 means "by authority of." Again we quote from Brother Moore, "The gospel says to teach and to baptize (in the name of Jesus Christ) into the name of the father, and the son, and of the Holy Spirit (Matt. 28:19)." Here we have the word "into the name" but Brother Moore did not get it from the King's translation. He did get it from a more nearly correct translation. But he placed in parenthesis the expression |in the name of Jesus Christ). This expression is not in Matt. 28:19. It is true Christ commands they teach and baptize into the name, but the command to baptize is nowhere connected directly with the command that one must baptize "in the name."

Just a thought or two on valid baptism. There are three that must have a part in valid baptism: the baptizer, the subject, and God.

1. The baptizer must immerse the subject in water. This is the whole of his duty, his responsibility, To do more in questionable, to believe more must be done is a sin, and to teach that more must be done is a worse sin.

We enumerate some common errors as regards to importance of the baptizer.

(a) He and others may think the baptizer must have authority from some church.

(b) He and others may think the baptizer must have been ordained by some church or body of men.

(c) He and others may think the baptizer must also be a regular preacher.

(d) Some may think the baptizer must be a real Christian.

(e) He and others may think the baptizer must say some kind of word formula or ceremony.

(f) They may think the baptizer must raise his hand toward heaven, close his eyes, and pronounce some form of words in a solemn tone.

But all these things are non-essential and if believed in and taught they are teaching and practicing for doctrine a tradition or command of men.

2. The subject must obey from the heart.

(a) Must submit to immersion in water.

(b) While thus submitting he must be obeying from the heart, Romans 6:17. He must be relying on the authority of the name of Jesus Christ for the remission of his sins, Acts 2:38; Heb. 11:6. He must be calling on the name of the Lord, Acts 22:16, doubtless that his sins be washed away.

(c) He must be a properly prepared subject, having previously believed, repented, and confessed Christ.

3. God's part is to forgive and reward.

Anyone that relies on the baptizer for more than his part, on himself for more than his own part, therefore on God less is not worthy the name.

"Christ sent me not to baptize, but to preach the gospel" I. Cor. 1:7. On this Farrar says, "Sent me not to baptize, but; that is, according to Semitic idiom, not so much to baptize, as (Matt. 28:19). The word 'sent' (apesteilen) involves the meaning 'made me as apostle (apostolos). The primary function of an apostle was 'to bear witness' (Mark 16:15; Acts 1:8, etc.)" So we see this was an idiom of the language. Paul means that Christ make him an apostle, a witness, for that great business of preaching. Baptism is a mere incidental that anyone could attend to. Citing another similar idiom will help clear this one. John 12:44, Jesus said "He that believeth on me, believeth not on me, but on him that sent me." He certainly mean the "he that believeth on Jesus believes not on Jesus only but on the Father as well."

Let us note some contrasts.

1. Paul rarely ever baptized. He preferred that others do that. Not that it was not as essential, but for fear some would think they would receive special benefit from his doing the baptizing. Many preachers today glory in the number they personally baptize. They don't allow lay-members to do the baptizing. I recently heard a preacher tell the candidates they would have to be baptized early next day for he had to leave, but did finally qualify this by saying there was a preacher beginning a meeting nearby in a few days and that preacher could attend to the baptizing of any not ready now. He seemed to think it was so important from the standpoint of the administrator that they had better go a long ways or wait several days for a regular evangelist. I have heard subjects say they want Brother So and So to baptize them. Others that they want to be baptized as soon as they come across a preacher. Such preachers and such subjects do not have the proper regard for God, and have too much regard for man. Roman Catholicism is no worse.

2. Many preachers are now teaching that some word ceremony must be said by the baptizer. They have many folks believing in this idea. Not long ago a young preacher asked an older one to do a certain baptizing for he feared he might not say the proper words. If such persons are saved it will be on their ignorance, for if they are informed they cannot be saved, for knowingly they teach for doctrine a tradition.

3. Many preachers now will make long and forceful pleas that baptism is necessary, that an alien is in the Devil's kingdom until baptized, etc. Then folks come up the isle and make the confession, the preacher announces that there will be baptizing tomorrow or next week. In olden times folks were baptized immediately after confessing. They would do so today if they were believers.

B. H. BURNETT.

Passed On

I was called by phone this morning, October 3, to attend the funeral of Sister Melly Vickery. Sister Vickery's home was in Robstown, Texas, and her membership was with the church there. For some time she had been in the city (San Antonio) under the care of doctors and was thought to be getting along nicely, but died suddenly with what the doctors thought was failure of the heart. She was laid away in the Mission Burial Park at San Antonio. A good Sister gone but not forgotten.

THOMAS G. FOWLER.

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 I 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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Scraps



Discussions are right and scriptural when properly conducted and and when the object sought by the participatants is a more perfect knowledge of the scriptures and accompanied by a submissive attitude towards every truth brought out thereby. Unfortunately, this is seldom the case. As a rule, we might say an invariable one, the disputants meet as partisans and part in the same way, after having used every trick and device at their command to down their opponents and gain the applause of a large part of the audience as "great debaters."

Such polemics are debates in the wrong sense of the word, which we are forbidden to engage in and not calculated to edify. "We speak before God as in Christ: but we do all things, dearly beloved, for your edifying. For I fear, lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." (2 Cor. 12:19-20). How many debates have been contaminated with these evil things?

A good education is a fine thing and much to be desired when rightly used. Its proper field of action is in worldly affairs. God is more capable of so expressing his will that the unlearned can understand, than the best equipped uninspired minds the world has ever known; then let us take His word at face value, knowing that it was written for the instruction of the wise and the unlearned in the way of salvation, by the source of all wisdom. He desired equally the salvation of all and therefore expressed his will in terms that all can understand.

By the way, did you ever note how few are the "big words" used in the Bible? How well fitted they are to minds of every calibre? Show us first any product of the human mind equally lucent to all before asking us to put our trust in them.

When you see a man filled with egotism and all puffed up with pride in his own ability; a man who is ready to discount the sincerity and wisdom of all who do not agree with his conclusions; one assertive and boastful and given to the habit of ridiculing, and belittleing his opponents and given to the use of invectives, you may be sure he is not the one to guide you aright or whose labors the Lord will approve. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Is. 66:2).

The tremblers at God's word seem to be vastly in the minority these days, the trend of the age being to regard it with about as little respect as they would bestow on a last year's almanac. It is manhandled, misapplied, misconstrued and perverted, with the utmost nonchalance, to uphold personal views and doctrinal abortions of about a thousand different and conflicting religious cults.

The people are being misled by idle dreams, creatures of the imagination, futile and worthless as discarded husks for the spiritual needs of the human race and more dangerous than dynamite because the latter menaces only the mortal body, while the former imperils the destiny of the soul. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." (Jer. 23:28).

Speaking God's Word faithfully can mean nothing else but delivering it just as God gave it and as we may always find it adapted to man's understanding for all ages. We cannot hope to improve it by any effort of which human wisdom is capable. God's faithfulness and ours must meet and coalesce in His revealed word. "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psalms 89:33, 34.)

If God will not alter them, we dare not, and if we have sufficient reverence for them to "tremble" at the thought of varying from them in the slightest degree, we will not, but will speak where the Bible speaks and in the same words, giving Bible names to Bible things and accepting every precept and example at its face value.

"Hearken, 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?" (James 2:5.)

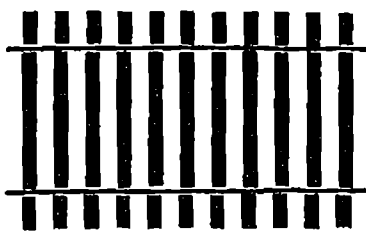
It was not my intention when I started gathering up these "Scraps" to devote this whole space to a single line of thought, but it seemed impossible to get away from it and other viewpoints kept popping up that just had to be presented in order to make its message felt, so I will have to close with the promise of a more discursive article ere long.

Affectionately,
G. A. TROTT.

When Church Assembles

In First Corinthians, fourteenth chapter, thirty-first verse, we read: "For may all prophesy (teach) one by one, (one at a time) that all may learn, and all may be comforted. Verse 34: "Let your women keep silence in the churches (congregations), for it is not permitted unto them to speak; but **they are commanded** to be under obedience, as also saith the law." Verse 35: "And if they (women) will learn anything, let them ask their husbands at

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home; for it is a shame for women to speak in the church (assembly or congregation)." Verse 40: "Let all things be done decently and in order."

I am quite sure that this means for one to talk or teach at a time, for it would not be in order for two, or three, or four to talk or teach at once for that would be confusion. So, God's command is peace, harmony, and order.

But further on women teaching in the churches in First Timothy, chapter 2, the Apostle Paul says: "Let the women learn in silence with all subjection." Verses 12, 13 and 14: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression."

The Holy Spirit, speaking through the Apostle Paul here undoubtedly had reference to the saints today just as it did in the apostolic age. I mean by the apostolic age, during the life of the apostles or till their decease. From the foregoing statement of the Holy Spirit, it seems to me that it would be plain to a ten-year-old school boy that it was not permitted or granted unto a woman to teach in the public assembly today as well as of old. I am writing this for you, the WAY and the world to know how I stand on the plain teaching of the WORD OF GOD.

Submitted in love.

W. R. IRVIN.

Some Thoughts

In Acts, nineteenth chapter, we learn of the conversion of the Ephesians, who showed great zeal by burning all their books used in their pagan worship, before all men, and in the twentieth chapter, Paul calls the Elders of that church to Melitus and warns them after his departure to Jerusalem grievous wolves would enter in, not sparing the flock, and men of their own selves, speaking perverse things to draw away disciples after them; and in First Timothy, first chapter, he reminds Timothy that he had left him in Ephesus to charge them to teach no other doctrine. With all the zeal of these Ephesians manifested at first, and all the warnings given them, we find in Revelations, second chapter, that they had left their first love and were commanded to repent or their candlestick would be removed.

After Jesus had gone to his Father about sixty years, and had watched the churches and knew their works, he told the Apostle John to write to the seven churches of Asia. Those seven letters are intended for all of the churches of Christ that are in the same condition today that those were in when John wrote. Five of those churches were out of order, but two were faultless. Shall we expect to find five out of seven churches of Christ condemned in the day of Judgment? The Lord promises blessings to those churches he found careless, indifferent and neither cold nor hot, if they would overcome—repent of their sins and hold out faithful.

Sardis had a name to live, but was dead. Still some in Sardis had not defiled their garments, and were promised that they should walk with him in white, for they were worthy.

Let us all read and study Revelations, second and third chapters, to know if we come short in any of the things those churches were short in, and if we are, let us repent that we may not be condemned when the Lord comes to judge us, for judgment will begin at the house of God. (First Peter 4:17).

Let us ask ourselves a few questions. Are we meeting with our congregations each first day of the week for edification? Are we reading the Bible every day? Are we visiting the orphans and widows in their afflictions? Are we bringing up our children in the nurture and admonition of the Lord? Are we helping to send the gospel to destitute regions? Or are we remaining home, or going visiting, or attending baseball, picture shows, or going fishing? And many other things that could be mentioned on that day.

The Lord gave Jezebel time to repent and she did not. May be He is giving us time to repent. Better be careful.

H. H. MONTGOMERY.

Ramsey-Thomas Debate

This debate was held at Oak Grove Church of Christ, near Gilpin, Kentucky, (Casey County), October 12-15, four days. Ramsey affirmed the first two days that the Churches of Christ who use the class system, and women teachers in their teaching services, are scriptural. Thomas denied.

The last two days Thomas affirmed that the Churches of Christ who conduct their teaching services without the aid of classes, women teachers and uninspired literature are scriptural. Ramsey denied.

J. H. Gosser moderated for Ramsey, and the writer for Thomas. Ramsey's first speech was based upon Noah's Ark to show a specific command. Thomas took it away from him in the first speech. He moved from there to Matthew 28:19, to prove that one could teach as he pleased. Thomas showed him that if you could teach as you pleased, you could teach any old thing, baptize any old way, baptize anybody, babies and all. He, then, went to Matthew 5:1 to show his classes and failed! From there his next flight was to Joel 2:28, to prove his women teachers.

In reply to this, Thomas asked him if this referred to the assembly, and showed the people, according to Ramsey's own argument, that if it meant in the assembly, we would have dreamers in the church, and vision-seers all at the same time.

Ramsey said that the twelve apostles all taught at the same time on Pentecost. Thomas disproved this by saying that Christ gave Peter the keys of the Kingdom to unlock the door of the church, and showed the people that if they all taught at the same time, each one opened a door to a different institution. He showed them that this was contrary to what Paul said, "One speak at a time."

Ramsey tried very hard to find a woman teacher in the church and failed. Thomas found her for him in Revelations 2—Jezebel. Ramsey would not own her!

Thomas started his affirmation with Moses, John, Christ, the Apostles, and Ramsey, and showed the people that none of them ever divided the people to teach them, never used women teachers nor uninspired literature. Ramsey did not deny it. He took up a whole day on literature and based most of his argument on the song book. Thomas was in the lead during both his and Ramsey's affirmation, except on the third day.

At the close of the third day, by Ramsey's dodging and wild breaks, it looked as if he was in the lead on the literature question to some of the folks. One attorney-at-law said at the close of the third day that all Thomas lacked having him beaten was the literature.

Thomas came back the fourth day and gave him a complete licking and showed the people that if the song book contained scriptural songs that they were inspired. Ramsey answered, "We have nothing inspired today." Thomas then dropped one of his witnesses, Ramsey. He, Ramsey, also, said that Moses, John, and Christ did not have anything to do with us today. He said he could not teach as they did because they did not have any scripture.

Thomas showed him that they did have, because Christ said, "Search the scriptures."

Thomas showed him that children must be brought up in the home. Ramsey said, "No. In the church." His opponent showed him that if children must be brought up in the church, that lodging strangers, and washing the feet of the saints was to be done in the church, likewise.

Ramsey said that a woman should not teach in an undivided assembly; but that the elders could divide them. Thomas asked why divide them when the apostles commanded them to assemble. (Hebrews 10:25).

At last, Ramsey said that the church was enough. Thomas said, "Amen!" and offered to shake hands with him, but he would not do it.

This is not a full report of the debate, but is enough to give the readers a clear idea of the outstanding victory for the truth.

Thomas is no debator, from a worldly standpoint; but is a strong contender for the truth. This is twice I have witnessed the weakness of the Sunday school. I told Ramsey I was ready to meet him any time at any place. Brother Thomas is also ready to meet him again. We trust we shall get another debate soon.

O. B. PERKINS.

Cooper, Kentucky.

Appreciates the Way

Dear Brother Duckworth: I assisted Bros. James and J. E. Thomas in a meeting this fall and while there read a few copies of the Apostolic Way and liked it very much. Bro. Thomas sent in my subscription for a year and had it send to Bro. O. E. Bell until January. He says he likes it fine. I am anxious to get others to read it. Hope the paper will continue to grow in circulation. I have held a number of good meetings this fall. I began preaching at the age of 18. My desire is to make a clean, pure and sound gospel preacher.

O. B. PERKINS.

Announcements and Reports

Oscar Brannon, Winters, Texas, Oct. 10, 1929: I am now at Dusty, New Mexico. Began the night of the second, am having a good attendance and fine interest. I hope to build these folks up to where they can stand alone, our greatest need being an efficient leader. I expect to spend this month in mission work in New Mexico. I would like to get in touch with some young man, married or single, who would like to spend a year or two in this country helping to build up the cause. Some one will take the lead on Lord's day and give encouragement otherwise. We have a nice school building here and the school pays $100.00 per month for a first grade teacher, nine months in the year. The school numbers about twenty children. Any one inter-

ested may write me here during this month or at my home later. Brethren, let us wake up to a realization of our duty and the opportunity of doing a little missionary work here, near our home, before too many false doctrines are planted in the hearts of these people. Out of the twenty-five that I baptized here two years ago I have not found another member of the Church of Christ within a hundred miles of here.

W. L. Shelnutt, Wedowee, Ala., Sept. 24, 1929: Closed tent meeting at Tallassee, Alabama, at the water the 16th, inst. Only one baptism and one confessed faults. Closed with good interest and many seemed almost persuaded. There are a few faithful ones there but scattered very badly, however, they come together on each Lord's day. Bro. Y. O. Moore lives there and he is a capable preacher, faithful, ought to be kept busy in the field all the time. Tallassee is a good mission point as are many others in Alabama. The few brethren there are unable to support the work that should be done. When will the church wake up to its duty? Let us hope for the best.

O. B. Perkins, Cooper, Ky., Oct. 17, 1929: Inclosing report of Ramsey-Thomas debate. The debate was well attended and everybody seemed to be pleased with results. I am to begin a ten days' meeting at Bethany, Windsor, Casey County, Kentucky, October 17. I am expecting a good meeting.

Stop and Study

Question: What is it that is rending the church so unmercifully in Texas and all over the United States? This might be answered in many ways, the most prominent answer no doubt would be this: "We are not willing to let God rule." This is beyond a doubt the most correct answer that could possibly be given. The people of this decade are fast becoming like those spoken of in Matthew 13:15. "This people's heart is waxed gross, and the ears are dull of hearing and their eyes they have closed. Lest at any time they should see with their eyes, and hear with their ears and understand with their hearts and should be converted and I should heal them."

It is also a fact that the fight is almost solely, it seems, against innovations that always tend to divide the church. Let me make a suggestion just here. Let us take a look among ourselves and we can readily see a horror that we hitherto have not noticed to any great extent.

"Well," you say, "I see nothing so very alarming."

All right, just you take a little closer look at the rule or the oversight of the chuches 'round about.

I am loathe to say that there is a practice among even those of us who claim to be faithful, that is the cause of a great number of divisions in the churches. That practice is this "assuming to place, as rules or overseers over the church, men who are wholly incompetent to do the work wisely. Men who do not possess the qualifications given by Paul in I Timothy 3:1-13; Titus I.

God has always placed the oversight of His people in the hands of men to a great extent. Israel had her overseers. They were divinely appointed. If we are to have elders today, they are to be appointed by divine rule. Of course, we all agree to that. I mean that they are to be men who meet divine approval when they take the office. How do we know they meet divine approbation? When they measure up to the divine standard.

As we look about we find men who are called elders who do not attend worship regularly, who never see the brethren only maybe one hour per week. They never make a move to go and see a member of the flock when he shows a tendency to drop out. They are too weak to call a man in question when he preaches doctrines contrary to the Bible, and that to the misleading of some of the flock. Do we call them elders, or are they? They care not for the flock, but let them drift away without so much as an effort at their salvation. Is this as it should be? Nay. Read Acts 20:8.

We even have unmarried men as overseers of some of the churches, despite the fact that Paul says, "The husband of one wife," as much as to say he must be a tried and faithful husband. (Not practicing polygamy).

He must be "vigilant," ever watching lest the wolf come and get one of the flock unawares. Some of the elders never see any of the flock during the week and often miss the Lord's Day worship. They say, "Oh, I'm sick a great part of the time and am just not able to see after these things." It would be well for you then to take cognizance of your possibilities of filling the command in Acts 20:8, "Take heed unto yourselves and unto the flock," the whole flock, too.

He must be "sober, of good behavior, to hospitality, APT TO TEACH." Does this mean select a man who is barely able to just get up on Lord's Day, and read a chapter or two and say, "Well, I don't believe I could say anything this morning, I'll ask some of the brethren to talk on this if they have anything to say." Let's see if that is what it means. Turn to Titus 1:1*. "Holding fast the faithful word as he hath been taught, that he might be able by sound doctrine both to exhort and to convince the gainsayer." He MUST be able to convince the gainsayer. How? BY SOUND DOCTRINE, not by forcing him to sit down and shut up. This is the way some of them teach sound doctrine. They do things by partiality for which they will surely be condemned, I Tim. 5:21: "I charge thee before God and the elect Angels that thou observe these things without preferring one before another, DOING NOTHING BY PARTIALITY," James 3:17. In spite of what Paul said in 1 Cor. 14:31, "Ye may all prophesy," they sometimes refuse to let some of the brethren talk. Is it right so to do? They are doing what Peter said not to do, lording it over God's heritage or, in other words, BOSSING God's family. This is forbidden. 1 Peter 5:3.

He must "not be given to much wine." Of course, Paul included in this statement anything that will lead a man to intemperance. He must be temperate, "not soon angry." He must be master of himself. He must not allow his temper to get the better of him and cause him to say things to and about his brethren that would be even unbecoming in any Christian, not to speak of an Elder. He must watch his words as we all must do, for we'll be justified or condemned by our words.

Timothy says, "One that ruleth well in his own house." We find men who are called Elders who do not rule their house at all, much less rule it well. The wives frequently are in authority at home. She says, "go," and the husband goes, or she says, "you shall not go," and he goes not. Is this as it should be? Not only this, but we find some who have children who are unruly. They go when they please, and where they please, and some of the mare not Christians. Listen to a statement from Paul, Titus 1:6: "Having children who are faithful, not being accused of riot or unruly." Some say that does not mean the children must be Christians. It means they are faithful to their parents. How could they be faithful to their parents and not be Christians when the parents each and desire them to be such? The revised version says, "Children who are believers." Of course, this means believers in their parents. If an Elder cannot make Christians out of his children, can he ever be a success as an overseer of God's family?

We find unscriptural Elders, or so-called Elders, are the cause of division in the church, because they seek to boss (they are very poor at that sometimes) or lord it over God's heritage. There are almost always a few who are willing to abide by God's Law, who refuse to be subject to their unGodly rule. Of course, there are some who are untaught, concerning that matter, and do not know that it is wrong to tolerate such men as the above mentioned as rulers of God's house.

Some say, "Well, we have to have Elders and if we haven't got material that is qualified, we will just have to use the best we have." Suppose you should fail to get wine for the Lord's supper, I guess you could take watermelon and use the juice. God does not accept substitutes as far as I have been able to discern. Of course, I do not know it all by any means. But I can see and understand a plain statement when it is placed before me. I know that as long as we assume to put men who are incompetent in as Elders, as substitutes for those that God has required, the church will continue to divide, because there are some who will obey God rather than these un-Godly imposters, calling themselves God's overseers.

Brethren, let's be careful. The Bible does not require us to have Elders today, nor did it in the days of the apostles. The early churches worshipped without them. So let's not substitute, and more especially, when this substitution divides the church. I pray that the church will awake to the need of watching these things.

EARL CANTWELL.

De Leon, Texas.

Marriage Ceremonies

Marriage is a civil contract. The Bible does not teach that a preacher, or any other person should say any kind of word ceremony at marriages. The custom of preachers performing ceremonies at marriage, therefore, is foreign to the Bible. For them to do so as a religious item is a sin. To solemnize marriage is the duty of civil officers, designated for that purpose. It is not the duty of preachers, as such.

Duncan, Okla. B. H. BURNETT.

Changed Address

Please note change of my address from Littlefield, Texas, to Mullen, Texas. Since coming here I have held another meeting in Fort Worth and helped to start a church at Pompy. I expect to hold a meeting at Rankin, Texas, November 16 to 24, the third and fourth Sundays in November. All the brethren in reach would do well to attend, since the faithful there are few.

L. W. HAYHURST.

Mullin, Texas.

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Passed On

Dear Brother Duckworth:

It has been several days since I received the card from Sister Duckworth informing us of your dear mother's departure to be with the Lord. She so faithfully served while she occupied His house of mortal flesh. My heart's deepest sympathy goes out to you in your sorrow. Personally, though I loved her as a Christian, I do not grieve over her departure as I once would, due, I suppose, to the fact that I hope to meet her again soon. I look upon the death of the righteous as a release from so many earthly ills that I am consoled by the Lord's assurance that her fight is over and that the light of the Savior's love cheered her and softened the shadows of death's valley for her passing. Love to all and may God's best blessings abide with you is our prayer.

Your brother in heaven's fraternity,
G. A. TROTT.

Feeling too sad to write for this issue, we give the foregoing letter from Dr. Trott and a clipping from the agricultural paper which I published years ago as a tribute to her whose untiring devotion and undiminished love bound us all together while she tabernacled here. We now turn our hearts to the land beyond.

The Boy's Dream

The reader who was never a boy doesn't know about "the boy's dream." The writer, having been a boy once, knows, because he dreamed.

We were raised by poor, hard-working parents, who believed that employment was a better means to keep a boy out of mischief than the "rod," and they proceeded to adopt the plan. We were given a task at seven, and the renewal came ever afterwards until we were grown.

This caused us to dream of that "happy day" when we would become "our own boss" when we could work or play, just as we chose.

Our parents were good to us, gave us our share of the meager store; they both worked hard, often when we were in a warm bed asleep, but this didn't keep us from dreaming that sweet dream, "just wait till I become my own boss," was never spoken, but dreamed daily.

It never occurred to me that my parents had a boss. No, no, my young mind did not know what great burdens of life they were carrying for me. There I basked in freedom, and didn't know it.

Oh, roll back, Mother Time, and let me be tied to my mother's apron strings once more, let her look after my wardrobe, though meager it may be. Oh, Mother Time, please roll backward just for this once and let my father bid me GO and DO, that my heart may be free from this load it now carries.

Oh, Mother Time, if you will just roll back for this time, that I may be with my brothers and sisters around the old family hearth, I never will leave it more. I will do everything that I can to keep the gray hairs from my mother's brow.

Oh, Mother Time, if you will turn back just this once, I will never dream that disappointing dream again.

It would be so sweet to change this life for one where parents were "boss."

Oh, Mother Time, if you will not roll backward, then permit me to warn the boys and girls of our land to not hasten from beneath the protecting care of loving parents.—Editor Farmers' Union News, March 17, 1909.

Why I Believe the Bible

Another story in the Bible that is denied by infidels in the story of Jonah. The book of Jonah does not say that Jonah was swallowed by a whale, but says a great fish. The Hebrew word that is thus translated means "a monster of the deep," not a fish of any kind, it was translated by the translators in the absence of a great sea monster that no doubt has become extinct. Critics deny this story because they claim that a whale's throat could not accommodate the body of a man. In the old National Museum in Washington, D. C., there is a whale mounted that was caught off the southern coast of Newfoundland in June, 1903. It measures seventy-eight feet in length and thirty-five feet around the shoulders. Its head is nineteen feet long and wide enough to drive a Ford car into its mouth. However, listen to the evidence of a great philosopher. Writing in a recent number of the Princeton University Theological Review, Dr. Ambrose John Wilson of Oxford University defends the book of Jonah on the following grounds:

"First. To think of the 'whaleback' variety swallowing a man involves physiological difficulties. However, the 'sperm' variety of animal which plies in southern waters where the Bible records Jonah's voyage is plenty large to accommodate a man.

"Second. The argument is frequently put forth, even though Jonah could survive if he reached the whale's belly, he could not possibly get by the whale's tongue. Is there any truth in this assertion? No. A whale's gullet is not like that of a fish. One whalesman in the extreme north of Britain, when questioned, stated that the largest thing he ever found in a whale was a shark sixteen feet long. He smiled when told that some people believed that the gullet of the whale was inextensible.

"Third. It is alleged that a victim in a whale's belly would have no air to breathe. There is air in the whale's stomach, otherwise how could it float?

"Fourth. Would the gastric juices secreted by the whale's belly be the cause of death? No, for juicies would have no power to digest living matter.

"Fifth. Is the inside of a whale's belly too warm for a human being? It has been found that the temperature in a whale's belly varies from 104 to 106 degrees Fahrenheit. This temperature, it is generally agreed, is warm enough to be uncomfortable, but not to cause a person's immediate death.

"Sixth. Even better evidence is available. In February, 1891, an English whaling vessel, the Star of the East, was sailing in the vicinity of the Faulkland Islands. The lookout sighted two large sperm whales three miles away. Two boats were launched. One whale escaped. The other was bombed and harpooned. The boat attached to the captured whale was reduced to splinters when hit by a powerful lash of the monster's tail during its dying struggles. The men were thrown out and one of them, James Bartley, disappeared. The whale was killed and taken on the Star of the East. James Bartley was mourned as drowned. It took the crew a day and a half with their axes and spades to remove the blubber. At the end of that time they attached some tackle to the stomach and hoisted it to the deck. The sailors were startled to see something jumping in the stomach at irregular intervals. Upon cutting the stomach open, James Bartley came rolling out screaming like a raving maniac. Within three weeks he recovered from the shock and resumed his duties.

"This story, well vouched for by the captain of the Star of the East and his crew, was published in the Literary Digest on April 4th, 1896. A gathering of reputable scientists in England put their approval on the Bartley incident by awarding the famous Gunning prize given by the Victoria Institute of London, in 1924, to E. J. Sewell. In his paper, Mr. Sewell quotes the details of the Bartley experience and because the scientists accepted his facts as proved they awarded him the prize."

Here we have evidence of whales being caught that were large enough to swallow a man, we have the evidence of one whalesman that he had captured one whale with the carcass of a shark sixteen feet in length in its stomach, and finally a society of reputable scientists stamps its approval on the story of a whale actually swallowing a man. So away goes the infidel's quibbles that the story of Jonah is false and the Bible goes marching on as triumphantly as ever before.

Modern Excavations

The Bible is an authentic history of the Hebrew nation and contemporary nations. For thousands of years the Bible was the only book that told anything about ancient Assyria, Babylonia and other ancient civilization. For this reason, infidels scoffed at the idea of there being such a city as Nineveh. A little over one hundred years ago, a rich young Englishman was telling the story of the Trojan war as real. He was such a lover of Homer, that to him the story was real. His associates laughed him to scorn. He threw down the challenge that he would prove that it was true. He gathered a small company of sympathizers and went to the pace where Troy was supposed to have stood. He began digging and soon found, not only the city he was searching for, but eight others that he could not recognize. Eight cities that had risen, flourished, and decayed, and carried their history down with them.

This gave Bible lovers an idea, if Troy and other cities could be found, why not Babylonia and Nineveh?

In 1820 an Englishman, Claudius James Rich, went to the place where Nineveh was supposed to have stood. He began to dig and dug down into the very ruins of the great temple of Sargon I, king of Assyria, and a character that prior to this time was mentioned in the Old Testament scriptures only. Rich, with others, kept up the search and not only proved that Nineveh

was all that the Bible said it was, but brought to light a whole series of Assyrian palaces in different cities, including Nimrod.

In these ruins were found great numbers of sculptures and inscriptions which had been buried for 2500 years. This is not only a general history, but a history in detail, the number of inscriptions found making possible an uninterrupted record for centuries. I pause long enough to wonder why God allowed this evidence to lay hidden and so well preserved beneath the earth's surface for so many centuries. I can see no better reason than up to this time there had been no especial need for it. It is true that infidels had scoffed at the idea of such ancient civilizations as Babylonia and Assyria, but in 1809 Lamarck hatched the first egg of the evolution idea and published it to the world. He did not make very much headway on account of the great naturalist, Cuvier, that was contemporary with him, as he challenged every remark and argument made by Lamarck, and proved them absurd. To me this alone is enough to prove that the hand of an all-wise Being was guiding the spade to make void the works of the evil one.

In 1843-45 a Frenchman, Botta, laid bare the palace of Sargon. It covered an area of more than twenty-five acres, and was probably the most magnificent palace in the world. Up until these excavations, Sargon was only mentioned in the Old Testament writings which no one denies to be older than Greece and Rome. Now let's see some of the evidence found and see how it corroborated the Bible. As I have said, a great number of clay tablets were found, upon which were written an uninterrupted history of Assyria for centuries. These no infidel can or will deny. Upon these tablets have been found accounts of the creation, the fall of man and the great deluge. One tablet bore an inscription from the pen of Sennacherib, referring to his campaign against Palestine and reads as follows:

"Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him and by force of arms and by the might of my power I took forty-six of his fenced cities, and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off, as spoils, people, old and young, male and female, together with horses, mares, asses, camels, oxens, and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capitol city, like a bird in a cage. Then upon this Hezekith there fell the fear of the power of my arms, and he sent out to me the chiefs and elders of Jerusalem with thirty talents of gold, eight hundred talents of silver, and divers treasures, a rich and immense booty. All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of submission to my power."

This inscription was made by King Sennacherib, and refers to his campaign against Palestine. For centuries, this confirmation of the Bible slumbered in the ground, and all this time the account was unsupported. Now let us compare it with King Hezekiah's account found in Second Kings, chapter eight, beginning with the thirteenth verse:

"Now in the fourth year of King Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria to Lachish saying: 'I have offered return from me; that which thou puttest on me will I bear.' And the King of Assyria appointed unto Hezekiah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the King's house. At that time did Hezekiah cut off the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria."

E. T. KITCHING.

(To be continued in next issue)

Reply to Brother Clements

"But according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost" (Tit. 3:5). It seems to me that any Bible reader ought to see what John was baptized for by Titus 3:5. Now there could not be a regeneration without a plan of regeneration; neither could there be a regeneration of something until it was first generated. Now God gave the children of Isreal the law, but they kept it not and God concluded them all in sin. But sent John and Christ to preach and baptize as many as believed their preaching, thus regenerating them that believed and obeyed. When Christ was born of the Virgin Mary, he became a son of man and was made subject to all the laws of God as the son of man, but was not a son of God's teaching to the law of regeneration until John baptized him. It was when he came up out of the water that God first acknowledged to the world that "this is my son." So then according to the law of regeneration, this is one son of God that John made by baptism. In speaking of the sheep fold, Christ said, "I am the door. By me if any man enter in he shall be saved, and shall go in and out and find pasture." (John 10:9). Now, if they found pasture in the fold where will they find pasture when they come out, save only in the church? It seems to me that Bro. Clements does not know the difference between the church and the sons of God as he accuses me of adding self to self. If ever I taught anything plain it was that the church could not be built until the gospel was preached and some obeyed the gospel in baptism. Bro. C. asked when was the church set up, and then claims it was set up very early in the morning on the day of Pentecost. I will say that just fifty days after Christ was put to death at 9 o'clock and Peter began to preach, and if Bro. C. will tell me how long he preached and how long it took to go to the water and baptize the first one then I will tell just the hour the church was completed. I go to chapter and verse and find that Christ gave them that were baptized by John power to become the sons of God. Bro. Clements goes to the margin and finds that it was a promise that in the future they might become sons. I can't see how a man could get it into his head that Jonh preached to the Jews and told them to be baptized by him that they might be made sons of God when the apostles rebaptized them. Now, Christ, in speaking of the sheepfold, said "And other sheep I have which are not of this fold. Them also I must bring and they shall hear my voice and there shall be one fold and one shepherd." What is the church but a fold for the sons of God? So then we find that all that were baptized by John and Christ were made sons by the law of regeneration and Christ said them that entered into the old sheepfold should be saved. (John 10:9). John 1:13 says they were born of God. Do such people need to be baptized again? I answer no. Now to illustrate: Brother A. is blessed with this world's goods and has a family, but his house is just large enough for his own family. Neighbor Jones is a poor man with a family. He died and left them with nothing to live on. Now A. would like to adopt those children but his house is not large enough for both families, so he builds a new house and adopts the children of his neighbor. Must he adopt his own sons before he can bring them into the new house? Why will men persist in preaching regeneration to the Gentiles, who never were generated into any law of God? Why can't men see that Christ and John's mission was a mission of regeneration to the laws of Isreal only; and now, my dear Brother Clements, I believe if I were you, I would leave off calling names and get down to a close study of the Bible and see whose face had the nail on it. If Brother Clements wants to use the margin, he might send and get one of Brother Austin Sommer's Bibles with his comments and then he could prove most anything by the margin. Let's see men that have been regenerated, men that have been born of God. men that are sons of God, men that have been baptized for the remission of sins. See Mark 1:4. Men that Christ said should be saved. 1 Cor. 10:9. Do they need to be baptized again, or added to the baptized believers?

W. N. PICKLER.

Clark-Barker Debate

Clark's Third Affirmative.

Proposition: The scriptures teach that men who at death are wicked in the sight of God will spend eternity in a state of suffering.

1. This debate is quite a singular affair. I lay down a proposition and quote a passage of scripture to support it. My opponent says in reply that I have proved nothing, that the Scriptures quoted do not teach my doctrine, etc. He seems surprised that I expect him to explain my proof-texts, and informs the reader that I have given up important points. I believe that the scriptures I quote mean what they say. If they do not, he should show what they do mean. Merely to assert that I have proved nothing might do if my opponent were the jury in the case. But the readers compose the jury. If my theory of the case is faulty and I have misapplied the testimony, he should show what the witnesses do mean. He cannot simply set aside their statements.

2. Judge Barker wants me to prove that Daniel 12:2; Jno. 5:28, 29; Rev. 20:12 are yet to be fulfilled. He says they were all fulfilled in the year 70 A. D. His only evidence is his interpretation of Daniel 12:7. This is a doubtful passage. Mr. Barker assumes that "breaking in pieces the power of the holy people" refers exclusively to the destruction of Jerusalem in the year 70, that all things mentioned in this chapter were then finished. He then denies the literal meaning of verse 2, saying the resurrection here is "moral." In verse 13 we read: "But go thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days." I understand that Daniel is here assured of his own resurrection. Am I correct, Mr. Barker? If so, was this to be a "moral resurrection"? What do you mean by a "moral resurrec-

tion"? Let the passage mean what it may, it literally teaches the doctrine of my proposition, and it will stand as an unanswered proof until my opponent shows that it means something else.

3. On John 5:28-29 little need be said. Verse 21 says: "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." This undoubtedly refers to the resurrection of the dead by Jesus. Then in verses 28 and 29, Jesus speaks of all the dead. But my opponent can see in this only a "moral" resurrection, whatever that may mean. He finds the key to this plain declaration of the Savior in a very uncertain passage (Dan. 12:73, written 600 years before. Any doctrine that must depend upon such reasoning as this is surely dubious in the extreme.

4. Next comes Rev. 20:12. Judge Barker finds the fulfillment of this prophecy in the year 70 A. D. But John wrote the passage about 96 A. D. In Rev. 4:1 we read: "Come up hither, and I will show thee the things which must come to pass hereafter." John then proceeds to describe what he saw. As the future history of the race was unrolled before him, he came at last to see the dawn of the Millenial Age. I wonder if this too is all past! Light here, please, Mr. Barker. Then John goes on to describe a special resurrection of the martyrs, which he calls "the first resurrection." Observe that those in this resurrection were people who had been "beheaded for the witness of Jesus." This is, I believe, a literal resurrection. John then says: "The rest of the dead lived not again until the thousand years were finished." Following the Millennium, Satan is to be loosed for a season. Then comes the final battle of all time, which ends in the overthrow and banishment of Satan. After these things, comes the passage I have been quoting, describing the general resurrection and last judgment. The language of this passage is too plain to be misunderstood. But with these things before him and with the necessary conclusion that his interpretation of the passage leaves all who have lived since the year 70 A. D., without a promise for the future, Judge Barker can tie this scripture to Daniel 12:2 and find the key for its meaning in his interpretation of Daniel 12:7. Well, I must depend upon the reader again for a correct verdict in this trial.

5. We next come to Matthew 25:31-46. One would never think of Universalism in reading this passage till it becomes necessary to harmonize it with the theory. To do this, my opponent must again set the stage. He supposes, without proof, that Jesus returned in 70 A. D., that there was some sort of gathering before him of "the nations," that Jesus then divided them into sheep and goat nations, and then for the duration of the Gospel Age, consigned the one group of nations to life and the other to death! Now, Mr. Barker, please name some of the nations that appeared in judgment in A. D. 70 and tell us from authentic history how they have since fulfilled their appointed destinies. Matthew 24 is supposed by Mr. Barker to refer exclusively to the destruction of Jerusalem. I believe that verses 4 to 28 concern this event, except verse 27, which is parenthetical and explains the manner of Christ's return. There are two distinct questions by the disciples answered. The Jews thought the temple would stand till the end of the world; hence they asked about the destruction of the temple and the end of the world in one question. Jesus answered both inquiries. "The tribulation of those days" (Verse 29) is for the Jews. These days began about the year 70, and still continue. Luke 21:24 has been in process of fulfillment ever since. The word translated "generation" (Verse 34) also means "race," "lineage," etc. Jesus here predicts the existence of the Jews as a people till the end of time.

6. The words aion, aionios, etc., are indefinite in duration. But eternity is also indefinite in duration. Thanks for the concession, Mr. Barker. You are the man whose doctrine requires that they be definite.

7. Mr. Barker says that aphthartos in I. Peter 1:23 mean "endless." But the same word in I. Cor. 15:52 (rendered "incorruptible") must, he says, refer to the righteous only, for the wicked cannot be "incorruptible." He is caught on his own hook. But Mr. Barker wants me to explain I. Cor. 15:52. If I take my opponent's definition of the word in I Peter 1:23, it needs no explanation. So, no matter what I may say, Mr. Barker can raise no objection. Either of two interpretations makes good sense of Paul's language, viz: (1) Paul was addressing Christians and in this verse had only Christians in mind; (2) Aphthartos here means "incapable of decay or dissolution," which will be true of the wicked also after the resurrection.

8. Of all the strained interpretations of language I ever read, my opponent's effort on Hebrews 9:27 heads the list. The High Priest in Isreal died once a year (?) and after this death received "justification" (?). Mr. Barker surely possesses supernatural insight. No wonder he can take Daniel 12:7 and unlock the meaning of such passages as Revelations 20. Paul here says: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sin of many." The scriptures nowhere intimate that the High Priest "died once a year" in any sense. Nor did Jesus die as a High Priest. Read Hebrews 7:23-25. Next, the word here translated "judgment" is krisis, which my opponent has repeatedly said means "judgment." The word regularly rendered "justification" is some form of

WE SHALL CONTINUE

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THE APOSTOLIC WAY

LITTLEFIELD, TEXAS

dikaiosis. But Mr. Barker finds no difficulty in swapping Greek words when his cause demands it. Witness his use of aphthartos above.

9. I have answered all important objections my opponent has raised to my application of scriptures. I conclude, therefore, that the positions taken in my first speech have been established by the scriptures. Hence the doctrine of my proposition is true.

M. L. CLARK.

July 17, 1929.

Barker's Third Negative

1. The only semblance of an argument that Mr. Clark has made so far in this debate is re-stating the old stereotyped argument originated by St. Augustine. It is: "If we do not understand aionios kolasis to mean endless punishment in Matthew 25:46, we ought not to understand aionios zoe to mean everlasting life." This does not follow, for the word is used in Greek in different senses in the same sentence; as Heb. 3:6, "And the everlasting mountains were scattered . . . . his ways are evelasting." If Mr. Clark is correct in his contention, then the mountains and God must be of equal duration, for the same word is applied to both. Both the mountains are expressly stated to be temporal—they "were scattered," therefore God is temporal. Or God is eternal and therefore the mountains are eternal. But the mountains cannot be eternal, for they "were scattered." The argument does not hold water. Hence the word may denote both a limited and unlimited duration in the same passage, which puts us back to the real truth of the matter, which is that the different meanings are determined by the subject to which they are applied.

2. See paragraph number 6 of Mr. Clark's third affirmative. After being gently chastised, he reluctantly says that "aion, aionios, etc., are indefinite in duration." Then, why does he quote a scripture containing these words to prove endless torture? The reason is there is no other word applied to punishment in all God's Book. Therefore, this debate is over in so far as endless punishment is concerned. All Mr. Clark can do now is to make an attempt to show by the nature of punishment that it is endless. I call on the reader to witness what has happened. He confidently begins this debate by quoting Matthew 25:46, to prove endless punishment. Then when pushed to the wall, he admits that the word applied to punishment is indefinite in duration. Therefore, according to his own showing he has not proved endless punishment. He cannot, for those are the only words expressive of duration used in connection with punishment.

3. It is further evident that Matthew 25:46 does not teach an eternity of suffering because of the nature of punishment. Punishment is corrective and is therefore a means to an end. It is suffering administered as a penalty for the purpose of accomplishing the reformation of the victim. The difference between revenge and punishment is this: Revenge is suffering inflicted for the satisfaction of the administrator. God's punishments aim at three objects: (a) the prevention of sin; (b) the reformation of the victim; (c) the general good. An eternity of suffering cannot be punishment, but would be revenge. It does not prevent, but perpetuates sin; it does not reform, for what is endlessly doing would never be finished; it does not promote the general good, for if the general good is hindered by temporal sin, it must be infinitely more hindered by endless sinfulness. God's punishment must aim at the good of the sinner, for it proceeds from Him who only smites to bless. We are his children. Our sins exile us from the true object of being. His punishments must from the very nature of the case, and from the fact that he inflicts them, seek to accomplish human good, and therefore must be finite in duration, and end in reformation.

4. Be it remembered that Mr. Clark agrees that Daniel 12:1-2, St. John 5:28-29 and Revelations 20:12 are parallel passages. This paragraph answers all his grumblings in paragraphs numbers 1 to 4 inclusive, of his third affirmative. He says that these scriptures refer to a time after the general resurrection. I have shown beyond question that they were to be fulfilled at the time God "accomplished to scatter the power of the holy people," Daniel 12:7. Mr. Clark refuses to accept what the "man clothed in linen" said about it and prefers to make one bold jesture by saying, "This is a doubtful passage." Why doubtful? Did he pretend to give us any light? He seriously belabors me for using that part of Holy Writ as a key. The "key" is quite sufficient, but I have other keys. The phrase "many of them," Daniel 12:2, limits this resurrection. It does not mean all mankind, nor does it mean the same as "the many" as in Romans 5:19, where the definite article the points out the many as a definite mass or multitude. Still another key: "The time of great tribulation," Matthew 24.21, and Daniel 12:1. Mr. Clark rejects the time of fulfillment stated by the "man clothed in linen." Now let Jesus answer. He says: "This generation shall not pass, till all these things be fulfilled." What things? Among others, the judgment mentioned. Surely the most casual reader can see that Mr. Clark has most signally failed to prove a judgment after the general resurrection.

5. In his frantic efforts to bolster up an erroneous premise, he has much to say about "the dead" in criticism of my contention that Daniel 12:2, St. John 5:28-29 and Revelations 20:12 refer to a time passed and had reference to a moral resurrection. The very scripture he uses condemns him. "Even so the son of man quickeneth who he will," St. John 5:21. You will note the present tense. "He that heareth my word and believeth on him that sent me . . is passed from death unto life," verse 24. "We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," I John 3:14. Here are some folks who have experienced a resurrection before they died a natural death. Will Mr. Clark contend that these scriptures refer to people "dead in their graves"? "The hour is coming and now is (Mr. Clark contends this hour is yet to come) when the dead shall hear the voice of the son of God and they that hear shall live." The gospel hour was at hand and Christ was to be preached. The dead in trespasses and sin would hear and come out of their graves of sin and degradation. There is no reference whatever to a judgment after the general resurrection and neither do they make even a remote reference to the general resurrection.

6. My opponent's strictures on Matthew 24:34 are pitiful. He says the word genea translated generation "also means race, lineage, etc." We will try out his measuring rod. Matthew 1:17, "So all the generations from Abraham to David are fourteen generations." It would be absurd in the extreme to substitute Mr. Clark's definition. If he is correct, it would read as follows: "So all the races from Abraham to David are fourteen races of Jews." Try again, Mr. Clark.

7. He asserts, without any kind of proof, that the Book of Revelation was written A. D. 96. He goes wrong on every new proposition he mentions. The Jewish Temple was standing when the book was written, Revelations 11:1-2; and the city of Jerusalem had not been destroyed, Rev. 11:8. The city and temple were destroyed by the Romans about 70 A. D. Therefore the book was written prior to that date. Try again, Mr. Clark.

8. The most amusing thing about Mr. Clark's third affirmative is the smoke-screen he tried to lay to cover a hasty retreat. He called on me to prove the endless duration of life. I did so and incidentally suggested that if he could find the same word apthartos applied to the duration of punishment, this debate would be over and I would be forced to concede to him the victory. To hide the blunder he now makes a very far-fetched and pathetic appeal relative to I Cor. 15:52 and states without a blush, that the word translated incorruptible means "incapable of decay" only. Be careful, Mr. Clark, the gun is loaded. Apthartos (1) immortal, (2) incorruptibility, (3) not corruptible or uncorruptible. Therefore, "the dead shall be raised incorruptible"—all the dead raised immortal and incorruptible. Will Mr. Clark deny this? I think not.

9. Mr. Clark feels the terrific force of my application and explanation of the time of the fulfillment of the parable of the "sheep and goats" and makes some strained observations in that connection. I presume he will concede that if this parable does not refer to a general resurrection at the close of Christ's reign that I have given the correct interpretation. Read paragraph number 5 of his third affirmative. Now, reader, talk about twisting and turning in order to get away from a plain simple statement of God's Word, this paragraph caps the climax. It is true the disciples asked two questions in Matthew 24:3. They are (a) What shall be the sign of His coming? (b) The end of the world, aion, age? What age? The Jewish Age. Christ proceeds to answer. Read down to verse 34. Now check back. We ask Mr. Clark, what was to happen? Let the Book answer. The sun darkened, moon failing to give light, stars falling, heavens shaken, and the appearing of the sign of the son of man, and they, the disciples, would see the "son of man coming." Who would see all this? The disciples, verse 33. When was it to take place? "Verily I say unto you, this generation shall not pass, till all these things be fulfilled," verse 34. Could anything be more clear? What does this prove? That I am correct in contending that the judgment mentioned in Matthew 25 is a national judgment and that it refers to the passing away of the Jewish age and has been fulfilled for more than 1,800 years. This is conclusive.

10. Why didn't Mr. Clark answer the arguments made by me on Hebrews 9:27? Certainly the word translated judgment is krisis; but the burden is on him to show this scripture has reference to a judgment after the general resurrection. This he cannot do and my explanation will stand until he has done so. We here challenge him to try. If the writer had intended a general

judgment, it would have read: "It is appointed unto man once to die, and after this the judgment." The very fact that the word men is used, proves conclusively that the judgment, whatever it may have been, is a special judgment. I direct the reader to my second negative for a clear explanation. Come on with your proof, Mr. Clark.

11. The words aion and aionios being words that express indefinite duration, which Mr. Clark concedes to be true, I now respectfully ask: Can he cite just one scripture that expresses endless or an eternity of suffering? Will he explain just how he can establish endless duration by using an indefinite word?

12. I have used my allotted space and in closing will say that Mr. Clark should not get too frisky. He is enjoined to remember that "those who live in glass houses should not throw stones." I shall allow his ugly implications about Universalism and my motives pass without comment. However, I will say, for his benefit, that he has commenced a game that two can play.

Mr. Clark having admitted that the only word that is used to express the duration of punishment is indefinite, and not having shown that the subject punishment is endless in duration, he has signally failed to prove an eternity of suffering.

J. D. BARKER.

July 19, 1929.

"The Natural Man"

An article under the above caption appeared in the Apostolic Way May 15, 1929, that seems to start out with a strange notion. It says: "The natural man did, or could-not receive the things of the Spirit of God, because they were foolishness unto Him." (1 Cor. 2:14).

Now, if COULD-NOT, is the word that is meant, the natural man had no power to receive the things of the Spirit. And since "the things" is the gospel, he could not receive it. But Christ said: "Preach the gospel to every creature." So if this man is the same as men in general, as seems to be indicated; "A natural man is just what nature has made him" why preach the gospel at all? However, if the word in the text is used, "receiveth not," it is clear that the will is in action. He could have received them despite their foolish appearance; but he would not, So he can not know them if he will not receive them.

Now the Ephesians were by "nature—practice of natural desire—children of wrath"; but this condition of mind seems not to have disqualified them for voluntary reception of the gospel, as they received it in good honest hearts.

So we can readily see that Paul referred not to the generality of mankind, but to a certain class of men in their attainments. For instance, "The word of the cross" and "Christ crucified" is the same as "the things of the Spirit" and is foolish "to them that perish, and unto Greeks," as well as to the natural man. And we may say: "is hid—veiled—in them that are lost —perish—in whom? The God of this world —age—hath blinded the minds of the unbelieving" who are all of the same character no doubt.

This was evidently true of Voltair, of Huxley, R. G. Ingersoll and David Hume, who like those of the Greeks who were grounded — established — in their philosophy, or wisdom of men, were natural men.

The Holy Spirit's teaching makes men spiritual. The apostles received their spirituality from the teaching rather than the miraculous power. They knew not what to say till the spirit gave them utterance and the utterance makes spiritual those who having received it in good honest hearts are exercised thereby.

Let all who think and write draw their conclusions from the spirit's teaching. So, "Speak the word only and thy servant shall be healed."

May the Lord continue His unbounded mercy to the end. We all may come off conqueror ere the end come.

B. M. MASSENGALE.

Searched for Light

The little congregation here is increasing slowly in members, but in the grace and knowledge of our Lord, rapidly. Brother A. M. Scrimshire preached here last Lord's day, and one old lady obeyed the gospel.

Brother J. C. Williams of Alexander, Arkansas, preached under an arbor the night of September 9th, and the following Lord's day and that night. The result was that two men obeyed the Lord, which adds two more to the congregation there, which now numbers eleven.

Brother Williams is new in the work for the cause of the Master. He was formerly a Baptist preacher. He attended a debate which was conducted here between B. M. Bogard, Baptist, and a Brother Freed, president of a college in Tennessee. By Bogard's failure to scripturally support the Baptist doctrine, Brother Williams saw the fallacy of it and quit preaching, and started studying the word of God. After remaining out of the ministry about two years he came to Little Rock to the Fourth and State Streets congregation, where he heard their pastor and demanded baptism for the remission of his sins. The following Lord's day he met with them to break bread, and when they began to separate the assembly into classes he made this statement to the man who was sitting at his side: "If this is the way they do here, I would have been almost as well off to have stayed in the Baptist church." He said that while he was in the Baptist pulpit, that several times after his preaching his brethren would come to him and say: Brother Williams that was Campbellite doctrine you preached today." His answer was: "It is the Bible doctrine." He met with the Fourth and State Streets congregation three or four times and found the Lord was not with them, then he withdrew and started meeting with a congregation near Benton, which he found to be on the same plan with the Fourth and State Streets church. After trying in vain to get them to forsake their unscriptural practices, he found Brother Scrimshire at Benton and started meeting and worshiping with loyal brethren. We can faithfully recommend Brother Williams as a loyal gospel preacher, and if any of the brethren can use him in their work, write him at the following address:

J. C. Williams, Route 2, Box 46, Alexander, Arkansas.

R. A. SHARP.

Little Rock, Ark.

Replying to Brother Kelly

It is with no resentment whatever that I desire to answer Brother Kelly's review of my article on tobacco, for I expected opposition to my views, and if in error, I wish to be corrected. But Brother Kelly's review is so inconsistent in many ways that I must answer it. Brother Kelly says I "misuse the Word of God in trying to condemn another for using a thing God created and gave to man to use." I only condemned the man-made use of the thing. If I have sinned in penning the article, so has he, for he says, "The misuse of anything is wrong, though God gave it to man for food either in the vegetable or animal kingdom, to the extent that it is destructive to his health and impairs his power in his service to God, he sins." This is exactly what I have contended for and nothing else.

Brother Kelly says, "To be filthy in the use of tobacco or anything else, is wrong." Just what I am contending for, and I have seen but few people who use it that are not filthy with it. Some smokers may not be.

Brother Kelly also is inconsistent in citing me to Genesis 1:29, for I had admitted that God was responsible for the tobacco plant. He also says "tobacco bears seed." The tobacco that I was writing about is a manufactured article, man-made, and it does not bear seed. He also charges me with placing tobacco and swearing on the same plane. If he will closely examine what I said he will see that I placed the bad habit of tobacco using on the same plane as the bad habit of swearing. He also thinks I am wrong in saying tobacco, coffee and meats are non-essential. I only referred to this in regard to the example I used, yet I still maintain that meat is a non-essential, for not using it helped to make a new man of him, and when thousands of people do not use it and are better for it, it shows that it is not essential, although I am not condemning any one for using it, and I know full well what God said about it in I Timothy 4:3-5. He is also inconsistent in quoting what Paul said to Timothy—I suppose because of what I said about alcoholic beverages, for this has nothing to do with the subject I was writing about. Now we all know that the word "wine" as used in the Bible, and at the present time, is of a dual or two-fold nature, meaning either grape juice or the fermented article. What Paul wanted Timothy to use was undoubtedly the strengthening juice of the grape and not anything of an alcoholic nature.

It seems to me that if anyone would consistently study my article they would see that I did not misuse the Word of God in any way, for I only was referring to the wrong use man has made of one of God's created plants, and I still say that it is a sin to use it, and if the users of it can not bring out any better answer to my article than a non-user has, they had better try it again.

The estimated value of the manufactured products of tobacco for the year 1928 is $1,239,000,000. If it is not a sin to spend this amount of money in one year, for something that hasn't benefitted any one of the users in any way, what is it?

J. E. REAGAN.

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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Why I Believe the Bible

Third Installment

By E. K. Kitching

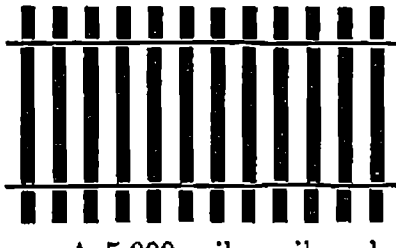
We may now turn our attention to Egyptology as confirming much of the Old Testament truth. The history of Egypt is the oldest known history. The words "Egypt" and "Egyptian" are mentioned more than seven hundred times in the Bible. This fact shows how closely their history is interwoven. From the hieroglyphics, we now have quite a complete history of this wonderful country, with a list of most of the god-kings, beginning with the god-kings. Upon the walls of temples, obelisks, and buildings have been found narratives of the exploits of the kings. The paint of the pictures is still very bright, and gives but little evidence of great age. It is a matter of importance that these hieroglyphics can now be read. Men had noted for years that there were series of pictures, or objects, arranged in a certain order. If it was a language, what was the key? They had stood out boldly before the eyes of the passer-by while dynasties had grown and gone; while empires had flourished and fallen and been forgotten. Their secret had seen the coming of Alexander; and had spanned the splendor of the Ptolemies; "the glory that was Greece, and the grandeur that had been Rome." Civilizations had been made, wrecked, and made again around their vast pages of unintelligible inscriptions a score of times. A world had been organized and recognized; new races, religions, institutions, continents, peoples, had come and gone. Musselman and Christian had come into the world and fought over the fields of the Pyramids; and still the secret of these characters were unsolved; and finally, the great Napoleon had brought his crashing cannon and invincible phalanx to awaken the echoes of the ancients; but at last the key was found. In 1799, during the campaigns of Napoleon, excavations were being made at the mouth of the Nile, where a strange stone was dug up. It was of black granite and contained the key to the strange characters in three different languages. Scholars wrestled with this strange stone for twenty years before they could induce it to give up its secret, but at last they prevailed and the whole past history of Egypt was revealed. This strange stone, called the Rosetta Stone, is now in the British museum. Scholars are now able to go back into Egyptian history nearly five thousand years before Christ. And what does this history disclose? Was Joseph sold into slavery in Egypt? Did the famine come and extend over a period of seven years? Ah! what a sweet morsel this one item had been in the mouths of infidels for centuries! The very idea of the Nile not overflowing for a period of seven years; Nothing could be more absurd. At Tel-el-Amarna, a peasant woman found more than three hundred cunieform tablets, which proved to be correspondence between kings of Egypt and Asia. In them was told the whole story of Joseph just as plainly as it is in the Bible; and interwoven with the story were the manners and customs of Egypt and that age. Joseph shaved his body before appearing before the king when he was sent for to interpret the king's dream, a custom required by the pharoahs. Joseph was given a collar of gold, another Egyptian custom. Among the monuments discovered, several make reference to times of drought, and one describes seven years of famine. In a tomb at El-Kab, an inscription states that the governer dealt out grain to the people, which he had stored away in times of plenty. And on a royal tomb of this period the following inscription has been found, "No one was hungry in my days, not even during the years of famine." A number of inscriptions have been found that contain the word "Israel." Joseph's portrait has been found and can now be seen in the British museum. His Egyptian name was Apepi, and has been found carved on the right shoulders of sphinxes discovered among the ruins of San. Seti I was the founder of the eighteenth dynasty and was the pharoah that gave orders to have all male children of the Israelites killed. About this time Moses was found and reared by pharoah's daughter. Yes, all this has been found in the ruins of pyramids that were builded by the pharoahs. And not only this, the Egyptians had a peculair religious belief that in order to keep the soul from wandering from its dead body after death, the body must be well-preserved. Hence they had developed an art that has been lost to the world. That of embalming the body so as to preserve it for years. Nearly a hundred mummies of royal families have been found and positively identified. Rameses II was the son of Seti I and ruled jointly with his father for a number of years, until the death of Seti I. When Seti died, Rameses became sole ruler and increased the oppression of the Israelites, so he is recognized as the pharoah of oppression. Both mummies of Seti I. and Rameses II. have been found, also the mummy of pharoah's daughter that raised Moses.

Merneptah succeeded his father, Rameses II, and is recognized as the "pharoah of the Exodus:" Merneptah's body has not been found and there is no doubt but that he perished in the Red Sea just as the Bible says he did, because all this history parallels the Bible history.

Rameses was a great builder, and founded the cities of Pithom and Rameses as treasure cities or storehouses. These cities have been found and the storehouses laid bare, and they were built of bricks that contained no straw. This recalls Exodus 6:7, "Pharoah said: 'Ye shall no more give the people straw'." There are thousands of tablets in the British museum that have not been read. Scholars are working on them all the time and every one corroborates some part of the Bible's wonderful story. Who can tell what the spade may yet reveal?

But enough has already been revealed to prove beyond a doubt that the Bible is true. Pictures of some of the people of

HELP REACH THE GOAL



5,000 Mi.

A 5,000-mile railroad—each subscription represents one mile; 5,000 subscriptions, 5,000 miles. Each cross-tie marks 100 miles, and shows how we are progressing in our efforts to add 5,000 subscriptions to our list. Each one sending us a subscription will be helping to reach the goal.

Canaan show us what kind of soldiers Joshua had to deal with before they could occupy the promised land. Second Kings 3:4 tells us of Mesha, king of Moab, and the Moabite stone has been found which furnishes a key to their language and writings and it corroborates the record of the Bible. Other discoveries prove the existence of Ahab, Benhadad, and Jehu son of Omri. I have already quoted from Sargon's account of the capture of Samaria and showed how it paralleled the Bible account. Nebuchadnezzar has left records of his exploits, and Cyrus tells us of the fall of Babylon, and all these agree with the Old Testament accounts. The palace of Susa is found to be exactly as described in the book of Esther.

The Old Testament denounced Baal-worship in no uncertain terms. Many have felt that the Bible accounts to be, to say the least, an exaggeration, but the Phoenician records show this worship to be more revolting than we had supposed, and that the Bible account is true.

Since the Hebrews lived so long with and near other nations, many foreign words crept into their language. These words carried with them their original meaning, but these words are known to be foreign to the Hebrew tongue. Recent discoveries make possible an understanding of these words, thus throwing great light on the Hebrew text, and corroborating the Bible accounts. Prof. Ira M. Rice, of Chicago University, says, "Our Old Testament has now become a marvelously New-Old Testament," and adds: "The veracity and authenticity of that old book, suspected and challenged, stand unimpeached before the testimony of nations hostile to Israel. These ancient words chiseled in everlasting rocks, echoeing down through forty centuries of time, set their seal of approval on th etruth of the Holy Scriptures. With Egypt on the southwest; Assyria and Babylonia on the east; Phoenicia and the Hittites on the north; we have a solid square of unimerested, unimpeachable, and ever-increasing testimony to the verity and authenticity of the books of the Old Testament."

(To be continued in the next issue.)

Information Sought in Another Direction

By Theophilus

There was, or is, or is to be—Theophilus is not advised as to the exact status—a college at Littlefield, Texas. Theophilus heard much of it in the months past. For a while it was as much talked of as a bride-to-be. Recently it has been out of the picture as much as a bridegroom at his own wedding. What the trouble is Theophilus would like to know. If Theophilus was correctly informed it was to have hundreds of students, five hundred thousand dollars in cash and the rest of the million in assets which would be at a decided premium, fine buildings on the only proper campus, and was to be supported by a jersey hog, a dominecker hen, and a red rooster. It was the only one of its kind, and bade fair to be the only one of its kind ever. In fact it was to lack for nothing except a Bible class. Let it be understood that it was to "lack a Bible Class." Now so far as Theophilus knows the said "was college," or "is college," has fulfilled all these fair promises (one could possibly find out by asking the citizens of Littlefield) except the one important "lacking" qualification. Theophilus understands that this "lacking" qualification of the perfect college was not completely fulfilled, for they seem to have had a New Testament Greek class. Certainly those valiant readers of the Aposcolic would not teach the English New Testament, but Satan "transformed himself into an angel of light" and deceived the very elect, so report has it, and such a class in the Greek New Testament was conducted until someone became afraid that the Greek New Testament was a part of the Bible, then the class immediately drew up their last will and testament, made proper confession of sins, and adjourned sine die! Thus the "lacking" qualification of the only proper school was met to the fullest jot and title of the law of the Aposcolic.

As hereinbefore stated, so far as Theophilus knows, all other conditions, allegations, superstitions, were met, but very suddenly, so dame rumor avers, most all the faculty resigned. Resignations, and wholesale resignations particularly, usually have "good and sufficient reasons" behind them. Theophilus wants to know if it is true that President Freeman and his faculty resigned. If so, why did they resign? Was their health not good? Was the only perfect college located where health conditions are intolerable? One would like to know.

Certainly Theophilus would not deign to ask if salary was not forthcoming. One only has to remember the advertised resources, amounting to the hundreds of thousands which the financial wizard of the school admitted that the school would have, to be estopped and permanently enjoined from asking so brutal a question. But what was the reason? Did the pig die of cholera? Did a hawk catch "old pullet"? Or did the rooster enter the ministry?

Again if the faculty did resign and leave the young college "fledgeling," did they take the library with them? Did they not take the library from Gunter out there with them? Of course Theophilus supposes one could get the information by asking any citizen of Gunter, but Theophilus himself is not particularly interested in this last question, only as it might have some bearing on the general situation in Littlefield?

Another point is of interest to Theophilus. Who are the present faculty? He does not mean what are their names but who are they? Are they Aposcolics, or Baptists or Methodists? Theophilus has heard rumors; he would like to know for "certain and sure"! Really, rumor has it that Littlefield Junior College has not done so well. Even the Aposcolics do not seem to be doing so well. The Aposcolic itself says that it must do some "constructive work." Theophilus wonders about this also. It is no wonder that he wonders for he knows so little. He does not know how to pronounce "Aposcolic"; that is, whether it should be pronounced ape-"us"-colic, or a-"pus"-colic. Theophilus never was good on pronouncing diseases anyhow. Perhaps Early Arceneaux could pronounce it for Theophilus, as he has successfully operated in several cases. It is reported that he is a satisfying and skillful surgeon. But whatever accent you place on the word that is what is wrong with Littlefield Junior College, and being of a sympathetic disposition, Theophilus would like to know how the patient is getting along!

The foregoing clipped from the Firm Foundation of Oct. 15, 1929, is not worthy the space for reproduction, except as it shows to what extremes a writer and a publication may go to vent their feelings against another when such feelings have been aroused because said writer and said publication could not defend their practice nor meet the issue.

The following questions and answers by Brother Conner, published in the Lamb County Leader, were written to answer just such chaff as this Theophilus who is so ashamed of his article that he would not sign his correct name. Rumors, all kinds of rumors, misstatements and false accusations had gone forth by the enemies of this school. Brother Conner took care of them in a few brief questions and answers.

Brother Burnett has so thoroughly exposed the perfidity, the deception, that I feel the article needs no further attention.—R. F. D.

* * *

ANSWERS TO FOOLISH QUESTIONS

Yes—The college is going to run through the nine months' session.

No—The Plains Investment Company is not going to sue the college.

Yes—We have sufficient students to maintain our credits.

No—The town is not going to sue for the land they gave the college.

Yes—We are expecting more students for this term.

No—We haven't as yet perfected the loan.

Yes—We expect to go on with our building program as soon as financial conditions will permit.

No—The teachers are not discouraged.

Yes—The teachers will get their salaries.

No—The cafeteria will not close.

Yes—We will have a football eleven.

No—The school is not out of debt.

Yes—We expect the knockers to keep on, they are born that way.

Now if you have any more foolish questions to ask, get them in by next week.

R. O. CONNER.

* * *

WHO IS THEOPHILUS?

1. In his article in Firm Foundation, Oct. 15, 1929, he first displays the quality of one seeking knowledge. He has heard of a college and wants to know further about it. Just why does he want further information about it? Does he want to boost for it? Does he want to encourage it? Does he want to contribute to its progress? No. He hates it and all it is trying to accomplish. I judge this from his writings. Just how one can claim to be a Christian and hate education is beyond me.

2. Theophilus claims full information, seemingly, only that said college had a "New Testament Greek class." He indicates that this is where they fail in having a perfect college for they were to be lacking a "Bible Class." Then attempts to ridicule by saying: "Someone became afraid that the Greek New Testament was a part of the Bible." If this Theophilus, who abrogates to himself, don't know the difference between "the Greek New Testament" and "New Testament Greek," then

he had better take another course in college. Then again why all the devilish insinuations and hints derogatory to the college about its financial condition, the faculty resignations, its library, the religion of its present faculty, etc.? Why all this display of hate? Then again why does the Firm Foundation allow such vile stuff to appear in its columns? If this Theophilus has a just criticism to make, let it come forth. But all this guesswork, ironic vitriolic suggestive stuff is un-Christian.

3. The vile filthy stuff he put out over the word "Apostolic" was so vulgar that it almost made me vomit. Webster tells us that apostolic means "Of or belonging to" the apostles. Hence "Apostolic Way" means "the way of, or the way belonging to the apostles." But what does Theophilus do with this word given us by the Holy Spirit? He purposely misspells it "Aposcolic." We infer he wants us to get the idea that folks connected with Littlefield college, and incidentally with the Apostolic Way, are always "bellyaching" about something. Well if they are against sin in all its forms, they have plenty to talk and act against, but they may at the same time be for the "way" of the Apostles as their name indicates. If you think they are wrong, Theophilus, why not show them instead of this sarcasm? But he don't stop here. He says: "He does not know how to pronounce 'Aposcolic'; that is, whether it should be pronounced ape-'us'-colic, or a-'pus'-colic." From this we infer he wants folks to get the idea that all sympathizers of the Littlefield college and the Apostolic Way are apes and want all other "colicky" folks to imitate them. And further that said folks are all full of "pus," corruption, probably as the cause of the "colic." Such vile rot as this cannot possibly come from the mouth of a clean Christian as I see it. I do not want to do any man an injustice. I do not know who this Theophilus is, but I want to make myself clear that I do not endorse his article. Such articles will not make friends from the better class for the Firm Foundation.

4. After saying that he wonders, he remarks: "It is no wonder that he wonders for he knows so little," referring to Theophilus. Now I suggest that he keep his wondering to himslef until he informs himself. Who wants to hear all about the "wondering" of the ignorant? But he don't mean it at all. He really thinks he is smart and knows it all. Read the article and decide for yourself.

5. Why the name Theophilus? This word means "a lover of God." I hope said Theophilus will repent of that vile letter he wrote and write no more such. It is wrong. It may do untold harm. I do not believe true "lovers of God" will endorse this method of teaching. I could ridicule this name in a similar manner to the way he ridiculed the name "Apostolic Way" but it would seem almost sacriligious to do so. In olden times we learn that disciples took the name "Christians," meaning "belonging to or followers of Christ." But the name heathen, desiring to ridicule them, spelled the word "chrestianos," which meant "servants," from the Greek word "chrestos," "serviceable." But such tactics are not becoming true Christians.

May God bless all in every undertaking for good.

B. H. BURNETT,
Duncan, Okla.

Oct. 28, 1929.

Announcements and Reports

Sam L. Shultz, Cameron, Texas, Oct. 25, 1929: Held two meetings in Oklahoma near Wilson and came on down here. Will begin a meeting near Milano, Texas, Saturday night before first Lord's day in November.

Oscar Brannon, Littlefield, Texas, Oct. 28, 1929: Preached here yesterday on my return from work in New Mexico. The church here is doing nicely, growing steadily, will have to enlarge their house at once to take care of crowds at services on Lord's day.

The work in New Mexico was a success. I spent most of the time at Dusty, 60 miles south of Magdalene where I expect to, in a short time, have a congregation that will include almost 100 per cent of the entire settlement. We now have a membership of 27, (all baptized within the last two years) very zealous and willing to do what they can. They will appreciate any encouragement from preaching brethren passing that way. These brethren are anxious to interest someone who will take the lead in church work and help them build up and who at some time might teach their school to at least help support himself. A splendid opportunity for some young preacher to not only develop his talent but help these young members to become able to stand alone. Anyone interested may write me for particulars at my home, Winters, Texas. May I take advantage of this opportunity to thank all who have helped in this work.

W. P. Jones, Sand Springs, Oklahoma: I heldforth the word of life two weeks, latter half of October, at Pleasant Ridge, Hughes County, Okla., with very little visible results. Visited Stidham, Okla., fourth Lord's day; spoke twice. I am now at Washburn school house, eight miles north of Denison, Texas, in a meeting. We are determined to keep up the work of sowing the Master's seed. If I could get one meeting a month or every other month where I could get support, it would enable me to keep the wolf from the door and continue to spread the gospel.

Sam L. Shultz, Lexington, Okla., Nov. 7, 1929: I am seven or eight miles southwest of Milano, Texas, in a meeting three or four days old. Not very large crowds, but fine attention. Just a few members living here and some of them gone West to pick cotton. Held two short meetings in Oklahoma just before coming here. One at Wheeler school house, nine miles northeast of Wilson. This was my fourth meeting with them, the other at Roundup school house, one reclaimed, and promised to return the first of July, 1930, for a two weeks meeting. It is a mission point; no congregation, and only three or four members living in that community. I would like to be busy in the Master's work all the time and if any community wants a meeting, let me know and I will preach for you to the very best of my ability.

James F. Thomas, Gilpin, Ky.: It is with the greatest pleasure that I recommend Brother O. B. Perkins, only 19 years of age, but one of our ablest young preachers. He held us a very successful meeting this summer and I have heard him in other good meetings. He was my moderator in the Ramsy-Thomas Debate on the Sunday school question. Congregations in need of a preacher to hold a meeting will make no mistake in getting this boy.

I wish to state that Brother W. P. Jones is now holding a meeting at Pleasant Ridge near Wetumka, Okla. He is one of our very best preachers. Of course, he cannot scale the honey locust without getting pierced with a thorn; neither can he sit and gaze at the sun like the noble American eagle; neither can he stand like Bianca upon the burning deck heedless of the flames around him, preferring to go down with the ones he loved than to have the brightest jewel that decks the king's crown, or the grandest coronet that prince or potentate ever wore. Neither can he scale the heighth of Mount Everest and skim the clouds from the sky with a teaspoon; neither can he stand where Moses stood on Mt. Piskah's lofty peak and view the landscape over.

But I can tell you what he can do. He can preach the simple gospel of the Son of God, the Son of Mary.

He doesn't know I'm writing this.

TEXAS JACK,
Wetumka., Okla.

A Preacher's Hundred Dollars?

Some preachers need more money than others, and perhaps some get more than they are entitled to. Most of us travel a great deal and busy preachers are in demand and must travel, and the more we go the greater the cost. But the point I am after is this: Will a hundred dollars per month keep a preacher above board? I maintain that the average preacher needs $200 per month to keep above board and do the work which he is called upon to do; that is, if he does the work effectively. When preachers are called for a meeting by some congregation, say two weeks' meeting, he will lose at least three weeks in every two weeks' meeting. Oh, I know he should not, but he does, and brethren as a rule feel like he is well paid for his work if he received sixty or seventy dollars or so, $5.00 per day, while running a meeting. They figure this way because most of them don't have even that much to maintain their family on, and naturally they think the preacher should do as they do. But, Brother, you are not called upon to do what the preacher must do. I am going to give you just a few things that come up in my life. (I would like for others to give their experience to the readers of The Apostolic Way). Brother Preacher receives a call over long distance to come and preach Brother Blank's funeral. Brother Blank's home is 85 or 100 miles away, he has a good Christian wife, one who loves the truth, her friends and kinsmen will be there, and of, course, she wants them to hear the truth. Would you go? If you did, it would cost you not less than $15.00.

All Christians are required to visit the sick, but the preacher must go, and he finds them in need of medicine, food and clothing, what would you do? If you fail to help them the cause is hurt; if you do help your family must do without and the brethren will accuse the preacher of being wasteful. A PREACHER.

P. S.—One who finds himself in the hole every year.—A. P.

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Words of Sympathy and Encouragement

Dear Brother Duckworth:

The last Apostolic Way contains the news of your mother's death. I hasten to say a word of sympathy, although I know such things are of little worth to heal the bleeding heart. Still there is a pleasure in the knowledge that our friends remember us in our sorrow. Labor, sorrow, pain and death are the inevitable heritage of all men. Some seem to have more than their share of such things, but probably the difference is made up in some other equally painful way.

I trust that school, paper, and family are all doing well. I am very busy every day, with little time to think, plan, or write.

Yours,
N. L. CLARK.

Dear Brother Duckworth:

As it has been so long since I have written to you or shown any interest toward you and your work, I fear you are beginning to think I have lost interest in the cause, we love so well. I am not making excuses for any neglect upon my part, but will state plainly the reason I have not kept in closer touch with you and the work. A year ago I was taken with pneumonia and it left my health so impaired that I was forced to leave friends, home, brethren, and sisters and all, go West in search of health. It left my right lung in very bad condition and it seemed that all done was of no avail. Consequently my family and I landed at Tucumcari, New Mexico, July 24, 1929.

We have sacrificed all our material substance in an effort that I might have rest, climate, and the necessities necessary to my recovery. For these reasons the Father above knows that I have not been either physically or financially able to do very much for the advancement of His kingdom. But Brother Duckworth, I want you to always feel that my heart and prayers are with you and for you in the work. I am rejoiced to learn of the splendid progress the school is making under your noble leadership, but I feel ashamed to stand back and behold the work of unselfish hands and untiring efforts of others and just say, "Amen", when there is so much to be done and so few to do it. I know you are having a battle to fight against many odds, but thank our heavenly Father, He gives you strength and courage to press on.

I am made to weep with you over the sad news we have just received of the death of that dear one who was nearest and dearest of all earthly ties. I was parted from mother by the cruel pangs of death, therefore, I can, in a great measure, sympathize and know how sad you feel in these trying hours. But oh, what a great consolation and how our courage is builded up when our efforts are pointing forward to the time when we shall see mother and dwell with her through eternity around the beautiful throne of God. With this cherished hope we would fain have mother come back to this low plain of suffering and sorrow, but can truly rejoice in the Spirit that mother is not dead but only sleeping in the precious arms of Jesus, awaiting the morn when she will be escorted by Him to the great white throne there to receive a beautiful crown and life eternal in exchange for her suffering, patience, and godly living while in this low ground of sorrow.

Well, Brother Duckworth, since coming West I have learned more about the church and the necessity of true and brave soldiers. It is said indeed to behold and know how the body of Christ is suffering at the hands of ungodly men who call themselves the servants of Christ. With but very few exceptions, the churches I visited on my journey and also since I arrived here are torn asunder over the Sunday school question or the cup question. Of my findings along this line space and time would not permit me to go into details. I find many enemies to the paper and its work, yet calling themselves loyal and some to prejudiced to even be fair as man to man. But I am not relating all the bad and keeping the good covered up, for I have met some real Christians and visited where they worship to a thus sayeth the word of the Lord. I have been blessed by locating a body of Christians fifteen miles east of Tucumcari, about thirty in number. I have met with them every Lord's day since I found their place of worship.

Brother Duckworth, we humbly beg an interest in your prayers that we may continue to be blessed, not in a great measure, but that first we may be blessed abundantly in spiritual things of knowledge, wisdom and love for Him who knoweth the hearts of all men, and that we may have a reasonable portion of health and just the necessities to this material body. Our Prayers are for you and all the loved ones who are so gallantly offering their entire strength upon the alter of sacrifices and in behalf of the cause we love so well.

T. E. AVARITT.

Passed On

J. H. Thomas was born in Louisiana, Dec. 29, 1855. He was married to Miss Maggie Jones in 1833, to this union was born six children, four boys and two girls. He became a member of the church of Christ in 1889. He was run over by a locomotive in the yards at Fort Worth, Texas, Aug. 31. His sudden death cast a gloom over the entire community, especially the members of his family. The writer was holding a meeting at Brannon Bridge Church of Christ. His home congregation is at the Tabernacle on the banks of the Brazos River, where he had worshipped for a number of years.

W. P. JONES.

Work in India

Dear Brethren in Christ:

This month I had to go out into the villages from Sept. 6. This time we did not go to baptize many people, but to settle some troubles that occurred in two places. The heathen relatives of Christians at Nayakunigudam troubled them very much and brought false charges against them.

But we, preachers and Christians with one accord, prayed the Lord to help us. Though the trouble lasted for 15 days, the heathens had to confess before the village magistrate that the Christians were innocent. The magistrate punished all those heathens for having interfered with their Christian relatives. Thank the Lord the trouble is over.

When the number of Christians at Khamammeth is increasing the heathen relatives prevented them from using the fresh water well which is the joint property of the village community. This trouble happened because they confessed Christ.

The kind Lord has shown a better place where we have a well for drinking water. The site which is very near to Christ house, Khamammeth, had a family temple of goddess called Mysammah and that family, as they have obeyed the gospel and added to the church through baptism, they have given us the site.

When they were heathens they used to fear the temple, but now after knowing the Lord, they raised the temple to the ground and gave the site for the well, now we have a well there from which the Christians are drinking.

The brethren are very much thankful to you for giving them the Lord from whom they are getting the Living water.

When this well trouble came our prayer was, "Oh! Lord Thou has given us the living water through Thy good children of America, so give us this earthly water also for which we are troubled by the heathens."

As the result of our prayer we have the well. We are much thankful to the Lord. We thank you very much for praying for us.

With Christian greetings and thanks,
M. VANDANAM.

Primitive Meetings

We remember 70 years ago, when every farm house had a cottage meeting each Wednesday, Saturday and Sunday nights. The songs of Zion, the Psalms of David, those glorious Psalms never so much praised then, ascended from every home where meeting was appointed. But a boy, we will never forget in the still summer evening, strains of heavenly music seemed to float on the tremulous air. They say an honest confession is good for the soul. What sweet music we enjoyed. Those old time Gospel hymns wafted from those meetings. The voices of both old and young blended nicely and it was simply grand. We believe that there are some good people living yet, in these days of wickedness and neglect of spiritual things. That was the time that brought to memory the sayings of "Longfellow," "The night shall be filled with music and the cares that infest the day, shall fold their tents like the Arabs and as silently steal away." How many nights we young folks would stand

on the outside of these homes where meetings were held, to catch the sweet sounds, now soft and low, rising and falling, then ringing like the chimes of church bells. We would imagine the angels were above and around these homes. It seemed as though the festive chimes of heaven, the pealing of the bells in the city of God as the heavenly host proclaimed the triumphs which the Lord was achieving over His foes on the earth. If only all sects could be one as Jesus prayed they might be. No more cottage meetings. No more family altars, all broken down. Who on earth can estimate the amount of good that has been secured to mankind through the humble, earnest and penitential supplications of these cottage meetings as well as at the family altar. Who can recount the various individual, social, ecclesiastical, and national blessings that poured out of the windows of heaven in answer to these meetings and family altars? Who can tell how many poor wandering prodigals have been brought back to their Father's house, and made heirs to immortality, and eternal life through the earnest and repeated prayers of a pious brother, sister, or mother. Dear Friend, these meetings in these days of wickedness and neglect of spiritual things should be renewed. If we would attend fewer secret societies, card parties, dances, etc., we could have the time to attend to these cottage prayer meetings and family altars, and in many cases it might be practicable to exhort one another every day in the capacity of a social meeting, so that none of us may be hardened through the deceitfulness of sin.

S. S. W. HAMMERS.

Clark-Barker Debate

Clark's Fourth Affirmative

Proposition: The Scriptures teach that men who at death are wicked in the sight of God will spend eternity in a state of suffering.

1. In my last speech I made the following comment upon Matt. 25:31-46: "One would never think of Universalism in reading this passage till it becomes necessary to harmonize it with the theory." My opponent seems to think that I meant to question his motive here. I am sorry he got this impression. It is unbecoming any debater to question an opponent's motives, and I never do so. Yet I am sure that any man may become so wedded to a theory that he will give very absurd but honest interpretation to testimony before him. This is what I meant.

2. My opponent failed to notice several important matters in my third speech. Among these, I note (1) Dan. 12:2. I argued that Dan. 12:13 refers to Daniel's own resurrection, and that the connection shows Dan. 12:2 to refer to the same kind of resurrection; (2) I asked him to explain the term "moral resurrection," but no answer; (3) I insisted that he name some of the "sheep and goat nations" that appeared before Christ in 70 A. D., and show how they have fulfilled their destinies; (4) I have repeatedly called attention to the fact that his disposition of Matt. 25: 31-46 and other passages leave all who have lived since the year 70 A. D. without guide or promise; (5) I still insist that he give some proof of the annual death of the Jewish High Priest (Heb. 9:27). To all these matters, my opponent turns a deaf ear.

3. In his last reply are some things that shall claim my attention next.

(1) Judge Barker quotes Hab. 3:6 to show how the word "everlasting" means two different things in the same verse. He applies this to statements concerning the future life for the righteous and the wicked. To use his expression, "The argument does not hold water," for the cases are not parallel. God and a mountain are very unlike. What is true of the one could not be predicated of the other. Not so with reference to men. The good and the bad are men. Hence when all men are divided into two classes, life promised to the one class and death to the other, and the same word used to define the duration of both states, we logically conclude that the life and the death will last for the same time.

(2) Next, my opponent devotes considerable space to a discussion of the various objects of punishment. Here he makes two serious blunders. First, he knows why men punish others, then concludes that God acts upon the same principles. This is not logical unless he can establish such a premise by the word of the Lord. In the second place, I have affirmed nothing about punishment. My position from the start has been that the suffering of the wicked in eternity will be the result of their separation from God. Hence all Judge Barker may say about God's motive in the case flies wide of the mark. Let him show that at death all men are prepared to meet God in peace or else in his argument provide some way for the wicked to make peace with God after death. If he can do either, he will have a chance to establish his doctrine. Otherwise, I must be right.

(3) We come again to Matt. 24:34: "This generation shall not pass away, till all these things be accomplished." The Greek genea is here translated "generation." My opponent says the word refers to those then living, as we often use it. For three reasons, I take it to mean "race, stock, family": (a) This is the first or primary meaning of the word, as given by Liddell and Scott; (b) Jerusalem was to be "trodden down of the Gentiles" until the "times of the Gentiles" should be fulfilled. This is surely a part of the "all things" of verse 34; (c) I have never heard that is the year 70, the following things took place: "But immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other" (Matt. 24:29-31.RV.). If this prophecy was fulfilled in 70 A. D., I am anxious for some proof of it. My opponent's opinion will not satisfy the reader. We must have proof from authentic history.

(4) My opponent supposes that Revelation was written before the year 70 A. D. Hence he concludes that chapter 20 has been fulfilled. The rise of Paul's "man of sin," the beasts of Revelation, the battle of Armageddon, the thousand years of Millennial peace, etc., etc., were all completed, I suppose, prior to the year 71 A. D.!! Will Judge Barker tell us just how much of Revelation was not fulfilled by the beginning of the year 75 A. D.?

(5) "Aion is indefinite; therefore, Mr. Clark has surrendered the proposition!" If I had said aion is definite in duration, Mr. Barker would have said correctly: "This fixes bounds for eternity, which, of course, has none; so my opponent has surrendered." Judge Barker is the man who raised this question. He says aion is indefinite in duration, and the reader can see he has unwittingly given me the argument.

4. I shall now present some advance argument on the proposition. Conduct here determines character, and character will determine destiny hereafter. Proof: "Or despiesest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and corruption, eternal life; but unto them that are factious, and obey not truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; for there is no respect of persons with God" (Rom. 2:4-11 R.V.) This passage applies to the destiny of men after time ends. It harmonizes perfectly with the clear-cut teachings of Matt. 25:46; John 5:29, etc.

Therefore, I again conclude that the Scriptures undoubtedly teach the doctrine of my proposition.

N. L. CLARK.

August 8, 1929.

Barker's Fourth Negative

1. As my opponent continues to call on me for explanations, I shall write this Fourth Negative without reference to his Fourth Affirmative and will reply to both his fourth and fifth affirmatives in my fifth negative.

2. Objections to the doctrine of an eternity of suffering: (1) Endless punishment would be useless. It cannot be of any possible advantage to any being in the universe—to God, angels, saints, devils or the damned. (2) It is not only useless, but absolutely pernicious. It must be pernicious to the sufferers themselves, to the happiness of the saints, angels and all benevolent beings. (3) It is highly dishonorable to God. It supposes either that He could not or would not prevent it. If He could not, He is finite, a weakling. If He would not, He is indfinitely bad and is not a Father of love. (4) It stands equally opposed to the justice of God. Man is a finite being in all his attributes and powers, all his actions are necessarily finite and limited. The justice of God would be violated by the infliction of infinite and endless punishment or penalties for finite and limited transgressions. (5) It is opposed to the veracity of God; for He has declared that He will not contend forever, nor always be wroth; and He will not cast off forever, Isa. 57:16; Lam. 3:31. (6) If endless suffering were true, the joys of heaven would be overthrown, for what would heaven mean to any human being without his loved ones. It would make a madhouse of heaven and fill the universe with tears and sorrow.

3. Another key: If we can locate the

lake of fire spoken of by the Revelator, it will show the absurdity of Mr. Clark's contention that Rev. 20:12 refers to the general resurrection. Where is it? The Revelator answers, It is where the beast and false prophets are, Rev. 19:20: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are." What beast? See him described in Chapter 13, coming up out of the sea, "having seven heads and ten horns, and upon his horns ten crowns." This beast, with seven heads and ten crowns, John's guiding angel explains as representing certain wicked kings and kingdoms of the earth, and the false prophet was his leading emissary. These were in the lake of fire. This proves conclusively that the Revelator does not mean by the lake of fire a place of torment in the immortal world—that he represents by it certain temporal judgments, involving in their retributive force earthly kings and kingdoms. Will Mr. Clark contend that the beast is a deformed animal?

4. "This is the second death." The second, in successive order, implies a first, bearing a relation to it. To call the natural death of the body the first death, and endless punishment the second death, would be talking like one insane. Moral death, or that of sin, is first. And if one raised from that moral death by faith in Christ were to relapse into unbelief and sin, that would be a second death. But that were not eternal death, for the work of the Savior's mission will ultimately destroy death, so that there shall be no more death, neither sorrow nor crying. But, "the second death" mentioned in the passage before us is the second national destruction of God's chosen people, Israel. The first national desolation was in the Babylonish captivity. And that was figuratively denominated death, and burial. Ezekial 37:1-12. Ezekiel's vision, which shadowed their restoration, recognized them as in their graves, and promised their resurrection from their graves, to the inheritance of their own land, and all before the death of the individual. This prophecy was fulfilled; and Israel lived, and prospered again, as a people. But the prophecy of the book of Revelation, which we have before us, recognizes as near at hand the second national dissolution of Israel—and this was the "second death." The first death is fully described and the national resurrection of Israel as a nation, in Ezekiel 37:1 to 12, inclusive. The Revelator is describing the second national death of the Jews, which occurred about 70 A. D.

5. But they who had part in the first resurrection would not be hurt by the second death, Rev. 21:8. These were the true disciples of Jesus, those who had spiritually passed from death into life, and, according to both prophetical and historical testimony, were preserved from the desolation that came upon the unbelieving nation. "Whoso readeth, let him understand." This was the same special resurrection mentioned by St. John 5:25-29; Dan. 1:13. Also see Matt. 24:13, 16; Luke 21:18, 28. The Revelator describes the number who had experienced this special awakening, resurrection, as being "the hundred forty and four thousand," Rev. 2:11; 14:3, and on these the second national death of Israel had no effect.

6. St. John 5:28, 29: The circumstance that the coming forth here spoken of is from the graves—mnemeiois, the tombs, or sepulchers, is a weighty, and I think a conclusive argument, against its being understood of the immortal resurrection. The general and immortal resurrection is never spoken of in the Scriptures as coming forth from mnemeiois, the sepulchers or graves. It is from hades, the state of death (never used in the plural). St. Paul's exclamation, in view of the victory of life through the resurrection of the dead, is not O mnmeiois, graves; but, "O hades (state of death) where is thy victory?" And, though, the mnemeiois, or sepulchers, are not used in the Scriptures in description of the state from which the immortal resurrection delivers our race, yet they are familiarly employed in the way of figurative descriptions of degradation and despondency. And the redemption of persons from this low state of trouble, is called their being brought out of their graves, see Ezk. 37:11, 12, 13. This is also true of Rev. 20:12, St. John 5:25; 29 and Dan. 12:1, 13. Reader, do me the favor of turning to Ezk. 37 Chapter and read the first 13 verses, to Dan. 12th and read the first seven verses. Now I assert and challenge Mr. Clark to show the contrary, that the phrase "the dead" in not a single instance in the New Testament means dead bodies in the graves, mnemeiois. The dead are dead to us, but they are alive to God; and the dead are those who have passed out of this state of existence into the future. It never means their dead bodies. The resurrection is from hades and not from mnemeiois, the graves.

7. Heb. 9:27, "And, as it is appointed unto men once to die, and after this the judjment"—well, what is as it is appointed unto men once to die, and after this the judgment? It is this, viz: "So Christ was once offered to bear the sins of many." What death, and the death of what men, has Paul been speaking of in this connection! and what entering into judgment after this: as figurative of Christ's being offered to bear the sins of many, and then entering unto salvation? Read the whole chapter with care, and you will see that the subject of the apostle throughout is the Moasic sacrifices, particularly the high

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THE APOSTOLIC WAY

LITTLEFIELD, TEXAS

priest entering once a year into the holy of holies with the blood of sprinkling, as prefiguring Christ's offering himself once for all and with his own blood entering into heaven itself, there to appear in the presence of God. And the holy holies into which those men officiating in the priestly office entered after the sacrifice in the outer court, is what is meant by the judgment. Turn to Exodus 28:29, 30. Hence it is seen that the men unto whom it was appointed once to die (that is to die by proxy in the sacrifice slain in the outer court, which was accepted as the death of these men, and who after this entered into the place of judgment, bearing the judgment of the children of Israel) were the men in the priestly office. And in the original of this passage, as Mr. Clark well knows, the article the is placed before men. "And it is appointed (tois anthropois) unto the men," thus designating the particular men of whom he had been speaking as offering the blood of sprinkling—as it is appointed by arrangement of the ceremonial law, unto these men to die once every time, which was once a year ,to represent their own death in that of sacrifice, and after this go for the people into the place of judgment in the temple, and thence appear again unto the people with the announcement of their ceremonial justification, so Christ was once offered, not by the proxies of bulls and goats (V. 12), but in person, with his own blood, to bear the sins of the many, and to them that look for him, to them who seek him, will he appear a second time, spiritually, without a sin offering (as the word here rendered sin often means) unto salvation. This is the privilege of the true believer, to enjoy communion with the presence of our High Priest above, "who knows how to be touched with the feelings of our infirmities."

8. The reader can now see that the Scriptures introduced by Mr. Clark to prove an after death general day of judgment, does not support that view; but, on the other hand, must be able to understand that they teach special judgments that have long since transpired. Further, that Mr. Clark has not offered any Scripture to show a general judgment after the resurrection from hades. The dead in the graves, mnemeiois, i.e., "the dead bodies" are not promised a resurrection. Mr. Clark, our readers are expecting you to take a position on this proposition and at least try to sustain your theory of the raising of "the dead bodies" of the dead and a general judgment thereafter; but rest assured, my readers, that he cannot.

9. This is one of the infinite mistakes of those who believe in endless punishment, a resurrection of dead bodies from the literal graves, and a general day of judgment thereafter; but, when we rightly interpret the Scriptures, using a little common sense, we find that endless torture is useless and foolish and that because of misinterpretation of the very Scriptures Mr. Clark has introduced as proof in this debate ,they have mislead the people, and instead of Christianity being a blessing to the race, it has cast a gloom over all.

J. D. BARKER.

August 9, 1929.

A Correction

There are two typographical errors in Paragraph One of my Third Negative. The reference given as Heb. 3:6, should be Hab. 3:6.

On the 16th line the word "both" appears when it should be "but," and that part of the paragraph would therefore read:

This does not follow, for the word is used in Greek in different senses in the same sentence; as Hab. 3:6, "And the everlasting mountains were scattered . . . . . his ways are everlasting." If Mr. Clark is correct in his contention, then the mountains and God must be of equal duration, for the same word is applied to both. But the mountains are expressly stated to be temporal . . . . . they "were scattered," therefore God is temporal. Or God is eternal and therefore the mountains are eternal. But the mountains cannot be eternal for they "were scattered." The argument does not hold water.

J. D. BARKER.

Dear Brother and Sister Duckworth:

I guess you often think, "Well, I don't see why Brother Baker doesn't keep his subscription paid up." Well, Brother and Sister, I'm almost deaf and will son be 72 years old, have bad health, stay awake of nights wondering how I can make ends meet. I often think of tell you to stop the Apostolic Way; then again think it may be I will be able to raise enough to pay some on it. It is the best religious paper in the U. S. A., without a doubt.

Brother Showalter sends me the Firm Foundation. It has some good articles in it, but some are bad, BAD ones. I was in Texas about 42 years ago when Digressives No. 1 and the New Digressives No. 2 split. They then asked Brother McGary what he was doing at their meeting (Taylor, Texas). "Oh well," he said, "I'm here to see what you are going to do." He saw—and left.

J. T. BAKER.

Some Observations

In the Stpt. 1 issue of The Way, I wrote an article under the caption, "Perilous Times." By some I have been severely criticised, and highly commended by others for the article. Some of the criticisms I received reminded me of a statement an old brother once made to me. He said, "When you shoot in a hole where a fellow is, he will most always come out." After reading Brother Sharp's article on the community singing, I certainly agree with him in saying the devil is the author of them. "Ye cannot serve God and mammon," Matt. 6:24. "Thou shall worship and serve God only," Matt. 4:10. "Christ shall have the pre-eminence," Col. 1:18. Under the Law of Moses, God demanded the best and accepted nothing else and the things that were written were for our learning. Rom. 15:4; 1 Cor. 10:11. I have observed in some places when a worldly affair came along, that the Lord's work is put off till late in the afternoon in order that the majority of the church can engage with the world all day, and in other places change the hour set for worship to an hour earlier, so as to get through with the Lord's work early in order for most of the church to engage with the world all day. If this is not making the Lord's work a secondary matter would like for someone to show me why. Either way it is fixed, it is for the same purpose, that of engaging with the world, and if the Lord approves of one, why not the other?

I have observed that brethren, and some of them preachers who a few years ago would not tolerate these worldly things, have been drawn into the snare, are engaging in them, will drive a long distance when a short drive would have taken them to a congregation where they could have been preaching the word as Paul said, 2 Tim. 4:2. "Love not the world," 1 John 2:15. "Touch not, taste not," Col. 2:20-23. If we would be the friend of the world we are the enemy of God. James 4:4.

From observation, some of our brethren are a mystery. They profess to be opposed to all innovations, write good articles to the paper severely condemning the Sunday school, and its advocates, for their practice, even claiming that some sectarians had as much authority for their practice as did the Sunday school folks, then go to some congregation where there were quite a number of Sunday school folks and the majority of the congregation believed in worshipping with and fellowshipping the Sunday school folks and while in his meeting, publicly severely, condemn the brethren who will not work and worship with the Sunday school. The Book says, "A double-minded man is unstable in all his ways." James 1:8. I have known brethren to severely condemn The Apostolic Way publicly to such an extent that it would hurt the circulation of the A. W., but when I received the next issue of the Way, it contained a report of their meeting. Consistency is a jewel, some people don't seem to possess.

Paul said he was pure from the blood of all men because he had not shunned to declare the whole counsel of God. Act. 20:26, 27. Brethren, how many of us can say that, or do we fail sometimes to declare the whole counsel? From observation, I fear some of our brethren are failing to do their duty. I have known preachers to hold meetings for congregations where the church needed to be taught their duty, close their meeting without a single sermon to the church, even saying they did not want to preach to the church, for fear they might stir up the church. Peter said, "Stir them up, put them in remembrance," 2 Peter 1:12-15.

In 1 Cor. 3:10-12, Paul said he had laid the foundation which was Christ, but take heed how you build thereon, gold, silver, precious stones, wood, hay, stubble. It is true if brethren would preach more on the life we should live after becoming Christians, they would not baptize so many, but we would have more gold, silver, precious stones, and not so much wood, hay, stubble, in the church and the leaders or teachers would not have such a hard time trying to feed the flock after the preacher left.

Brethren, let's preach the word, for if we seek to please men we are not the servant of Christ. (Gal. 1:10).

WALTER SENTER.

Good and Bad News

Harptree, Sask., Canada.

Dear Brother Duckworth:

Just a line to let you know I am home again after my trip to England, and to ask you to kindly send my paper here from now on. I'm afraid I was not able to accomplish much while in England. Between classism, societyism, and churchism, the people are too busy and God is crowded out. They have their churches, and are satisfied with the society it gives, but as to the Bible, they know practically nothing, and care less. However, as to Miss Lee of Christon, I baptized her shortly after being there, and we worshipped together in her home during my stay there. Then on Sept. 9, we were married and sailed for Canada on the 21st. So you need not send on her paper here, but send it to someone you may know of whom it might possibly help. Yes, I had a very enjoyable holiday, but still was glad to get back home again, though I came back to mourn the loss of my niece, Ruth, who passed from this life the middle of September, loved and mourned by all who knew her. Truly in the midst of life we are in death. How is Sister Duckworth? Well I hope. Will now say goodbye with Christian love to all.

OSWALD S. HODGES.

Statement and Report

As this is the season for "fairs" a brother asked if it is wrong for a Christian to attend them. I would answer yes and no. If one attends the educational features, studies the exhibits, and that only, I see no wrong. But if one "takes in" the side shows, the gaming resorts and patronizes these, spending his money uselessly, which is sinful, he does a very great wrong. Besides, there are usually a great deal of indecency and immorality. A Christian should shun these as he would a deadly poison. One who cannot shun these evils—and they are usually there—should stay away entirely.

Just returned from Chattanooga, Tenn., where I went to assist Brother J. D. Strickland in a discussion with the "Bible Study" folks. A Brother Treadway had signed propositions with Brother Strickland, promising to get Brother Srigley or some other able brother; or at least reserve the right to do so. We found he had failed in this and had made no arrangements for a place to hold the discussion. Said he had tried to get help; that his brethren had replied they could not afford to engage in debate with the "antis," as they are narrow and not a LL. D. among them. I would not say who he wrote to but sounds like some I have heard before.

A Brother Davis, I understand, was the instigater of the discussion, but refused to assist Brother Treadway or even allow it in the theater building. Brother Treadway was the gamest one we found. We arranged to start the discussion Sunday morning. Brother Treadway was in the lead. We began in Brother Laney's home. Not many present. Brother Treadway based his arguments on Acts 2: that there were twelve teachers and many thousand people were divided and each apostle had his own audience and Philip's four daughters were the four women teachers. He came back at the afternoon session at 2:30 and repeated about the same argument and got rough and made a tirade on "the narrowness of that bunch," etc. We were to have one more session at 7 p. m. Seven came and no Treadway. Some one went to his house and he was in bed and would not come to finish the discussion. So we left for home. Who is next, Brother Srigley? S. H. Hall or anyone?

W. L. SHELNUTT.

How May We Know?

"By faith Enoch was translated that he should not see death: and was not found, because God had translated him for before his translation he had this testimony, that he plesead God." Now we know. Know what? This man was taken. God took him. Why? Because he pleased God. Brother, sister, listen. If we have the same reason this man had, will God take us, too? I believe He will. Will we be translated like this man? No, but we will not see the second death, and will go where Enoch went, he walked with God, will we?

In Jno. 8:29, Jesus says: "And he that sent me is with me. The Father hath not left me alone, for I do always those things that please him." Now if we do always the things that please God will He not be with us, too? He surely will.

Then let us walk with God, and He will be pleased with us, and sometimes He will take us to that home beyond the storm-beaten shores of time. I want to go there, don't you?

J. S. HALL.

Union City, Georgia, Meeting

The Church of Christ at Union City is conducting a series of meetings this week and will continue through next Lord's Day. Evangelist J. A. Dennis is doing the preaching and those attending are learning many valuable lessons.

The evangelist just returned from Oklahoma, Texas and Mississippi, in which states he held several very successful meetings. All who have heard him preach in the past can truly say that his "theme" was the "Bible" and the "Bible" alone.

Next Lord's Day the church will have all day services with dinner on the ground at 10:45. The regular worship and preaching will be at 2:30. "The Millennium" will be the subject. Mr. Dennis has promised to the very hour of its beginning and the very hour that it will end, that he will be interesting, and this without speculation.

At 7:30 p. m. the subject will be "Punishment in Hell."—(Clipped from Georgia paper).

Dear Brother Duckworth: We are now in a good meeting here which started Oct. 13, and we expect to close Oct. 23. The services have been good and so far have baptized three. Lord's Day we had dinner on the ground and several came down from Atlanta. Brother Lampp and his family came up from Scott, Ga., 170 miles from here.

I preached three discourses Lord's Day and made a short talk at the water also. Several outsiders are becoming interested in the services.

Oct. 27 I begin a meeting 54 miles from here, at La Grange, Ga. The Loyal church has secured a nice little meeting house in a new section of the mill district. We expect a fine meeting there as the brethren are anxious for it and many outsiders are anxious for the truth.

We are doing well and, thank the Lord, for a door of utterance.

Give our love to Sister Duckworth and the children.

Yours in Christ,

J. A. DENNIS.

Sunday School Workers Meet Here November 18-20

Preliminary plans are now in progress at the Columbus Avenue Church of Christ for the initial meeting of the state Sunday school workers to be held November 18 to 20, with the local church as host, according to the Rev. W. D. Bills, pastor.

Pastors from all of the Texas Church of Christ churches are receiving invitations and approximately 50 or 100 are expected to respond, states the Rev. Mr. Bills. The meeting is impromptu with no state movement involved and is merely for the discussion of Sunday school work of the past and forming of plans for the future, according to the Waco pastor, who is responsible for the meeting.

The morning sessions will begin at 10 A. M. during the meeting and will be absorbed in Sunday School work with another session at 2:30 P. M. At 7:30 P. M. the educational program will be put aside and the meeting will be held in the nature of a revival with speakers from other churches in charge. Plans are now under way by the local church for the programs during the meeting.

The above clipping from Waco News-Tribune, Nov. 2, 1929, shows that Churches of Christ hired pastors recognize their class work as Sunday Schools.

Their effort to call it educational work, while a smoke screen, yet the screen does not obscure the fact that these brethren are more and more accepting and following other religious bodies in the organizing and maintaining of a separate religious institution from the church.

The hired pastor, the maintaining different religious bodies, usurping the work of the church, the erecting of showy, extravagant church buildings, are the result of the unwillingness of men to recognize and accept the simplicity of the divine institution with its all-sufficiency as an organization in promoting pure and saving influence of the Gospel of Christ.

The plan of the Gospel in setting forth the unselfish principles of redemption is to contrast the work of the church with the selfish world and not to have the church emulate the world.

R. F. D.

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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Tracts

We need—badly need—to get out some tracts. I have one ready for the printer on "the cup" and my impression is that it should be published without delay. One brother has already written me that he is ready to donate ten dollars to a fund for that purpose, and I have other promises not quite so definite. I started the fight on the Sunday school more than 20 years ago with a tract—"Pro and Con"—which has never been answered or even reviewed, though it has been ridiculed and abused without stint; do you know why? Because none were able to make reply. I would like to get out another edition, as I am sure there are many brethren who do not know that such a tract was ever written. I prophesy that no one will undertake to answer the "cup" tract, though nothing would please me better. If there is anything I believe I am good at, it is exposing sophistry. Let all who are interested, write me at once just how much they are interested and enclose a check or money order to the full amount of their desire for the triumph of truth. Let's not indulge in any "manana" business, but do it NOW.



Brotherly,
G. A. TROTT.

Sometime ago Brother Trott and I agreed to discuss the issue involving the number of cups to be used in the Communion with a view to publishing it in tract form. Neither of us are able, however, to finance its publication so, we have decided upon this plan for its publication.

The pamphlet can be furnished in large type with durable cover for 15 cents per copy. We ask all who are interested to send their remittance for the number of copies they wish, to me or to Brother Trott, within the next 60 days from the appearance of this announcement. If we do not receive a sufficient number of orders to publish the pamphlet, we will refund the money received.

For the benefit of those to whom I am a stranger, I wish to say that Brother N. L. Clark, Brother J. N. Cowan and Brother Alva Johnson give their endorsement of the debate.

HEWITT SMITH.
Route 6. Brookhaven, Miss.

Bible Things Should Be Called by Bible Names

By A. O. Colley

One of the qualifications of a good preacher was that he must be "sound in speech, that cannot be condemned." If we, today, were as careful as this language suggests, there would be but few misunderstandings among us.

Our older preachers are not unduly alarmed over the situation, when they write, protesting through our papers, "That some are about to depart from the faith." All departures in the past have come about in a gradual way. It is a long way from a faithful Christians, who loves the Bible and the Lord's way to infidelity; yet it is not too long for some to travel; if they continue to "drift away from the simplicity of the truth."

All digressions from the plain way, found in the Bible have proven very dangerous. The church of Christ would be a strong tower in most towns and communities were it not that about the time we begin to get the claims of the pure gospel before the people, in a given community, someone comes along and makes some slight changes on the Lord's way in order that it may please the unconverted or make th church more popular. They call this, usually, "Putting the church on the man."

About ten years ago I saw an advertisement in the Gospel Advocate of "Sunday School Supplies." I immediately wrote Brother E. A. Elam (now deceased) asking him if he thought Bible helps should be thus advertised. He replied that he thought it was a mistake as there was but one institution for Christians to work through and that was the church that the Lord built for all Christian activities. This ended the "Sunday School Literature" question, so far as advertising it for sale to the readers of the Christian papers. (These edited by Christians and read mainly by members of the Church of Christ.) "Gospel Quarterlies" has always been a more appropriate name for Bible helps.

I notice that lately we have such advertising in our catalogues and the papers. And on some of the church house lots, where the church meets, we have the preacher saying, among other announcements to the public, that "Sunday school" will begin at 9:45 a. m. I attended one "Preachers' Meeting" where the following subject was discussed, "The Relation of the Sunday School to the Church." Good men tried to show us it was not any part of the church work. It began and closed before church work started. With this I could not agree. What is church work? To me it is what the Lord commanded the church to do. Teach the Bible is at last a part of it. So when we begin to teach, have we begun the work of the church? We usually begin by singing. Is that church work if we sing "a spiritual song?" I confess to you that whatever the Lord has commanded us to do, I am unable to separate that from the work of the church.

Then, if it is "church work" can it be done through the church? If it can be done through the church, why all this talk about "Sunday school." But I am told it should be called "Bible school." Is that any better? Why a school at all? Isn't all this just a desire to be "Like the nations around us?" Can we, by the organization of any thing, smaller or larger than a congregation of disciples, with New Testament officers, follow the Lord's will any better? My brethren, (some of them) say, "We can do a more efficient work by thus organizing into a school." Some of you are old enough to know that was given as a reason for the existence of a "Missionary Society." Good men plead with tears in their eyes, trying to stop those who were thus contending. They pressed on and became a "faction" and stand today as an opponent of the "True Church of Christ." Will we do the same way about these departures?

"Sunday school" is not only wrong in name: but it has officers, unknown to the New Testament church. We are now confronted with the subject to be discussed in some of our "Bible school preachers' meetings" the duty of "a superintendent;" "church and class co-operation" and other kindred subjects. Brethren, let us consider a little more seriously the claims of the New Testament church. All the oversight of that church that I am able to read about was called "elders, bishops, overseers." These had helpers, deacons and other faithful members, both men and women, that were to assist in any teaching that the overseers might see proper to give them. I, am a preacher, have always felt that I was subject to the eldership of the church where I lived and taught.

Let the church begin its teaching at 9:30 or any other hour it wants to begin; upon Sunday or Monday as convenience may suggest. Let the elders qualify to do this work or be sure to select some one to begin and close the work as orderly as it can be done. The elders have charge and are responsible for the teaching hour and select teachers suitable for the different groups of students of the Bible most fitted for the place, just as they would select someone to serve at the Lord's table. Agree

to give from thirty minutes to an hour in Bible studies under such teachers. Then all may be taught by the same men (one of the elders or a preacher they have called to that part of the work.) This is to be followed with other items of the church worship, such as singing, exhortation, communion, and contribution. "All is to be done unto edifying of the church."

The above will do away with the growing spirit to organize something and to name officers to preside over it, unknown to the New Testament. It will do away with the practice of "sending the children to Sunday school and we older folks will come in time for the church worship." It will stop the practice of children going home when "Sunday school is over" and not staying for church. It will do away with the spirit of the age; "the Sunday school for the young folks and the church for the older ones." It will do much to cause both young and old to see the importance of the church and to be satisfied to work in the bloodbrought institution. It will promote unity which after all is the very "watch-word" of success. It will put the church, both in theory and practice, where the opposer, "Those who are of the contrary part" will have no evil thing to say of you.

Please understand that I am in sympathy with Bible teaching in the most effective way it can be done through the church without any organization of officers unknown to the New Testament. I favor using any helps in our teaching that harmonizes with the teaching of the New Testament. Gospel songs and gospel teaching may all be conducted in such a way that God may be honored and His will be done on earth as it is in heaven. To this end let us all study, work and pray.

Comment

We clipped the foregoing from the Firm Foundation, under date Nov. 19, 1929, because it is splendid reading. Oh, if only more of our preachers would see or those who do see would speak out on these questions! There is no need for a division in the Church of Christ in the state of Texas over the "Sunday school," "Bible school," "Bible study' 'or whatever name you may choose to call this separate organization.

This has been the contention of The Apostolic Way in regard to this question from the first. We still urge and will continue to urge that the church of Jesus Christ is the only religious institution authorized, the only one needed through which men and women are to do religious service. Why not all come to this view, accept the Bible as a text, do away with the pastor who is robbing the elders of duties they should perform and again find ourselves a united band, holding forth the plain, simple truths of the gospel of Jesus Christ as taught by the apostles and revealed to us through the New Testament. —R. F. D.

Work in India

We visited twelve of the villages this time in which much interest is shown in hearing the gospel by both men and women and the Lord is much glorified.

We visited again Kakarai where large numbers are interested and some af them are able to sing the gospel songs and recite Bible verses.

Kukkalagudam is very keen about the Lord. We are glad to report that six people renounced their idols and owned the Lord by being buried with Him in baptism.

Latchiahgudam is a nice place which derives its name from a wealthy caste Hindu named Latchiah. Though has has much wealth, he found that wealth cannot give him happiness. Se he requested us many a time to come to their village and teach the ignorant men and women how to live a clean life and bring up their children in a more fitting manner. We preached in that village and told them that they would be happy if they accept Christ and obey the word of God. Then they said that their caste will be lost if they believe in Christ. We told them that they would become better men by becoming Christians. They are very much afraid of losing their caste. Kindly pray for them, it is a hard race to convert. They like to be secret disciples but we told them that they should have open confession. Sidukanigudam is a small village where there is a larger percentage of carpenters caste hindus who are very influential. When we were telling them about our Lord they paid much attention. When they heard the point that our Lord worked as a carpenter it interested them very much. They like to know more about the great God, Jesus Christ, who came from their caste.

They like to think and assert that the Lord would not come again to the earth until all the carpenters have believed on Him. We welcomed the suggestion and advised them to believe the Lord Jesus Christ very soon.

Ramapuram is a village where there are Kammas (caste hindus), the worshippers of wealth and devils. There is a woman called Mungammah who is very often possessed of devils and directs all the village to have feasts for the gods and goddesses. Even this woman when she was in her normal mind she requested us to tell her the story of the cross. When she heard she felt very much and wept about her sinful condition. We told her to take courage and leave all at once and accept the Lord as her Savior. Kindly pray for her.

Nallabundagudam contains a few of our Christians. We held meetings for them and asked them to be of much service to the Lord by leading good Christian lives. They are much strengthened and thank you much for giving them the gospel.

These are the other villages where much interest is shown: Jupeda, Marpeda, Koodali, Nagapram, Palem and Garla.

Kindly pray for the work. We are praying for every sister and brother.

With Christian greetings and thanks,
Your brother in His service,
M. VANDANAM.

Pilcher Compound Secunderabad,
Deccan, British India.

Some News of Interest

All Episcopalians will be interested in the revised Prayer-Book, now published, and, says the Charlotte Observer, "the whole of the religious world will be interested with them." The new book is the result of fifteen years' consideration and study; the changes were ratified at the General Convention in Washington a year ago. Whether the changes are wise or unwise, comments the Brooklyn Eagle, "they represent the unhampered thought and the modern devotional reactions of a free Church. No political congress made up of believers and unbelievers has passed upon them or will pass upon them. There is where the separation of Church and State in America is a real advantage." As to the changes in the Prayer-Book we read this brief, but informative, note:

"The acceptance of the King James version ending of the Lord's Prayer, 'For thine is the kingdom, the power and the glory forever and ever, Amen," brings the church closer to evangelical Protestantism. The old ending, 'but deliver us from evil,' followed the Roman Catholic Douay version of the New Testament. The repudiation of Isaac and Rebecca as models for newly married couples is a concession to the higher criticism of the Old Testament. Isaac 'sported with' Rebecca (Genesis xxvi :8), and there is no reason to think that they led an unhappy married life at Gerar, but Isaac had passed Rebecca off as his sister, and had merited the rebuke of Abimelech, King of the Philistines.

" 'Have mercy upon all Jews, Turks, infidels, and heretics' is changed in the Good Friday Collect to 'Have mercy upon all who know Thee not as Thou art revealed in the Gospel of Thy Son.' This is good logic as well as good modernism. Why Jews and Turks should have mercy and no petition be offered for the Chinese and the Hindus, who are so much more numerous, has always been a puzzle to thinkers.

"Naturally, newspapers star in headlines the alteration in the marriage service, the omission of the bride's vow to obey, the omission of the groom's endowment of the bride 'with all his worldly goods.' But what is left out has long been obsolete. The husband of to-day obeys his wife quite as often as she obeys him. And civil law fixes the extent to which the wife is endowed with the worldly goods of the husband. The church has no occasion to interfere. On the whole, the changes made in this American Prayer-Book seem to commend themselves to most devotional thinkers, even those who have no connection with the Protestant Episcopal Church of America."

Certainly to the Jews, for they are unanimously grateful for their exclusion from the Prayer Book, says The American Hebrew (New York), which observes:

"Thus the new version of the Episcopal ritual shows regard for those not of the Episcopalian's theological thinking and exhibits a newly acquired and becoming modesty with regard to Episcopalian salvation. It is logical for Episcopalians, and all Christian sects for that matter, to pray that their concept of the merciful God be made known to all men; only recently, however, have the Episcopalians realized that the Jews had contributed no mean portion to the Christian concept of deity, that they are neither infidels nor heretics, and that they do belong to the House of Israel. Moreover, the Episcopalians evidently have surrendered the idea that they are exclusively 'the remnant of the true Israelites.' If 'true Israelites' in the older version of their Book of Common Prayer meant Christians generally, then greater credit still is due to Episcopalian leadership, since the revision is an indication that the Christian church no longer deems itself the sole source of human salvation. The new Good Friday Collect, in any case, is a step toward better understanding between Christian and Jew in America."—The Literary Digest, Nov. 9, 1929.

EDUCATION *Necessity—Power—Opportunity*

Does Education Pay?

That depends. Nickel trimmings do not increase the horsepower of the motor. If the boy and girl have *nothing* except a sheep-skin when they leave college, the money spent on their education was worse than wasted. The modern world looks upon education as a kind of charm that will insure success. But education without training can only result in failure. Training improves minds as it develops muscles; and knowledge is power; and the college that doesn't train the mind as well as educate it is not filling the place that is assigned it. A powerful trinity is wisdom, knowledge and understanding. These are the things that the wise man of God admonishes the young man to get. The spiritual or inner man is also subject to development. Any education that leaves God out of the heart is worse than no education at all. That is why we have so many educated infidels. They made choice of those schools that boasted big things about educating the head, but had nothing for the heart. Sometimes the student isn't always to blame for his training. Sometimes Christian parents select schools where they know or could know that organic evolution is taught and the Bible declaration of Creation is denied, and just how they can reason that their offspring can get every theory taught in such schools and miss this one, a strange reasoning indeed, especially with the evidence and examples all around them. Why should we take such chances with our own flesh and blood? We wouldn't take such chances with our private fortunes where the risks were so great. Is it possible that we think more of our ——? No, I won't say what I statred to, but it seems that the school that can educate our boys and girls equal to any in the land and at the same time teach them the underlying principles of the Christ and His holy apostles should in these perilous times be so appreciated that we would be willing to give much of our time and thought to it. It is not necessary that the school use the Bible as a text-book to teach such principles. Life is made up of principles. There are three phases of life, social, business and religious, and the principles that the blessed Lord has given to govern us should be exercised in all three; here again the rinity is brought into action: wisdom, knowledge, and understanding. There are many who are sacrificing time and money in behalf of enterprises that are not nearly so deserving and worthy. Possibly this kind of a school is like the pure simple gospel. It just doesn't appeal to folks. But like the disciples of Christ, there will be a few who will be willing to carry on and through their efforts quite a few will be prepared to fill high positions in this life and will lay hold on the life to come.

But does education pay in dollars and cents? Let us see. The average grammar school graduate goes to work at fourteen, reaches his maximum earning capacity at thirty, and averages less than $1,200 a year. The average high school graduate begins work at eighteen, reaches his maximum at forty and averages $2,200 a year. The college man doesn't begin work until he is twenty-two, but almost from the beginning he earns more than the maximum of other men and at sixty he still is worth $6,000 a year. These are official Government figures compiled by the Educational Department at Washington and may be accepted with assurance. The superior youth who would succeed without college training should be given every educational advantage for thus his natural abilities may be multiplied.

We see from the statistics mentioned above that the advantage is decidedly in favor of the educated man or woman, as they are drawing their greatest compensation at the advanced age of life when they need it so badly. It has been argued that it is better for parents to give their children an education than to will them a 160-acre farm. I doubt if there are many farms even though judicially and carefully farmed that would earn $6,000 a year.

There are many ways for our children to lose or squander the wealth left them, but a well-trained education, planted in a pure heart is indeed a priceless treasure that the world cannot steal. The only man who opposes such education is the man who is not educated himself. He employs the same principles the sinner does with reference to salvation. He fails to see anything in Christianity because he isn't a Christian, and so thinks one is just as well off as without it as with it.

R. O. CONNER.

A Scholarship

Brother Conner, after talking with a number of the members of the Board, and finding them in accord with his ideas, felt that the thing to do was to put on a campaign for the sale of scholarships to raise $25,000 with which to build the first unit of the college administration building. You will remember that it was decided during last year's school to sell two-year scholarships at $250 each. They did not go as fase as we hoped they would, so it seemed necesary to do something else in order to hasten the selling of the first 100 of these scholarships.

It was decided in order to stimulate this work, to encourage brethren to purchase these scholarships, to give free with each of the first 100 scholarships sold, one city lot in College Heights addition, located within the city limits of Littlefield.

Here is an opportunity for 100 brethren to secure a scholarship to send their or someone else's child to this school for two years, yet at the same time receiving a lot well worth the money invested in the scholarship. Why not utilize this opportunity? If you are interested, write for particulars. Address, R. O. Conner, Littlefield, Texas, or myself. We will gladly give you any information regarding the scholarships.

Yes, we will sell one of these scholarships to any boy or girl who would like to attend Littlefield College for two years. You can use these scholarships at the beginning of next semester, Jan. 27, or any time during the life of the school. It will be fine if we can sell the 100 before the opening of the next semester, as this would enable us to begin work on our new building just as soon as weather will permit.—R. F. D.

Sunday and the Sabbath

Confusion over seventh day causes different denominations to observe different days of the week as the Sabbath.

Adoption of Sunday as the Christian Sabbath took place gradually. "Sunday" is derived from Anglo-Saxon "Sunnandaeg" meaning day of the sun, and was suggested by the fact that the first day of the week was dedicated to the sun by the pagans.

The fourth commandment—"Remember the Sabbath day, to keep it holy"—referred to the seventh day of the week or ancient Jewish Sabbath, from sunset Friday to sunset Saturday, which is still observed as the Sabbath by Jews as well as certain Christian sects.

That the New Testament writers clearly distinguished between the Sabbath and the first day of the week is shown by several passages in which the first day is mentioned as following the Sabbath. Although Jesus Himself observed the Hebrew Sabbath, St. Paul seems to have placed observance of this day among the customs not obligatory on Christians. "Let no man therefore," he says in Colossians 2:16, "judge you in heat or in drink, or in respect of an holy day, or of the new moon, or the Sabbath days." This would indicate that the question of the Christian's relation to the Jewish Sabbath was raised at an early date.

Be that as it may, from the beginning the Christians commemorated the first day of the week as the day on which Jesus rose from the dead. The term "Lord's day" first occurs in Revelations 1:10.

There is no evidence that the first day was intended in Apostolic times as a substitute for the Jewish Sabbath. In fact it seems that most of the early Christians observed both the Sabbath and the Lord's day. Neither is there any evidence that the first day was regarded as a day of general rest from secular pursuits among Christians of Apostolic times. On the other hand, it is probable that the first Christians held special worship on Resurrection day, for according to Acts 20:7, Paul preached at Troas "upon the first day of the week when the disciples came together to break bread."

The development of Sunday as a day of rest and its association with true Sabbath came later. "On the Lord's day," wrote Tertullian in 202 A.D. "we ought to abstain from all habit and labor of anxiety, putting off even our business." This tendency to observe the first day or a day of general rest was further confirmed in 321 A. D., when the Roman Emperior Constantine decreed that "all the judges and towns people, and the occupation of all traders "should" rest on the venerable day of the sun." This probably pleased both

(Continued to Page 8)

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Education

The greatest need of this or any other age is, has been, and always will be, proper education. For more than thirty years I have realized this as a fact. So when the brotherhood, scattered over a large territory, became interested in building an institution for the education of their children, not a church school, a Bible school, but an institution for secular education, in which their children might be educated without having their minds poisoned with evolution and other infidelic theories, I felt I was engaging in a "good work" by renderng such assistance as I was able to give them.

Since so many of the brethren who were readers of The Apostolic Way were directly or indirectly connected with the building of this school, I felt I would be rendering them a service to allow one page of the paper to be used for the discussion of educational questions which interest not only school people, but every Christian who has a child to educate, and on this page carry such news items as directly affected our readers interested in this school.

It was this same purpose of interest in education that caused me to yield to the request to accept the head of the Littlefield College. I accepted it only on the condition that the board understand that just as soon as I was not needed with the school that I should be released from the responsibility and work the position placed upon me.

Before my selection to the position in the school I now hold, good brethren at the head of the institution directing its affairs, approached me with the idea of teaching journalism in the school, suggesting the idea of publishing a magazine and so I began planning for that work, and I will rejoice to see the day when I can turn my attention again solely to the question of the church work, the publishing of books, tracts, leaflets in our own plant which can be made a department of journalism in which boys and girls attending Littlefield College can be taught the printing trade and all things that go therewith, news writing, the writing of advertisements, the writing of editorials, the editing and publishing of journals. I would have no objections whatever to this much connection with the school, and would gladly undertake such work. But for the present we will have to allow those ideas to wait. In the meantime, I would like to serve the brotherhood and their boys and girls by bringing to their attention such educational articles, utterances and principles as are not to be found in any other journal published. Such principles and ideals as will lift the boy or girl higher, that will give them a desire for truth, all truth that will enable them to detect false philosophy, or "philosophy so-called." We would like to have the boys and girls in this school, but those that we cannot have, we would like to reach to some degree at least. To that end we have decided to again give one page of The Apostolic Way to education. If you have something of real value, something that touches the soul of the boys and girls as well as men and women along educational lines, send it in, for this page. No, we are not going to turn The Apostolic Way into an advertising sheet, but we are going to advocate the things that are right, the things that are enobling, the things that are elevating, the things that are inspiring and just let our critics criticize. If the knocker wants to knock, let him knock. We realize that the brotherhood at large is anxious to see their children receive that stimulation that will cause them to make research and in their making of research, even in economic and business matters, will be developing that principle which will cause them to make research in religious matters. Why not stimulate it? That is our desire and our purpose.

On this page there will be from time to time given news which may directly or indirectly affect brethren interested in this institution but the real purpose and main purpose will be to discuss educational principles that affect the lives of men and women, boys and girls.—R. F. D.

Why I Believe the Bible

(Fourth Installment)

Science Corroborates the Bible

When I say science, I do not mean evolution. There is a marked difference between science and evolution, in fact, as much difference as there is between daylight and darkness. Science (Latin, "scientia") means "knowledge." "Scientia" is derived from the Latin verb "scio" and means "to know," hence, all science is past the theory and experimental stages; science is systematized facts; evolution is a speculative theory, or better, a wild guess. Herbert Spencer, in his "First Principles of Science," inquires, "What is science? To see the absurdity of the prejudice against it, we need only remark that science is only a higher development of common knowledge; and if science is repudiated, all knowledge must be repudiated along with it."

In the light of this definition let's see what Prof. Frederic Harrison, an agnostic, has to say about evolution:

"The philosophy of evolution and demonstration promised but it did not perform. It raised hopes, but it led to disappointment. It claimed to explain the world and to direct man, but it left a great blank. That blank was the field of religion, of morality, of the sanctions of deity. It left the mystery of the future as mysterious as ever and yet as imperative as ever. Whatever philosophy of nature it afforded, it gave no adequate philosophy of Man. It was busy with the philosophy of Humanity and propounded inconceivable and repulsive guesses about the origin of Humanity." (Quoted in "The Other Side of Evolution,' pp. 14 and 15.)

The Bible was written before modern science was dreamed of, and it is marvelous that we find perfect agreements between all the known facts of science and the statements of the Bible.

Science, as we understand it now, began with Roger Bacon, who lived from 1214 to 1294 A. D. Bacon called men to the task of observing facts and reducing them to a system. Instead of vain speculation based on imagination, he taught that facts should speak for themselves. Facts systematized is science. There can be no science in the absence of facts. Later on, another may by the same name, Francis Bacon, who lived from 1561 to 1622 A. D. gave the world a book developing the principles of science. What he gave the world was primary, and it has been the task of men and women who have lived since his time to develop what we now know as science.

So all science is twelve hundred years younger than the Bible, because the very first science that we know was written over twelve hundred years after the Bible was written. Therefore, it was impossible for the men who wrote the Bible to have known the facts upon which science is based. Yet they never made even one mistake when they touched on things now known to science. These Bible writers touched on many points, which at the time the Bible was written were unknown to the world, and twelve hundred years before the first book on science was written. Therefore it was impossible for them to have written accurately of these things with the knowledge they had, for all the world was in ignorance of these scientific facts. But they did write of these things which are now known as scientific facts and did it without any error at all, and in every case where they spoke they did it in perfect harmony with what we now know as scientific facts. Unless there is a supernatural mind which guided them, they could not have written accurately of the things the world was ignorant of at the time they wrote.

Scientists have discovered that all life reproduces after its kind. The first chapter of Genesis makes use of the expression "bring forth seed after its own kind" at least five times. We do not sow turnips and reap cabbage; neither do we plant corn and reap watermelons; or mate monkeys and produce men. By careful selection of seed a farmer can improve his cotton and corn but by no method of selection can he plant cotton and produce corn. Unless there is careful and continued selection of the best seed the quality will run down. By grafting, selection, and cultivation the scrub peach has been developed into the delicious Elberta, but it was a peach to begin with. By no manner of selection, grafting, or cultivation can a different sort of fruit be produced. Mr. Burbank, with all his skill, was not able to develop a new species. He was only able to produce a variety of the same species. When he produced the plumcot, it was flaunted by evolutionists that he had produced a new species, but nobody knew better than Mr. Burbank that the plum and the apricot are only different varieties of the same species, and he only succeeded in combining these two varieties of the plum, but both were plums to begin with. He also cultivated the thorns off the cactus, but

it remains cactus still. Plant the seed of any of these fruits and they will revert back to the original stock. This is Mendel's law. He planted and crossed white and red peas, but he did not get speckled peas; and as long as he planted the hybrid peas he gathered both write and red peas; because the seed produces after its kind. So long as this fact stands, evolution is impossible. The transmutation of species has never been accomplished not even in one single instance, and hence there is no fact of science to base this pet theory of evolution upon. We can safely challenge the world on this point. But there must be at least one proven case of that sort of thing before the theory of evolution can find the slightest foundation on which to rest. But this scientific fact was written in the Bible several thousand years before scientists discovered it.

Science has discovered that acquired characteristics are not hereditary. There is no better attested fact in science than the fact that a characteristic which has been acquired cannot be passed on to posterity. This is true of both plants and animals. A man may lose his arm by accident, he has thus acquired the characteristic of a one-armed man. His son will have two arms just the same. Ranchmen of Texas very often dehorn their cattle, but the next crop of calves have horns just the same. Many ranchmen have been practicing this for years, yet their calves continue to grow horns. This is a scientific fact and it was discovered after laborious investigation and experiment. But the Bible taught this principle many hundreds of years before science discovered it. Thus we find science in harmony with the Bible, notwithstanding the fact that the Bible was written before science made the discovery. But evolution cannot be true unless acquired characteristics can be inherited and it therefore follows that evolution is at most a wild guess.

Geologists have discovered that there were seven distinct periods in the formation of the earth. Nobody with any learning will dispute this fact. Science teaches that the first in order was mineral matter, then came plant life, and then animals. Science teaches that the first life was found in the sea, then came the fish, and next came into existence fowls, and after that came the lower order of animal life, and last of all Man came into being. But the Bible tells us all about that very thing in the first chapter of Genesis. But the point is, that the exact order found in geology is found in the Bible, and it was in the Bible at least two thousand years before geologists discovered it. There is no way to account for this except that the writers of the Bible were guided by a supernatural mind that we call God. It was impossible for this writer of the Bible to have known the facts of geology. Hence he wrote as he was moved by the spirit of God. That one fact proves the inspiration and absolute truthfulness of the Bible.

Doctors tell us that the blood is life. There was a time when doctors bled their patients until they became so weak they could not turn themselves in bed. They did it on the theory that the bad blood should be taken out of the system. But doctors, by scientific training, have learned that the blood is the life of the patient and now they seek to keep all the blood in the body that they can. They even practice blood transfusion and pump into the patient the rich pure blood of another, in order to give him more blood, because the blood is the life. History tells us that Washington's doctor bled him for pneumonia. Hence, we find that it took the physicians hundreds of years to find out that the blood is the life. But the Bible had that very thing in it fifteen hundred years before the doctors learned it. Leviticus 17:11-14 borbids the eating of blood by the Jews, for "the blood thereof is the life thereof." Three hundred and fourteen years ago, Harvey discovered that the blood circulates through the body. But Solomon told all about that 2600 years before Harvey was born. He tells us all about the streams that pour forth from the heart through the circulatory system.

E. K. KITCHING,
Dean of Students Littlefield College.
(To be continued in the next issue)

Announcements and Reports

O. B. Perkins, Cooper, Ky., Nov. 8. 1929 —Closed a good meeting at Bethany, Casey County, Windsor, Ky., on Sunday night, Oct. 28, had good interest throughout the meeting and three additions. I am to begin a ten days meeting at Goose Creek, near Decatur, Ky. Brethren, we should all be busy spreading the good news of a risen Savior.

J. D. Tipton, Votaw, Texas, Nov. 16, 1929—Brethren, you will please note change of my address from Livingston, Texas, to Votaw, Texas. I would be glad to hear from all who are expecting me for a meeting in 1930, as I want to get work lined up; will begin my evangelistic work June 1.

Clark-Barker Debate

Clark's Fifth Affirmative.

Proposition: The Scriptures teach men who at death are wicked in the sight of God will spend eternity in a state of suffering.

1. My opponent's fourth reply is a disappointment to me in three particulars: (1) He begins by voluntarily putting himself two speeches behind me; (2) Instead of making the promised "explanations" I had called for, he devoted much of his space to reasoning about the uselessness (to him) of "eternal punishment "; (3) His speech contains over 1700 words; whereas, our agreement calls for a limit of 1200 words. I shall reply briefly to the new matter he introduces and then proceed with my affirmative argument. I shall hardly write as much as he did, nor shall I feel bound to stop with 1200 words.

2. The second paragraph of Judge Barker's fourth reply contains six objections to the doctrine of endless suffering. One of these he supports with two passages of Scripture which any reader can see apply to God's covenant with Israel, and therefore, have no bearing on the question before us. All the others are supported by his own reasoning alone. My proposition says: "The Scriptures teach", not "I think".

3 My opponent finds "the beast and the false prophet" consigned to "the lake of fire", which he decides cannot be a place of punishment because "the beast and the false prophet" are not persons. Whatever they are, they make war on the saints, perform miracles, etc. John evidently means that men did these things. Since their work extended over a period of history and involved a number of men, it was convenient to represent them as a group by these terms.

Questions: (1) Who are "the beast and the false prophet"? (2) When did they arise? (3) When were they cast into the "lake of fire"?

4. "This is the second death" (Rev. 20: 14). Thus begins my opponent's fourth paragraph. John here refers to the "second national death" of Israel! So says Judge Barker. Well, let's see what follows: (1) The destruction of Jerusalem and the utter dispersion of the Jews till the present time constitutes this "second death"; (2) In the "second death", they are with "the beast", the "false prophet", and the Devil (Rev. 20) in the "lake of fire"; (3) But all this occurred about the year 70 A. D. Hence not only the Jews but some mighty Gentile powers and the Devil also had been dispersed throughout the world prior to the year 70; for these were already in the lake of fire when the Jews (?) were thrown into it (Rev. 20:10,15). The description of "the beast" in Rev. 13 points very clearly to Pagan Rome. If this is correct, the Romans, who destroyed Jerusalem, had already been in "the lake of fire and brimstone" for a thousand years before they sent the Jews to the same place! See Rev. 19:20 and all of Rev. 20.

But this is not all, John say: "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:13-15). Now, Judge Barker says: "The general and immortal resurrection is never spoken of in the Scriptures as coming forth from **mnemeiois**, the sepulchers or graves. It is from **hades**, the state of death (never used in the plural)" (Fourth Reply, Par. 6). This settles it. Judge Barker and I agree on the meaning of Hades. But John says "death and Hades" gave up their dead. Then comes the Judgement, after which those not found in the book of life are consigned to the "lake of fire". Thus my opponent's definition of one word (Hades) ruins his argument. All his talk about "moral resurrection", "national death of Israel", etc. goes for naught.

5. Judge Barker discovers that those who are in the "first ressurrection" (Rev. 20) are the early disciples of Jesus. They had been dead; and when they believed on Jesus, they rose from the dead. So argues my opponent. But John says that after the "first resurrection" those raised "lived and reigned with Christ a thousand years" before the "rest of the dead" lived again (Rev. 20:4, 5) If John refers to faith in Jesus as a resurrection, we must find a

gap of a thousand years between the days of Nicodemus and others on the side and other believers on the other side. Furthermore, if John is consistent in Rev. 20, all this and much more took place between the years 30 and 70 A. D.!! Worse and worse!

6. Judge Barker says: "The resurrection is from **Hades** and not from **Mnemeiois**, the graves". His position appears to be that our bodies will never rise. I quote Matt. 27:52: "The graves (Mnemeia) were opened; and many bodies of the saints which slept arose, and came out of the graves (Mnemeion) after his resurrection, and went into the holy city, and appeared unto many". My opponent uses the dative form (Mnemeiois) where he should have Mnemeia, but they all mean "graves". I wonder what Matthew means in the verse just quoted if "bodies" do not rise!

7. I next come to Heb. 9:27. Judge Barker argues that the Greek article before the word for "men" shows that it refers to a special class. In this he is in error. The Greek article is often used where the English omits it. See Matt. 5:16,19; Lu. 4:4, and many other passages. The point of comparision in the passage is made by the word "once". Paul means that as men must die once (naturally), so Christ was offered once for sins. It is my turn to issue a challenge, as my esteemed opponent loves to do. So I challenge him to find a passage in which krisis means justification", which it must mean to justify his interpretation of Heb. 9:27.

8. My next affirmative argument is that responsible men must be converted or lost. If I can prove this by Scriptures, it follows logically that the unconverted are lost forever, unless God in some way converts them after death. I quote Matt.18:3: "Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of heaven". Again: "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36). Next, the Great Commission: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mk. 16:15, 16).

These Scriptures undoubtedly teach that the unbelievers at death stands condemned before God. Questions: When and how will this unbeliever make peace with God?

9. This life is the only period of preparation to meet God. Proof: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, wither thou goest" (Eccles. 9:10). "And case ye out the unprofitable servant into the outer darkness: there shall be weeping and the gnashing of teeth" (Matt. 25:30). These passages exclude the idea of preparation to meet God after this life is over. The latter quotation is part of the parable of the Talent, in which Jesus shows clearly that the period of preparation is limited, that the servant of Christ who in the end proves unprofitable will cast off. My opponent will show, if he can, when and how such a man will come to God. I contend that the Scriptures leave him where he dies. If so, he is separated from God forever, in so far as we know. But away from God is unhappiness, hence the doctrine of endless suffering.

10. The account given by Jesus of the Rich Man and Lazarus (Lu. 16) teaches the impossibility of doing anything to change a man's condition after death. Dives found it impossible to get even a few drops of water to cool his tongue, and Abraham reminded him that his brothers in this world had Moses and the Prophets. Not an intimation is here given that a wicked man may make peace with God after death.

N. L. CLARK

Barker's Fifth Negative.

1. Mr. Clark having conceded that aion and its derivatives are **indefinite** and ambigguous words, his proposition of suffering has fallen, for these are the only words applied to punishment. The precise duration of these words is always to be gathered from the connection in which they are used. The subject is endless punishment. But these are the only words applied that express duration. Therefore, endless punishment cannot be established and Mr. Clark yields the proposition.

2. Mr. Clark's attempted reply to my argument based on Hab. 3:6 is most amusing. He asserts that **aionian** in Matt. 25:46 expresses and eternity of suffering and therefore means endless duration and argues that the punishment of the goats and life of the sheep were of cqueal duration, because the same word described the duration of each. To forever obliterate his contention, I quoted Hab. 3:6 where the same word used in an endless and limited meaning in the same Scripture. He answers that "God and mountains" are not parallel. If he were correct in his position that the word means unequivocally endless, that would make God and mountains parallel, or of the same duration. Again he yields the proposition in debate and admits that the words and only words applied to punishment are **indefinite and ambiguous.**

3. Reader, you can now see beyond question that the doctrine of **endless** torture cannot be proved by the Scriptures. Mr. Clark, having yielded his proposition, he boldly launches out into a discussion of **judgements and resurrections.** These subjects are only collateral to the main issue. The main issue now being conceded, I shall use my allotted space to make a few remarks on the collateral questions.

4. Did you notice Mr. Clark's reply to my arguments based upon the purposes of punishment? He knows the gun is loaded and he will likely continue to shy away from it. (See Paragraph three of my Fourth Negative).

5. The challenge: I have not argued that krisis means justification. It means judgement. Then, after the judgement mentioned, came **justification.** Mr. Clark is having a hard time understanding this.

6. See Paragraph three of Mr. Clark's Fourth Affirmative. In order that he might make a gesture of meeting the terrific force of my argument on the word translated generation in Matt. 24:34, Mr. Clark is forced to say: "I take it to mean race, stock, family". If it does not mean race, stock or family, I have established the fact that the so-called separation of the **sheep and goats,** the **judgement** expressed in connection therewith, the casting into the **lake of fire and the second death** took place in the **generation** in which Christ lived, and have therefore shown that they are past events connected with men on earth and that the so-called **after death general day of judgement** is a fake. Here is the proof. Mr. Clark cannot find a single instance in all God's Book where the word genea is translated "race, stock or family". It has no such meaning and is not used in that sense. Then his argument is straw. Here are the facts: GENESIS signifies birth, nativity. It occurs three times, including the note five times. GENNEMA signifies the thing born or produced, the product. It occurs nine times. GENEA signifies an age or generation of men, averaging 30 years, or say three generations in a century. It occurs 42 times. Indeed it was a sad hour for Mr. Clark and his theory when he made this fatal blunder. Can he right himself?

7. Mr. Clark supposes that Revelation was written after 70 A. D. I proved by the Book that it was written prior to the destruction of the City of Jerusalem and Jewish temple. The argument stands. There is much more. Will Mr. Clark call it forth? No.

8. We will now notice his so-called new arguments contained in his Fourth and Fifth Affirmatives. "How beautiful are the feet of them who preach the gospel of peace", Rom. 10:15. Basing my assertion on the teaching of this Scripture, I say that all preachers have **beautiful** feet, no corns, no bunions. Where is the proof? I have just quoted it. You correctly say that is foolish. But it is exactly the manner of Mr. Clark. He quotes Rom. 2:4:11 and makes this statement which he calls proof: "This passage applies to the destiny of men after time ends". That is the point in dispute. There is not a remote reference to the destiny of man after time ends in this Scripture. I am prepared to meet any proof that he may make. This is like most of Mr Clark's so-called arguments, a simple assertion without proof.

9. He next offers Matt. 18:3, John 3:36, Mark 16:15-16, Eccl. 9:10 and the Parable of the Rich Man and Lazarus to prove that this life is a state of probation. In other words, his contention is that when a baby dies, it remains a baby throughout eternity, that when a good man dies, he never gets any better and that when an idiot dies, it will remain an idiot throughout eternity; for, there is no change after death. I cannot allow his unsupported assertions to pass unchallenged. The main point Mr. Clark seeks to establish is that unbaptized people at death will remain the same throughout eternity; that characters never change, that there is no growth, no advancement. I shall now explode this once for all. Remember that Mr. Clark says that he agrees with me as to the meaning of Hades. Christ was in Hades, not in the tomb, during the three days his body lay in the tomb. Acts 3:31, "He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell (Hades), neither his flesh did see corruption". Christ's resurrection to immortality was

from Hades and not from the tomb. What was Christ doing while in Hades? 1 Pet. 3:18-19. "For Christ also hath once suffered for his sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison; Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing". What does this Scripture prove? During the three days Christ's body lay in the tomb and his soul in Hades, he preached to the spirits who were disobedient in the days of Noah. If there is no change after death, why was Christ preaching to the spirits in Hades? This forever forecloses Mr. Clark's contention that a dead baby remains a baby throughout eternity, and proves conclusively that this life is not one of probation.

10. In Mr. Clark's excitement over my position that the general and immortal resurrection was from Hades and that the dead bodies are to go back to the dust from whence they came, he cites Matt. 27:52, "The graves were opened: and many (not all) bodies of the saints which slept arose", etc. Mr. Clark, were these saints raised to immortality? will you stiultify yourself saying yes? You will not. Then, why did you quote this Scripture? These people came to life, died and were buried again. The resurrection to immortality is from Hades. Mr. Clark, I challenge you to deny this last statement. What will he do?

11. Mr. Clark and I agree that the judgment and resurrection mentioned in Dan. 12:1-2, St. John 5:28-29 and Rev. 20:12-15 took place at the same time when the books were opened. He maintains that this is a scene to be enacted in the future after the reign of Christ. I assert on the truth of the Scriptures that these special resurrections and special judgements took place at the beginning of Christ's reign, when and at the time his Kingdom was set up, at the time the books were opened. If I am correct, then, it is easy to understand that my interpretation of the meaning of the lake of fire and the "second death" is correct. Bear in mind that both my opponent and I say that these resurrections and judgements took place at the time the books were opened. When? That is the all important question. Dan. 12:7 "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished". We now offer what we deem to be conclusive to any fair minded person. Dan. 7:9-14, "And I beheld till the thrones were cast down, and the Ancient of days did sit .... thousand thousands ministered unto him (Christ), and ten thousand times ten thousand stood before him; the judgement was set, and the books were opened. .... I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". This conclusively proves that the judgement was set and the books were opened at the time the kingdom was set up. When was that? Not after the general resurrection. The Kingdom was set up about 70 A. D. when Judaism passed away and the reign of Christ commenced (Mr. Clark will probaly contend that this occurred at Pentacost). This is denominated by the Revealtor as the New Heaven, New Earth and the Holy City, the New Jerusalem. You see, gentle reader, Mr. Clark is all confused. He has the cart before the horse, as it were. The above paragraph contains enough to hold my opponent for the remainder of this debate.

12. In my next, I will answer some of his observations made in reply to my argument on the so-called "second death".

13. Reader, can't you see that the entire question of endless punishment is built on sand. I thank God that it is only a visionary dream, a hideous nightmare. When, O when will the children of men learn that God is a loving Father who punishes for the good of his children?

J. D. BAKER.

August 26, 1929.

The Christian and Carnal War

(Sixth and last article.)

Brother Clark says I have not convinced him yet. Well, I had about concluded I would fail to get him to even understand my views on the question in hand, from his misstatements of my claims.

I freely grant your request of pardon. I have hopes from his last, he will fully understand my claims, then I feel that he will be convinced, as I fully believe his statement, that he has no interest only the interest he has in the truth.

But I fail to see (as his "interest" is for truth only) why he would not "waste room in the papers" in following my statements and arguments in my last article (when I had thrown down the challenge different times for him to try to refute them, if he thought he could) and then proceed to "waste room in the paper" to enumerate and set forth in words of his own choosing and in such a manner that would likely cause wrong impressions, when as he says, I had "said over and over what" I believe.

I am satisfied, it would have been much better in the interest of truth if he desired the reader to see "Brother Bond's position" arranged in numerical order, to have selected, and arranged them, in my own wording. I would not object to number one, three and four, if he had fully stated No. 2, and 5. Here is No. 2, "The civil power is authorized by God to wage war." Authorized to wage war on those guilty of trying usurp the rights and privileges of the innocent. Here is No. 5, "Christians are commanded by God to fight and kill in carnal war." To kill, if called on by the civil power and becomes necessary to protect their lives, and property. This modifies, and places my claims correctly.

I do not think I said, "A Christian may believe he is on the right side, when he is really on the wrong side." I did say one might have a clear conscience and be on the wrong side; if one thought he was on the side of right, when on the wrong side, his conscience would be clear, but faith does not come through think so's.

Certainly God will punish the ones fighting on the wrong side, in the home, church, or state, if they do not repent of this wrong.

Brother Clark's conclusion and comment, on Christian's choosing in time of war, what they should do, is applicable to any vital question that comes to them. They must study to know the right thing to do, to please God, not man, and a right choice may and often does, bring the displeasure of someone.

To be on the wrong side of any vital question, or a refusal to study honestly to know the right, would be displeasing to God, so a "conscientious objector" to war, "to protect the innocent" and a refusal to assist would be wrong. Therefore, we must in the light of inspiration settle the war question as all others, and act upon the right.

We could no more justly refuse to take part in carnal war, when called by civil authorities to protect a righteous cause than we could refuse to take part in church war with those fighting for a righteous cause, both are causes by carnal minds and are carnal wars. Paul wrote to the church at Corinth, "Are ye not carnal and walk as men?"

In both wars, death is the result of many, and the result of one can not justly be pictured more ugly than the other.

In conclusion, I will briefly as possible sum up, what I believe I have gone over with Brother Clark.

My claim that a Christian can at the call of civil authorities take human life, if necessary to protect the iinnocent, and punish the guilty, is based upon the revealed will of God, as found in the Old and New Testaments.

(1) I showed by the word of God, that civil power was ordained, appointed by Him for this very purpose, Rom. 13:1, 3; 1 Pet. 2:13, 14.

(2) That civil power is the minister to the innocent for good, but to the evil, this power is the minister of God ,to excute wrath on such, Rom. 13:4.

(3) That through this civil power is one way God has of taking vengence upon them "that doeth evil." 1 Pet. 2:13, 14: Rom. 13:1, 4.

(4) Then I showed, God had delegated to this civil power the execution of the death sentence, Gen. 9:6; Rev. 13:10; Acts 15:10, 11; Matt. 26:52.

(5) I proved by God's word, that He had granted to this power the right to arm itself sufficient to execute this work, Rom. 13:4, "For he beareth not the sword in vain."

(6) Also showed by Paul's statement that civil power had the right to decide criminal matters, and pass sentence upon such. Acts 25:10, 11.

(7) From the above, I made the following claim: That when put into practice as God intended they should be, by the civil power, such would be good works, and I have never heard this claim denied,

though I have made this statement to a great many who opposed war.

(8) Also in my argument with Brother Clark, I proved by God's word that Christians were citizens of civil governments. Acts 22:25-29.

(9) Also proved by the Scripture, Christians were commanded to obey civil rulers. 1 Pet. 2:13, 14; Rom. 13:1, 2; Tit. 3:1.

(10) Then I referred to the word of God, commanding Christians to be ready unto every good work, Tit. 3:1.

(11) And then showed that no Christian could justly plead exemption from any good work when opportunity offered, therefore, when called on by this civil power, God has ordained to do these good works, such were under obligations to respond.

(12) I also claimed that no work God and Christ had ordained could contradict any other command they had given therefore the command, "Do good for evil," did not apply to Christians when answering the call of civil rulers to help, in the punishment of "evil doers."

(13) Also showed, that the command, "Thou shalt not kill" was just as applicable to the sinner, as to the saint, that if wrong for a saint to kill in war, when punishing the one's in the wrong, it would be wrong for the sinner to do so. This has not, nor cannot, be successfully denied.

(14) I also showed that, "Dearly beloved, avenge not yourselves" applied to one taking in their own hands, to punish one that had wronged them, or one whom they thought had. While those through the civil power punishing the guilty, are "Ministers of God, a revenger to execute wrath" on the evil, (Rom. 13:4) and this is a good work, or God has commanded a sinful work, which can not be true, also see dictionary for meaning of "avenge," "vengence," "revenge."

(15) I proved by God's word, the falsity of the view, that God had specifically chosen the wicked to the exclusion of the righteous, to execute civil laws; if any difference, the preponderence of evidence is all on the other side, 2 Sam. 23:2, 3; Prov. 29:2.

(16) I also state the fact, civil power had as much Scripture to govern its work as did the family. Both have the Bible and will be judged by it in the last day.

I am through, and thank Brother Duckworth for his patience and his allowing space in The Apostolic Way for the discussion of this question, and pray those who may or have read what we have set forth will view it in the light of God's eternal truth, with unbiased minds. Those wishing to read without intermission, the discussion in full, will find it in issues April 1, May 1, June 1, July 1 and Sept. 1 of Apostolic Way.

A. J. BOND.

Remarks

To discuss properly any question involving Truth is not a waste of any paper's space. But to multiply words into endless repetition and useless verbiage is worse than waste. It is positively harmful. Christians ought to oppose anything that represents carnality, hatred, destruction, death, and the utter ruin of those who take part in it. Such has been the very spirit and history of carnal war. Regardless of any theory based upon an interpretation of any Scriptures, all must admit that wars in the past have been the expression of unholy ambitions, of green and lust, or human weakness and Satanic promptings. For this reason, I oppose carnal warfare in every form, and fondly hope the time will come when the nations "shall learn war no more."

N. L. CLARK.

Questions

My intentions are not to get an argument, but I am seeking after instruction, and I would like for this to get a careful consideration.

If Beast No. 1, Rev. 13:12, represents Pagan Rome, what does his wounded head represent?

Did Beast No. 1 completely turn his power over to Beast No. 2?

Does Beast No. 1 represent Pagan Rome? If so, did he not turn his power over to Beast No. 2 during Constantine's reign?

Is Beast No. 1 same as the devil and satan of chapter 20? If so, when was he bound? If he was bound, when he gave his power to Beast No. 2, then what about Beast No. 2? Is he remaining silent? It says nothing about him being bound.

If Beast No. 1 represents Roman Power, what or who does the angel with the chain to bind him represent?

If the angel represents Christ, the chain must represent the ospel, but the Millenium was to begin when Satan was bound.

Are there three Resurrections spoken of in the Bible? If so, why is it not mentioned here in Rev. 20? It only speaks of two.

There were to be a Resurrection at the end of the Millenium and then a final one which makes two. All right. Then if Resurrection No. 1, spoken of in chapter 20, is the first one the Millenium evidently has passed, for Paul said Christ became the First Fruits of them that slept. (1 Cor. 15:20. And Matt. 27:52, 53, shows a Resurrection took place at the Resurrection of Christ.

FRANK LILLY.

* * *

My Dear Brother:

I have had your questions for several days, but have had neuritis in my right arm and shoulder so badly for 60 days I can hardly write at all. I can't write enough to answer your questions in full.

The Red Dragon of Rev. 12 and the four beasts of Dan. 7, is old Pagan Rome that ruled the world when Christ and the Apostles lived. In Heaven, the religious world, Christianity, triumphed over Paganism. In about A. D. 325, when the kings acknowledged the God of Heaven and Christ as his Son, so the devil lost his power in the religious realm, and was cast out into the earth, political world. So the Dragon, Pagan Rome, gave the beast that came up out of the sea his seat and great authority. Simply gave the Pope power to exercise his will. This developed the little horn of Dan., the man of sin spoken of by Paul, 2 Thess. 2:3-10. This began with Constantine in A. D. 325 and developed in full strength according to Gibbins, Rome about A. D. 567. Papel Rome but the two-horned beast that came up out of the earth (Civil government) which was pagan in its form is Ecclesiastical Rome. Church and State united in A. D. 666 with Latinias Pope and formed and image in religion like the papacy.

The first resurrection of Rev. 20 is not that of the body, but the redemption of the saints of the righteous that died before Christ died.

They were like Lazarus in Paradise in Hell (Hades) in the dominion of the devil, death. Christ, through his blood, redeemed them and went into Hell—Hades, (Acts 2:29-31) into Paradise. See Luke 23:43. Christ descended before he ascended and led captivity captive. That is, led a multitude of captives, and removed Paradise to Heaven. See Phil. 1:23; 2 Cor. 12:1-6. Their bodies will be raised spiritual when Christ comes. 1 Cor. 15:50-56. Christ will bring the souls with him. 1 Thess. 4:13-18. Then shall we appear with him in glory. Col. 3:4. Since the children are partakers of flesh and blood he (Christ) likewise took part of the same that he through death might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage. (Heb. 2:14-15). Christ now has the keys of death and Hell (Hades). (Rev. 1:18, simply means he will resurrect the body and deliver the soul of all men from the Hades world. (Matt. 27:52, 53). I don't believe that to be a resurrection to die no more, but raised like Lazarus to prove to the people the power of God to raise the dead in fulfillment of Isa. 26:19. The Devil of Rev. 20:2 is a symbol. The Red Dragon of Rev. 12:3 called the Devil and Satan, verse 7-9, simply is paganism in religion backed up by civil government. The angel of Rev. 20:1 and Michael of Rev. 12:7, I believe to be Christ. The rod, the Word of God. The woman of Rev. 12:1 is the new covenant. Both refer to the law of Christ God King. Christ triumphed over the Devil in the religious realm when Paganism was overthrown nationally. The nations of the universal world will acknowledge God and His son through the 1,000 years (an indefinite period of time). Shortly before Christ comes there will be an attempt to exalt Paganism again. Then shall come the end. (1 Cor. 15; Luke 28).

J. W. KELLY.

SUNDAY AND THE SABBATH

(Continued from Page 3)

Christians and pagans and was a good stroke of policy on the part of Constantine.

As centuries passed and the church grew in power, the majority of Christians paid less and less attention to the Sabbath and more and more to the Lord's day. In time the Lord's day supplanted the Sabbath in their eyes, and many began to take position that the first day of the week had some kind of divine sanction and that the fourth commandment was applicable to it. —The Pathfinder, Nov. 16, 1929.

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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Prevented by Sickness

Our readers will be interested to know why we are going to press this issue without an article from Dr. Trott on front page. We have for you bad news. Dr. Trott is sick. For some time he has been failing. Sister Trott and I thought that if we could move him to Littlefield, the change might be of special benefit, but for lack of funds with which to compensate him for his work, we have hesitated, and now it seems that he must have some expensive medical treatment.

Sister Trott advises me that he is not financially able to take the treatments needed. I am sure that his many friends and admirers are ready to render him able to take any treatment he may need. He has for years given his skill, his money, his time to many who were not able to pay, as well as to many who neglected to pay him for his professional assistance. In addition he has given liberally of his earnings to the cause of Christ. Now in his declining years, he is in need. Here is an opportunity for all who admire and love Dr. Trott to show him some appreciation of his long service to humanity and to the church. Send him a contribution if you can. If you cannot send money, write him a letter of encouragement. Express some appreciation of the work he has done for the physical as well as that of the spiritual needs of men.

Send all your donations to Mrs. Donie Trott, Munday, Texas. If more should be sent, which is not likely, than his present physical needs require, the balance will be used for moving him to Littlefield and supporting him and Sister Trott while they work on the paper. So send liberally and send now. He does not know that I am making this statement through the paper. If he did, he would object. This call for assistance will be very unpleasant to him, but I do not feel I should wait longer to let the brotherhood know and to give them an opportunity of helping him when he is not able to help himself secure that medical treatment and advice he is so much in need of just now.—R. F. D.

Is Goodspeed Right?

I have observed within the past few years quite a good deal was said about Goodspeed's translation of the New Testament, in fact enough to cause me to secure a copy and examine it. Several brethren have used Goodspeed as a witness to settle religious controversy, and should he not be a good witness, the masses of brethren who have not examined him will be deceived. I am here giving a few of the passages which the reader should study and come to his or her own conclusions.

Acts 10:7: "Cornelius called two of his servants, and a devout soldier who was one of his personal attendants, and after telling them the whole story, sent them to Joppa."

Acts 10:20: "There are two men looking for you."

Acts 11:11: "Just at that moment three men, who had been sent from Caesarea to find me, reached the house where we were staying." From the above, how many men were sent after Peter?

Acts 20:28: "And be shepherds of the church of God, which he got at the cost of his own life." Did God die? Is there an excuse for translating "Kurion" God?

Acts 16:17: "These men are the slaves of the Most High God, and they are making known to you a way of salvation." Is there more than one way of salvation?

From the translation of 1 Cor. 11:4-10 we learn that man must pray and prophesy bare-headed; that women must pray and prophesy with a veil in addition to their hair; that if she does not wear a veil she might as well cut her hair also; that she cannot offer prayer nor explain the will of God bare-headed. The passage, according to the translation either permits the woman to teach in public with her veil on, or else it teaches she cannot teach her children privately without her head being covered with something besides her hair.

There is no command in the translation to lay by in store on the first day of the week. See 1 Cor. 16:2.

1 Cor. 15:23-24: "But each in his own turn; Christ first, and then at Christ's coming those who belong to him. After that will come the end, when he will turn over the kingdom to God his Father, bringing to an end all other government, authority and power. "Does the end come after that or does it come then, at the coming of Christ? Was Christ talking about putting down other powers and authorities, or was He talking about laying down his own power and authority?

1 Cor. 15:29: "Otherwise, what do people mean by having themselves baptized on behalf of their dead? If the dead do not rise at all, why do they have themselves baptized on their behalf?" This justifies the Mormon practice of being baptized for those who have died without baptism. Is he right?

Matt. 14:19: "And he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke the loaves in pieces and gave them to the disciples and they gave them to the people." "And they all ate and had enough. And the pieces left over that they gathered up filled twelve baskets." What did Christ do when he broke the loaves in pieces? What condition were the loaves in after the breaking? The fragments of how many loaves were gathered up?. Mark 6:44, a record of the same event says: "There were five thousand men who ate the loaves." Did they eat the loaves, or the pieces?

Matt. 26:26: "As they were eating Jesus took a loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying take this and eat it. It is my body." In what way did He break it in pieces? Did He do this loaf as He did the five loaves above referred to?

Mark 14:22: "He took a loaf and blessed

NOTICE—We are calling your attention to the discussion between Judge Barker and Brother Clark. You want these articles, six of them, beginning with January 15th issue. Read our editorial elsewhere.

We are making a special offer for the benefit of all new, as well as delinquent subscribers, of $1.00 from now until September 1, 1930. We do this because we want you and your friends to have this discussion of Universalism between Judge Barker and Brother Clark, as well as some other splendid material which is going along with these articles, and some special features that will follow. Make an effort to get your renewal to us in time to receive January 15th issue. Address

THE APOSTOLIC WAY Littlefield, Texas

it, and he broke it in pieces and gave it to them."

Luke 22:19: "And he took a loaf of bread and thanked God, and broke it in pieces, and gave it to them."

1 Cor. 11:23: "For I myself received from the Lord the account that I passed on to you, that the Lord Jesus the night he was betrayed took some bread and gave thanks for it and then broke it in pieces, saying, 'This is my body which takes your place. Do this in memory of me.' He took the cup,too, after supper, in the same way, saying," etc. What condition was the bread in when it reached the disciples? Did he do the cup as he did the bread, break it in pieces?

1 Cor. 12:13: "For we have all—Jews or Greeks, slaves or free men—been baptized in one spirit to form one body, and we have all been saturated with one spirit." Do you believe this translation?

Let the reader remember that I am not taking any position but only asking if Goodspeed is right. I will follow this with one more article. Brotherly,

J. N. COWAN.

Announcements and Reports

D. L. Jacobs, 1116 Rock Island Avenue, El Dorado, Ark.: "Brother Leland and Paul Knight closed a fine meeting here last night. Good attendance at all services; thirteen additions ten baptisms and three restored. Among these were six from the Baptist one from the First Christian and two from the Sunday School. We hope to have them back with us next fall. Brother Oscar Brannon will be with us in our next meeting, which will be the first two weeks in June, next year."

Sidney W. Smith, Box 483, Abilene, Texas, December 3, 1929: "I closed my work in Texas the last of October, came to California the first part of November. Began at Delano, Calif., November 9 and continued there two weeks. Closed with seven baptisms, and fourteen confessed their wrongs. The brethren were much strengthened and encouraged to press on toward the mark of the high calling that is in Christ Jesus. I began at Taft, Calif., the night of November 25. The interest is good, but no confessions yet. The Lord's will I'll close here next Lord's day night, then go to El Centrol, Calif. Taft is in a very large oil field. The true brethren are having their service every Lord's day in their own house, located at 106 Van Buren Street, in Ford City. Brethren passing this way will find the assembly there at 11 a. m. and 7 p. m. You will be welcomed there."

Oscar Walters, Littlefield, Texas, December 8, 1929.—For the benefit of all Christians interested in the upbuilding of the cause of Christ, and especially those acquainted with the congregation at Littlefield, and yet not members of the same, we desire to make a report of our finding, after due consideration, relative to the necessity of elders, the congregation selected, November 24, three men who are to take the oversight and feed the flock. I am sure all Bible readers will concur with me in this one thought ,that when a congregation is in possession of material qualified and fitted for the work assigned Elders, it is then that the congregation should take some action. The men we have selected, we believe have the work at heart, their only desire is to serve the Lord in humility and patience, giving all glory and honor unto the God of Heaven. Address all communications to: L. C. Gregg, J. F. Howton, J. W. Emfinger.

Not Worthy

If I know anything about true Apostolic Christianity, I am surely surprised to know that any paper professing to teach men and women the plan of salvation in love, would allow such an article as the one published in the Firm Foundation, written by one claimed to be Theophilus, without comment, I have certainly been in error. Anybody who would write such stuff for publication is not worthy to be noticed.—H. H. Montgomery.

Why I Believe the Bible

(Fifth Installment)

Science teaches that the earth was at first a chaotic mass of heterogeneous matter. The nebular hypothesis is fairly well established and science teaches that at first all matter was floating in space and was without form. Strange to relate, the Bible says that very thing. Genesis 1:2 "The earth was without form and void." To be without form is to be chaotic just as science teaches. But the marvelous thing about it is that the Bible gave this information hundreds of years before science discovered it. If the writer had been guessing at it, he never could have supposed anything of the kind. But the God who created the universe knew how he did it and inspired the writer of Genesis to tell just as it was.

Science teaches that matter is composed of atoms and these atoms are composed of electrones and so on to infinity. No man ever saw an atom, not even with the most powerful microscope. Atoms are so infintesimally small that they are invisible. Thus matter is composed of invisible particles strangely joined and held together by an invisible force. But the Bible declared that very thing at least fifteen hundred years before science discovered it. Hebrews 11:3 "By faith we understand the worlds were framed by the word of God, and things that are seen were not made of things that do appear." In other words, matter is composed of invisible atoms.

Science teaches that there are numerous planets similar to the earth on which we live. But the Bible taught this fact at least fifteen hundred years before science discovered it. Heb. 11:3 "By faith we understand the worlds were framed by the word of God." This astronomical fact was certainly unknown at the time the Bible was written, and yet, we are able to read it from the pages of the Bible. There is only one way of accounting for its being there. The Bible is inspired.

Science teaches that the earth is like a ball floating out in space and rests on nothing. Every school child is taught this simple fact. But it has not always been known. This fact was unknown to the ancients. Anaximenes taught that the world is the shape of a table; Leucippus, that it is like a drum; Pindar, that it stood on pillars; others, that it stood on the head of the giant, Atlas; and still others, that it stood on the back of a huge elephant and when it moved there was an earthquake. Plato, Aristotle, and Pythagoras argued that the earth is a living being. Volcanoes were the earth vomiting. Correct thinking forced the conclusion that the earth floated in space. But the Bible recorded this fact several hundred years before the time of any of the above named men and before it was discovered by science. Job 26:7 "He stretcheth the north over the empty place and hangeth the earth on nothing." This scripture has been a sweet morsel in the mouths of infidels for centuries. Hundreds of preachers have been confronted with it by them to know just what was meant by "the empty place in the north." No preacher was able to answer and the infidels thought they triumphed. Recently, telescopes have been invented that are so powerful that an ordinary newspaper can be read at a distance of 25 miles with their aid. When this powerful instrument was turned on the heavens, galaxy after galaxy of stars could be seen, disclosing myriads of stars in every direction except the north. The north has no stars at all—hence an empty place. Thus science has corroboated the Bible account in another place and completely routed the infidel from one of his strongest fortresses.

The invention of these powerful telescopes refuted another infidel theory and proved the Bible true. Genesis 15:6 "Look toward the heavens and tell the stars if thou be able to number them, so shall thy seed be." In a number of other places the Bible tells us that the seed of Abraham should be numberless. So the stars are without number. But Hipparcus numbered them and gave them names, he said there were exactly one thousand and eighty-one. This view of small number of stars was held for seventeen hundred years but was refuted by powerful telescopes that reveal stars in countless numbers.

Science teaches that the earth is round and not flat or square. The egotistic and insulting newspaper reporter who asked Mr. Bryan if he believed that the world is flat and has four corners, thought he was pulling a stunt simply because the Bible speaks of the "four corners of the earth." Compared intellectually with Mr. Bryan, this newspaper reporter would tower like a mole-hill beside of a mountain, or like a spring branch beside the Mississippi river. Mr. Bryan's fame is world-wide; the newspaper reporter is not known in the back side of his own country. The Bible also speaks of the "four winds of heaven" and from "the rivers to the ends of the earth." Does this prove that the world is flat and square or oblong? The silly reporter seemed unable to comprehend figurative language, for "the four corners of the earth" certainly means the four directions as does "the four winds of heaven." It is plain that it does not mean to teach that the earth is square, for Isaiah 40:22 says: "He sitteth upon the circle of the earth." A circle is necessarily round, hence this teaches that the earth is round, and science and the Bible is agreed.

Science teaches that the earth turns on its axis once every 24 hours. So does the

(Continued on Page 6)

EDUCATION *Necessity—Power—Opportunity*

Denmark and America

The farmers of Denmark have put into operation undoubtedly the most efficient co-operation of agriculture in the world. The world is coming to the doors of the Danish farmers, and setting at their feet, so to speak, with the hope of learning their methods which are in a class by themselves. To use a slang expression, the Danish farmers have co-operative agriculture "down pat."

The farmers of Denmark did not come to these marvelous methods of production and distribution over-night. Far from it. The Danes had been serfs and the poorest peasants for centuries. But there arose a man, Svend Hogsbro, to whom goes the credit of being the Father of Co-operation in Denmark. There is a saying that "necessity is the mother of invention." It was a case of necessity with the Danish farmers. They had come to their last ditch, and there arose a man equal to the occasion.

The farmers of Denmark "get together" so to speak. And they have their heart in their work. Almost all the Danish farmers own their land. That is one important step in co-operation. They band together and deliver their products to the consumer in the shortest time and at the least expense. They also make a saving when they buy necessities in a co-operative manner.

Compared with the average Danish farmer, the average American farmer is at the opposite pole in farming. It is very evident that the American farmers are not organized. The fact is, he is losing ground. His dollar is not worth but 80 cents, authorities affirm. The American farmer lets the consumer set the price, while in the other industries, this is not usually the case. Less farmers move about. It is said that three or four moves are as destructive as a fire. There is time lost, and the moving farmer has to learn the methods over again in a new untried country. I might say the average American farmer is looking through a telescope, when he should be looking through a microscope. Distance lends enchantment, but a farmer is in need of a close-up of the farming game.

American farmers confuse selfishness with independence. There is no true independence. Our farmers are selfish; many are lazy. There is no farming being done between the fences that border the highways, and too much farming done on "Main Street."

The farmer should have the idea of making a living first, then the idea of getting rich or simply banking money. Many a farmer, if asked how he made his money, will say, "I made it myself," when he should pause and consider his wife and children.

Co-operation is necessary, but I believe that the lack of it is only one-third of the farmer's ills.—Victor Vance, student of Littlefield College.

TELEGRAM

In view of the many activities that Littlefield College will engage in next year, the Board of Directors have decided to hold an open house meeting January 7, at 7:30 P. M., Littlefield, Texas. Everybody invited. Plenty of accommodations for all.

R. L. GATTIS ,Chairman.

Daylight Through the Darkness

Have you ever travelled through the dark until you were weary, discouraged, tired and depressed, and yet had to go on, was determined to go on, willing to go on, regardless of cost or effort on your part? If so, don't you remember what a feeling of relief came to you when you observed the rays of the dawn of a new day piercing through the darkness? If you have had this experience, you can to some degree understand our feeling in reference to Littlefield College.

It seems that our readers who are interested in Littlefield College are entitled to the following facts as a review of the intensity of the darkness through which the school has had to pass.

Realizing the difficulties to be faced in the selection of teachers for such an institution as we have here, the former administration realized the need of the privilege of selecting qualified teachers, even though not members of the Church of Christ, if the needs so require, and in order to meet this need, the by-laws were so amended; however, we were able to secure six of the nine teachers now teaching in the school who are members of the Church of Christ and belong to congregations opposing the Sunday school and other religious innovations.

Every institution that leaves the beaten path in an effort to give the people a better, purer, higher quality than is ordinary with institutions of its kind, will find plenty of folks objecting to something and many of these objectors, knockers, are not charitable enough to tell the good qualities along with the bad, or the good prospects along with the discouragements. Indeed, did the Apostle realize the importance of charity when he said, "If I have not charity—." Some were so uncharitable as to say we would never be able to secure a faculty, and many good brethren and friends of the school believed them. But we secured a faculty and this faculty was approved by the State Educational Board. Then the uncharitable knockers said the school would never open for lack of students, but again, they were mistaken, and the school opened, not with a large enrollment, but with enough to take care of our classes and credits.

Then the unfriendly critics said the school would not continue two weeks, but again, they were mistaken. They then said we would not be able to pay our teachers and the teachers would quit, and it was surprising to see how many folks believed this gossip but the teachers were paid, and are still after three months at work, receiving regularly their salaries and endeavoring to give the students the most effective and far-reaching service to be found in any similar institution.

Since the school opened, we have more than doubled, nearly thribbled our opening registration. The second semester opens Jan. 27. We have been advised that some are still gossiping, imagining scarey things to tell, but a few will believe them, without taking the trouble to come to the school and investigate; yet, it appears we will have, during the next semester, the largest enrollment in the college and high school that this institution has ever recorded. Daylight is breaking for this institution. Through the years it has had to struggle for a mere existence. Its credits have been taken away and restored again. By sheer hard work, sacrifice, and dogged determination, the school has been kept going. It is in a position to travel with less difficulty now than ever before, and the management is glad for the friends of the school to know that they can now talk the school with assurance of its continuance and permanency, as well as development and aggressive progress.

We would be glad to have all the school's friends advise us of any boy or girl that they think might be interested in attending this school. If you think there is the slightest possibility of interesting them, write us, giving their names and addresses, and we will write them.

Send the names and addressed of prospective students to R. F. Duckworth, Littlefield College, Littlefield, Texas.

Moving Forward

We appreciate the interest that is now being shown by the friends and well-wishers of the school. Everyone seems delighted with the concessions that the city of Littlefield has made in order to again help in the pushing and building of the college. The idea of paying as we go and building as the circumstances demand, has met with the hearty approval of all the brethren I have talked with.

I made a short trip over into the western part of Oklahoma and was gratified with the interest and encouragement of these brethren. They assured me I could depend on them in every way in which they could help, all of which is indeed encouraging. I have always contended that the brethren would do the right thing each time if they understood the proposition, and although there have been times when things looked blue, and discouraging, I have never lost faith in my brethren. It is true many have stood back waiting to see what would happen, without realizing that such waiting was retarding the growth and development and making our efforts doubly hard. Yet, we realize such is only human, and possibly that is what suggested to us the proposition of selling

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The Apostolic Way
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A Principle Involved

"The Lord added to the church daily such as should be saved," (Acts 2:47). The foregoing quotation, taken from the King James translation, is, in my judgment, the correct statement. Some other translations and many commentaries put it adding the saved to the church, but this is the wrong principle. The adding to the church by the Lord does not take place after men and women are saved. Neither does it take place before they are saved. Neither would I say the same thing that saves them adds them to the church. But when complying with the conditions specified with a pure heart, not mockingly, derisively or ignorantly, but "in spirit and in truth," men ar saved and the Lord adds them to the church.

I am sure that the King James translation gives more clearly the idea. The Lord did not add to the church daily those that went through the formality as perhaps some did of obeying the Lord, or those who were swept by the spell of the multitude that turned to the Lord, but He added to the church, those that should be saved. Some, perhaps, were immersed in water that day that were not saved. Some today, ignorantly or for the worng purpose or intent, may be baptized or immersed without receiving the forgiveness of their sins, and without being added to the church, but all that should be saved, the Lord adds. If a man's or woman's apparent obedience does not entitle them to be saved, they are not added to the church.

Our religious neighbors, who teach that men and women are saved and should be added to the church, miss the principle, which is abundantly maintained and established by other instructions and teachings of scripture and which is presented by the quotation here given from Acts 2:47. The Lord certainly adds to the church daily such as should be saved, but the man who should not be saved because of lack of proper purpose, intent, or intelligent action, is not added ,though he may go through the outward form of a complete obedience.—R. F. D.

Orphan Homes

"Instead of congregations lending a helping hand to orphans and widows in their own homes, and among their own relatives and friends, where they naturally belong, and where they have the greatest opportunity of helping themselves, these same orphans and widows are shipped off to far-away institutions, where they are herded together en masse and where each one becomes only a member, and home ties and home love, in the routine of institutionalism, become only a memory."

* * *

The foregoing by Brother James A. Allen in Gospel Advocate, Nov. 7, 1929, comes like the proverbial "clap of thunder from a clear sky," or maybe we should say, like a beam of sunlight through the darkness.

It is encouraging when strong, well-informed men, men of power, and influence begin to see, to understand and to speak out against such unscriptural, unauthorized, and unsound, economically, of the practice of herding children into orphan homes.

The home is the foundation, the center, the proper, the prudent, the safe, the sane, and last, but not least, the scriptural place for rearing children. It is not best for the community, for the state, for the nation, for humanity to deny the child of its home environment. Oh, yes, it can be done more cheaply perhaps. It relieves individuals of responsibilities by placing the responsibility upon organizations or institutions and it is this shirking of individual responsbility by grown men and women that has given rise to the orphan home. Men and women are too busy with their own personal affairs, their ambitions, and social or financial duties to have time to care for orphan children. They had rather give money than to give time, thought, attention to the poor orphan child who is without protection in this world.

If one-half the money that has been spent in erecting orphan institutions had been spent in teaching members of the Church of Christ their personal responsibility in regard to them and duty in helping to support such children in private homes, where they could have the motherly attention and the fatherly direction all children need, there would today be no need of the institutions of orphan homes among Churches of Christ, and the church would be giving the world a lesson, an example of the superiority of the underlying principles of the doctrine of Christ.

When I contemplate this situation, I am caused to exclaim either to myself or others, "When, oh, when will the members of the Church of Christ realize; when, oh, when, will they understand that it is not within man to direct his steps, and that no man can build a better plan or find a better way than the Lord's way?"

No, I never gave one dollar to an "Orphan Home" in my life, I never expect to; but I denied myself and my family necessities of life in order to help some poor orphan child to have a home, where loving hands will administer, where careful and considerate minds will direct, develop and train them for the duties here and the blessings hereafter.

Just in this connection, I feel like commending those brethren who have had the heart to go and take children out of "Orphan Homes," orphan institutions and take them into their own homes and treat them as their own children. Brethren, let us have more of this kind of work, and less institutionalism.

Come again, Brother Allen, continue to cry aloud and spare not. Others will hear your cry and take up the echo and pass it on, and as a consequence some, no not all, but some, children will be saved from the blighting influence of institutionalism and given the soul-developing opportunities to be found in private homes.—R. F. D.

The Barker-Clark Debate

You, of course, have been reading the Barker-Clark debate. In this issue, Brother Clark's affirmative closes, and in our issue of Jan. 15, we begin the publishing of a series of six installments of the discussion with Mr. Barker in the affirmative.

We have not expressed a preference one way or the other in this discussion; do not expect to. We are anxious that everyone read both sides, both affirmatives of this discussion, but with this issue, the first affirmative closes and with our issue of Jan. 15, the second begins. It will be fine if we could double or thribble our circulation. The six remaining articles of this discussion are well worth the price of the paper to anyone interested in this question. We are asking our friends to make a specialty of calling the attention of the brethren in each family to this discussion. They need it, their children need it. Urge them to subscribe and with every yearly new or renewal subscription at $2 the year, we will send the paper three months to one name free, and all subscriptions that reach us between now and Jan. 10, the name to whom it is being sent free will receive the six copies carrying the installments of Mr. Barker's affirmative.

Thus, for each new subscription at least two new families will have the privilege of reading this discussion. Surely this ought to bring us several hundred new names.

Also, if you are anxious for someone to read this discussion, send us your renewal and a name to whom we will send the paper free for three months.

Every brother and every sister, who reads The Apostolic Way, has here an opportunity to render a service for truth. Do not miss this opportunity.—R. F. D.

January 1st Issue

It has been our custom since we first began publishing The Apostolic Way to miss Jan. 1 issue. So there will be no Jan. 1, 1930, issue. The next issue will be Jan. 15.

Please reread our editorial on the Barker-Clark debate, and do your best to get us a nice batch of new or renewal subscriptions.—R. F. D.

Clark-Barker Debate

Clark's Sixth Affirmative

Proposition: The Scriptures teach that men who at death are wicked in the sight of God will spend eternity in a state of suffering.

This is my last affirmative speech. My opponent's last reply contains over 1,600 words; his fourth, more than 1,700 words, despite the fact that the rule limits each speech to 1,200 words. I cannot in fairness give him so much advantage of me in space. Hence this speech will contain about 1,600 word. We shall leave it to the publisher to divide speeches into sections if he sees fit.

1. My opponent again claims that I have surrendered the proposition on the

meaning of aion. Liddell and Scott's Unabridged Greek Lexicon defines it thus: "I. Life time, life; II. A long space of time, an age; (2) A space of time clearly marked out and defined; era, epoch, age," etc. "Aionios 1. Lasting for an age, perpetual; 2. Like aidios, everlasting, eternal." Aioniotes-eternity".

Judge Barker agrees that these terms carry the idea of endless duration when applied to the future state of the righteous; but when the wicked are in mind they cannot mean this. How did he find out? He assumes that the doctrine of endless punishment is not taught, hence aionios cannot mean endless. He thus assumes the thing to be proved and is guilty of what logicians call "petitio principii, or begging the question". Now, eternity is an age. In contrast with other ages, it is set apart, in this sense defined. Eternal is age-lasting and it is endless.

2. Judge Barker finds something "amusing" in my explanation of Hab. 3:6. If there is anything amusing in the matter, it lies in the fact that a man of Judge Barker's ability is too obtuse to see the point in my argument. It is also both amusing and exasperating to see him dodge the point entirely. I contend that any word used to define the duration of the same kind of life and death for two classes of men logically means the same thing. If I should say: "Five men were elected to office for life, and five others went to prison for life", I think that my astute opponent would understand it. If I say: "Hope springs eternal in the human breast" and "The glory of God is eternal," no one would say that eternal means the same in the two statements. This is because in the nature of the case human hope and God's glory cannot be coeval. So when Jesus says: "These shall go away into everlasting punishment, but the righteous into life eternal", reason says the duration of the two states is the same.

3. Judge Barker says there is "terrific force" in his argument on the word "generation" in Matt. 24:34. Maybe so, but I was so busy with the terrific things that Jesus says will happen in the earth and heavens when He comes again, that I failed to feel the force he gave it. Why didn't he show from history how the wonderful things that are to attend the return of Jesus were fulfilled in the year 70? Why does he never mention a single one of the "sheep" and "goat" nations then judged? He persists in whipping around the big issues and spends time on minor and far-fetched questions.

I simply gave Liddell and Scott's definition of genea. My opponent didn't say a a word about this but called on me to find where genea is "translated" (in the King James Version, I guess) "race, stock or family". My opponent is a great stickler for the translation of this word, but he will not take the same translation on aion at all. Let the reader turn to Matt. 24:29-41 and say for himself what evidence we have that these things happened in A. D. 70. Jesus was discussing His return at the end of the present age. He meant in verse 34 to say that the Jewish race would remain here till that time.

4. My opponent says that he proved by the Book that Revelation was written before the year 70. Pardon me, Judge, but I failed to see the proof. Suppose you could prove it. What would that have to do with the meaning of Chapter 20 of that Book? Mr. Barker on this point says "The argument stands. There is much more. Will Mr. Clark call it forth? No." What do you mean, Mr. Barker? Is this a bluff? Yes, I am anxious for you to show that Hades gave up its dead in the year 10. Remember that Hades is the abode of departed spirits. You and I agree on that. Say, how did you find out that the saints mentioned in Matt. 27:52 died again? Do you mean that these saints arose from their graves but their spirits did not come out of Hades? Wonderful doctrine this! Yes, their bodies and spirits came back to this world, appeared in Jerusalem, went to glory. These were the martyrs of the Old Testament. See Hebrews 11:35.

5. Next I come to Judge Barker's argument on Dan. 7. He construes verses 10 to 14 to teach that "the books were opened" at the time that Jesus received the Kingdom, which he thinks was in A. D. 70. To this view, I oppose the following objections: (a) "The beast", which answers well to Rome, is to be slain when the books are opened. In the year 70 Rome triumphed over Jerusalem. God used her to wreak His vengeance upon the Jews; (b) The Son of Man is here said to go to the "ancient of days" to recieve a Kingdom. Judge Barker thinks He came to Jerusalem at that time to establish a Kingdom; (c) The Son of Man (v. 13) was evidently leaving earth, while Judge Baxter has Him coming to the earth. As usual, my opponent gets everything backward, simply because his whole theory is out of joint with Scripture and reason.

Again, Rev. 20:11-14 teaches clearly that at the "opening of the books", the dead, "the great and the small" (all of them) are to come from the sea and from Hades, stand before the throne, and be judged. Judge Barker, please tell us what this passage means.

6. Romans 2:4-11—Judge Barker says he is prepared to show that this passage has no reference to the destiny of men after death. I quote verses 7 to 9, American Standard Revision: "To them that by patience in well-doing seek for glory, honor and incorruption (he will render) eternal life; but unto them that are factitious and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first and also of the Greek." When? "In the day of wrath and revelation of the righteous judgment of God." Common-sence, laws of language, and raises the question of the future development of infants and idiots. This is not the issue. We are discussing the salvation of wicked men and women who are responsible to God.

Finally my opponent got to I. Peter 3:18,-19 to try to prove that Jesus preached to the Antediluvians during the time He was in Hades. But this passage says nothing about Christ's preaching to anybody while in Hades. It means that He preached through Noah (II.Pet. 2:5) to the Antediluvians by the same Spirit that raised Him from the dead, and that the spirits of these people are now "in prison" (in Tartaros). If Jesus preached while in Hades, why did he not preach to the rest of the wicked there, too? If He did not, some wicked men in Hades are left without a chance and Universalism breaks down. Again, what evidence have we that those Jesus addressed in Hades were converted? Remember that my opponent must find out for us how infants and idiots will all grow up freed from physical and mental defects, but he must also show by the Scriptures that all who die guilty and rebellious before God will, yea must, become holy and happy.

8. I shall now summarize my affirmative arguments. We are discussing the future state of those who died wicked in the sight of God. We are measuring all arguments by the Scriptures. I have sought to prove my proposition by the following arguments, supported by the Scriptures cited: (a) Man is given two lives; one here, the other hereafter (I. Tim. 4:8); (b) Conduct here will determine destiny hereafter (Jno. 5:28,29; (c) The Judgment will come between this life and the next (Rev. 20:12); (d) The issues of this Judgment will be eternal (Matt. 25:46); (e) After the Judgment, the wicked will be with Satan, away from God, hence in a state of suffering (Matt. 25:41); (f) Men will be judged and rewarded according to character here (Ro. 2:4-11); (g) Responsible men must be converted or lost (Matt. 18:3; Jno. 3:36); (h) Probation is limited to this life (Eccles. 9:10; Matt. 25:30); (i) After death men will not be able to change their state (Lu. 16:26).

I contend that the entire trend of Bible teaching is in harmony with these propositions. My opponent has sought to answer my arguments by special application of leading Scriptures used, by applying most of the passages cited to events of the first century of our era, and by rejecting the accepted meaning of important terms. I believe that in the estimation of candid, unbiased, and intelligent readers, I have established my proposition by the Scriptures.

A Tract

Some months ago, Dr. Trott wrote a tract on "The Cup," and has had them printed, sending us a shipment. A number of brethren have felt the need of a tract on this subject.

Regardless of whether you agree with Dr. Trott or not on this question, you will be interested in having one of his tracts. They are to sell for 25 cents a copy. Send all orders to Dr. G. A. Trott, Munday, Texas, or to this office.

THE APOSTOLIC WAY.

Barker's Sixth Negative

1. Mr. Clark wrote his Sixth Affirmative under great nervous strain. He admits that he has become "exasperated" and tries to make sarcasm answer for arguments, and charges that his opponent is "obtuse". Keep cool, friend Clark, keep cool; the worst is yet to come.

2. For my argument and full explanation of the so-called "second death", reread paragraph number four of my Fourth Negative. Paul says (1 Cor. 15:52), "The dead shall be raised incorruptible", and Jesus said (Luke 20:34,38), that those who are resurrected "are equeal to the angels; neither can they die any more? Then, the "second death" must come before the general resurrection, for thereafter those

raised cannot die any more, This sweeps away his last objection.

3. Mr. Clark is in desperate straits and is impaled on his own spear. He quotes what purports to be the definitions of **aion** and aionios from Liddell and Scott's Lexicon and after partially quoting what they say, evidently made a mistake and wrote into the definition two words foreign to the definition given and inserted them as though Liddell and Scott had given them as a part of the definition. Reader, mark out the last two words of Mr. Clark's quotation, "Aionites-eternity", and you will have most of the definition given by the Lexicon. The definition given establishes the fact that the two words, **aion** and **aionios**, are ambiguous and fully sustains my contention.

4. Mr. Clark misrepresents me, unintentionally no doubt, when he says, "Barker agrees that these words carry the idea of endless duration when applied to the future state of the righteous; but when the wicked are in mind they cannot mean this". See my First and Second Negatives. I here re-iterate that if we could find no stronger terms by which to describe the duration of life than the words under discussion, the **endlessness** of life could not be proved.

5. Don't gorget the issue, "an eternity of suffering". My opponent has surrendered the proposition on all points but one. He now maintains that because **aionios** is applied to **punishment** and life in Matt. 25:46, the punishment must be endless. Now, Reader, his last stand is on the slender assumption that **aionian zoe** translated "life eternal" in Matt. 25:46 means an endless life. If it does not, Mr. Clark's theological leg is amputated. This is his last effort to retrieve a lost cause. **Kolasin aionian** translated "everlasting punishment" means the chastisement of the gospel age without reference to **duration.** A kind or quality. **Zoe aionian** translated "life eternal" means the life of the Gospel Age without reference to **duration.** Eternal life does not mean an **endless** or **immortal** life. It is a kind of quality of life and denotes spiritual regeneration. Proof: John 17:3, "This is **life eternal,** to know thee, the only true God and Jesus Christ, whom thou hast sent." (See John 3:36; 6:45, 48; 10:28; 14: 50). Eternal life may be, and often is, a temporary possession; men have lost it. Heb. 6:4 The endless or **immortal** life is not given as a reward; but is a "free-gift". **Then,** eternal life does not mean endless life and the last vestige of Mr. Clark's contention falls.

6. But the reader will ask, "How do you prove the future life **endless**? The New Testament writers used other words to express **endless** and **immortal** life. Illustration: **Amarantos,** eternity, 1 Pet. 1:4; **athanatos,** immortality, 1 Cor. 15:54; **akatalutos,** endless, Heb. 7:16. There are other words, but none of them are ever applied to punishment.

7. Do we really agree on the meaning of **Hades**? It has two uses and meanings: (1) The grave or invisible state of the dead; (2) Figuratively to denote **trouble and sorrow.** The first time hades occurs in the New Testament, it is used in reference to the City of Capernaum; of which city our Lord says, it "shall be brought down to hell (hades)", Matt. 11:23. See Luke 10:15, a prophecy of its destruction. Would you argue that the City of Capernaum was to be sent to the "abode of departed spirits"? Mr. Clark must answer no. Then, on what theory can he assert that **hades** in Rev. 20:11-14, means the "abode of departed spirits"?

8. I reiterate that the "Jewish nation" was the goat" nation and the "Gentile" world the "sheep nation". See my First and Second Negatives.

9. With regard to the **coming of the Son** of man in connection with the judgment mentioned in Matt. 25:37,46; Dan. 12:1,11; Rev. 20:11,14, that I have shown took place at the time God "should have accomplished to scatter the power of his holy people", Dan. 12:7, and "in the generation" in which Christ lived, Matt. 24:34, and at the time the "Kingdom" was set up, Dan. 7:10,14, and the change from the Old to the New Dispensation, bearing in mind that we are listening to Eastern style, this description of it is beautifully truthful and expressive. Remember that the Kingdom of Christ "cometh not with observation", that is, without outward pomp and show, but that is a spiritual kingdom; and then contemplate the more visible and practical establishment of his kingdom through the operation of those convulsions and revolutions of the Old Dispensation and the inauguration of the New, and you will see the perfect fulfillment of what those passages declare of the coming of the Son of man, not in bodily person, but **in his kingdom,** and in power and glory. (For an historical record of what happened when these Scriptures were fulfilled, see Books 5, 6 and 7 of "The Wars of the Jews," by Josephus.)

10. Mr. Clark, why did you dodge the issue of the establishment of the kingdom? The reason is patient. Dan. 7:10 says the kingdom was given at the time of the **judgment** and at the time the **books were opened** and establishes my contention that the **judgments mentioned in Dan. 12:1,2;** St. John 5:28,29; Matt. 25:37,46, and Rev. 20:11,14, were earthly judgments and events that have long ago passed away and that Mr. Clark's Great Day of Judgment after death is a hoax.

11. Matt. 27:52: Why didn't my opponent meet this issue fairly? I asked him if the saints mentioned were raised or resurrected to immortality? No answer.

12. **Rom. 2:4,11: The burden is on him** to prove that the "day of wrath" mentioned has reference to a judgment after death. He has not and cannot prove it. I stand ready to meet him when he tries.

13. Mr. Clark made certain Scriptural references and then stated that he had proved that this life "is a state of probation". I then incidentally mentioned that a dead baby would remain a baby and an idiot would remain an idiot throughout eternity, if there is no change after death. To explode his contention, I cited 1 Pet. 3:18,19 where it is stated that Christ preached to the "spirits in prison" that were disobedient in the days of Noah. Why was Christ preaching? To change some people who had died and had been disobedient. Mr. Clark asks if they were converted? I answer, Yes, 1 Pet. 4:6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but **live according to God in the spirit".** His contention that Noah did the preaching is too ridiculous to merit a reply. The word **Tartaros does not appear in the Bible.** Where did you get it, Mr. Clark?

14. Christ lived and preached in the Jewish Dispensation. In the face of this Mr. Clark says in reference to the meaning of **generation** in Matt. 24:34 that "Jesus was discussing His return at the end of the present age". After telling of the signs and wonders and the destruction of the temple, he said, "Verily I say unto you, **This generation shall not pass, till all these things be fulfilled".** What generation? The one in which he was living, the Jewish. To forever silence his caviling on the meaning of the word **generation,** I cite Matt. 16:27,28, "For the Son of Man shall come in the glory of his Father, with his angels; and he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom". When? During the lifetime or **generation** of some of those who heard Jesus. It is a notable fact that John lived to "see all these things come to pass". This is final and unanswerable.

15. I consider that I have fairly met each argument that Mr. Clark has made. I believe I have been able to demonstrate the falsity of the doctrine of endless torture. Will the reader lay aside prejudice and preconceived notions and study the speeches in their order?

16. May I say in closing this part of the debate that I trust have been able to bring a little joy and gladness to our readers—that I have been able to give them a better conception of God and destiny, and that they have caught the "vision splendid", a vision of that gladsome day in God's own good time when sin and sorrow will be no more and God the Father reigning supreme.

J. D. Barker

September 9, 1929.

Why I Believe the Bible

(Continued from Page 2)

Bible, only the Bible taught it first. Job 38:12-14 "Hast thou commanded the morning since thy days, and caused the dayspring to know his place; that it might take hold of the ends of the earth. . . . It is turned as the clay to the seal." The dayspring is the sun and he knows his place, and he takes hold of the ends of the axis, that is, the poles of the earth, and turns it as clay is turned to the seal. Can anything be plainer?

Science teaches that the rain clouds are formed of particles of dust about which moisture clings. Nobody could ever have guessed that this is possible. Scientific investigation proved it. But the Bible announced this fact hundreds of years before science discovered it. Nahum 1:3 "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." This was not within human reach at the time the Bible was written, and since it is recorded in the Bible, the supernatural origin of the Bible is established.

Science teaches that the moisture is caught up by the sun and is formed into clouds which float back to the mountains, is chilled and condensed and falls as rain. This accounts for the ocean not running over with all the rivers pouring into them all the time. The ocean gives out in evaporation as much as the rivers pour in, and thus it goes on and on forever. This re-

markable fact, well-known to scientists, was in the Bible from the beginning. Ecclesiastes 1:7 "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers came, thither they return again."

Science teaches that the winds have their regular circuits and are not the uncertain things they seem to be. This fact was unknown to the scientific world until a few years ago. But it has been in the Bible for centuries. Ecclesiastes 1:6 "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits."

Science teaches that the air has weight. Until recent time the world did not know that the air has weight. A well digger was puzzled because he could not lift water from a well of more than 32 feet in depth with a lift pump. He went to Galileo, the famed philosopher of his time, and one that has indelibly stamped his name on all scientific research. After much study and investigation, Galileo discovered that the air has weight, and is equivalent to a column of water one inch square and 32 feet high, this was the answer to the puzzle. But the Bible answered this puzzle hundreds of years before Galileo's time. Job 28:25 "To make the weight for the winds." Job certainly must have been guided by a supernatural mind to make this statement.

Science teaches that day and night end at the polls. It is a well-known fact that day and night are produced by the earth revolving on its axis, but at the north and south poles they have six months day and six months night according as the earth inclines in its orbit. The Bible tells us all about it. Job 26:10 "He hath compassed the waters with bounds until day and night come to an end." Surely Job was a great scientist, he touched on so many scientific points, or was he guided by the One scientific mind, God?

Science has invented the telephone. This was foretold by the Bible. It does not take a real old person to remember when the telephone was perfected. Job 38:35 "Cans't thou send lightnings, that they may go and say unto thee, 'Here we are?'"

Science has invented the electric light, and the man who perfected it is still living, and at this writing is in his eighty-third year, so the electric light must be younger than its author. But this is mentioned in the Bible. Psalms 77:18, "The lightning lightened the world." Job. 37:21, "And men see not the bright light which is in the clouds." It will not do to say that lightning within itself lighted the earth, or that men did not see the common lightning, for neither of these statements are true. But there was a light in the clouds that men could not see at the time the writer mentioned it that would light the world later, we see it now for Franklin, by means of a silk thread and a kite arrested that light and Mr. Edison has confined it to a bulb in such a way that it glows and now lights the world.

Science has invented airships, and this was foretold by the Bible. Isiah 60:8, "Who are these that come flying as the clouds and as doves to their windows?" Can any one deny so simple and yet so positive a statement? The old prophet saw in his vision what we now see with our own eyes.

Science has invented the automobile, and like the telephone, it does not take a real old person to remember when there were no such things as automobiles. But the Bible saw their coming hundreds of years ago. Nahum 2:1-2, "The chariots shall be with flaming torches in the day of preparation—the chariots shall rage in the streets, and shall jostle each other in the broad ways; they shall seem like torches; they shall run like lightning." Such a thing was never dreamed of in human wisdom at the time the Bible was written and therefore it follows that they wrote not from their own knowledge but from knowledge given them by a supernatural mind which we call God. See 2nd Peter 1:21.

Science has invented the army tank, but the Bible told us to look for it. Nahum 3:1-3, "The noise of the whip, the rattling of the wheels, and the prancing of horses, and of the jumping chariots." What are jumping chariots? The army tank is the only thing that I can think of that fits its description. Notice what goes along with it—cracking of whips and prancing of horses. Read the prophecy and see if the old prophet is not describing just such a time as war.

Science has invented the submarine and the Bible told us about that. Psalms 107: 23-30, "They go down to the sea in ships, they do business in great waters; these see the works of the Lord in the deep, they mount up to heaven, they go down into the depths; their soul is melted because of trouble. They reel to and fro like a drunk man, and are at their wits ends." Just remember there were no such ships at the time the Bible was written, and not until Germany used them in the last war. But we all can remember that the Bible was written before the last war. Notice what a detailed description is given, even when they ship is in trouble, then compare this with their action when bombed with a depth bomb. There can be nothing plainer. Here is prophecy being fulfilled before our very eyes, but that was written two thousand years ago. Such foresight was supernatural and therefore the Bible is a supernatural book. I am glad I just barely have sense enough to believe it.

E. K. KITCHING, Dean of
Students, Littlefield College.

(To be continued in next issue)

"He Needs Teaching"

"'With my present state of mind I can partake of the loaf and the fruit of the vine where more than one cup is used, but I cannot defend the use of more than one. This is a very untenable position for a man to be in. Harper and Trott insist that it is wrong to use more than one.'—R. F. Duckworth.

"Now, if Duckworth of the 'Apostolic Way' is practicing a thing he cannot defend he certainly needs teaching, for if there is any one on earth who needs to defend his practice, it certainly is R. F. Duckworth, since he has ordered 'One Hundred Debates' on 'the class system of teaching,' and raving because some practice things he thinks cannot be defended.

"But since Duckworth is now president of that wonderful, more wonderful, and most wonderful "Littlefield College'—the goddess of some misguided and misinform brethren—maybe he can get some of his Methodist and Baptist teachers to teach him how to defend his practice.

"I am wondering where Duckworth's Methodist and Baptist teachers worship on Lord's day? Do they go with him to the church of Christ? or do they go to the sectarian churches? Do they have any influence over the students? If so, do they succeed in getting children of Christian parents to go to the Methodist and Baptist churches with them? Do his Baptist teachers who believe in close communion, commune with President Duckworth?

"'Littlefield College' is about gone. About all the Christian teachers are resigned on account of its corruptions. Brother Freeman resigned his position as president for the same reason. It is a kind of a Tower of Babel—a mess of confusion. It is doomed!

"We are waiting to see if his sectarian teachers can succeed in teaching him how to succeed in defending the use of his and Cowan's 'two or more cups.' But we fear that his Baptist teachers will convert him to their 'close communion' theory. And I am afraid that when they do this he will join the Baptists in order to keep his Baptist teachers with him."

We publish the foregoing, not because it was written by James Douglas Phillips, for most all who know him, know that he is a boy, inexperienced, unwise, without that wisdom that cometh down from above, gets himself all tangled up, will fall in with anybody that will give him a little boost, as the foregoing shows he is lending himself to the Sunday school church folks by aiding a Sunday school paper, the Firm Foundation, to attack The Apostolic Way and its publisher. He is at this time taking the side of the Christian church and becoming one of their defenders as a following quotation from a letter received from Charles F. Reese shows, but we are publishing it with some other quotations that the brotherhood may see to what extent the Firm Foundation has decided to go in order to fight The Apostolic Way, the Littlefield College, and those connected therewith.

Brother Phillips' twaddle about Littlefield College teachers doesn't mean anything to those who understand that in order to maintain our credits we must maintain a faculty of certain degrees, and if we cannot find teachers of the Church of Christ with these degrees, who are unemployed, we are, under our by-laws, permitted to use other teachers. There are hardly any brethren in the country but who have sent their children to schools where sectarian teachers taught. They may have preferred sending them to members of the Church. Of course, Brother Phillips and those associated with him in his unholy fight against the school realize they could not get a position in this college, for none of them have sufficient education.

Of course, we will not force children of sectarian parents to go with us to church, but the elders of the church here will avail themselves of the opportunities for seeing that all who sojourn for a time in this community will have an opportunity to hear the gospel.

When a brother was superintendent of the school at Union City, Georgia, not a one of his teachers were members of the Church of Christ, but no one was so uncharitable as to criticize him for this, but many who know James Douglas Phillips

understand he hasn't realized the first principle of charity, love. There are not many teachers in the brotherhood that have taught in a school where there were several teachers, but what there were teachers in that school who were sectarian. Are they mean, corrupt and unprincipled therefor? Certainly not! And only a paper acting without Christian purpose would publish an article from one brother criticizing another for such practice.

His statement that Brother Freeman and others resigned from the school because of corruption, while false, is not surprising coming from such a source, because of corruption, while false, is not surprising coming from such a source, because he is not given to confining himself to facts. During this term of the school, there has not been a child in either the high school or college that has required disciplining, yet, we have some of the very best members of the Church as teachers in this school, whose ideals and comprehension of Christian character are the very highest, in fact, six out of nine teachers now teaching in the school are members of the Church of Christ. When it suits an uncharitable critic, he can find an excuse to criticize and abuse anyone. Listen to what he said about Brother Freeman which was published less than a year ago:

"John R. Freeman, President of 'Littlefield College,' which The Apostolic Way boosts so highly, quotes some statements from 'Miss Katherine Henderson, supervisor for the High School Division of the State Department of Education,' concerning the work at Littlefield. And he says: 'This statement, without comment, will in a measure inform you as to what we are doing at Littlefield.'

"You are right, brother—it will 'inform' us 'in a **measure only.**' You did not tell us that you are debarring all sound brethren from your school, unless they will submit to be muzzled."

So you see that last March, Brother Freeman was an awful character in the eyes of James Douglas Phillips, because he, Phillips, wanted an excuse to fight the school; because he, Phillips, had not been consulted as to just how this school should be run. But listen to Brother Phillips again: "Had Brother Freeman been with the Lord when He instituted the Lord's supper, he could have said, 'Now, Jesus, you are wrong in making a taught question of this. You know we are going to establish 'Littlefield College' over in Texas, and we are going to magnify your name if you will just let us have our own way about your supper. Why, you should not command us to 'all drink out of the one cup—that will make it a taught question, you see. You see, I am John Freeman, a college president of renown, and I can tell you lots of things you need to know, Jesus.'"

There are perhaps but few men among us who have been more insistent than Brother Freeman that we should accept the law of the Lord as the Lord gave it, and to quote him as purposing or as stating what Brother Phillips here says Freeman would have said is a slanderous, unholy attack upon the character of a brother. I refused to publish these articles and statements and would not give them space now, except because of the appearance of the article in the Firm Foundation, and because these quotations show the perfidity of the Firm Foundation and its writers who will attack The Apostolic Way or Littlefield College. Again, I say, I would not notice James Doulas Phillips, except as an exposure of the kind of men who go out of their way to attack us through the columns of the Firm Foundation.

As to my defending Baptist doctrine, well, well, well. Here is a statement from Charles F. Reese, that shows that Phillips has already signed up proposition to the effect, "shakin' 'em in." And he is getting his information it seems, from Brother Reese's letter, not from the Bible, but from the preachers of the Christian Church. Here is a quotation from the letter written us by Brother Reese:

"I will write you a word or two and tell you what J. D. Phillips and Bob Musgraves have done out here in Somerton, Ariz., and you know they speak where the Bible speaks and the Bible alone. When Bob was out here in his last meeting, he took in a First Christian church member on his baptism and I got in behind them, and when Phillips came, he upheld them in the ungodly practice, and J. D. and I have signed up to debate the question.

"He will affirm that the First Christian church baptism is for the remission of sins and the Sommerite Church of Christ is scriptural in shaking them in, so I will deny. What do you think of the one-cup preachers that will do that way? He is writing to all the first Christian preachers, so I aim to fix him when we meet."

I regret to have to expose a boy whose practice and religious conduct shows him so undependable, but when the Firm Foundation pushes aside its well-established writers to publish an article from an irresponsible boy, it sometimes becomes necessary to attend to both the paper and the boy, and now since the Firm Foundation has given space to James Douglas Phillips' attack upon Littlefield College, and upon me personally, have they the Christian charity to give space to this reply? If not, oh well, why say it? R. F. D.

An Opportunity to Help

Dear Brother:

We arrived home from Temple hospital yesterday, about 4 o'clock. Wife was greatly benefited, but I must go back after Christmas for an operation for enlarged "Prostrate Gland." Was glad to hear from you, also thanks for your contribution to our assistance in this our distress. We are, indeed, in needy circumstances financially—are ruined. We are now too aged and feeble to work, and financially broke. While others were laying up money for a "rainy day" we were spending ours trying to obey God's commands (2 Tim. 4:1, 2) and save souls from ruin and despair. When time shall be no more, oh, "what shall the ending be?" Yes, we are "enduring hardness as a good soldier of Jesus Christ." Not complaining, yet it seems hard to spend one's life helping others "without money or without price," to be neglected in our destitute condition when we are old and needy, not able to help ourselves, much less help others, and had to borrow $200 at the Bank to make this trip to Temple Hospital, and now I must return if we can raise the money to pay the bills while there. Yes, some churches have helped us nobly, for which we are thankful. But the bank note must be paid. I am not able to pay it. I believe if the brethren knew our condition they would come to our rescue at once. But I have never asked for help yet, and shall not now ask for help. Remember us in love to the brethren. G. C. McCRAW.

* * * *

Dear Brother:

I am sending you a letter from Brother G. C. McCRAW, Robert Lee, Texas, which will give all the faithful churches his condition and this is without his knowledge. Now let all the faithful congregations send him one Lord's day contribution or all the help they can, for he has preached his life out for the gospel. Now in his last years of life, finding him in great need of assistance as he is one of our aged in the gospel he will not be with us long. Now, brethren, this is one more time to show your faith by your works and when he is gone over in the great beyond, he can report your faith and charity to him while here in this world of trouble.

J. W. MARTIN.

P. S.—Send all money to G. C. McCraw, Robert Lee, Texas.

Educational

(Continued from Page 3)

the scholarships and giving the certificates of drawing for a city lot and not asking for the money until the whole hundred have been sold. That is what we are now doing, leaving with or mailing out the scholarships with the understanding that they are not to be paid for until the 100 are sold, which insures the building of our first unit of the administration building, and the ultimate success of the school. The cheapest lot one can draw is $200 (and there are only a few of them) and they range from that to $600. In this, we are setting another precedent. No school ever offered such inducements to encourage parents to provide for their children's education. They should be able to sell the lot for more than the cost of their child's tuition. If you think you can duplicate such an offer as this, try the other schools. See what they have to offer. You couldn't as much as save the $30 reduction that has been made on the scholarship. These scholarships are good for two years, either in high school or college, and can be used any time during the life of the school, and we have a 50-year charter.

We find many brethren who have placed in the bank, a certain amount for their children's education. Now is the time to purchase it. While these 100 last, why not have that attended to, and out of the way and off of your mind? Then it won't be a question with your child, "Where am I going to school?" That is all arranged for. Certainly all the advantages are in your favor. We would like to dispose of these 100 scholarships by Feb. 1. With the cash on hand, we can save at least 20 per cent on this building. That $5,000 saved to use in our laboratory and library will make us one of the best equipped schools in the country, and we don't believe the brethren will ever be satisfied with anything less. I am trying to visit the field. Will make as many places as time and my physical condition will permit.—R. O. Conner.