

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.

Prophecy 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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Ante Mortem



DR. G. A. TROTT

Now don't look at the above caption and expect a :: gloomy "Gus" article, for I am in a most cheerful mood and nothing is farther from my intention; I just prefer ante mortems to post mortems and I feel that my brethren are sufficiently interested to wish to hear from me in person and I will be more than willing to gratify them. I can never be too grateful in my remembrance of their prompt and more than liberal response to my needs. My case has been a peculiar one, and all the doctors who have examined me say that every test made shows me to be in the best of health, yet I can hardly make out to write this article. I am now (December 20) at Dr. Milling's Sanatorium as a last resort, have no pains, no nervousness, sleep well and eat three good meals a day. Perhaps I may improve and then I may not. It doesn't worry me in the least and in many ways I will be glad to lay my armor down and leave the good fight of faith to others. I have been so futile in my efforts that I would be discouraged if the record of the apostles did not cheer me by disclosing that they made as great a failure as I in keeping the church free from spots and blemishes. I may live several years and I may die at any time, and I felt like inditing this message to my brethren, urging them to fight on till death. Lovingly,
G. A. TROTT.

Later.

For the edification of the brethren who have shown such an affectionate interest in my welfare and such a prompt and lib-

eral response to my needs, I am sure I owe a report as to my physical condition, though writing has become almost out of the question. In the goodness of their hearts, they have nobly acquitted themselves and have earned my eternal gratitude for this proof of brotherly love. I have freely availed myself of the help they have given in hopes of getting well and able once more to enter the lists in behalf of primitive Christianity, and my only regret is for my inability to do as much for them as I once could, but will endeavor to do my best as long as my life is spared. I have been in this sanatorium several weeks with little (if any) appreciable results. It is still almost impossible for me to use feet or hands, but shall continue as long as able to contend with earnest endeavor for the pure, unadulterated word of God as our only safe reliance for salvation. I wish, before I leave you, to impress these points upon your minds in indelible words of flame that will never be forgotten.

1. God has amply provided for our salvation.

2. It is an insult to Him to suppose that man's wisdom is needed or will be acceptable, to make God's Word easier to understand.

3. Just as it is, it has been delivered to us as our only guide to the courts of glory.

4. Looking down the stream of time, Jesus delivered His perfect word as being able to meet every circumstance and solve every problem that could possibly arise, and requires no explanation or interpretation to make it fit.

G. A. TROTT.

Passed On

Funeral services were held Sunday afternoon at Johnson cemetery for Elder E. McElyea, who passed away Saturday at his home in this city following an illness of several years. Up until a few days ago

he was able to be about town at intervals, but for several days prior to his death his condition had been critical. Due to the inability of a minister from a distance to get here in time for the services and to the further fact that Dr. G. A. Trott was ill, the services were taken in charge by J. W. Beavers, who is a layman and who made a few remarks at the grave.

Deceased was born at Metropolis, Ill., in 1861, and was married to Miss Lula Castleman at Manchester, Red River County, Texas, in 1889. For some thirty-five years he had been a minister in the Church of Christ. He came here some five years ago in the hope of regaining his health, and had made a large host of friends during his residence here.

In addition to his faithful wife, who has ministered to him during his years of affliction, he is survived by two daughters, Mrs. W. F. Cates of Hatch, N. M., and Mrs. T. A. Pace of Alba, Texas, who were here to attend the funeral. (Local paper.)

Munday, Texas, April 25, 1929.

Inasmuch as my physical body is failing, I request that this statement be published in The Apostolic Way after my decease so that my brethren may know what I stand for or rather what I don't stand for.

1. Class work and Sunday school work in the assembly, worship.

2. Women teachers in church work in the assembly.

3. Hired pastors; also hired evangelists.

4. I believe the Lord gave us his family, the church, a complete discipline to rule and control his family. Speak where the Bible speaks, be silent where the Bible is silent. Take not from, add not to what is written.

May the Lord ever continue His blessings on the faithful everywhere. With Christian love and regards to my brethren and friends everywhere I leave you all. As ever, your brother in Christ,

E. McELYA.

NOTICE—We are calling your attention to the discussion between Judge Barker and Brother Clark. You want these articles, six of them, beginning with this issue.

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.

THE APOSTOLIC WAY

Littlefield, Texas

Clark-Barker Debate

Barker's First Affirmative

Proposition: The Scriptures teach the final holiness and happiness of the whole human family.

1. It is indeed a joy to turn from the sad contemplation of a wrecked and ruined world—a defeated Christ and a disappointed God and endless tears, as Mr. Clark has tried to depict, to that glorious time in the great economy of God when all the children of men have returned to the Father's house—when tears have been wiped from off faces, when Christ has been triumphant and God satisfied—when the nations and families of the earth are united and bound together with the golden chain of love, as I shall endeavor to prove.

2. The debate so far has been from criminations. I trust that it shall continue so, for all debates should be conducted above the plane of personalities and with but one desire, and that for the truth and for its advancement in the world.

3. It is my duty to so define the above proposition that the issue may be clearly understood by our readers, so there can be no misunderstanding concerning it. By the Scriptures, I mean the Bible, the Old and New Testaments. It is the book of proof in this discussion. Generally I shall use the authorized version, probably I shall have occasion to refer to other versions and authorities. "The Scriptures teach"—that is, when fairly construed and rightly understood—that all the human family, all mankind, without exception, shall be brought to a state of holiness and happiness. That is, they shall be holy in character, and consequently happy. Men are not saved in sin, but from sin; they are to become holy. This is their final condition; so I am not affirming that all men are saved now, but they will be "in the fulness of the dispensation of times." I now proceed with my proof.

4. God is the Creator of all men. "He hath made of one blood, all nations of men, to dwell on all the face of the earth," Acts 17:26. He would not have created intelligent beings had he known he could not save them. To suppose that God would bring beings into existence, who he knew would be infinite losers by that existence, is to charge him with the utmost malignity. The existence itself would not be a blessing, but of course, the greatness of which cannot be subscribed. As God is infinite in knowledge, and as he sees the end from the beginning, he knew before creation, the result of the existence he was about to confer, and whether, upon the whole, it would be a blessing; and as he was not under any necessity to create man, being also benevolent, he would not have conferred an existence that he knew would end in the worst possible consequence to his creatures.

5. God is the Father of all men. "Have we not all one Father? Hath not one God created us?" Mal. 2:10. A kind Father will not punish his children but for their good. God is evidently called Father of all men in the Scriptures, and this is not an unmeaning name; he has the disposition and principles of a Father. He loves with a Father's love; he watches with a Father's care; he reproves with a Father's tenderness; he punishes with a Father's design. If God is the creator of all mankind and is the Father of all mankind, he certainly

will save all mankind if he knows how and has the power.

6. All men, of right, belong to God. "Behold, all souls are mine, saith the Lord. As is the soul of the father, so also the soul of the son is mine", Ezek. 18:4. God will not give up what belongs to him to the dominion of sin and sorrow forever. All men are God's by creation; he made them all. They are his by preservation: he sustains them all. They were his at first, and they have always remained in his care. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein". Could a Father of love abandon his own creatures?

7. God hath given all things to Christ. (1) God hath given all things to Christ, as the moral Ruler of the world "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession", Psa. 2:8. "The Father of loveth the Son, and hath given all things into his hand", John 3:35. "All things" here, means all intelligent beings. (2) God gave all things to Christ that he might save them. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him", John 17:2. This plainly evinces that it was God's design, in giving Christ dominion over the flesh, that they should all finally enjoy eternal life. (3) It is certain that Christ will save all that the Father hath given him. "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out", John 6:37. The three propositions are irrefragable evidence of the final holiness and happiness of all mankind. First: God hath given all things to Christ all mankind). Second: All that God hath given him shall come to him. Third: Him that cometh he will in no wise cast out. All mankind are given; all mankind shall come; and none shall be cast out. What is the unavoidable conclusion?

8. It is the will of God that all men be saved. "Who will have all men to be saved, and come unto a knowledge of the truth", 1 Tim. 2:4. By the phrase "all men" in this passage is meant the entire human family. Salvation comes through the belief of the truth. God wills that all men should come to a knowledge of the truth and be saved thereby.

9. Christians should pray for the salvation of all men. God inspires the hearts of the good to pray for the salvation of all men and say, as Jesus said, "Thy will be done", Matt. 6:10. Since he wills that all men be saved, therefore he wills that all men be prayed for; as in 1 Tim. 2:1. "I exhort, therefore, that first of all, prayers, be made for all men". Would God inspire the hearts of his saints to pray for the salvation of all mankind if he knew they would not all be saved?

10. Jesus came to do the will of God. "My meat is to do the will of him that sent me, and to finish his work", John 4:34. "Lo, I come to do thy will, O God," Heb. 10:9. The will of God is, that all men shall be saved. This is his will, by way of distinction and preeminence. Jesus came to do his will. He came as the Saviour, as the Saviour, of all men. He came as the good Shepherd, to seek and to save that which was lost. He came to save all men, not only those who lived on the earth while he was here, but all who lived before, and all those who have since lived, and all who shall live. Jesus gave himself a ransom for all;

he tasted death for every man; and unto him, at last, every knee shall bow, and every tongue confess him Lord, to the glory of God the Father. Such is the way in which Jesus does the will of the Father.

11. The will of God cannot be finally defeated. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doeth thou?" Dan. 4:35. Who can endlessly resist the power of a being of Almighty love? What God wills to take place, must take place. He wills the salvation of all men because it is right. A God of purity cannot desire endless sin and rebellion. If he wills the salvation of all men, he wills all the means by which it shall be accomplished: it must therefore take place.

12. Syllogism: 1st Proposition; It is God's will that all men be saved, 1 Tim. 2:4. Second Proposition; He doeth according to his will, Dan. 4:35. Conclusion Therefore all men will be saved.

13. Conclusion: If you say God does not desire the salvation of all men, you destroy his love. If you say he would save all if he could, you destroy his power. If you say he would and could, if he knew how, you destroy his wisdom, and thereby eliminate God from the universe. He wills it. He is love. He knew the means and the means are sufficient, and so there is no other conclusion than that all men will be saved.

J. D. BARKER.

Clarks' First Negative

My opponent has written a masterly presentation of the fundamental claims of Universalism. He has stated its premises clearly, and he has reasoned well in the direction of the conclusion contained in his proposition, but his premises do not warrant his conclusion. The doctrine he teaches is fascinating, consoling, desirable. I wish I could believe it, but reason and revelation both forbid that I accept it. I shall, therefore, undertake the unpleasant task of shattering the beautiful pictures he has painted while I show the reader the darker side of human destiny as it is portrayed in the Bible.

1. The fundamental error of my esteemed opponent lies in the simple fact that in attempting to solve the problem of human destiny, he has omitted entirely an essential factor of the problem. This factor is the human will. Every bit of the foregoing speech is devoted to the divine side of human redemption. The only exception I find is a statement that is destined to ruin his chances in this debate. Here it is: "Salvation comes through the belief of the truth. God wills that all men should come to a knowledge of the truth and be saved thereby" (Par. 8). This is all true. God wills all men believe the truth here and now, but do they do so? Is it any reflection upon the power of God that millions have refused to believe the truth? If men in this life refuse to believe God's truth, what evidence have we that they will ever do so?

2. My opponent presents a syllogism that involves the will of God, but his conclusion does not follow from his premises because he ignores an essential item in the salvation of man, viz: man's willingness to be saved. His major premise is: "It is God's will that men be saved". This has always been true. But God's will in the beginning was to create man with a will of his own. It follows that God cannot force man into

any measure involving the human will without at the same time going back on His own will. It is true that "God doeth His will in the army of the heaven", etc. It is equally true that God did His will Here is the "nest-egg" of our whole controversy. Let Judge Barker show by reason and Scripture that the time will ever come when God will destroy in man that which alone constitutes him man "in the image of God" and by coercion bring all the denizens of earth and hell to holiness and happiness; for while man has power to exercise his will, human history attests the doctrine that many men will not hearken to the voice of God.

3. Next I call attention to the fact that my opponent made not a single effort to show how, when, or where all men will make peace with God. He admits they do not do so here. His proposition says they will all finally become holy; but when, and how? I might here retire from the scene until he makes an effort to prove his proposition; but since he has laid down some interesting premises, I shall briefly consider some of them.

4. Referring again to my opponent's syllogism on God's will, I shall also propose a syllogism: (1) God offers salvation to all men; (2) Some men reject God's offer of salvation (Ac. 13:46); Therefore, some men will not be saved. Again: In the lives of men, God's will is not always done; hence man has power to frustrate the will of God. This incomplete syllogism states a basic truth concerning man's relationship to God. For proof see Jno. 5:40; 1 Cor. 10:5, and many other passages. I insist that Judge Barker produce some proof that all men will hereafter either be willing or compelled to hear God in such way as to make peace with Him.

5. I next call attention to the manner of my opponent's reasoning. He first lays down a proposition; for example, "God is the Creator of all men". He then quotes a message to prove this proposition. Next he reasons from this as a premise that God will save all men. Why does he not try to prove this proposition directly? I can admit his subsidiary propositions. I believe every Scripture he has quoted to sustain them. I should not interpret all of them exactly as he seems to do, but I believe them as I understand them.

6. "God is the Creator of all men" (Ac. 17:26). If my opponent here means that God directly creates all men, I disagree with him. God created directly everything in the beginning and gave plants and animals including man the power of reproduction. Moses says that after this creation, God rested from all His works. (Gen. 2:2). Has God been continuously creating in earth through the ages? I do not believe it. The implication, therefore, that God is responsible by direct creation for all the ills that naturally affect mankind is an unjust imputation upon Him. Again, my opponent presumes without proof that God would not create beings that He foreknew would go to eternal ruin. On his own ground, I might ask him why God creates millions who are blind, deformed imbecile, in hopeless penury and savagery. Let Judge Barker explain this part of the problem, which is here before our very eyes.

7. The preceding paragraph is a sufficient answer to my opponent's fifth and sixth paragraphs. The same principle obtains in all three arguments. The difference is that God's relationship to men is viewed

from different angles. My opponent would make God directly responsible for conditions among men. He reasons that since God has put the human family into a state of wretchedness here, He surely will in some way get them out of it hereafter.

8. Yes, God has given all power to Christ. And God wills that all men be saved through Christ. My opponent quotes John 6:37: "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." I also quote John 6:40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day". This is as true as verse 37. They show that God's will concerning man's salvation involves the condition of man's believing on the Son. In verse 36 Jesus said to the Jews: "But I said unto you that ye also have seen me and believe not". Did they obtain eternal life? This entire passage shows that God's will concerning man's salvation takes into consideration man's willingness to hear and believe Jesus. My opponent's view of Jno. 6:37 appears to be that God will compel all men to accept Christ. If this is true, it contradicts many other passages that teach the power of men to reject the word of God.

9. "The will of God cannot be finally defeated". So deposes my opponent, and so say I. Men may flout God's authority here, they may refuse all His mercies, and they may die in rebellion against His authority; but He will finally have His way with them. In the last day, He will say to the wicked: "Depart from me, ye cursed", and they will go; not because they want to go, but because He will compel them to go. My opponent fancies that in the hereafter God will compel the wicked to be holy and happy! My Bible teaches that at time, He will compel them to flee from His presence. Here only do we find God compelling men to obey Him.

N. L. CLARK.

September 10, 1929.

"Theophilus"

There seems to have been two of them. One lived sometime about A. D. 60, and the Acts of Apostles seems to have been addressed to him. We don't know much about the fellow. He evidently was held in high esteem by the evangelist as he conferred upon him the honor of being the custodian of that most wonderful document, setting forth the activities of the apostles and the early church. Luke must have known his friend well enough to have felt sure that he would be true to the trust he left him, and would not juggle the statements made, nor add to or subtract therefrom, and as far as we know, Luke was not received in his man, for every principle set forth is in perfect harmony with the other writings of the New Testament, and especially the epistles to the Church.

The second Theophilus is of the twentieth century type, and we can't say quite so much for him, as he is determined not to be content with what Luke says about Paul's work in Ephesus. This Theophilus II thinks Paul was conducting a Bible class in the school of one Tyrannus. Hear him: "Littlefield College won't have a Bible class, but the slogan of The Apostolic Way is, 'Things which ye learned, received, saw and heard in me do—Paul to

the Church of Christ.'" And Theophilus II has been under the impression all along that Paul was teaching the Bible in that school, hence he has Paul conducting a Bible class. Wonderful! I can't see how Luke failed to mention such important proceedings as must have taken place in this Bible class. Paul preached about things concerning the Kingdom, and if the Bible class was in the Kingdom and Paul conducted them daily for two years, surely the results would have been such as would have merited at least some mention. I am persuaded that when the Church at Ephesus read Luke's report of Paul's work and the activities of the church that there was great disappointment manifested on the part of all, and especially those good sisters, who had part in that class work and who worked so hard and faithful, surely felt that they had been neglected, and that Luke was very uncharitable not to so much as mention them. Nothing said about the beautiful floral offerings, or the nursery, nor the collection, did not give the increased enrollment per annum, and didn't even mention the superintendent! Must have been a bum Bible class. Another thing, this Theophilus II would have us believe that Paul was a part of that school, that he was a member of the faculty, that he was employed by that school to teach the Bible and the school compensated him for such work, else he would make no distinction, for without such assumption, there is no difference between Littlefield College and the school at Tyrannus. Littlefield College is a secular institution, and functions as such; yet its doors stand open to the church or any gospel preacher to address its assembly any day that the occasion might demand or seemeth good to the church.

Let us see just what happened at Ephesus, nineteenth chapter of Acts. The first seven verses tell of Paul having corrected what he found wrong with the little band of disciples with reference to their baptism. He then grapples with the Jewish and Pagan errors of that city. Eighth verse: "And he entered into the synagogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the Kingdom of God. But when some were hardened and disobedient, speaking evil of the way before the multitude he departed from them and separated the disciples, reasoning daily in the school of one Tyrannus. And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and the Greeks." Paul met that same rebellious spirit in Ephesus that he had to contend with at Corinth and the circumstances were very much the same in both places. He began his work in the synagogue. The same earnest argument and persuasion by Paul brought about the same increasing obstancy and evil speaking on the part of the unbelieving Jews, and those who had charge of the synagogue, and brought about the separation, Paul taking the disciples and finding a meeting place for them. At Corinth it was the private home of Titus Justice. At Ephesus it was the schoolroom of Tyrannus that gave them a refuge. In both places it was just a continuation of the meeting started in the synagogue.

Brethren are hard pressed indeed for

(Continued on Page 8)

The Apostolic Way

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"Theophilus" Discarded

"Readers may turn to their Firm Foundation of October 15 and read a squib by Theophilus. This is the article which was reproduced in The Apostolic Way. Here follows Brother Duckworth's comment and Brother Conner's answers to various questions;"

The foregoing is quoted from "Theophilus" statement in the Firm Foundation under date of December 17, 1929. It is plain that "Theophilus" prepared this statement, proposing to give my review of him with Brother Conner's answers to the questions asked, by individuals who were fighting The Apostolic Way, Littlefield College, and congregations opposing the institution called "The Sunday School." But my article and Brother Conner's questions and answers did not appear. No, sir, not in the Firm Foundation. Now what are you going to do about it, "Theophilus"? Are you going to crawl right back and take a chance of being pitched off again? Now the editor of The Apostolic Way is not very much interested in any man who will attack another and make his attack personal as "Theophilus" did, and hide behind the screen of "unidentified." But the Firm Foundation has been unfair and their unfairness we intend to continue to hold before our folks. Of course, if we refuse to allow them space for their statements, we could not complain if they did not publish ours. But we published the statements in full of "Theophilus'" attack upon us. The Firm Foundation did not publish our reply. Why? Because its editor was able to see even though "Theophilus" could not that our reply more than offset and exposed all the attacks made by "Theophilus." The editor of The Apostolic Way feels able to find among its writers a man able to take care of any man the Firm Foundation is willing to back, and if they will publish our replies, we will publish the replies of their writers. This is fair and a fairness any member of the Church of Christ is entitled to expect from another even though he believes the other to be in error.

A Correction

In The Apostolic Way of December 15 appears the closing round of my debate with Judge Barker, on our first proposition. These speeches for both The Apostolic Way and the Universalist Herald were typewritten in double-space form by

Sister Eula Johnson, who is Judge Barker's stenographer, and a highly capable woman. After receiving my copies of the speeches, I examined them carefully for errors before sending them to Brother Duckworth. I must believe that errors appearing in these speeches in the A. W. are made by the printers and overlooked by the proofreader.

In my speech of December 15 issue, I note the following mistakes: In column 2, p. 5, "in the year 10" should be "in the year 70"; "Judge Baxter" should be "Judge Barker"; "factitious" should be "factious"; "Common-sense" should be "common-sense." Judge Barker is made to spell "equal," "e-que-al"; "forget," "gorget"; "patent," "patient" (entirely different words), etc. The worst mistake is in the omission of about five whole lines of my speech. This occurs at the end of the middle column on p. 5. It should read: "Common-sense, laws of language, and all other criteria say Paul was talking about a judgment of all men after this life is over. Now Mr. Barker come on with your interpretation."

7. In paragraph 9 of his fifth reply, Judge Barker attempts to answer my argument on the necessity of conversion in this life in order to salvation. Again he dodges the issue and raises the question of the future development of infants and idiots."

I am pleased to note that the Herald is publishing this debate in excellent form, and I hope the same may be said of The Apostolic Way for the rest of the time.

N. L. CLARK.

* * *

We gladly publish the foregoing corrections by Brother Clark. We regret, of course, that errors creep in, but they do and only can they be eliminated where a competent proofreader is on the job and such proofreaders come high. We are 400 miles from the printers. We can not proofread the copy ourselves after it has been set; we have not been able to employ a proofreader whose training and care will overcome these mistakes. Personally, the publisher has not been able to give much attention to the proofreading since last February, and the very best of proofreaders not acquainted with the work, purpose in hand, can not easily detect the errors. We have run the office with one-half the assistance needed. Some day we trust to have a plant of our own with sufficient help and sufficient volume of business to enable us to employ a trained proofreader and keep him constantly on the job. But for the present, we will do the best we can under the circumstances and gladly make corrections when errors occur that mar or destroy the effectiveness of the articles published.—Publisher.

Is Goodspeed Right?

No. 2

Acts 2:46, "Day after day they all went regularly to the temple, they broke their bread together in their homes, and they ate their food with glad and simple hearts." Is "their bread" the Lord's Supper? "They broke their bread together." What is the antecedent of "they," and "their," in this sentence? Is it not "they all" who went to the temple regularly? How did they break their bread together in separate houses?

Acts 5:11-14, "And the whole church and all who heard this were appalled, They would all meet together in Solomon's Colonnade. None of them, and men and women in increasing numbers believed in the Lord and joined them." Was the "whole church" of this passage all the disciples in Jerusalem? Did they actually meet together as one church, or congregation? Acts 6:1-7, "In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food. So the twelve called in the whole body of disciples and said to them— This plan met the approval of the whole body," etc. How many congregations the Apostles call in to decide this matter? Did they separate the whole body into groups in order to observe the Lord's supper?

Acts 11:26, "The result was that for a whole year they met with the church, and taught large numbers of people, and it was at Antioch that the disciples first came to be known as Christians." How many do you suppose were in this church? Did a "large number" of people belong to the one congregation? Is Goodspeed right?

Acts 14:27 (when Paul and Barnabas return from their journey), "They called the church together, and reported how God had worked with them." "The church saw them off upon their journey."

when they reached Jerusalem they were welcomed by the church" (Acts 15:1-3). Is Goodspeed leave the impression on your mind that there was only one congregation in Jerusalem, and only one in Antioch?

Acts 15:22, "Then the apostles and elders with the whole church resolved to select representatives and send them with Paul and Barnabas to Antioch. Did they have an association of congregations in Jerusalem, and did they select a representative from each of these congregations to Antioch? Or, did they select these representatives from the same congregation? Acts 15:30, "So the delegates went down to Antioch and gathered the congregation together and delivered the letter." How many congregations did they gather together. Were there a "large number" in this congregation?

Acts 18:8, "But Crispus, the leader of the synagogue, believed in the Lord, and so did all his household, and many of the people of Corinth heard Paul and believed and were baptized." How many congregations did they make out of the many who were baptized? Paul, by the will of God called as an apostle of Jesus Christ, and our brother Sosthenes, to the church of God at Corinth, to those who are consecrated by union with Christ Jesus, and called as God's people, like all those anywhere who call on the name of Jesus Christ, their Lord as well as ours" (1 Cor. 1:1-2). According to the last quotation, did the apostle address any one who did not live at Corinth? How many congregations did he address?

1 Peter 3:19, "And was physically put to death, but he was made alive in the spirit. In it Enoch went and preached even to those spirits that were in prison." I have examined the Greek text carefully, and fail to find any word which could be translated, "Enoch." Is Goodspeed right in adding a word to the Greek text? If some Greek scholar can find the word "Enoch" translated Enoch in 1 Peter 3:19,

I will be very thankful to have him point it out to me. Has a translator the right to add a word to the text to suit his theory? Can such a translation be depended upon?

With this brief review, we bid the Chicago professor goodbye, and will not use him as authority, until some one vindicates him. I could not use him on just one verse in the New Testament, and turn him down on the majority of others. I repeat the question, "Is Goodspeed Right?"

J. N. COWAN.

Why I Believe the Bible

(Sixth Installment) VI. PROPHECY.

Surely if a Bible writer can be found that looked down the stream of time for a hundred, five hundred, a thousand years and foretold events just as they happened, surely this will substantiate the evidence that the Bible is more than an ordinary book. Here, the evidence is overwhelming, for it is not a question of can it be found, but, which will be the most convincing. There are more than five hundred prophecies in the Bible that have been literally fulfilled. One hundred and ninety-eight direct, definite prophecies are found in the Old Testament concerning the coming of Jesus, the world's Redeemer, and there are three hundred and thirty-three indirect prophecies concerning the same thing. That Jesus did come and was all that these scriptures said he would be cannot be successfully denied by Jew, infidel, or evolutionist, but as this is such a controverted point, I shall not use such scriptures but notice a few others. One should be sufficient, I do not have room in a treatise of this kind for the whole number.

One hundred and fifty years before Cyrus the Great was born the Bible stated that he would be born and told where, and said that he would become a ruler of a people not his own, and that he would free the Children of Israel from bondage. It all happened as prophesied.

In the golden age of Nineveh the prophet announced that Ninevah would become a gazing stock. It will be remembered that Nineveh was "an exceeding great city of three days journey" and that the temple of the king covered twenty-five acres. Nineveh was a larger city than London, England, of today. It covered an area of two hundred square miles. London only covers an area of one hundred and twenty square miles. Yet while it was in its golden age of its pomp, and style, and splendor, the prophet prophesied that it should become a gazing stock. It was the seat of one of the strongest line of kings at the time of this prophecy, and yet, in face of all this it was destroyed, it crumbled and decayed and was buried, carrying its history down with it and was entirely lost to view for centuries. So completely was it lost that infidels scoffed at the idea of its ever existing. But, it is now unearthed and is to be seen in museums, literally a gazing stock.

The prophet, Jeremiah, predicts the captivity of the Jews for their sins, tells of their captivity, its duration and the return, and rebuilding of the temple; and all this happened as it was prophesied.

When Israel was passing out of the wilderness, Moses told them that they would

return, not as they had gone out but by ships; that they would be sold as bondmen and bondwomen and that no man would buy them. In 79 A. D., 1,530 years afterward, Titus destroyed Jerusalem, crucified tens of thousands and put 100,000 in boats and took them to Alexandria where they were sold as slaves. The slave market was so glutted that no man would buy. The prophecy fulfilled to the letter. Now it might be argued by the infidel that all this was written after it happened and was, therefore, not prophecy at all, but merely history. Let's see. Ptolemy translated what is known as the Septuagint translation of the Bible two hundred and eighty-seven B. C. The five books of the Pentateuch, which was written by Moses, was in this translation and contained this prophecy. The prophecy was fulfilled 79 A. D. or three hundred and sixty-six years after it was translated into book form that has come down to modern times. So this does away with the false argument and shows one prophet that saw fifteen hundred years in the future.

To my mind, one of the completest prophecies in the whole Bible is the prophecy of Jesus concerning the desolation of the Jews.. It is recorded in Matthew 24:15-22; Mark 13:14-20, and Luke 21:20-24. The fulfillment of it was in the year 70 A. D. by the Roman army, and may be found in any ancient history and in Josephus.

I wish to call attention to one more prophecy that was fulfilled to the letter, and this should suffice.

In the seventh chapter of Daniel, Daniel saw four beasts representing the Babylonian government, the Medo-Persian government, Greece under Alexander and the division of his government among his four generals, and finally, the Roman government. I want to leave out the exploits of Alexander, because they are more or less familiar to every one any way, and because I want to pass the time of the translation of the Septuagint. It will be noticed, however, that the angel tells Daniel, "And a mighty king shall stand up (Alexander the Great) and shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion with which he ruled: for his kingdom shall be plucked up for others beside those" (Daniel 11:2-4). Alexander had just conquered Medo-Persia, overrun Palestine, Egypt, and the Far East when he died in 323 B. C. After fifteen years of intrigue and confusion on the part of his posterity, they were all extinguished and the empire was divided between Alexander's four leading generals, just as the angel declared it should be. Cassander reigned in Macedonia and Greece, Lysimachus, in Thrace and Bithynia; Seleucus Nicator, Syria and the east, and Ptolemy in Egypt and the south. Two of these kingdoms drop out of view at this point, because the angel told Daniel, "I will declare unto you the future of your people." For about two hundred and forty years, the nation of the Jews was harassed by the wars and contentions between Syria on the north and Egypt on the south. Situated as they were between the two kingdoms, nearly on the boundary between them, and immediately on the highway of the tread of the contending armies, and belonging first to the dominion of the one, then the other,

they were compelled to sympathize and suffer with the fortunes of those contending kingdoms. This is doubtless the reason why the angel described those things so minutely. For as I said, he told Daniel, "I will declare unto thee the things that shall happen to thy people."

These two kingdoms are designated as the "king of the south" and the "king of the north." "The king of the south shall be strong, and one of his princes shall be stronger than him, and have dominion; and his dominion shall be a great dominion" (Daniel 11:5). This king of the south is Ptolemy Soter, and his dominion was Egypt, Lybia, Arabia, Coesegria, and Palestine, the land of the Jews. This strong prince that is spoken of as being stronger than his father in Ptolemy Philadelphus, the man that translated the Greek Septuagint. So up to this point what has been said was written before the translation and could have been changed to coincide with the fact, but from there on transpired after the translation and if Ptolemy had anything to do with it he was a good guesser. Ptolemy translated the Septuagint two hundred and eight-seven years B. C. and it had all the book of Daniel in it just as it appears now. So let's see how minutely the angel told Daniel the coming events.

"In the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but shall not retain the power of his arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times" (Daniel 11:6). Antiochus Theas, grandson of Seleucus Nicator, took the throne of Syria 271 B. C., sixteen years after the translation of the Septuagint, and five years later he declared war against Ptolemy Philadelphus, and for about six years it was carried on by both parties with great violence; but a revolt of nearly all the provinces east of the Tigris made it necessary for Antiochus to conclude a treaty of peace with Ptolemy and attend to his rebellious subjects. In the treaty, it was agreed that Antiochus should put away his wife, Loadice, and her two sons, and marry Beranice, the daughter of Ptolemy, and that her offspring should inherit the crown of Syria.

Loadice was divorced, and the marriage of Beranice was celebrated with unusual festivities; but as soon as Antiochus heard of the death of Ptolemy, he put away Beranice and recalled Loadice. This brought forth a terrible condition of affairs. Loadice, knowing the fickle temper of her husband, resolved to improve her present opportunity in order to make sure of the crown for her son. She therefore caused Antiochus to be poisoned, and when she saw him expire, placed Artemon, who resembled the king in features and in voice, in the king's bed. This hypocrite pretended to be the king and recommended Loadice and her children to the care and sympathy of the people; and that Seleucus Colonicus, his oldest son by Loadice, should be his successor to the throne of Syria. The king's death was then publicly announced and Seleucus peaceably ascended the throne. But Loadice, not thinking herself safe while Beranice and her son were alive, laid her plans for their destruction. Being alarmed at the condition of things, Beranice fled with her son

to Daphne, a town about five miles south of Antioch, where she concealed herself; but being betrayed by her guards, she and her son, and all her Egyptian attendants were murdered. Thus was this part of the prophecy fulfilled to the letter. But let us go a little further.

"But out of a branch of her roots shall one stand up in his estate, who shall come with an army, and shall enter into the fortresses of the king of the north, and shall deal against them, and shall prevail; and shall also carry captives into Egypt their gods, and their princes; and their precious vessels of gold and silver; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and return into his own land." (Dan. 11:7-9.)

While Beranice was in jeopardy in Daphne, a report of her condition reached Egypt; whereupon, Ptolemy Evergetes, her brother, immediately collected an army and hastened to the rescue; but he came too late to save her life. But he determined to avenge her death. He caught Loadice and put her to death, and made himself master of all Syria and Cilicia. Thus he entered into the fortresses of the king of the north and dealt against them.

After this he crossed the Euphrates and conquered all the provinces as far as the Tigris. And had not a sedition arisen in Egypt, that compelled him to return home, he might have ruined the dominion of the king of the north. As it was, he carried back with him forty thousand talents of silver, and a large amount of gold and silver vessels, and an immense number of idol gods, many of which had been carried out of Egypt by Cambyses into Persia. And he outlived the king of the north, Colonicus, four years. If this is not a prophecy in detail, then I cannot comprehend history. This happened fifty years after the death of Ptolemy Philadelphus, the translator. But this history is too long for me to enumerate in this article, covering, as it does, the entire eleventh chapter of Daniel and a period of nearly three hundred years, and every inch of it is told in detail just as what I have given has been. Again, I must insist that this was truly the prophecy of Daniel and inspired of God, or else Ptolemy Philadelphus was an unusually good guesser. But as the Septuagint contained the whole book of Daniel and this prophecy, and the translation was in book form and being read fifty years before the prophecy transpired, there is but one conclusion to draw—the Bible is a book of divine origin.

If any one wishes to read the fulfillment of this prophecy further, I refer them to Rollins, Ancient History, and Prieaux, Connections.

(To be continued in next issue.)

E. K. KITCHING,
Dean of Students, Littlefield College.

Bonneau-Cash Discussion

This discussion was conducted at Hastings, Okla., November 24-26, inclusive, between Bro. Van Bonneau of Dodsonville, Texas, and Mr. Henry Cash, Charley, Texas. Brother Bonneau represented the faith of the Church of Christ, while Mr. Cash represented the Primitive Baptist faith. This was not a debate as the Baptists did not wish to arrange propositions. However, the discussion assumed the atti-

tude of a debate as the speakers arose and replied to each other. Both men conducted themselves very gentlemanly.

Mr. Cash contended strongly for the theory that God gives eternal life to the dead alien sinner without a condition on the sinner's part. Some of his arguments were as follows:

1. "The natural man receiveth not the things of the Spirit of God." (I Cor. 2:14.)

The alien is the natural man, and the Gospel, faith, repentance, etc., are things of the Spirit. Hence a sinner (natural man) cannot receive them. Must first receive life, or be born of God, before he can believe on Christ.

2. The alien is wholly passive in conversion, because his conversion is represented as a birth. (I Jno. 5:4.) A child doesn't have to comply with any conditions to be born of its parents; therefore unconditional salvation.

3. Eternal life is a gift—Rom. 6:23. It is given unconditionally; otherwise it would not be a gift.

4. The alien is represented as dead (Eph. 2:1). The dead are wholly passive in their resurrection—Jno. 5:28,29. The sinner is thus dead in conversion.

5. Conversion is spoken of as a creation. Eph. 2:10. The thing created can perform, no conditions for its creation. Consequently, the sinner does nothing in order to be created in Christ.

6. "They that are in the flesh cannot please God"—Rom. 8:8. The sinner is in the flesh. If he exercises faith before he is transferred out of the flesh and into the Spirit, it would be displeasing to God.

Brother Van's reply was timely and to the point. Here is a portion of it:

1. Certainly the natural man receives not the things of the Spirit. But what is the contextual meaning of "things of the Spirit"? I Cor. 2:14, simply teaches that no ordinary man can perform miracles ("things of the Spirit") independent of the power of God. Proof: Jno. 3:2. This text was also loaded for Mr. Cash as Brother Bonneau showed as follows:

(a) The natural man receiveth not the things of the Spirit of God (I Cor. 2:15).

(b) Life is a thing of the Spirit—2 Cor. 3:6.

(c) Therefore the natural (alien) cannot receive life.

To this Mr. Cash never could reply, for his whole speech was based on the premise that God gives eternal life to the natural man (alien), before any condition could be performed. Brother Van also reminded Mr. Cash that he (Cash) had said that Adam was a natural man before his fall. If Adam was a natural man while in a state of purity before his fall, what was he after his fall? An unnatural man? Was Adam an alien (natural man) and not in possession of the Spirit before his fall? See the conflicting positions! Children of wrath by nature (Eph. 2:3) could not be cited as proof for inherent infant depravity because Adam before his fall was a natural man according to Mr. Cash, and a son of God according to Lu. 3:38.

2. The fact that the alien's conversion is represented as a birth is no evidence whatever that he is wholly inactive in it. Jno. 1:12 says, "But as many as received him, to them he gave power to become the sons of God even to them that believe on his name." This teaches that one must receive and believe on Christ before he is

born of God, but Primitive Baptists say that you are saved before you can do either.

3. Eternal life is a gift—Rom. 6:23. Don't have to perform any conditions to receive a gift. Fine! Our daily bread is a gift. Proof: "Give us this day our daily bread"—Matt. 6:11. Primitive Baptists do nothing to receive their daily gift of bread. The Lord grows the wheat, grinds the flour, bakes the bread, and mails it to their various addresses. Inspiring if true! But the Lord said, "in the sweat of thy face shalt thou eat bread." Gen. 3:19. Our daily bread is a gift, but we must receive it by honest toil. Likewise, is eternal life a gift; but we must perform conditions to receive it. Proof: "Good Master, what good thing shall I do, that I may have eternal life?" Answer, "If thou wilt enter into life, keep the commandments"—Matt. 19:16, 17.

4. Those dead spiritually are not wholly passive in their resurrection from sins as demonstrated by Eph. 5:14. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Those dead in sins must hear Christ's voice (Jno. 5:25) "awake and arise."

5. Created in Christ. In the sense of being added to the church we are passive. The Lord does that. Acts 2:47. While we are also submissive to baptism. But the thing created often has a part to perform in its creation. "And make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18:31. So is the sinner active in creation. Gal. 3:27.

6. Brother Van contended and Mr. Cash admitted that Rom. 8:8 referred to disobedient children of God. So if the child of God who could not fall, according to Baptists, could exercise a carnal will and follow the flesh, couldn't the sinner exercise his freedom of choice and turn to the right? The context of Rom. 8 was read to show that Paul was talking about those who were walking after the flesh could not please God. See Rom. 8:1, 5. Mr. Cash contended that those in the flesh first received life unconditionally then abandoned the flesh and went to the Spirit. Brother Bonneau then showed that according to Cash's interpretation of Rom. 8:8, if people received life while in the flesh, they could not please God with it. Then Jno. 20:31 was quoted: "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." This proved conclusively that the sinner must first believe and then receive life.

Mr. Cash contended that God's grace was given to the alien unconditionally, and he was thus saved by it. Brother Van replied with Rom. 5:2, and 5:21. The first verse shows that we have access by faith into God's grace. The next verse says: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." Cash said that the grace of God saved the alien before the alien could do righteously. Thus God's grace reigned not through, but in unrighteousness. He then stated that grace reigned through the righteousness of God but not through the righteousness of any individual. I Jno. 3:7, and Rom. 3:22, were quoted in reply. The first says: "He that doeth righteousness is righteous even as he is righteous." This proves that when Christ requires righteous acts from us that such acts are His righteousness. Rom. 3:22 says, "Even

the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no distinction." This latter text proves unquestionably that the righteousness of God is reached by the belief of the individual. This was never met, and it stood before Mr. Cash throughout the discussion.

Brother Van then made the following arguments: God's grace reigns through righteousness—Rom. 5:21. The alien is saved before he can do righteously—Cash. Therefore, according to Mr. Cash, the alien is saved before he gets to the place where grace reigns; thus, without the grace of God.

Next, if God saves alone is all that is necessary for salvation, then universalism is true, because God's grace has appeared to all men. Tit. 2:11, 12. This principle was kept before the audience at all five of the sessions.

Mr. Cash asserted that any person must first have life before he could hunger and thirst after righteousness. Matt. 5:6. How does that statement harmonize with this? "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." Jno. 6:53.

Many arguments cannot be given. Space forbids. Brother Bonneau quoted scores of scriptures that were never touched. We believe good will result from the discussion. Our churchhouse was too small to accommodate the large crowds, so we secured a large building on Main street.

ELDERS OF THE CHURCH OF CHRIST.

Hastings, Okla.

Work in India

Pilcher's Compound, Secunderabad,
Deccan, British India,
November 27, 1929.

Dear Brother in Christ:

We visited only five of the nearest villages this time, as we had much work at Khamammeth to do. Rageshapuram, Goovalagudam, Aregudam, Kakarai and Palem are the villages.

Christ House Khamammeth needs a compound wall. We had to stay there to get a license from the government to put a wall around the place. We do not know when we can get it. As soon as we get the permission we will finish the walls within 15 days. It would cost \$15.00 for the walls.

Besides this, we had another reason to stay with our Christians. We are very anxious that all our brethren saved by you to be steadfast in the Lord remain true to Apostolic Doctrine and fellowship and in breaking bread and in the prayers.

Once in a year there are certain false teachers going round the towns and villages telling the people that they can heal the bodily sickness of the people and are endowed with divine healing or performing miracles and thus bewitch the people and turn their minds to false doctrine.

We have spoken to our brethren and told them that they should not give ear to such false teachers. We are thankful to the Lord that our brethren do not attend to their meetings. We thank you very much for praying for us.

On the great festival day of the Hindus called Dipavali, five Hindus owned the

Lord by being buried with Him in baptism. We expected some trouble from their relatives, but there was no trouble. There is joy and peace of the Lord.

Kindly pray for the work. We are praying for every saint.

With Christian greetings and thanks,
Your Brother in His Service,
M. VANDANAM.

Wants Unified Missions

There are instances of great confusion among the heathens when Christian America seeks to convert them. Some years ago a missionary published a pamphlet setting forth the claims of the New Testament as understood and taught by his church. Then another missionary of another church published a pamphlet in reply and gave it a very wide circulation. This called out a second pamphlet from the first missionary and thus the controversy was on in good earnest. The pamphlets were printed in the language of the country, were extensively read, and on account of the controversial spirit exhibited gave those opposed to Christianity an excellent excuse for opposing the teachings of all the Christian missionaries in the country. Instead of these missionaries going to the foreign fields with the one Lord, one faith, one baptism, and one church of the New Testament, they appeared before the people disputing about their own religion. Suppose the whole hundreds of different sects would go to the heathen fields, does anyone believe that a heathen would ever be converted with a method so out of tune with the Oneness in faith and practice enjoined on His people by Christ? And yet the wonder why the infidels, atheists, and skeptics are starting a war on the Holy Scriptures.

S. S. W. HAMMERS.

If—

"If we love life and would see good days, let us seek peace and ensue it." 1 Pet. 3:11.

If we want people to come to Christ, let them see the grandures, the glories and beauties of Christian living in our lives: this can only be shown by following Christ. "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

Unity and love must prevail among brethren if they please God and have Christian influence over men. "Neither pray I for these alone. But for them also which shall believe on me through their word; That they may all be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:20-21. Brethren, let us be very careful in our writing to the papers. I fear that we are showing to the world that we are not one in God and Christ. When brethren get to debating through the paper, wrangling over some question, and in the same issue there appears a real good article from some brother on a subject that I would like for my religious neighbor to read, I can't hand him the paper to read the good article. WHY? Because he would

see that we, our brethren, are not one. Such things should not be showed to the world. "Behold how good and how pleasant it is for brethren to dwell together in unity." Psalms 133:1.

If we are sanctified by the word of God (John 17:17) peace and unity will prevail.

"For both he that sanctifieth, and they that are sanctified are all one, for which cause he is not ashamed to call them brethren" Heb. 2:11. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

If we speak hasty, harsh or unkind, that does not show the likeness of Christ, in our lives. Therefore, let us guide our speech, in a private conversation, in our writing and also in our preaching. "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves if God will peradventure give them repentance unto the acknowledging of the truth." 2 Tim. 2:24, 25.

If we do unto Christ's brethren we do unto Him (Matt. 25:40). Brother and Sister Duckworth are Christ's brethren, and are making one of the greatest sacrifices for the cause of all the brotherhood. Let us not forget to "communicate unto him that teaches in all good things" (Gal. 6:6) a small donation from every one each month will greatly help them. If we help them we are helping the great cause for which they and us are working and so dearly love. So please don't forget them. Submitted in love of truth, peace and unity of God's people.

SIDNEY W. SMITH.

"The Day of the Lord"

2 Peter 3:8-14)

Do not overlook this one fact, dear friends, that with the Lord one day is like a thousand years and a thousand years are like one day. The Lord is not slow about His promise, in the sense that some men think; He is really showing His patience with you because He does not want any to perish, but wishes all men to be brought to repentance. The Day of the Lord will come like a thief; on it the heavens will pass away with a roar, the heavenly bodies will burn up and be destroyed, and the earth and all its works will melt away. If all these things are to be dissolved in this way what holy and pious lives you ought to lead, while you await and hasten the coming of the Day of God, which will cause the heavens to burn up and dissolve and the heavenly bodies to blaze and melt! In fulfillment of His promise, we expect new heavens and a new earth where uprightness will prevail.

The late Camille Flaummarion, the noted French astronomer, has expressed his opinion as follows: "Were the earth suddenly stopped in its course, the shock would be transmitted by recoil, so to say to all the constituent molecules of the terrestrial globe, as if each received a stunning blow; the whole earth would be instantaneously luminous and burning and

an immense conflagration would devour the world."

Therefore, dear friends, while waiting for this, make every effort to be found by Him unstained, irreproachable, and at peace.

R. L. LUDLAM, Jr.

Letter to the Children

Dear Children:

We have had a snow, the first one here in several years. When I awoke a few mornings ago and looked out through the window and saw everything covered with a pure white blanket, I thought of the poem I read many years ago which began thus:

"Oh, the snow, the beautiful snow!
O'er the housetops and streets below."

I thought what a pity it is that our lives are not always as pure as the beautiful snow. But we can and should try to make our lives as near so as we can.

In my boyhood days I was always glad to see a snow, for I could have such a fine time out in it, rolling up big balls that would last many days after the ground was bare again.

The Lord sends the snow, rain, heat, cold and all seasons of the year. He said three thousand years ago that there would be no more world flood to destroy people, but all of the above weather conditions and seasons would continue forever, and we see they do continue, and this gives us strong proof that the Bible is God's word and is true. Let us read it to know what God says to us.

Today is Thanksgiving day, and it is made such by the people, but God has made every day a thanksgiving day and we ought to thank Him for all His blessings of life and opportunities of helping those who need our help.

UNCLE HAYWOOD.

Reynolds-Horn Debate

I moderated the debate at Dothan, Ala., beginning Saturday, November 23, and ending Sunday, 24, for Brother W. H. Reynolds with J. Eli Horn. Brother Reynolds affirmed the first day that "the kingdom of Christ was established in the year 33 A. D., and the Scriptures so teach." He was well prepared for proofs from the Scriptures and presented them in a quiet and logical way. Mr. Horn was adept at quoting prophecies and in this way attempted to overthrow Brother Reynolds' affirmative. Brother Reynolds showed that all revealed prophecies taught his proposition, and to make application of others was mere speculation.

The last day Mr. Horn proceeded on his proposition, to-wit: "The Kingdom of Christ began to be established in the year 1914 A. D., and the Scriptures so teach." Still depended on prophecy, but failed to present a single passage that taught his proposition. Brother Reynolds asked the audience if anyone had heard a single passage that taught that the Kingdom began to be established in 1914 to raise his hand and quote the passage. No one did, though most of the audience was of Mr.

Horn's faith. Dr. Stough of Dothan moderated for Mr. Horn. Both were nice gentlemen and their deportment fine. Brother Dennis and I went down together.

Dr. Stough expressed himself as ready to meet me on the same propositions, but was offered the opportunity and didn't sign up. However, may materialize later.
W. L. SHELNUTT.

Announcements and Reports

J. W. Kelly, Abilene, Texas.—I spent two nights and one day at Littlefield in November. While the school has had many knocks and bumps, mostly by those that claim to be friends, I believe it has passed through its worst crisis and Conner and Duckworth with the help of the friends to the school are going to build the school anyhow. I preached at Lockney and Prairie Chappel and preached from November 30 to December 8 for the few struggling brethren at Wichita Falls, Scotlin Addition. One sister made her acknowledgments and one took membership. I aim to return in the spring. Where can I hold a mission meeting that there is someone to take care of the incidentals? I have time for meetings next summer and would like to arrange as soon as possible. Write me at 762 Pecan Street, Abilene, Texas.

C. R. Graves, Lockney, Texas, December 19, 1929.—I am now arranging definite dates for meetings. All desiring my service write me. I have more calls than I can answer for meetings in July and August.

Hulett Sawyer, Norman, Okla., January 2, 1930.—The mission meeting conducted by Brother J. N. Cowan of Robstown, Texas, December 6 to December 20, at Independence School House, six miles southeast of Norman, Okla., was a great success. Six were baptized and four restored during this meeting, the interest of others aroused, and many heard the truth for the first time. Brother Cowan was at his best in this meeting and the writer has heard him on various occasions. He preached the truth without apology and without reservation, but the clear and forceful, yet kindly, manner in which he presented the truth could not help but influence and interest those who did not agree with him, and won for him an attentive and respectful audience.

Brother Cowan is especially fitted for mission work and should be generously supported in his efforts along this line. The little congregation meets at Independence each Lord's Day and we wish to thank the different congregations and all who contributed in any way whose help and support has made it possible that a congregation might be established in this locality.

It should be gratifying to those who assisted in this work to know that many souls were saved by the opportunity thus afforded them, who would probably never have been reached otherwise.

Write Sister Lillie Thacker, of Decatur, Texas, if you know of a loyal Church of Christ in or near Crosbyton, Texas.

Sam L. Shultz, Lexington, Okla.—I am just back home from southern Oklahoma and Central Texas where I have been for

two months holding forth the bread of life to poor lost sinners. Was hindered quite a bit by bad cold rainy weather. Had no visible results to speak of but trust we did much good otherwise. And we had manifestations to that effect. So I am back home now ready to preach the Gospel any where and at any time. I hope we are all planning new resolutions and new obligations for 1930. And I hope, too, that they are to live closer to God and serve Him better and do more for Him than we have ever done in the past. To the good Lord be all the praise.

W. R. Duncan, Fort Smith, Ark., December 12, 1929.—The work here is moving along nicely. I preached at Fields Chapel near Vian, Okla., last Lord's day at Lord's day night. A large crowd was present. This is a splendid mission point.

J. N. Cowan, Robstown, Texas.—The mission meeting near Norman, Okla., was a glorious success. Six were baptized and four restored and a congregation established. The Gospel seed was sown in more virgin soil than in any meeting I have been engaged in during the year 1929. Independence school house was secured in which to hold the meeting, and we had a large placard tacked on every fence corner and cross road, and with personal letter writing, and mailing of advertising, we succeeded in getting a fine hearing. Our main effort was to get the country folks to attend, and we did. The meeting was the result of an effort made by Bro. Hulett and Sister Hulett Sawyer, both young in the cause, but zealous, and we left them rejoicing over the fruits of their labors.

The support was a little above an average, and was supplied by congregations, and individual members who were interested in doing mission work. Due acknowledgment of all donations was made personally to all donors. There are thousands of other places where the gospel should be preached, and where we should not have to build on another man's foundation.

I have promised to hold another mission meeting in May, of 1930, at Blakeney, Texas, near Manchester, Texas. There is no church of any kind in the place, and the man who solicited me to hold the meeting wrote me that he was not a Christian. I never held a meeting under such circumstances, but I crave the experience. I will write more of this meeting later, and give all who desire the opportunity to have fellowship in the meeting.

THEOPHILUS

(Continued from Page 3)
scripture to sustain their "Bible class" theory when they take such passages as these for hope and comfort. This Theophilus II says it is easier to attack than it is to answer questions, and a whole lot less embarrassing. We feel sure that Theophilus II isn't going to get himself in an embarrassing position. I imagine he could furnish us plenty of amusement if he would come out where we could punch him and see him jump from one hole to another, but I am guessing he will never get in a jumping position. Brethren who are so clever at hiding their identity and so apt at taking care of their good names are also very clever when it comes to taking care of their good hides, as Mr. Post says, "There's a reason."

R. O. CONNER.

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.

Prophecy 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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Dallas, Texas, Littlefield, Texas February 1, 1930

Vol. XVI—No. 12

How Does It Seem?



DR. G. A. TROTT

concealed beneath its apparently innocuous verbiage.

Did it ever occur to you that every departure from God's appointed way was caused by the guiding hand of "it seems"; yet God has plainly and emphatically warned us against being ensnared by it in language that should arrest the attention of even the worst dullard.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Did it ever occur to you that "it seems to me" has been the basis of every innovation that has ever befouled the garments of the bride of Christ? It seemed to some that a central head would be a great advantage to the unification of the church and the result was the Roman Catholic church. It seemed to first one and then another that this, that or the other doctrine should be ignored or emphasized, according to how it seemed, better or worse in someone's view and the result has been a thousand conflicting churches. As a matter of fact, our inferences, opinions, preferences or deductions are worth less than nothing as spiritual guides. If a doctrine or custom is right it will surely be taught by precept or example in the New Testament scriptures. You

get the idea don't you? "Speak where the Bible speaks and be silent where it is silent." It is the only safe way. Use Bible names for Bible things and if you fail to find the name, rest assured the Lord knew what he was doing and left it out on purpose.

G. A. TROTT.

Woman's Work in the Church

The "Woman Question" which seems to be occasioning some dispute here and there—the question as to woman's place and work in the church—is a very simple one. The Bible teaching on it is plain and direct. The perplexities that arise are concerning the application of the teaching rather than about the teaching itself. And, as is commonly the case in most questions, there are the "strict constructionists"—sometimes over-strict, (that is, to say, stricter than God's word) and the "loose constructionists," who may sometimes be too loose. The truth does not lie with either of these extremes.

In a general way the Bible teaches that the woman can and may do anything in the service of God that a man can do, excepting only the one restriction laid down by the Holy Spirit. In every other respect her sphere is as large as the man's—yet, it may be said that there is very much she can do that the man is not at all capable of doing.

The restriction God placed upon the woman is set forth in the following passages:

"As in all the churches of the saints, let the woman keep silence in the churches: for it is not permitted unto them to speak, but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home: for it is shameful for a woman to speak in the church." 1 Cor. 14: 34, 35.

"Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man,

but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." 1 Tim. 2: 11-14.

This teaching bars woman from functions of leadership and dominion in the church, including that of teaching in the church.

It is not likely that after laying down these plain and emphatic restrictions the Holy Spirit would nullify them in some other parts of the Scriptures. Nor is it probable that when the Lord spoke these things He meant the opposite of what He said.

I am not writing at this time for any who oppose the word of God. I am assuming that my readers believe the Scriptures and accept them as final authority. If any call in question the authority of Paul's words (as though they were not Christs, 1 Cor. 14: 37) they are outside of the circle I am addressing just now! and theirs is a deeper difficulty not to be met by argument about details. Let us note also that in these passages the apostle is not giving local and temporary regulations, as some have professed to believe. The teaching to Corinth is not of local interest only, but is given to them "as in all the churches of the saints." It is based upon the Divine ordering, seen already in the Old Testament ("the law"). The statement, "It is a shame for a woman to speak in the church," is without modification, not for Corinth only but general and universal.

The same is true in 1 Tim. 2. Paul is there giving instruction to Timothy as to the ordering of things in the church (1 Tim. 3: 15). It is not a mere statement of Paul's personal custom when he says, "I permit not a woman to teach, nor to have dominion over a man," as some have thought. Neither is it a special and local injunction for those times; the foundations of this teaching are laid in God's or-

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.

We are making a special offer for the benefit of all new, as well as delinquent subscribers, of \$1.00 beginning with January 15th issue 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. We have enough copies of January 15th issue to furnish a copy to each new subscriber. Be sure to get us some new subscribers and tell them we will start their paper with January 15th issue, mailing them a copy of that issue and February 1st issue as long as they last.

THE APOSTOLIC WAY

Littlefield, Texas

der in the creation and in the circumstances of the fall of man; are therefore universal. If any modifications of this teaching may appear elsewhere, they cannot nullify but only qualify and illustrate it.

Now there are instances illustrating the scope of woman's work as a teacher. Priscilla, together with her husband Aquila, taught Apollos the way of the Lord more perfectly. (Acts 18: 26). I take it she was wholly within her rights when she did that, and that the case falls outside the limits of the commandment in 1 Tim. 2 and 1 Cor. 14. She neither spoke in the assembly nor did she set herself up as a teacher over Apollos, nor usurp dominion in any way.

Phoebe was a servant ("deaconess") of the church at Cenchrea, the messenger who bore Paul's epistle to the Romans. Women are mentioned as having labored in the gospel (Phil. 4: 2, 3; Rom. 16: 6). Whatever the work they performed it was certainly not such as to clash with the injunction of 1 Tim. 2 and 1 Cor. 14, and to assume that it was would be begging the whole question. We are continually sending forth women missionaries to foreign countries, and they have done and are doing splendid work without infringing upon God's rule.

Women are exhorted to teach that which is good—the older women to train the younger (Tit. 2: 3, 4); and the teaching of children also, most fittingly falls within her sphere. (2 Tim. 1: 5, 3: 15). In none of these things does she violate the Divine restrictions laid down through Paul.

Again we learn that (in the times of the supernatural gifts) some women had the gift of prophecy. ("Your sons and daughters shall prophecy." (Acts 2:17). Philip, the evangelist, had four virgin daughters that prophesied. (Acts 21: 9). Some think that the exercise of the gift of prophecy involved the addressing of the public assembly. But why should it? Could it not be used in private conversation, in the home, in the family circle, or by the mother in the midst of her household? And so long as it can be exercised in the private sphere, it cannot be assumed that it was exercised in public, in contravention to the Divine regulation given in 1 Tim. 2: and 1 Cor. 14.

But (and this objection is sometimes raised) suppose the urge to speak should come upon the woman prophet in the public assembly—shall she stifle it? Shall she "quench the Spirit?" No, she needed neither to stifle it nor to quench the Spirit, but she could and must wait till the proper time and occasion for its exercise. That is the very matter brought out in 1 Cor. 14. There we are told that the possessors of spiritual gifts were not compelled to follow blind impulse, but that "the spirits of the prophets are subject to the prophets"—else disorder and confusion would have resulted; that there is a time and place when they may speak—the prophets by two or three, each waiting till the other got through; the speakers in tongues, by two or, at most, by three—and if there is none present who can interpret the tongues, let them keep still. And the women must not speak at all. Everything is thus controlled by the Lord's rulings. (Read the whole passage, 1 Cor. 14: 26 to close).

Some have thought that in 1 Cor. 11 the woman is spoken of as praying and proph-

esying in the public assembly. If so it is in contradiction to 1 Cor. 14. We are not at liberty to assume that a woman can pray in the assembly without leading the prayer; and as to her prophesying—that must be done in the private sphere.

When people desire to rid themselves of an unwelcome scripture-teaching, and cannot do so by the direct method, they sometimes employ the "reductio ad absurdum"—that is, they carry the injunction to extremes in order to make it ridiculous, intending to thus rob it of its force. We need not waste time with such folk; but there are honest hearts who are troubled by silly arguments. "If the woman must keep silence in the church, she shouldn't cough and she shouldn't sing. And what will she do if she has no husband? For Paul says, if she wants to learn anything let her ask her husband at home, etc." This is cavilling, and back of it is a fundamental disrespect for the word of God. Let God's children see that they refrain from that kind of argumentation.

As for singing—our sort of singing does not enter into the question. It is almost always congregational and the woman's voice is not distinguished above that of others. Moreover the songs are set and prepared beforehand. She is not assuming a teacher's role when she sings along with the rest. Even if she leads the song it is only in giving it pitch and carrying the air, and then generally at the request of brethren. She assumes no dominion or teaching-authority. The solo may give occasion for doubt and dispute, and where that is the case it ought to be omitted; but even that is under direction, the words of the song are previously determined and accepted, and she assumes no more authority under the circumstances than a phonograph would. Every right thing however shades off into debatable ground, and it is well to draw the lines safely.

Now as to the Sunday School class—the Sunday School should never be confused with the assembly. It is not the church met as such, but a private work; carried on in the public building only because of the greater convenience to all concerned. If it is right for a woman to teach a gathering of little children in her own home on Saturday, it is just as right to do it on Sunday in some part of the meeting house if that is more practical and convenient. And if a number of boys and girls, or a company of older women may meet on a week day in the residence to be taught the Bible by some able sister, another time and place does not make it wrong. It should be understood that the Sunday School is not a public assembly, not a church-meeting, but simply the private work of brethren and sisters who are addressing themselves to the work of teaching such children, youths and adults as come desiring to be taught, exactly as if they had come to the private dwelling for the same purpose. In such a class also a woman is as free to ask questions and to speak as in her home.

Whether a woman should teach a class of men, young or old, is not so clear; to my judgment it is an infringement on the teaching in 1 Tim. 2. Let those who are in a doubtful position on this point weigh the matter and give the Lord the benefit of the doubt. Every God-fearing woman will rejoice to know and do the will of God concerning her sphere of work in Christ and its God-given limitations.

R. H. B., in Word and Work, Nov., 1929.

The foregoing by Brother Boll is well worth careful reading; We are glad to see men like Brother Boll come out firmly and plainly on this question, of women teaching, and just why he should allow himself to become entangled with the Sunday School is difficult to understand. It seems that a man who could think or write so clearly on women's work in the church would clearly understand that when he establishes a Sunday School independent of the church separate from church assemblies, that he is thereby recognizing, commending, encouraging separate religious institutional activities upon the same basis the "Christian Church" has its "Missionary Society" its "Ladies Aid Society," and its "Christian Endeavor" for the young folks, and if Brother Boll and the brethren who agree with him can have a Sunday School independent of church assemblies, why is it wrong to have a "Christian Endeavor," a "Ladies Aid Society," etc?

It is encouraging however, to see such men as Brother Boll, Brother James A. Allen, and Brother A. O. Colley coming out against these innovating practices which many of our leading papers have been giving space for their defense. If they will continue to argue against these practices and not allow the brethren to muffle their mouths or their pens, they will, I am sure, in time turn from the institutional and misguided practice of the Sunday School procedure.

R. F. D.

Be More Active

The year 1929 is now history. And the opportunities and privileges we had and enjoyed of doing good during 1929, are gone with it, never to return to us again. We may have some just like them but we'll never have them again. We are starting out now in the New Year 1930. In the beginning let's set new resolutions and new determinations to do more good this year than we did last. Make use of every opportunity that presents itself of doing good. Preachers try to hold more mission meetings. Churches do the same. Do not preach all in but preach some out. Send the Gospel to regions beyond your home congregation. In fact, let's all work harder and live closer to God during 1930 than we ever have before. Then those of us who are called across the cold dark river of death during 1930 can truly say, "My last days on earth were my best days for the Lord." To the good Lord be all the praise, honor, and glory. Bless His holy name.

SAM L. SHULTZ.

Passed On

Brother B. S. Crawford, member of the Church of Christ, and elder of the congregation of Pine Grove, Ark., on the 28th of December, 1929, went to his eternal reward. His love and attention for the congregation, his timely instructions will be greatly missed. But we sorrow not as for others who have no hope. Brother Crawford was about 60 years old. He leaves his companion, Sister Crawford, and several children to mourn their loss. Brother N. O. White spoke words of consolation to the bereaved. May we all conform ourselves to the will of our Lord and Master so we may be prepared for the same great ordeal.

A. E. HEAD.

Some Progressive Plans

The following letters were mailed to a number of interested parties, but we thought a large majority of the readers of The Apostolic Way would like to have the information, so we are reproducing these letters here—Pub.

Littlefield, Texas, Jan. 20, 1930.

Dear Friend:

Realizing that you are more than anxious to know just what became of Littlefield College on Jan. 16, especially with the weather the coldest that it has been in 12 years and naturally knowing that few would venture out at such a time and realizing the seriousness of the situation that the school was facing, you are no doubt, wondering what was done. Briefly we shall try to tell you.

There were nine board members and four visitors present. The board members present were R. B. Whittenburg, John Atchison, E. L. Martin, Claude Williams, R. L. Gattis, J. W. Emfinger, R. F. Duckworth, D. L. Shelton, and R. O. Conner. Visitors were F. E. Atchison, S. E. Stout, J. C. Hilbun, and Mrs. Jno. Atchison. While that seems few in number, nevertheless it was by far the best board meeting we have ever had. There was more real interest and determined effort to succeed. Every plan suggested was carefully and fully gone into by every one present. Nobody was anxious to leave. One day and part of two nights were spent in conference every one was so anxious that no mistake be made. All realized that the hour had come, and so much was at stake that we were determined to reach a plan for building the school that would appeal to the brethren so that even the most skeptical would say, "Well, that surely will do it."

We realized that with the seemingly slow progress that we have made it would be necessary to show the brethren that we were determined to reach a plan that would place the school on a strictly business basis, and without any effort to flatter ourselves, we confidently believe we have done it, and gladly submit the same for your criticism and approval.

One of the outstanding features and the one that will be the most effective is that we will not depend on one or two men to build the school but the board as a whole is going to do it. Possibly Brother Claude Williams expressed the sentiment and heart and willingness of every one present when he said he would take his car and give 12 months' time if need be to assure success. Every one seemed to be willing to carry every pound possible. To illustrate: Brother E. L. Martin said he was willing to get behind the school with 4,800 acres of land to make it go, but we wanted a plan that would not work a hardship on anyone. The school from the beginning has needed just such a concerted action by every member of the board. Such action was pledged by those present and we feel sure that those members not present will catch the spirit and join us in wholehearted effort to succeed. Sixteen determined men can move mountains of obstacles, especially when their cause is a just and righteous one. Brethren are glad to encourage, support and work with such men, hence, the prospects were never so bright as now.

The plan is to pay off in full the Plains Investment Company so there will be no

700 Acres for Rent

The school has this much fine tillable land to rent to brethren who want to farm and send their children to this school. We will continue to rent our cottages on campus at \$12 per month, lights and water furnished to such brethren and furnish this land for \$3 per acre. This is a splendid opportunity for those who want to make their home with us and give their children educational advantages. If you are interested write at

R. O. CONNER.

Littlefield, Texas.

indebtedness against our holdings and build the first unit of our administrative building. This will take \$44,000. Our plans to raise this amount, in addition to selling our 100 scholarships and giving a city lot with each, are to sell the ten-acre tracts for \$500 each, the school to retain an option to repurchase the tract for \$500 on or before two years or the tract goes for the \$500. At the same time giving the purchaser the right to pay an additional \$500 and keep the tract. Another source of income is to borrow \$500 for two years, paying 8 per cent interest, on each of our city blocks. These blocks have 20 city lots 60x200 feet each. All the money raised from these sources is to be used to pay off the Plains Investment Company note, build the administrative building and maintain the school for the rest of this term. Ten thousand five hundred dollars was raised at this meeting, which virtually assures the success of the school. The paying off of this Plains Investment Company note and the building of our administration building is going to help us collect the \$22,000 worth of notes we hold against the citizens of Littlefield. Mr. Hilbun, the president of the bank here, so assures me.

We will still have left 200 city lots around the campus. A resolution was passed authorizing the redemption of all outstanding certificates by selling a portion of these 200 city lots and accepting these certificates as payment on same. No advance in prices were made on these lots. They range from \$250 to \$400 each, depending on location. This however is merely optional on the part of the purchaser. Quite a few certificates were so redeemed at this meeting. While we realize that winter is a hard time of year to make a campaign, nevertheless, other brethren and I are going into it in earnest. Time is too precious to waste. Time will permit us to visit only a few of the congregations. However, we may transact much of this business by correspondence. We need quick action and those willing to help in this safe and righteous cause will confer a great favor if they will do so immediately. We want to begin operations not later than April first, and we should have this fund in by that time. You will find inclosed letters from business men stating just what they think of this proposition.

We trust that if you know of any students that should be in the school for the second semester which begins Jan. 27, (they will have one week from that date to register,) it would be well if you would

mention the matter to them and urge their coming. Also write us, giving their names and address. We are simply able to take care of them. We surely would enjoy a visit from you or a letter of encouragement and a hand of fellowship, and above all, let us not think too highly of ourselves over our success but rather give praise and glory to God.

With Christian love,
R. O. CONNER.

Littlefield, Texas, Jan. 20, 1930.

To Whom It May Concern:

In a recent board meeting called by the Littlefield College, I was invited to meet with the board, and help plan some financial arrangements whereby the school would be enabled to pay off their indebtedness and build the first unit of the Administration Building.

From the numerous plans and suggestions submitted, the plan as outlined to you in Mr. Conner's letter was adopted, and I with members of the board believe it to be practical in every respect.

I, personally, can recommend the values as stated in this letter. In fact, it so appeals to me that I have agreed to invest \$1,000 in two of the tracts, believing that in so doing it is safe and I am taking no risk of my \$1,000.

I gladly submit this letter along with the one Mr. Conner is mailing in order that you may know what I, as a business man, think of the plan.

Yours truly,
(Signed) J. C. Hilbun, President,
THE FIRST NATIONAL BANK.

Littlefield, Texas, Jan. 20, 1930.

Mr. R. O. Conner, Manager,
Littlefield College,
Littlefield, Texas.

Dear Mr. Conner:

We think the plan you have recently adopted to raise the necessary funds to pay off the first lien paper held by the Plains Investment Company, and to construct your administration building is practical from every angle and should be put over in the next 60 days, if your people take the proper interest.

As we understand it, you propose to sell the ten-acre blocks to members for the sum of \$500, the college retaining a redemption privilege at the end of two years. We consider one of these ten-acre blocks absolute security for the \$500 that would be put up, and you should have no trouble in finding a large number of your membership who would be glad to advance this money, when they know there isn't a chance for them to lose a dime.

When you have paid this company all but \$1,000 on the paper due us, we will be glad to take two of your blocks and allow a credit of \$1,000, giving you the privilege to redeem same at the expiration of two years.

We understand that you are going to offer one block containing 20 lots for a loan of \$500 to others of your members and this would also be good security for the money they would advance.

As above stated, we consider this plan practical and believe you should be able to raise the necessary funds to pay the Plains Investment Company and put up your ad-

(Continued on Page 8)

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Peace or War Between Nations?

The disarmament conference which is assembling as we write this editorial continues to agitate the question of world peace. Such conferences can not within themselves settle the question as to whether there will be peace or war between nations, but they can agitate the question, they do agitate, they will continue to agitate the question just so long as these conferences are held under the direction of the big powers of the world. Through this agitation, the peoples of the world become more and more familiar with the selfish causes of war. More and more the general public know the greed, hatred, malice, enmity, selfishness are at the bottom of all wars. More and more will they be brought to understand that there is no righteous cause for war in this enlightened age. We quote the following from the editorial in Collier's Weekly:

"The difficulty is that we have two moral codes. By one code we determine our conduct as individuals. Quite another code sets standards for the behavior of our governments.

"In all civilized nations personal fighting is out of style. Only criminals and children resort to physical combat to settle private quarrels. Most men and practically all women go through life without ever striking a blow. If a man wants to hit and be hit, he puts on boxing gloves, and then it is a game.

"With governments, however, another set of rules operates. President Hoover suggested in his Armistice Day speech that it might be possible in future wars to exempt food ships from attack. The idea did not arouse much applause. It was said to be impractical.

"A people at war seeks to render the enemy helpless. Injury, death, starvation and destruction are the methods used. What in private personal affairs are the most heinous of crimes become necessary acts of patriotism in international war." * * * "Neither Canada nor the United States has any forts on the border or any warships on the Great Lakes. For a hundred years the Canadian border has not been fortified.

"The reason is, naturally, that nobody expected a war between Canada and the United States during the last century."

* * * "Everybody, however, has a few lingering suspicions of everybody else. It is possible only to agree on mutual reduction.

"Each great power has a certain amount of international police work which navies are accustomed to perform. These international police ships represent the irreducible minimum. Beyond them the size of the navies depends upon the magnitude of our fears.

"Human nature being imperfect, however, the mere possession of a great force tempts its use. The World War was the natural result of the great armies of 1914. So the smaller the navies and the fewer the professional fighters, the less chance there is for war." * * * "So, finally, responsibility rests upon us and upon the peoples of the other nations.

"Future war would be more terribly destructive than anything ever known. Science and invention, now so marvelously fertile, guarantee efficient destruction.

"Only an awakened public opinion can save the world from the menace of catastrophic struggles. Governments will go as far as we will let them. For once in the history of the world, people and not statesmen must make the decision which may mean peace or war."

We are glad to see put forward the thought that "public opinion" is the bulwark against future wars. We realized this when we first began agitating the question of arousing public sentiment against war. We feel that we did our bit, but the fight is not over. Every preacher in the brotherhood who is opposed to carnal war should not fail to preach at least one sermon on the subject in every meeting held. Remember, as you are molding public opinion you are helping to stay the cruel hand of war.

The great speech delivered by Alexander Campbell, which we published in these columns some months ago, helped to lay the foundation upon which the present agitation of world peace is being based. That great speech was circulated in many countries, was commented upon by many statesmen of his day, and the principles for which the church is now standing when it opposes Christians engaging in carnal war. These principles come from the doctrine of Christ. It is the world's benefit of the great Teacher who taught about 2,000 years ago, that we should love our enemies, love them that despitefully use us, and persecute us. Only Divinity could so reason; only Divinity can show us the way out from under the burden of world wars. Just think of it! President Hoover tells us that this United States must soon spend more than a billion dollars on its navy, unless something is done to make this expenditure unnecessary. The last war is costing the United States nearly a billion dollars a year now, 11 years after the war has closed!

The crime wave that always follows each war, is still keeping our courts busy. our jails full, and our penitentiaries over-run. Why? Because war is wrong within itself, breeds a disrespect for the rights of others, causes men to feel that might is right, in individuals as well as in nations, and as they undertake to exercise it, they violate our civil laws and who is to blame? The men and women who neglected to build a public sentiment that did not permit us to engage in World War.

Preachers and writers should not go to sleep on the job, but continue the agitation of peace, that peace that will not permit us to engage in Carnal War. R. F. D.

Help Wanted

WANTED: We received a letter from Sister L. R. Parker, Rt. 2, Delphos, Kansas, under date of Jan. 5, 1930, in which she states: "We are sorely in need of someone to help us start a congregation here. This is a healthy place to live, good farming country, or one can make a good living by doing very little farming and raising chickens and milking a few cows." "Besides myself and family, my brother lives near here. We are the only Christians that I know of any ways near here. Brother has inquired and looked everywhere for a Church of Christ or some Christians so that we might meet on Lord's day and have services, and by our works win other souls to Christ, but has found none. Brother has talked with lots of sectarians on the scriptures and they say they have never heard of anything like that sort of doctrine. This is, I believe, a great field for Christian work. What we need is a man who does not depend altogether on preaching for a living but someone who is able to teach the truth and be a living example to those around him."

Here is an opportunity for some individual. Yes, an opportunity for some congregation who wants to send a preacher into a field where the Gospel has never been preached. If some congregation or congregations would put a man in this field for a few months, hold up his hands while he works, evidently he will be able to establish a good congregation. I hope to have a letter from Sister Parker telling that she has received offers of help, encouragement and co-operation from many brethren. R. F. D.

Clark-Barker Debate

Barker's Second Affirmative

Proposition: The Scriptures teach the final holiness and consequent happiness of the whole human family.

1. A careful reading of my opponent's First Negative reveals that he believes that God has given man a will or agency strong enough to thwart the will of the Giver. I ask him to answer the following questions in their order:

A. Who gave to man his will?

B. If he answers, the Creator; then, did the Creator know at the time he gave it that man would use it to his own destruction and to thwart the will of the Creator?

C. If he answers that God knew; then, I ask, would infinite love purposely give the object of its love an agency that would destroy that object?

D. If he answers that God did not know, then is he infinite in knowledge?

E. Who has the stronger will, man or God?

2. Why lay all this stress on man's will to ruin himself, rather than on God's will to save? Is man the pivot on which all hinges? It is bad philosophy and worse theology not to recognize God as the center and His will and purpose as supreme.

3. You cannot oppose a mere theory to a revealed assurance of the reconciliation of all things to God finally. The theory of free moral agency is absurd. God is the only free moral agent in the universe. Man can exercise no choice at all as to the strength of the will he receives; no choice at all as to the circumstances that surround him in infancy and childhood: man

has no choice as to the moral atmosphere he must imbibe in those early years of training, which color, almost of necessity, the whole of after life. "But a creature cannot," you say "choose these things, from the very nature of the case." That, I answer, only proves my point, that a creature cannot be wholly free, from the very nature of the case. What the facts point to is that God grants a limited freedom, intending to train man, His child, for the enjoyment of a perfect freedom. A frank answer to this question by Mr. Clark will aid us in an understanding of the whole question. Will he answer? What will be the final destiny of the millions of our race who have died without ever hearing of the Gospel of Christ?

4. Mr. Clark's syllogism is illogical and unscriptural, in that it is based upon the supposition that because a man may reject Christ today, he will reject him tomorrow. If that were true, Mr. Clark has no chance, for no doubt he rejected Him in days past and thereafter made up his mind to accept.

5. John 6:37 and 40 are in perfect harmony. God does not force any man to be saved. He works through the coercion of love. The yielding is a willing obedience.

6. The reader will remember that Mr. Clark refused to locate his place of "endless suffering" (See paragraph one of his First Speech). He now insists that I shall tell **how**, **when** and **where**. My proposition places upon me no such duty; but I shall not dodge, and these questions will be answered as the debate proceeds. God is responsible for the ills of humanity in the sense only that he created evil.

7. All men will turn to God. Psa. 22: 27, 28, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." Here notice that by the expression, "all the ends of the world," is meant all people in all parts of the earth; and lest the universality of the language should still be questioned, the Psalmist repeats the substance of it as applying to all nations in still stronger terms; and lest a single soul of the human family should be left out, he says, "all the kindreds of the nations." By the expression, "shall remember," it is implied that they had not yet remembered; and by, "shall worship before thee," is implied ultimate, hearty and sincere reconciliation and devotion. The Psalmist assigns the best of reasons for this result, viz: that "the kingdom is the Lord's and He is the Governor among the nations." Had the kingdom been the devil's and he the governor among the nations, no such happy result could have been anticipated; and there would have been some plausible ground for Mr. Clark's gloomy doctrine of endless damnation.

8. All nations shall worship before God. Psa. 86:9, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Now as there are no nations but what God has made and all nations that he has made shall come and worship before him in such a manner as to glorify his name, there is no other conclusion to which we can come but this, that all shall experience a saving conversion and become participants of salvation.

9. The feast of fat things: Isa. 25: 6, 7, "And in this mountain shall the Lord of hosts make unto all people a feast of fat

things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering, cast over all people, and the veil that is spread over all nations." It matters not, so far as the result is concerned, how thick the face of the covering or how dense the veil of darkness. It shall be pierced by the potent beams of the great Son of righteousness, and shall be utterly destroyed and be known no more forever, and all peoples shall see as they are seen and know as they are known, and thus partake of the feast of fat things prepared for all people.

10. Universal righteousness: Rom. 5, 18: 19, "As by the offense of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many (hoi polloi, the many, the multitude, or the mass of mankind) be made righteous." This you must allow is a proper antithesis, as the words on both sides are to be taken in the same extent of meaning. There is, then, no other conclusion than that all men are to be made righteous in Christ.

11. Christ will draw all men unto himself: John 12: 31, 32, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me." The phrase "all men" is to be taken in its full literal sense. There is no reason in the text or context for its limitation. By being "lifted up" he refers to his death upon the cross, and as "he tasted death for every man," so he will draw all men unto himself, for he died for all. By drawing all men, he means teaching them, influencing them by his word and spirit. This is evident from John 6: 44, 45. It is the teaching of Jesus which draws men to him; and his truth is the very power of God, and omnipotent. Then, the time will come when all men will be drawn to him. This answers Mr. Clark's question of "how."

12. The creature delivered: Rom. 8: 18, 23, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Ktisis (creature) means all rational mankind. It means the same as Mark 16:15 and Col. 1:23. Mankind is the only creature of whom it can be said that he was made "subject to vanity," yet "in hope" with "an earnest expectation," and is finally to be delivered "into the glorious liberty of the children of God." This evidently means the final deliverance or salvation from the bondage of corruption of all mankind. It means the final holiness and consequent happiness of all mankind.

13. Therefore, there is no other conclusion than that the time will come when all the human family will come home to God.

J. D. BARKER.

Sept. 12, 1929.

Clark's Second Negative

1. The proposition under discussion says: "The scriptures teach the final holiness consequent happiness of the whole human family." I shall not deny the happiness of the holy, but I do deny that according to the scriptures all men will finally become holy. Holiness implies freedom from sin and complete submission in heart and character to the will of God. The proposition, therefore, teaches that all the

idolaters, murderers, whoremongers, liars, and other classes of degenerate sons of Adam that ever lived will some day become holy before God. Why not include Satan and all his fallen comrades in your scheme, Judge? You say that God is the Author of Evil. Do you mean that God created Satan a liar and a devil? Did God ordain sin? Is He the instigator of all the iniquity and crime that have cursed the earth? Will Satan in the age of probation for men beyond death still tempt men to sin? If so, how do you know that all men will finally overcome him? If not, will not men be virtually forced into the service of God?

2. I shall now answer my opponent's questions.

A. God gave Adam the power to will, and he used it to disobey God.

B. The scriptures do not tell what God knew about Adam's future conduct. Stick to the proposition, Judge.

C. This contains an inference based upon the supposed attributes of God. We are beings of a lower order than God. How can finite beings judge correctly the motives and activities of an Infinite being? Can a child reason correctly and safely concerning the motives and knowledge of a wise sage?

D. I do not know. How did you find out so much about God's infinite knowledge? Turn to Jeremiah 19:5 and tell us how God knew a thing that never came into His mind.

E. This is not a question of comparative strength of will power. God's absolute will as the Sovereign of the Universe must finally be done, but this includes His judgments of destruction upon the wicked. Men here by the thousands reject God's will. You must show that the same men will hereafter accept God's will in such spirit as to make them holy and willingly submissive to His law.

3. My opponent says: "The theory of free moral agency is absurd." He then proceeds to argue like a fatalist that we are all creatures of circumstance. But he leaves man a little room for choice of action. This is sufficient to establish man's responsibility. The millions who die in ignorance of the gospel will suffer in eternity away from God just in proportion to the light they had here. See Luke 12:47, 48. This will not be a matter of duration of suffering but of the degree of remorse.

4. My opponent says I refused to locate the place of suffering for the wicked in eternity, but that I insist upon his telling where, when and how all will become holy. Exactly so. My proposition did not logically require me to locate a place of suffering. I simply showed that men at death end their probation and that the wicked will afterward be banished from God forever. I concluded that such a state will be one of suffering. My opponent did not deny my conclusion but spent his time fighting my premises. This proposition logically deals with conditions beyond the grave. Men are supposed to hear, believe and accept the gospel in some place and at sometime beyond this life. Is the time immediately after death, or do other ages intervene? Is the preaching to be done by Christ in person, by angels, or by men? How long will that state of probation last? These questions suggest the background of my opponent's theory. He cannot consistently refuse to answer them.

5. Mr. Barker says my syllogism is "illogical and unscriptural" because a man

may reject Christ one day and accept Him the next. Men do change their minds, but Mr. Barker must show that all who ever rejected Christ will finally accept Him. This requires him to show that the gospel will continue its appeals to sinners beyond the grave. Besides, their final acceptance of Christ must be one of loving obedience, not one produced by fear, suffering, or lack of water.

6. Psalms 22:27, 28 and Psalms 86:9. I consider these together because they teach the same thing on this question. Psalms 67 might also be read. I shall quote from Psalms 72: "They shall fear thee as long as the sun and moon endure, throughout all generations. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before him, all nations shall serve him." This passage shows that conditions described obtain in this world. Whatever such passages teach, the reader can see that David was writing prophecies to be fulfilled this side the grave. Hence these passages have nothing to do with this debate.

7. Isa. 25:6, 7—Here again my opponent misapplies a scripture. Isaiah says: "In this mountain shall the Lord of hosts make unto all people a feast of fat things," etc. Evidently, he refers to this world. Read on into the next chapter. The writer is still discussing the same theme. In verse 10 he says: "Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." This shows that among the worshipers of God, the wicked will still be found, even when my opponent thinks all men will be worshipping God.

8. Romans 5:18, 19—This passage pertains to the proposition. It is the first logical argument my opponent has made on this proposition. What does Paul mean? To answer I quote 1. Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive." Now Rom. 5:18: "As by the offense of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto justification, of life." The life and death referred to here are both universal and unconditional. Verse 19 teaches the same principle. Preaching, faith, etc., have nothing to do with this salvation. In God's sight we were considered sinners when Adam sinned and we were in the same sense considered righteous when Christ died. If this is the universal salvation my opponent is preaching, we need no holiness to obtain it.

9. John 12:31, 32—My opponent gives a very satisfactory exegesis of this passage. He says: "By drawing all men, he means teaching them, influencing them by his word and spirit." Yes, Jesus authorized this universal teaching in the Great Commission. The Apostles did the drawing for years, but many refused to come to Christ. There is a vast difference between Christ's drawing and men's coming. You must show, Judge, that all men will finally come to Christ. This is your proposition. The divine side is all right, but you must see the human side also.

10. Romans 8:18-23—My opponent says

that Ktisis ("creature") means "all rational mankind." Liddell and Scott say it means "anything created," "creation," etc. It cannot in this passage mean "all rational mankind," for Paul says: "We know that the whole creation (Ktisis) groaneth and travaileth in pain together until now. And not only they, but ourselves also," etc. Surely Paul and other Christians were part of "all rational mankind." But Paul makes a difference between the "creature" (Ktisis) and "ourselves." If this "creature" is any part of "ourselves," it is not the rational part. It may be the animal part of us, or it may be the earth itself. Anyway, it cannot here mean "all rational mankind" in contrast with other parts of creation. Hence it proves nothing in this debate.

Sept. 21, 1929.

N. L. CLARK.

Preaching in the West

(By J. D. Tant)

After two months' preaching in the West, I am now preaching the gospel of the Son of God in the neglected fields of Mississippi.

I find eight or ten churches in this part, mostly built up by Brother N. L. Clark in the long, long ago. These are all anti-Sunday School churches. I find alienation, discord, and division among them. I find that some hold to one cup and some to two; some hold to wine and some to grape juice. It seems that each item has divided them and that each wants to pull off and start a "loyal" church.

I came here for a three-weeks' meeting, but came near losing my job yesterday by sending a brother around with his hat to collect the contribution. They thought I was not "loyal," else I would have had them come up and lay it on the table.

It is usually my custom in my meetings to spend 20 minutes with the children, teaching them the Bible; but the elders here objected to that—were afraid it would run into a Sunday School.

The only thing I find the four or five factions in this part united on is the truth that the Baptists and Methodists will all be lost if they do not repent. Judging from the way many of my brethren are acting, the Baptists and Methodists will have plenty of company.

Gospel Advocate, Aug. 29, 1929.

Poor old Brother Tant is still trying hard to fool himself. He was assured that the church where he was preaching when he wrote the above was perfectly united on the things he mentions, but he spent a great deal of his time arguing with himself on these things. He also fancied that someone, somewhere, at some time was opposed to "literature" and he combated with his imaginary opponent in the style of a mighty fighter, showing that the Bible itself was literature. He even used scripture to show that "women" could teach. He seemed to think for some reason that his audience didn't know these things or else they doubted that he knew them and he wanted to show that he did.

One night he said he was going to teach "the Bible." We hoped he would for that is the work the church engaged him for. He made it plain beforehand that this church was opposed to Sunday School and were therefore supposed to be the essence of ignorance. He taught on this occasion by asking questions. When a question

was not answered, he would go up in it over the "ignorance" of Anti-S. S. folks. When the questions were answered he would follow with some remark such as, "You don't live here, do you?" He asked how many writers were in the New Testament and when no one answered, he seemed amazed. I refer Bible scholars everywhere to J. D. Tant for information as to the Author of Hebrews. He knows, else he wouldn't know how many writers there are in the New Testament.

It seems there is a division in the Sunday School ranks over literature. Tant didn't advocate the quarterlies here, he had a book of his own, consisting mainly of questions. One of the first in it was concerning the relationship of John the Baptist and Christ. I asked him the answer to this question and he said they were first cousins. I got the Bible and read Luke 1:36. He then said he had never "looked it up."

It is true the elders objected to Tant's arrangement on teaching the children. He tried it one time but got "mixed up" on some things he hadn't "looked up." We demand qualifications in those who teach our children.

Luckily we found that Brother Tant had these on first principles. The Sunday School advocates are fine on faith, repentance, confession and baptism. They are united upon these things, except of course, they think Tant a hobby rider because he contends for the scriptural design of baptism.

If Brother Tant hadn't disgusted the public to begin with, I believe we would have had a fine meeting. Last year Brother Clark baptized 18 persons at a church some two miles from here. He preaches and teaches things that he has "looked up." Brother Tant preached a few days at this church. His last sermon there was on the Sunday School. Acts 2' was the proof text. Seventeen classes going at once and part of the teachers women. He didn't say whether they used the "quarterlies" or "Tant's Bible Studies" on this occasion. He made it plain he didn't believe in the Sunday School as an "organization." After the sermon a brother followed with a short reply. Brother Tant then announced that after the debate he was going to make this brother "Superintendent" of a Sunday School.

"The Debate" referred to is announced in the Oct. 1 issue of The Apostolic Way. Brother Tant rightly includes him when he says, "We are drifting."

While we are waiting on Brother Tant's decision to carry the oral debate into the needy church where he lives, we might run a sort of preliminary through The Apostolic Way under the heading, "The Sunday School system of teaching, as advocated by J. D. Tant and his brethren, by the division of the assembly into classes before the hour of worship, using uninspired literature and women teachers, is a transgression of the doctrine of Christ." A brother from Mississippi will affirm if J. D. Tant will deny.

Hewitt Smith, Rt. 6, Brookhaven, Miss.

Prayer

In taking up this subject, I realize to my satisfaction that I shall both contradict the views and experience of Christian men and women. I have no desire, however, to defend a theory, nor do I care for being con-

rected if in error relative to anything, neither do I care for contradicting men and women's views on the Bible. But to begin, I want to say that I have yet to recall anyone that has not said to me that the Bible contradicts their experience concerning prayer.

I make this statement concerning Christians for "God hears not sinners," furthermore, this article will be all together concerned about the prayers of God's children.

I will begin by calling attention to the Bible's definition of prayer. Hear Paul, "Be careful for nothing but by prayer and supplication with thanksgivings let your requests be made known unto God." This scripture teaches that prayer consists of requests and to make these requests known unto God. In other words, God has left it up to you and me as to what our requests shall be. We are to understand however, that only reasonable things should be requested.

This is clearly implied in this. Having food and raiment, let us therewith be content. (Heb.) Then reasonable requests are those we should make known unto God. Peter said the eyes of the Lord are over the righteous and his ears are open to their prayers (requests). I can't think that by the phrase "his ears are open to their prayers" he meant he just heard them speaking, but meant he answered, granted, the reasonable requests asked.

Indeed, this is proven by the Apostle John said he "Beloved, if our heart condemn us, God is greater than our heart and knows all things, but if our heart condemn us not, then have we confidence toward God and whatsoever we ask we receive if we keep his commands and do those things that are pleasing in his sight." Must we believe God won't grant us our reasonable requests, desires, we ask of him? Surely nothing plainer is taught than he will.

If not, why make them known? But do you say, "We should not pray for things his Words forbids." That statement needs explaining. The Bible says let your requests be made known unto God. Just what has his Word forbidden, except as we have already said, unreasonable things. Then what are the reasonable things? Surely we may request them, if not for what should we ask? Should we ask at all?

I cannot see why if men should always pray and not faint, but by lifting up holy hands without wrath and doubting to God who cannot lie and without ceasing, why prayers like this should not avail much with God. Indeed, the Bible says they will. Confess your faults one to another and pray for another. The effectual fervent prayer of a righteous man avails much, said an inspired apostle, James.

This may not be your nor my experience, but it is the Word of God. It should be remembered however that without confidence in God, called faith in his Word. We cannot please God, we must believe that he rewards those that diligently seek him. Heb. 11:6.

Jesus said in Luke 15:8, The woman sought diligently for the lost piece of money till she found it. The word, diligently, is from the Greek word, Epimeles and means carefully, with anxiety. Do we care to pray? Are we anxious to pray? Is our care for the blessing we request of God as anxious as was the woman's who sought for the lost money? If so, this is

without doubt a diligent prayer and God will reward as said those that diligently seek him. If faith is the confidence or substance expected and desired, not yet seen, Heb. 11:1, there can be but one way only then for the Christian to receive anything from the Lord and that is as stated in the scriptures ask in faith nothing doubting for the doubter receives nothing from the Lord. (Jas. 1:6, 7.)

Candidly then, may we not say, "Let faith direct and hope inspire as someone has said, and keep praying as we go." It is sinful to pray without faith, "for whatsoever is not of faith is sin." Rom. 14:23.

In coming to God with our requests no doubts should be in our minds relatively to his willingness to hear his ears are open and he is not slack concerning his promises. Therefore, let us come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need. Heb. 4:16. The word boldly, is from the Greek word, Parrhesia and means free utterance. That is be free to speak we have this liberty. Let your requests be made known, don't be backward. We have access by faith into God's favor and this is one. Rom. 5:1-3. Our experience is not in things we doubt, but in things we believe in. If then prayer has contradicted our experience, it must be because we have been driven by winds on the sea of doubt and unbelief. Jas. 1:6, 7.

When Peter was cast into prison it was said prayer (request) was made without ceasing by the Church unto God for him. Act. 12:5. Christians are commanded to pray without ceasing. 1 Thess. 5:17. Without ceasing is from the Greek word, Adialeptos, and means continually. Did prayer contradict these Christians' experience? Peter was delivered. Isn't this sufficient proof that we may draw near with a true heart if we will be assured by faith as did they? Heb. 10:22. This, then, should be every Christian's confidence that if they ask anything according to his will, he will hear them. Surely we ought not to expect God who knows better than we at all times to grant everything we ask. But we are assured of this. He grants all things according to his will. This is the way prayer should be made. Said Paul, "Pray with the spirit and the understanding." Let's understand if we ask according to his will, he will hear us for he works all things after the counsel of his will.

We owe God no apology for doing his requirements neither does he expect us to make them. Faith is said to come by hearing and hearing by the Word of God. Rom. 10:17. Our faith then should lead us at all times to pray in faith nothing doubting and to continue to pray indeed. This is required said Paul, "rejoicing in hope, patient in tribulation, continuing instant in prayer." Rom. 12:12. Instant is from the Greek word Proskarte and is translated to continue in. "We should always pray and not faint." We are needy creatures constantly exposed to danger not only of losing our lives but our souls. Prayer has been ordained of God that we escape dangers, said Jesus, "Watch and pray lest you enter into temptation," and once to Peter he said, "Simon, Simon, Satan has desired to have you that he may sift you as wheat. I have prayed for you that your faith fail not." Would it not be imitating a wonderful example to pray that our faith fail not?

"Sweet hour of prayer, sweet hour of prayer, that calls us from a world of care and bids us at our Father's throne make all our wants and wishes known." God help us that we pray without ceasing.

J. B. MADDUX.

Announcements and Reports

R. L. Ludlam, Jr., Wishawaka, Ind., Dec. 23, 1929.—I sure commend your editorial on "Education." It approaches a classic. "Education is the gaining of power to use power." Once a young man who had finished college and was on his way to a university for a three years' course, said he would then take a three years' medical course. "That he might leave the world better than he found it." My wish is that your life may be blessed to this end.

C. R. Love, Webber Falls, Okla., Dec. 30, 1929.—Have just been engaged in a meeting at Locust Grove, Okla. Found a devoted congregation there, true and faithful, they have to meet at private houses. I think some gospel preacher should write to Brother Will Sexton or John Sexton, Locust Grove, Okla. They need some funds to build a house in. They sure make a preacher feel welcome. Anyone sending in their donations to them send it to Will Sexton. Any preacher will find a welcome.

When worthy calls for assistance are made through The Apostolic Way, and the brethren respond as they did in Brother McCraw's case, it shows that the brethren appreciate the services of men who have given their time to the proclamation of the gospel of Christ. We are just in receipt of a letter from Sister Myrtle Hurley of Robert Lee, Texas, in which she says, "Brother G. C. McCraw is at present in the Scott and White hospital at Temple, Texas. The doctors there want to treat him about ten days before they operate. Sister McCraw is much improved. Before leaving for Temple Brother McCraw asked me to write you to thank all who have aided him in a financial way, and if his health is restored, he will write each individually. He asked me to say that what the brethren have sent in was enough to cover the cost of Sister McCraw's operation and he thinks enough to take care of his present expenses, for which he is very thankful."

Paul Hays, Rt. 4, Box 15, Fresno, Calif., Jan. 20, 1930.—This is to advise that Brother E. S. Jelley, who in 16 years of missionary work in India turned many hundreds of souls to Christ, desires to return to that field. Certain brethren have offered to pay his way back to India, and take an interest in his support; but this is not enough to provide either for the transportation or the support of his children. The civil courts have threatened to take his children from him, unless immediate provision is made for their support. The case is pitiful. A little help from many, promptly given, will be greatly appreciated. I leave it to you, as to whether you owe this to Brother Jelley, Mt. Hood, Ore.

J. B. Daniel, Hatch, N. M.—The church here continues to meet each Lord's day. This is a destitute field. We need Christians to locate with us. This is a coming country, opportunities are good. I

preached at Arrey last Lord's day, had two services, dinner on the ground. Any brethren passing this way stop and see us. If you wish to make a chance, write me.

About Dr. Trott

We have just received a letter from Sister Trott, which was not written for publication, but we quote from it that the brethren may hear as direct as possible from Dr. Trott who is not able to write all who would like to hear from him.

"We have been home now a week today. Doctor has not been out of the bed, I can't see that he is very much different to what he was. He doesn't seem to be any worse, still if any better I can't tell it. The doctor at Mineral Wells, Texas, claimed he was better and that he would keep on getting better, but said I would not see any big change in him until the weather got warmer, then he said I would see him get up and improve.

"The doctor sent him home for a rest, said he wanted him to come back later, told me to write him. I hope he is right, doctor still holds his own, looks pretty well and still eats about the same as he has for a long time; says nothing hurts him, and he would be all right if he could only use his feet and limbs and if he could use his hands so as to write.

"I don't know what to do or try to do and really don't know if we can do anything. One of the home doctors is seeing after him now, giving him some medicine; he sleeps well now. I am holding up pretty well considering everything. We still get a check now and then which, of course, comes in mighty nice and for which we surely are mighty thankful; got one this morning from the church at Mickey. Brother Peel sent it. I have been studying so much about you all over there and the school and wondering how everything was getting on and how you and Sister Duckworth were holding up and also Brother Conner. I do trust that things are looking brighter."

We surely appreciate the response to Dr. Trott's needs and we are hoping that he may so improve as to be able to continue his writing. He is a great writer and a clear thinker, and even brethren who disagree with him on Bible points as a rule are ready to credit him with unquestioned sincerity and sound reasoning. R. F. D.

Civil Government

The members of the Church of Jesus Christ located in the State of Louisiana, seven miles east of Vivian at a point called Mailboxes, desire to let be known the fact that they are in full agreement with those other Churches of Christ, their scriptural conclusions relative to civil government and Christian's relation to it. They feel a deep sense of the responsibility they are under to recognize the Bible in its teachings as the only infallible guide and authoritative rule of action, as being of superior authority to, and more binding upon the subjects of the kingdom of Jesus Christ than any human rules or regulations they would most respectfully represent.

1. That they recognize the necessity for the existence of civil government, so long as a considerable portion of the human family fails to submit to the government of God.

2. That while God demands of his servants that they should submit cheerfully and heartily to the government under which they may live in all cases, except when compliance with the requirements of civil government, involves the violation of God's law, they are deeply impressed with the truth that when there is a conflict between the requirements of civil government and the law of God, the duty of the Christian is, upon peril of his eternal well-being, to obey God first, let the consequences be to him what they may.

3. They are satisfied that the measure of their duty to civil government, as defined in the Bible, is to submit, not by personal participation in affairs of government, to uphold or destroy, pull down or upbuild, but simply as a duty they owe to God, to submit, and in that submission, modified only as above to discharge the offices of good citizens in all the relations of life.

4. They are firmly impressed with the truth that no man who regards the authority of God, or his Holy Apostles, as set forth in example and precept, for the instruction and guidance of his followers in the future ages of the world, can engage in, or in any way aid, foment or countenance the strifes, animosities and bloody conflicts in which civil governments are frequently engaged, and in which they involve their subjects.

5. The spirit of the Church of Christ and the spirit of civil government are different. The one is a spirit of force, as all history attests, that no civil government ever did arise except by force, violence and the destruction of life. So they must maintain that existence by force. We suppose the future with but slight variations, will repeat the history of the past. But Christianity permits not its subjects to use force or do violence, even in defense of its own existence; its guiding spirit is one of love, "peace on earth and good will toward man."

6. Their difference in the spirit of the two institutions, the government of God and the government of man, together with the diversity of means essential to the prosperity and success of each respectively, necessarily, at times, involves a conflict in their respective requirements. For this reason, we, the members of the Church of Jesus Christ located at said place above, desire to go on record to obtain with them, exemption from requirements of civil government, such as we believe to conflict with our duties to God. We by this only mean to strive to maintain a position of Christian separation from the world, its conflicts and strifes, war and bloodshed.

7. We firmly believe that the oaths of allegiance, and the oaths to support and defend the governments of the world now imposed as necessary to the transaction of the common affairs of life, are contrary to the spirit and teachings of the savior and his inspired Apostles, and involve, if strictly complied with, a violation of some of the plainest precepts of the Christian religion. We, therefore, feel that in taking these oaths and obligations, and in performing those requirements that have an appearance of countenancing bloodshed and violence, we are violating the obligations of fealty, we have taken to our Heavenly Master, we imperil the well-being of the church—dishonor God, and involve

ourselves in eternal ruin. We believe that all military service, or connection with military service, is utterly incompatible with the spirit and requirements of the Christian religion. Believing this, we cannot become engaged in military service, war and bloodshed without a violation of our solemn conscientious convictions of duty to our Lord and Master and a violation of our vows of fealty to him. We therefore respectfully ask a release from the performance of these requirements, and others of a similar character, assuring you again, that we recognize it as a solemn duty we owe to God, to submit to the government under which we live, in all its requirements, save when that government requires of us something contrary to the letter and spirit of the Christian religion, as revealed in the Bible. Most sincerely and respectfully,

(Signed)

R. R. Jones,
W. E. Stewart,
Joe W. Williams,
Robie Gryder,
J. E. Jones.

SOME PROGRESSIVE PLANS

(Continued from Page 3)

ministration building without any trouble by the first of April. Wishing you success, we are

Very truly yours,

PLAINS INVESTMENT COMPANY

(Signed) W. H. Badger, President.

(Note: The purchase and loan referred to are not confined to our members.—Pub.)

Littlefield, Texas, Jan. 20, 1930.

Mr. R. O. Conner, Business Manager,
Littlefield College,
Littlefield, Texas.

My Dear Mr. Conner:

As an interested Littlefield citizen and chairman of the College Committee of our local Chamber of Commerce, I have gone thoroughly into the plan recently adopted by the Board of Directors of Littlefield College for financing the construction of the administration building, and I must say that from the plan as outlined to me and as fully stated in the letter you have prepared to mail to friends of the college, the proposition appeals to me as being very sound and a successful method of financing the college at this time.

I am very sure the people of Littlefield will heartily approve the proposition, and will do their part toward investing in the property belonging to the college, not merely for the purpose of raising the necessary funds needed at this time, but also because they must admit that the property is well worth the price asked for the same. The property at the price offered is a good investment for any one at this time, and as the city continues to grow and the college to build, the property will materially increase in value.

I predict a very successful campaign for the required funds, as well as an educational institution in our midst that all will continue to be proud of.

With best wishes to you and the institution which you so ably represent, I am

Very truly yours,

(Signed) E. A. Bills,
Chairman College Committee.

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.

Prophecy 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 \$1.00 Six Months
\$2.00 the Year

Dallas, Texas, Littlefield, Texas February 15, 1930

Vol. XVI—No. 13

Why I Believe the Bible

SEVENTH INSTALLMENT

VII. Cannot Accept the Theory of Evolution

Man, in almost every condition of life, living under every form of government, accepting one thousand different forms of religion, speaking almost a thousand different languages and dialects, is here. From whence did he come? In Johnson's Cyclopaedia, volume 8, page 454, Charles E. Bessey states that there are more than four hundred different kinds of plants growing on the earth at this time. There are more than fifteen hundred different varieties of wild flowers growing in frozen Alaska alone. There are thirty-three thousand kinds of mosses, three hundred and thirty kinds growing north of the Arctic Circle. There are one thousand kinds of grasses growing in America alone, and six thousand varieties of apples.

If God is so masterful as a horticulturist; what about Him as a fancier of animals, fishes and birds? Let us see. In a paper before the American Society of Zoologists, Prof. H. S. Pratt of Harvard College, gives an estimate of the number of known animals of all types. His aggregate number is 522,400. There are 20,000 species of birds, 13,000 species of fishes, and 1,800 kinds of lizards. Now let us turn to the world of the microscope. The world of the insects begins in the world of the natural eye and emerges off into the world of the unseen. It is estimated that there are one million different kinds of insects. There are eight thousand kinds of butterflies, two thousand varieties found in the Amazon valley alone. There are ten thousand kinds of bees in America alone, there are forty thousand kinds of moths and one hundred and fifty thousand kinds of beetles. There are some of the most wonderful creatures ever made so small that one million of them can survive in one drop of water. These little creatures are in beautiful shiney armor and dressed up like children on a Fourth of July picnic. One variety of these infinitesimally tiny creatures has thirty legs and one hundred stomachs. It lives only twelve hours. All told, there is estimated to be three millions of plants, animals, insects, etc., of all living matter.

Being a teacher of mathematics, I am, of course, inclined to look at things from a mathematical standpoint; and having read extracts from Mr. Williams' book, "Evolution disproved by Mathematics," I wish to borrow and present a few plausible thoughts from him. As I have just shown, scientists claim that there are three million different species of plants, animals, insects, birds, etc.: in other

words, three million species of living organisms. Evolutionists claim that all of those three million species have sprung from ONE germ, that is that every kind of grasses, of trees, of weeds, of animals, of birds, of fishes, of insects of every living thing had one common origin. Think of it, three millions species originating from one common source, growing and developing until they vary in size from the little insect so small that one million can play hide-and-seek in one drop of water, to the great sperm whale that weighs seventy-five tons; varying in habits so much that one species chooses to live on ice the year round, while others choose to live in marshes of the torrid zones; some choosing to climb trees and swing out by the tail, while others choose to fly across the briny deep, and others to swim upon its blue bosom; growing apart so much that if left alone will not interbreed, and if crossed by man will reproduce only in the same species and that to the first degree only. I speak of such crosses as the donkey and the horse, the mule is the product, but there the cross breeding stops (see Mendel's law, or any reputable text in agriculture). This alone is enough to disgust any fair-minded, clear-thinking man and convince him that evolution is absurd.

But back to our problem in arithmetic. As I said, evolutionists claim that all these three million species came from one source, one germ. (None of them are able to show where this germ came from.) They also claim that the world and this process of evolution have been going on for sixty million years. At this rate, there would be an average of one species developed every twenty years. We have a fairly good history of the past six thousand years. Counting one species developing every twenty years, there would have been three hundred developed since man began to record history. Any schoolboy can see that this simple problem in simple arithmetic is true. Now, what are the facts along this line? Not a record of the development of even one new species is to be found. But all species that are mentioned have the same peculiar habits, color, and habitation that they now have. And besides, during these modern times when stock and plants are being improved, it should be easier to develop a new species, as man has learned more of their habits; yet such plant wizards as Mr. Burbank and experienced stock breeders have utterly failed to develop one new species, when, according to evolution, there should have been one new species developed naturally for every twenty years, and three hundred since men have been recording history.

Has the process stopped? If so, when did it stop, and did every other process of

evolution stop with it, and if not, why not? If it has stopped, what brought about the change? And if it has not stopped, why has there been no species developed during the past six thousand years? Evolution is silent, some other things it does not know. Is this not enough to prove evolution false and the Bible story true?

The realm of the stars and planets is still more interesting than the realm of the natural eye or the realm of the microscope. New telescopes and reflectoscopes have been built from time to time. Each new instrument, more powerful than those built before, has led us to see a little farther into space. At first, we were informed that there were twenty million heavenly bodies, but with new instruments the number increased. Next it was one hundred millions, then fifteen hundred millions, and then three thousand millions, and at present it is five hundred billion.

We are told that if our sun were hollow it would be large enough to hold 1,400,000 worlds the size of our own. The sun is a ball of fire. Its flames flash out three hundred thousand miles. It is estimated that the sun is so hot that if the earth were thrown into it, it would burn up completely in one minute. Yet, our sun is one of the smallest balls of fire in the universe. The nearest sun to ours is Alpha Centauri. It is twenty-five trillion miles away, or two hundred seventy-five thousand times as far away as our sun. The size of some of these suns is staggering. In an issue of the American Magazine of 1923 was a description of the newly discovered and one of the largest suns. Betelgeuse is the name given to this star. It is two hundred sixty million miles in diameter. The diameter of Betelgeuse is more than three times the distance of the earth from the sun, and that distance is so great that it would take the fastest flying airplane seventy-five years to make a non-stop flight from the earth to the sun.

Mere size is not the only element of grandeur, but the innumerable hues of these suns are amazing. "Many suns have white lights, others pure yellow like Polux and Capella; some in various greens, others in reds like Arcturus and Antares; and one is like a drop of blood on a field of black. Nature is inexhaustible in her display among them of harmonies, contrasts, and delicate gradation of hue. They not only vividly sparkle in green and gold, azure and crimson, but shine in somber radiance of fawn and olive. Chalcedony, aquamarine, chrysolite, agate, and onyx have their counterparts in the heavens as well as rubies and emeralds, sards, sapphires, and topazes. These beautiful tints do not occur at random. We can particularly discern some law of order governing

their development; but empirically as yet, and without any true insight into its cause." (The System of Stars, page 165, by A. M. Clarke.)

But why the enumeration of all this? What has it to do with the Bible, or of one's believing the Bible? Simply to show the great vastness of Nature, and in order that I may ask a few questions and draw a conclusion. From whence did all this come? Did all these things happen by accident? Does the sun and all these other stars send forth their various hues of light by accident? Did they all come into existence by accident? The universe with its limitless space interspersed with all these strange bodies and myriads of stars, is it a product of a theory of accidents? Or does it quietly say, "The heavens declare the glory of God and the firmament sheweth His handiwork?" (Ps. 19:1.) Also, "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that are therein, and thou preservest them all; and the host of heaven worshippeth thee." (1st Chron. 16:26; Neh. 9:6; Ps. 96:5; 102:25; 136:5.)

There are but two positions that attempt to answer these questions. (1) The Bible position, that God created it, as shown by the quotation above. (2) The position of evolution, as Le Conte defines the term: "Continuous progressive change, according to fixed laws, by means of resident forces." As for me, the Bible story is the most plausible because of five or six different reasons which I shall give in the next issue.

E. K. KITCHING,
Dean of Students, Littlefield College.
(To Be Continued in the Next Issue)

Perkins Has Left Us

We regret to say that Brother O. B. Perkins has left us and gone off with the very modern sect which has pulled off from the Church of Christ and headed by such men as Dr. G. A. Trott, R. F. Duckworth and N. L. Clark. This new sect has an organization of their own, separate and apart from the people known as the Church of Christ. They have a separate list of preachers, one school, some local churches and some church property; also two papers, The Apostolic Way and The Truth, as their official organ in the realm of uninspired literature. The dominant sectarian feature of the new party, and which they use as a test of Christian Fellowship, is based upon an objection to the class method of teaching, uninspired literature and women teachers as used by the Church of Christ in their teaching services.

In order for a preacher to be enrolled on their preachers' list, a small pamphlet, he must agree to the above-mentioned objections. Under recommendation of Brother J. E. Thomas of Gilpin, Kentucky, Brother Perkins has had his name and address sent to The Apostolic Way office, and if accepted will appear upon their preachers' list for next year.

If Brother Perkins desires to make an announcement of his change, together with his reasons for same, Brother Ramsey will give him space in The Mountain Preacher.—J. H. Gosser, in The Mountain Preacher for November.

I will take the greatest of pleasure in stating my position to the readers of The

Mountain Preacher, if for nothing else, just to please J. H. Gosser.

Now, you readers know that I have not had anything to say in The Mountain Preacher concerning the debate between Brother Ramsey and Brother Thomas.

You all remember that Brother Gosser reported that they won a great victory in the first debate at Bethany. I have been informed, and it came straight too, that Brother O. F. Shearer wrote Brother Gosser and asked him if Thomas would meet Ramsey again. I learned that Brother Gosser answered and said, "Yes, he will continue to meet him until he does better." Ah, tut-tut! Brother Gosser, you must talk two ways!

Before you report the next victory you had better tell the readers what you mean by writing Brother Shearer one thing and reporting quite another to The Mountain Preacher. I suppose that Brother Ramsey will give you space to fix up that muddle!

Brother Gosser says "Perkins has left us." Eh? Left who? I presume he meant that I had left him and Brother Ramsey. If that is what he means, I have! But there is one thing I wish to state—I have not left the Bible! I still have it on my side.

Brother Gosser says that I belong to a new organization. Well, that is all to prove yet. When Gosser finds the New Testament church with its classes and women teachers, I will know whether I belong to a new one or not. Give him space, Ramsey, to find them, if he can.

Gosser says that the new sect is headed by such men as Dr. G. A. Trott, R. F. Duckworth, N. L. Clark. Now, as for these men, I think they are able to defend themselves. He would be afraid of the shadow of either of them.

Some smart fellow (I think it was Gosser) reported in The Mountain Preacher that the last debate at Oak Grove had a telling effect on Brother Thomas' moderator, Perkins. Readers, the man who wrote that was out of anything to write! I emphatically deny it. It is an untrue statement, and the one who wrote it knew it! I told Brother Ramsey that I was ready to meet him at any time and at any place. Is that a sign of defeat? I think not. Now, if I showed any signs of defeat, I am unable to recall where it was. In fact, I did not.

I got up at the close of the debate, after it was left up to the moderators, and told the entire audience that I believed Brother Thomas's proposition. Does that indicate defeat? I think not. You may judge for yourselves. Then they say in the December issue that I said I would not sign my name to the literature proposition for a hundred dollars. I said that we use literature to some extent; I also said, at the same time, that I did not believe in using literature in the assembly. Why cannot Gosser and Ramsey report anything as it is? They do not mind misrepresenting one.

O. B. PERKINS.

As Brother Ramsey seems to be a little unsatisfied with Brother O. B. Perkins' report of the Ramsey-Thomas debate, I hereby take pleasure in stating that it is absolutely correct, though probably the readers could better understand it if I add a few words of explanation:

First, Brother Perkins stated that Brother Ramsey in his first speech went to Noah's Ark for a specific command and

that I took it away from him, leaving the impression probably that I took a position that the building was generic. Now Brother Ramsey stated that the Commission in Matt. 28:19, "Go" and "Teach," were both generic terms, and went to Noah's Ark to show the difference between a specific and generic command, stating that the building was specific. I took it away from him by showing that "teach" in the Commission was also specific, though it was stated generic, because He told us at another place for just one to speak at a time; also said for our "women" to keep "silence" in the "churches"; some specifications.

Second, what Brother Perkins meant by "Brother Ramsey not owning the 'woman teacher'" which I found for him in Rev. "Sister Jezebel," was this: She was put for my "position" instead of "his"; not that he did not know this scripture was in the Bible.

Now as to the statement made by Brother Perkins that I am no debater from a worldly standpoint seems to be worrying Brother Ramsey very much, as he wants to debate with a big "gun," it seems. Wanting to win notoriety. Now I don't claim to be a debater from a worldly standpoint (that is, one who is willing to take any twist imaginable to seemingly gain his point); from that standpoint, Ramsey is a debater, sure. But I am a strong contender for the truth, and if there is any "congregation" that is being "imposed" upon by this invention of Robert Raik's and the Sunday school folks have some who they think can defend the "institution" and the "loval" brethren are willing to risk me, just give me a call and I'll show whether or not I'm able to "defend the truth."

The truth is, Brother Ramsey wants to get out of debating with me by saying if he debated with me again I must repudiate Brother Perkins' "report" in The Apostolic Way, which all can see. Now I told Brother Ramsey that if he would just tell the folks that he had no scripture for his position, that I would let him out without him trying to make someone out a "crook."

So "put up or shut up." Any of us are ready. What do you say?

In love for the "One" way.

JAMES F. THOMAS.

I certify that the foregoing explanation of report is absolutely correct.

O. B. PERKINS.

Christmas

The twenty-fifth day of December is called the Birthday of Christ. Paul said give thanks for all things. I have just looked and wondered how many people thanked God last Christmas for the gift of His Son. No people take that day more righteous than any other, shooting big guns, all kinds of noise, drinking; if some don't drink whiskey but once a year, they will drink on the 25th of December, and some of my brethren of the Church of Christ. Brethren, these things ought not to be, for some of our own people hinder the cause of Christ more than the outside man. It's just the life they live, bringing shame, shame, on the Cause of Christ.

G. A. COMFIELD (Colored).

MEET US

The results of the meeting of the Board of Directors of Littlefield College and the good letters we have received, following that meeting, as well as the encouragement that has been given to us by individuals with whom we have talked, convinces us that we should get in the field and see as many individuals as possible.

Time will not permit us to see each individual or even to visit each community, but we have decided to spend a few weeks visiting a number of places and trust that others nearby will meet us at one or more of the following places on the dates named. If you are interested in the school, we want you to be there without fail. If you are not interested in the school, then we want you to come, sure enough. We want to put before you the Board's plans for developing the school and its property; in fact, we want you to know just what the prospects are for the school. Other dates will be announced later. We here give the following:

Will worship with the brethren at Tulia, Texas, Sunday morning, February 16.

Speak:

Tulia, Texas, Sunday night, February 16, 7:30 p. m.

Prairie View, Monday night, February 17, 7:30 p. m.

Turkey, Tuesday night, February 18, 7:30 p. m.

Dodsonville, Wednesday night, February 19, 7:30 p. m.

Davidson, Okla., Thursday night, February 20, 7:30 p. m.

Medicine Mound, Friday night, February 21, 7:30 p. m.

Mickey, Saturday night, February 22, 7:30 p. m.

Will worship with the brethren at Petersburg Sunday morning, February 23. Will be in the office until March 1.

Speak Lubbock, Saturday night, March 1, 7:30 p. m.

Will worship with the brethren at Lockney Sunday morning, March 2.

Speak: Prairie Chappel, Sunday night, March 2, 7:30 p. m.

R. F. DUCKWORTH.

R. O. CONNER.

A Brief Outline

We are now listing students for next term, beginning in September, 1930. We have the following departments with well-qualified and effective teachers in charge:

The Primary department, teaching all grades up to and including the fourth. And the Intermediate department, including fifth, sixth and seventh grades. These departments in addition to having a teacher over each are directly under the supervision of the head of the department of Education in the College. Thus the teachers as well as the students have the direct benefit of the personal supervision of a degree teacher of experience.

Our High School is composed of the eighth, ninth, tenth and eleventh grades. Teachers in charge of this department will be selected with special care and the courses arranged with a view to fitting the high school students for taking up the college work after graduating from high school.

The College has, this term, five departments; for another term, we are contemplating seven, as follows:

English—In our Department of English it is our purpose to give the students such training as will build in them a spirit of careful expression, in words and sentences, supplemented with reading and practical composition and rhetoric. We realize that English is an important base for the real activities of life, regardless of the field of activity in which one is engaged after leaving school. Without a proper understanding of it, embarrassments and handicaps will constantly be present.

Education—In our Department of Education, we realize the students should learn how to study and how to impart to others the things learned themselves. They learn concentration, how to plan and schedule their time for the most effective work and how to deal with other individuals, singly or en masse, when in the schoolroom or

out of it. We give special attention to pupils preparing to teach.

Mathematics—The need of the development of the power of reason and exactness in every student is fully realized by the head of this department, and we are endeavoring to give the subjects to each boy and girl most needed, and in such a way as to make them interesting and remove much of the dread students have for the work in higher mathematics.

History—In this department efforts are being made as far as possible to simplify and make easier the study of History, while at the same time giving the student a comprehensive grasp of the development of the world, periods, sections and as a whole, step by step endeavoring to cause the student to reach out and think that he may be thereby prepared to help make history in whatever avocation he may embark after school days.

Economics and Government—Here again we realize the need of a comprehensive understanding of the development, control, expansion and regulation of man's activities. Economically and in government, nations can be measured by the average understanding of these subjects by its citizens. Hence, our special effort to acquaint them with the problems and principles which have existed, that do now exist, and that probably will come up in the near future. Especially does our nation revolve around agriculture, the rural home, school, community. Hence, these features are given added consideration in this department.

Home Economics—In this department we want to give the girl some real training with the idea that every girl should some day become responsible for the direction of the domestic affairs in the home. She should learn the most economical, healthful and effective way of handling these affairs, whether she looks personally after keeping her house, preparing her meals, making her clothing, etc., or she is able to have someone else do that for her. The

woman's work in most homes has too much drudgery attached to it; too many of them are slaves to the needs of other members of the family. This condition should be relieved, and through this department we expect to give our girls a practical training that will lighten their burdens of "housekeeping" or its direction.

Foreign Language—There is at this time an increasing demand for knowledge of foreign languages, especially French, Spanish, German, and Latin, as well as many others. It is our purpose in this department to meet the requirements for knowledge of foreign languages, and to expand it as rapidly as needs require.

In addition to the foregoing, we have a Commercial department, in which we give regular high school courses: typewriting, shorthand, bookkeeping, secretarial instructions, salesmanship, etc. Also we give special courses preparatory to court reporting. For its English, this department has the benefit of instructions by the head of the English department of the college. Its Business Arithmetic is taken care of by the head of our Mathematics department.

If you or your friend have in mind to enter school next year, write us at your earliest convenience. Be glad to give any information which you may desire relative to any of our departments. If you have any special course you want to take, write us; we can arrange it for you. We would like to hear from you by April first, as this will assist us in arranging courses, schedule, and number of teachers; all of which should be determined before the publishing of our catalogue, which we would like to put into the hands of the printers the latter part of April.

R. F. DUCKWORTH, President.

Lend a Hand

"I have just received a telegram from Brother Conner, who is spending this week in Dallas, advising me that he had satisfied all the creditors until the first of September. This, then, gives us relief from everything except meeting the expenses of the faculty. So it looks like we ought to be able without any trouble to raise funds enough to put up the first unit of our Administration Building and take care of the Plains Investment Company, and if we could do that, then we would be able to collect enough from the citizens in the town who owe the school to pay off the Dallas accounts and make some other improvements, purchase equipment, etc.

"I wish you could see two or three parties who would be willing to either make a purchase of one of the ten-acre tracts for \$500 under the plan adopted by the Board or make a loan of \$500 on the block of lots, as included in the plan. If each member of the Board could locate two persons who could make such a purchase or loan for \$500 to \$1,000 and so advise Brother Conner, it surely would give impetus to our work. Then, if necessary for him or me to visit such persons, we could do so. So I suggest that each one make a special effort to locate one or two persons at once who would be sufficiently interested to assist us in putting over this proposition, and if you cannot close up the matter with them, write direct to Brother Conner here and he or I will visit parties which you

(Continued on Page 8)

The Apostolic Way

CHURCH OF CHRIST

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Something Good

You have, of course, been reading "Why I Believe the Bible," written by Brother E. K. Kitching, Dean of students, Littlefield College. They are splendid. They are something good. I wish that each congregation had enough of these articles in tract form to put them in every home in its immediate community. They would be read and re-read and the impressions made by them would pass on to future generations. Read the article appearing in this issue, and then write me how many of these tracts at approximately \$2.00 a dozen you would order. If we have orders enough, we can have the tract printed.

Do not send money, but write us promptly if you are interested in having this tract printed. R. F. D.

Some Things in Brief

No, we have not given up the idea of the printing plant for The Apostolic Way.

Now is the time for preachers and congregations to make announcements of meetings for this year.

Meetings should be announced in the Way two or three times before the date for their beginning.

Yes, we have received a number of letters, requests, etc., which we have not attended to, but we will by and by.

We have many articles in this office we have not printed for various reasons, but not because we are afraid for our readers to see the ideas therein contained. When the occasion demands, these articles will appear.

The demands upon our space require a 16-page paper; the money with which to pay printing bills will meet the expense of a 4-page paper. We are giving an 8-page, and getting behind with bills.

The last news we had from Dr. Trott, he was no better. We waited up until the last minute, hoping to have something encouraging to report of his condition.

Brother Alva Johnson recently spent several days in the hospital, but is out again.

Brother J. N. Cowan has had his work interfered with by serious sickness in his family.

Brother Charlie Watkins, we suppose, has been icebound for some time, since we have not heard from him. Brother J. W. Kelly was icebound for quite awhile, then made a trip to South Texas and was caught in 2-below-zero weather and was sick several days. He advises us that he is in the fight to the finish.

In returning from the Board meeting at Littlefield on the 17th, Brother R. B. Whittenburg was hurt seriously in an automobile accident. We are hoping to hear he is improving.

We would like to hear at least once a month from every preacher who reads The Apostolic Way; give us a report of your work and an announcement of your meetings. Every congregation should send us a report of their work at least once a month. You like to read about other congregations and preachers; well, the others like to read about your work and meetings. This is more important than many seem to think.

You will have a good meeting and meet a splendid reception, find the interest encouraging in any congregation where every family takes and reads The Apostolic Way.

Reader, if there is a single family in the congregation where you worship that does not read The Apostolic Way, they should be encouraged to read it. If you would send us a list of such names we will be glad to send them sample copies of the Way. R. F. D.

We still have a number of the Sommer-Cowan Debates. Three questions were discussed: Christians Engaging in Carnal War, Sect Baptism, and the Sunday school. If you are interested in either of these questions you should by all means read this debate. \$1.00 per copy, six copies for \$5.00. Address

THE APOSTOLIC WAY
Littlefield, Texas

Work in Oklahoma

The congregation in Sand Springs has bought and paid for a lot at Vern Station on the car line between here and Tulsa, and will build a church house in the very near future. This will fill a long-felt need. This is a place of about twelve thousand. There are more than one hundred different manufacturers. These public utilities yield a large payroll annually. Large numbers of people are coming here continually. The membership of the Church of Christ has increased lately. This writer visited and preached to a few members who meet for worship in Sapulpa, Okla., a neighboring town. They worship in the court house.

W. P. JONES,
Sand Springs, Okla.

Clark-Barker Debate

Barker's Third Affirmative

Proposition: The Scriptures teach the final holiness and consequent happiness of the whole human family.

1. I have had some experience in debating and I am constrained to say with all due respect to my opponent that his second negative is the weakest jumble of words I have ever read.

2. In order to make a semblance of an argument, he is forced to deny the infinite wisdom of God. He asks how I know so much about it? I learned about it from the Bible. Psa. 147:5, "Great is our Lord, and of great power: His understanding is infinite." Acts 15:18, "Known unto God are all his works from the beginning of the world."

3. The reader will remember that Mr. Clark contends that the human will is supreme. That it is so strong it can and will defeat the will of the Creator. He calls this his "nest-egg." It now appears from his so-called answers to my six questions propounded that the "nest-egg" is rotten and has failed to hatch.

4. It follows that if man is in this sense free, i. e., is free to defy God finally; then, either (a) God does not will the salvation of all men, but does will man's absolute freedom, at the cost of his salvation, or (b) He does will it, but is unable to accomplish it. And if so, God is not free. He wills but is unable to execute. God is fettered and bound by the creature's will. Beware, Mr. Clark, this is a virtual denial of God.

5. I have proved that God is the Creator of all men. Then, it follows that whatever will man has, God gave it. Would he have given to his children a will that he knew would destroy them? A mother hands to her little boy a loaded pistol with the safety pulled down and informs him that he must play with it; but, "Kid, don't point the pistol toward your body and pull the trigger. If you do, you will surely be killed." The little boy accepts and skips out to play. In a few minutes there is a loud explosion and the mother goes to the door and finds the lifeless body of her child. She calls in the neighbors to view the scene. She justifies herself by explaining, "I warned him. I told him plainly what to do and what not to do. He has no one to blame but himself." That mother would be a cruel beast. But my opponent argues that God, the Father, gave to His children a will (a pistol) that he knew would work their endless ruin; not only would it cause death but endless pain and suffering. That mother would be a kind benevolent creature in comparison to a God who would do a thing like that. That act would out-devil the devil and the so-called devil would be a gentleman in comparison.

6. Mr. Clark, our readers know that you have evaded answering the questions propounded. I challenge you to answer frankly. Yes, God says, "I create evil," Isa. 45:7. As to a personal devil, there is no such animal. I do not have space to discuss the Bible doctrine of devils and demons; but pause, say that I am greatly surprised to find a man, of Mr. Clark's intelligence who believes in the "booger-man."

7. Mr. Clark is certainly hard pressed for something to say in reply to my affirmative arguments. He knows or ought to know that his quotation from Psa. 72 has reference to an earthly king, while Psa. 22:27, 28 and 86:9 refer to the Lord. Try again, Mr. Clark. Mr. Clark knows or ought to know that Isa. 25:6, 7 refers to the establishing of the Kingdom of God in the earth and that the "feast of fat things" is the Gospel of Christ. Why so blind, Mr. Clark? Mr. Clark knows or ought to know that Rom. 5:18, 19 has reference to the completion of Christ's work that it includes all the conditions God intended. In other words, the outcome of Christ's mission is certain. Mr. Clark knows or ought to know that John 12:31, 32, teaches within itself the home coming of the whole human family. He says this is all right, if I show that all will finally come. I have

done so. See my First Affirmative. I prove it again, "All the ends of the world shall remember and turn unto the Lord," Psa. 22:27. Mr. Clark knows or should know that the word *creature* in Rom. 8:18,23, is the same creature spoken of in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." Mr. Clark says that "if this creature is any part of ourselves, it is not the rational part." Then, Mr. Clark to what part of "ourselves" is the gospel addressed? The command is to preach the Gospel to every creature, this same creature "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Mr. Clark, you are in a serious predicament. The exigencies of debate must be serious to cause a man to destroy his own theory. That is what has happened to Mr. Clark.

Worse and worse. Mr. Clark says that the millions of our race who never heard of the Gospel of Christ will be endlessly lost. Some God, according to Mr. Clark. He knows nothing much, and cares less—is a weakling and will damn more than nine-tenths of his children without even giving them a chance. Worse than the Comanche Indians. They allowed their victims to run the gauntlet and if he succeeded, he was released; but Mr. Clark's God will not give his victims any chance at all.

9. The Pleasure of God. The pleasure of God is in favor of the salvation of all men; and, therefore, neither death, sin, nor pain can be the ultimate object of God in reference to man. God created all men expressly for his pleasure, and therefore, not for ultimate death. "Thou hast created all things, and for thy pleasure they are and were created," Rev. 4:11. The pleasure of God shall prosper in the hand of Christ. "The pleasure of the Lord shall prosper in his hand," Isaiah 53:10. God's pleasure shall surely be accomplished. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isaiah 55:11. "I will do all my pleasure," Isaiah 46:10. Does not this passage show that God's pleasure shall certainly be accomplished? His words shall not return unto him void: it shall accomplish what he pleases, and prosper in the object which he sent it to accomplish. God created man for his pleasure, and his pleasure shall certainly be accomplished.

10. God has purposed the salvation of all mankind:

"Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him," Eph. 1:9,10. (This answers Mr. Clark's question as to "when" and "where.") It is evident from this passage, that God has purposed to gather together all things in Christ. God's purpose agrees with his will or pleasure. He wills that all men be saved; man was made for his pleasure and his "pleasure shall prosper in His hands," and accordingly he has purposed to gather together in one, all things in Christ, both which are in heaven, and which are on earth. This is God's purpose; that is what He has purposed in Himself. And this is not the gathering together of those things only which are in Christ, but the gathering together of all things in him. Jesus confirms this: "And I, if I be lifted up from earth, will draw all men unto me,"

John 12:32. Thus we see all things are to be gathered into Christ. They are all to have his spirit, and partake of his new creation; for, "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." 2 Cor. 5:17.

J. D. BARKER.

September 25, 1929.

Clark's Third Negative

1. My opponent is an expert in one trick of debaters. When he faces an argument that he cannot meet, he raises dust to conceal his retreat by either boasting of the wonderful force of his own assertions or by charging me with great weakness. Anybody who read my last speech can see that in his next, he made no attempt to reply to some of the things I stressed most. Yet he says my speech was the "weakest jumble of words he ever read." Moreover, he has the hardihood to charge me with evading his questions, when before him were several pointed questions, of mine to which he did not give a passing notice. I numbered his questions and answered them in order. I now demand that he answer the following questions candidly and clearly: 1. When and where will the gospel be preached to those who have died wicked in the sight of God? 2. Who will do this preaching? 3. How long will this state of probation last? 4. Will men there be subject to sin? 5. What evidence have you that all the wicked will accept the gospel? 6. Did God foreknow that Adam and his posterity would sin? 7. Did God have power to prevent sin? 8. Did God foreordain what He foreknew? 9. You say God is the Author of Evil. Do you mean God created all the moral evil, all the sorrow, suffering, and wickedness of mankind? 10. How could God create that which He forbids men to practice? If you mean what your language seems to teach in regard to the origin and perpetuity of sin, then to use your own language, Judge, Satan is a gentleman compared to such a God. God creates evil in the sense that He sends rain, wind, and other things that prove evil to some people. He also punished men for their sins, and such punishment is called evil to such men, but moral evil in men comes from Satan's influence. Sin is the transgression of God's law. (1. Jno. 3:4.) James says: "God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed." (Jas. 1:13,14). Again, "The Lord shall reward the doer of evil according to his wickedness." (11. Sam. 3:39). Will God punish men for doing what He has ordained?

2. My opponent says I deny the infinite wisdom of God. I have done no such thing, but I am not ready to build my hopes for eternity upon the supposed attributes of Deity. Judge Barker is the man who must explain such passages as Gen. 6:6-7; Gen. 18:20-21; Jeremiah 7:31, etc.

3. Judge Barker says: "The reader will remember that Mr. Clark contends that the human will is supreme. That it is so strong it can and will defeat the will of the Creator." Here is what I said: "This is not a question of comparative strength of will power." My opponent seems to think that will-power and physical power are exactly alike. If a giant can easily hold and tie a child, God's will can easily overcome man's will. This is my opponent's logic. If this is correct, since God has infinite power, why does He not make all men holy in this life? Why does He plead with men to cease from sin, to repent and live, etc? Why is it neces-

sary to wait till after men die to make them holy? Will my opponent answer? No! He will never pay any attention to these questions.

4. My opponent says I have "virtually" denied God! I answer that he has actually repudiated God's word. God say: "He that committeth sin is of the devil." (1. Jno. 3:8). But my opponent says there is no devil, at least no personal devil. Again, Jesus said to certain Jews: "If God were your Father, ye would love me. . . . Ye are of your Father, the devil." (Jno. 8:42-44). Strange doctrine the Lord taught if, as Mr. Barker says, there is "no such animal" as the devil.

5. My opponent introduces a supposed mother who gives her child a pistol, etc. I am surprised at him. He should have more foreknowledge than to do such a thing in this debate. To fit his theory, this mother not only new the danger to which she was exposing her child, but she knew years before the child was born exactly what the child would do. Then, with malice aforethought when she had unlimited power to prevent it, she planned to give birth, nurse it through its early years, and prepare the revolver with the intent that it should do the very things she warned it not to do. Then when the poor helpless child had shot itself almost to death, she whipped it for violating her orders and cast it out from her presence with the threat of eternal banishment unless it repented of the very acts she had foreordained for it! But she knew all the while that she was simply trying to frighten the child with a "booger man" who never was there. In this picture, behold the Universalist's God! No wonder my opponent says there is no devil, for all the darkest pictures of Satan ever drawn could never make him the monster, such a god would be.

6. On the Scriptures my opponent introduced in his second affirmative, I shall say a few more things. (a) Psalms 22 and 86. Whether Psalms 72 refers to God or Solomon, the context in all such passages shows that conditions therein described would obtain in this life. Not one ounce of proof is there that David had in mind, men's spirit after death. Hence these passages do my opponent no good. (b) Isa. 25:6,7. I showed from Isa. 26:10 that my opponent's doctrine is not taught here. He failed to notice what I said. (c) Rom. 5:18,19. This passage is clearcut. It teaches a universal condemnation and a universal redemption. Both are unconditional. Neither includes the gospel, faith, holiness, or any other such thing. (d) John 12:31,32. Mr. Barker "knows or ought to know," (his language) the difference between God's side and man's side in salvation. He "knows or ought to know," that Christ's drawing and man's coming are entirely different things. (e) Romans 8:18-23. Yes, Jesus said: "Preach the gospel to every creature, and He used the word *Ktisis*. But *Ktisis* means more than "rational human beings." Proof: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." (*Ktisis*) etc. (Ro. 8:38). Evidently Paul means that every one of the nine things enumerated here is a *Ktisis*. Why doesn't Judge Barker show how Paul's language in Romans 8:23 can make sense if *Ktisis* means exclusively "rational human beings"?

7. But Mr. Clark's God is worse than a Comanche Indian, for "He will damn nine-tenths of His children and not even give them a chance." Well, if my opponent is correct, God is directly bringing into the

world millions of children, knowing that they must suffer and sorrow and sin and die, multitudes of them in heathen lands; and, with all His infinite love and power, He does nothing to check the ravages of the literal hell that surrounds multitudes today! Why doesn't Judge Barker pay any attention to such facts in my speeches? If God can put up with such a situation in this world for six thousand years or longer, why should I believe that He will change it all in the world to come?

8. The Pleasure and Purpose of God. These two may be considered together. God's will includes His purpose and pleasure. Ezekiel 18:23 teaches that God has no pleasure in the death of the wicked, and yet they die. This shows God's pleasure is not always done in or by men. The Scriptures teach that God plans, purposes, wills and does His will in the Universe absolutely and unconditionally except in beings to whom in creation He saw fit to give power of choice between good and evil. This applies to men, and, probably, to some angels. Man can frustrate the will of God in matters involving the exercise of this God-given power. See Ezek. 11:17-21; 18:19-32; John 15:22-24; Acts 13:46; Rev. 3:20.

N. L. CLARK.

September 30, 1929.

Reply to Brother Pickler

After quoting Titus 3:5, W. N. P. says (in A. W. of Nov. 1, 1929, page 5): "It seems to me that any Bible reader ought to see what John was baptized for by Titus 3:5." But really I cannot. Please tell me, Brother P., and by whom he was baptized. Again, on regeneration, he says, "Neither could there be a regeneration until it was first generated," meaning, I suppose, that the prefix "re" means to make over, or anew. If so, when was the Holy Spirit made known to the sons of men before John the Baptist's time? Titus 3:5.

Reader, please note carefully what Brother P. says in the A. W. of Nov. 1 about Christ and His birth, etc; it is too long to repeat here. Then he adds, "So then according to the law of regeneration, this is one son of God that John made by baptism (emphasis mine). Notice, according to Brother P., John made Christ the son of God by baptism. (But Paul says (Rom. 1:4) Christ was declared to be the Son of God with power by the resurrection from the dead) because, I suppose, as he here affirms that when He came up out of the water, God then first acknowledged to the world that "this is my Son." Question: Whose son was He since coming into the world?

Brother P. says, "I go to the chapter and verse and Brother C. to the margin." Well, both are good, so far as I am concerned, but let's try it on Brother P. again. The inspired writer (Luke 1:35) says, "And the angel answered and said unto her, the Holy Spirit (note we prefer the word Spirit rather than Ghost) shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Will you come to the chapter and verse here and give God the glory, or must John's baptism prevail over the scriptures?

Let's try chapter and verse again and see if we can find out something further as to why God acknowledged Christ as His son at His baptism? (Ex. 20:24, latter part

of verse): "In all places where I record my name, I will come to thee, and I will bless thee."

In baptism God has recorded His name, a very fitting place and time to proclaim to the world that Christ was His son. Besides, there was a large concourse of people there to hear.

There are just two places in the scriptures (according to Young's Analytical Concordance) where the regeneration occurs. The one quoted in the beginning of this article, Titus 3:5, and Matt. 19:28. Brother P. likes chapter and verse, so we will accommodate him again. In Matt. 19:28: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Brother P. places the regeneration (to suit himself, or his contention) in the end of the old Covenant, with John. But Christ places it somewhere in the future of our day, for Matt. 25:31 says, "When the Son of man shall come in His glory . . . then shall He sit upon the throne of His glory (evidently the same time mentioned above in Matt. 19:28) And before Him shall be gathered all nations." This confirms the idea that the regeneration is in the future of our day, and not in John's day.

No, Brother P., Brother C. does not know how to separate the Church or Christ from the sons (and daughters) of God, for I verily believe that is what the church consists of.

Brother P. says, "Tell me how long Peter 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 set up." Why must one be baptized before the church could be set up? Why not more?

A man hires workmen to build him a house; they finish their work and tell him that if one of the family will just step inside, that then the house will be finished, all complete, so that the rest of the family may enter and abide. Quite wonderful.

The material for the tabernacle in the wilderness was all prepared, every board, every socket, every curtain, and all the furniture complete, then it was set up and ready for use before one of the priests could enter.

So Paul says (Heb. 9:6): "Now when these things were thus ordained (meaning after), the priests went always into the first tabernacle accomplishing the service of God." Notice in particular the priests could not (even one of them) enter until the tabernacle was fully set up. So with the Church of Christ. Christ prepared the material complete for the church while He was here on earth. He had it all ready to set up when the Holy Spirit should come.

Then to make sure that it should be set up just right, He commanded the apostles to "wait until they were endued with power from on high."

This they did, and were all together on the day of Pentecost, and the Holy Spirit came and took possession of them, and according to Acts 2:42 the church was set up by holding a meeting for worship; yes, Brother P., before a single one of the 3,000 were baptized.

Acts 2:42 seems to be a sample of, or directions for the divine worship. And as they could not continue in that which had not been begun, we feel quite sure that was the way the church was set up.

Brother P. seems to cast a slur on the marginal readings of the Bible; why, I cannot tell, for many of them are used in the text of our later translations, and I have heard it suggested that they were the choice of a part of those who made the King James translation (a minority choice), or as in our dictionaries we have several words given to convey to us the meaning of the one.

But whether this is the correct solution or not, it suits me far better than to have a man put words into the Savior's mouth which the inspired historian did not record of Him, viz.: "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" (emphasis mine.—C.). It seems there is almost a limit to some men's assertions when trying to prove a contention. Please note reference above, where Christ puts the regeneration in the future still of our day.

Brother P. infers there is more than one sheepfold, by calling one old. But Christ said (and in a way to make it very emphatic), "There shall be one fold, and one shepherd."

When Christ said, "Other sheep I have which are not of this fold" He did not mean He was going to take them out of a fold, but He had reference to the Gentiles who were never in a fold until they were grafted into the Jewish root to partake with them of the root and fatness of the original stock. (See Rom. 11.)

Brother P. says, "John 1:18 says they were born of God." Sure, but it does not say they were born of God under John's preaching.

When was John 1:18 written? Was it written as a diary so that each event would be told at the time it happened, or was it written by inspiration, after the ascension, perhaps? Can anyone tell me? I would like to know.

Brother P., can you give me any scriptural reason why the converts of Appolas (see Acts 19) were required to be re-baptized, if those whom John baptized did not have to be? Chapter and verse, please, as this is where you like to go.

Brother P. says, "Why will men persist in preaching regeneration to the Gentiles who were never generated into any law of God?" There is no regeneration taught in the scriptures, Brother P., this side of the grave. For Christ puts it at the time of the judgment. (See Matt. 10:28.) After the birth from the tomb, "When the Son of Man shall sit in the throne of His glory," when all men shall come forth, they that have done good to life, and they that have done evil to damnation. And if Jew or Gentile have not been generated into Christ during the Christian dispensation, I should think that this would be the place where he would fail to be regenerated.

Submitted in Christian love, in defense of what I believe to be the truth on the subject.

E. C. CLEMENT.

The Book Is Sufficient

I am just as much opposed to the Sunday school as I ever was, and the reason that I oppose it is because the Bible does not require, does not demand, me to take part in such an organization, does not even mention it, but rather teaches to the con-

trary. And I stand for what we find revealed in the Bible.

I don't think that God's Word need be or could be made plainer by man's wisdom, but a congregation that is able to read and understand the Bible, and will just have the Sunday school anyway, regardless of God's Word, it looks like that contending against it is of no use. They will not submit to the teaching of the Bible, and I have decided to quit fighting, but go along as peacefully as I can and serve God to the best of my ability and meet the loyal brethren wherever and whenever it is possible, but remember these words: I will never take part in the Sunday school or any other religious organization other than the Church of Christ, unless I find in the Bible as plain command as that of Mark 16:15-16 or 1 Cor. 14:31-34-35, 1 Tim. 2:9-12. I will never accept the demands, commands or think-so's of uninspired men as a guide to the glory world.

E. M. CARPENTER.

Humility

Humility, state or quality of being humble, meek, lowly, not proud, or self-assertive.—Webster. We should all be humble before God because of our relationship to Him. He is our great and only Creator; the Lover of our souls; the Preserver of our lives. He is greater than we from every viewpoint. He is omnipotent, omnipresent and omniscient. He has done so much for us through the life, death and resurrection of the Christ, especially from his Cross to his Coronation, that we must see His undying love, sacrifice on our behalf, manifest so plainly for us. In all of this we are made subordinate to him, which should create within us a sense of gratitude as well as a feeling of dependence. It requires some humility to become a Christian. "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." "Except ye be converted and become as little children ye cannot enter the kingdom of heaven." Matt. 18:3. It requires humility for the sinner to confess his faith in Christ and be baptized for the remission of sins—"Before men." The Apostle Paul says, "For I say through the grace given unto me to every man that is among you not think of himself more highly than he ought to think but to think soberly, according as God has dealt to every man the measure of Faith." Rom. 12:3. "Likewise ye younger, submit yourselves unto the elder, yea all of you be subject one to another and be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God and He will lift you up or exalt you in due time." 1st Peter 5:5-6. Brethren, there are rich and precious promises here and hereafter for the humble and obedient. It is sad to think that even we preachers are not as humble as we ought to be, but boastful, self-assertive, which is detrimental to our own spiritual interest as well as bad example to others.

On one occasion the writer was busy preparing a sermon on First Principles. During the singing, a young man who was a member said to me in whispering tones, "Brother Jones, I would like to hear a lesson on humility, for we all need it." Well, I said, "Sorry; I have another subject just

now." That request almost shocked me. It put me to thinking seriously. First, because of the importance of the command. Second, because I was counted a strong preacher, but actually had never given a lesson on the subject before. This suggestion had a good effect on me, for I well knew that an humble man of God, together with a knowledge of God's Word on the subject, was the only one who would be qualified to teach a lesson of humility.

Finally, we should be humble because Christ was humble and He is our example. "Let this mind be in you which was also in Christ Jesus. . . . And being in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him and given Him a name which is above every other name. That at the name of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of God the Father."

Brethren, let's preach more on humility.

W. P. JONES.

In the Garden of Eden

The Garden of Eden,
That beautiful place,
For the first two people
Of the human race.
The "Mother of all living,"
The Father as well,
And the great Creator,
I've something to tell.

Also of the Serpent
Who looks for a flaw
To change to a lie
God's wonderful Law.
And cause the transgression
And alter His plan
In the first Law given
To his created man.

God formed the man Adam
From the dust of the ground,
But a "helpmeet for Adam
Is not to be found."
There is the Garden
To dress and to keep;
No "helpmeet for Adam"—
God puts him to sleep.

We find from his side
A rib God takes,
And from this bone
A woman He makes.
Placed in the Garden
They know no sin,
But in course of time
The "Serpent" comes in.

They eat of the fruit
Of which was forbid;
"God walking in the Garden"
In a moment of time
Finds they are hid.
And the story is told
Of the first transgression
In the Garden of Old.

Because of the deed,
"Cursed above every beast"
Was the Serpent in the Garden
"God planted in the East."
Because the woman sinned
By the Serpent's deception,
God greatly multiplied
"Her sorrow and conception."

"Because Adam hearkened
To the voice of his wife,"
"In sorrow shalt thou eat
All the days of thy life."
"He was driven from the Garden
To till the ground"—
No more in the Garden
Will Adam be found.

Satan's doctrine was a failure,
We see it had a flaw,
For death was a penalty
For God's broken law.
It's appointed unto man,
From the Bible we learn,
"For dust thou art
And to dust must return."

There's a "second death"
That man may shun,
And a "life eternal"
That may be won.
Though not obligated,
God saves by grace
When He offers salvation
To all the race.

Thanks be to Him
For His wonderful love,
To send a Redeemer
From Heaven above,
With the scheme of redemption,
Salvation's great plan,
To bring back to Him
His poor fallen man.

If only he'll return
And meet the demands
By complete obedience
To all commands,
He may end all sorrow,
Struggles and strife,
And again "have a right
To the tree of Life."
E. F. MORGAN.

Work in India

Pilchers Compound, Secunderabad,
Deccan, British India,
December 23rd, 1929.

Brother R. F. Duckworth.

Dear Brother in Christ:

We are glad to report that we have visited the following villages around Burkacherla: Saravaram, Kothagudam, Boppa-ram, Rayeepadu, Kotapadu, Appannagudam, Gundapuri, Marepayda, Venkampadu, Yapur, Ramannagudam, Erraram, Isumpalli, Dasaram, Kistasamudram, Neelamarti, Soodanapalli, Sandanapalli, Vuppulagudam.

In every village great interest in hearing the Gospel is shown. The story of the cross is a great attraction and a solace to the afflicted souls. Most of the caste people have become our friends. They desired us to stay in their villages for a long time, but we said that every village has equal rights to hear the Gospel.

In certain villages the heathens offered us some grain and requested us to accept the same for telling them the story of the real Savior. We refused to take it and it displeased them. When we told them that if they believe in the Lord Jesus Christ and become Christians and give their

hearts to the Lord, then they can offer whatever money they could to the Lord on every Lord's day. When they heard our point they said that they are afraid of losing their caste if they become Christians openly, but they like to be secret believers. Then we showed them the verses Luke 12:8-9. They are deeply considering over this. Kindly pray so that these people may decide for the Lord. It is not the same case everywhere.

We are glad to report in some places that the Gospel is breaking the chains of caste and superstition and the dumb idols are broken and thrown at the feet of our Lord Jesus Christ. Rejoice and glorify the name of the Lord. Is it not a great trophy to the churches of Christ?

The Lord has opened the hearts of seventeen caste Hindus called Mandularu, who are very orthodox. They have renounced their idols and caste and obeyed the Gospel and are baptized into the name of the Lord. They, like gypsies, live in tents, travel from place to place in their various avocations as native doctors, selling the medicinal roots of the forest, tattooers and acrobats. These itinerant classes carry the Gospel from village to village in word and song. At present they are camping at Burkacherla. They have renounced their old heathen names and have taken Christian names as shown below.

Old Name—	Christian Name.
P. Muthyam.....	P. Mark
Uzzi.....	Suvartha
Ramulu.....	Abraham
Butchiah.....	Devadass (Lord's servant)
Akkabba.....	Martha
Atchammah.....	Alice
Atchiah.....	Prema (Love)
Akkuliah.....	Isaac
Gujjari.....	John
Lakshimi.....	Anthammah
Akkammah.....	Deena
Komarammah.....	Kamala (Lotus)
Ramalingam.....	Christdass
Akkulammah.....	Mary
Butchi.....	Grace
Venkati.....	Sanjivi (Life)
Muttu.....	Sarah

The success we are having in the Lord's work is due to your kind prayers and support. May the Lord bless you. All the faithful in India send their greetings and thanks. I am going tonight to Vambori to see how the school is getting on. Kindly pray.

With Christian greetings and thanks.
M. VANDANAM.

Eaves-Johnson Debate

Propositions

- (1) The Scriptures teach that the Church or Earthly Kingdom of Christ was established during His personal ministry on earth. Eaves affirms and Johnson denies.
- (2) The Scriptures teach that the Church or Earthly Kingdom of Christ was established on the first Pentecost after His Resurrection. Johnson affirms and Eaves denies.
- (3) The Scriptures teach that all true believers in Christ are saved or have eternal life before they are baptized in water. Eaves affirms and Johnson denies.

(4) The Scriptures teach that baptism in water of the penitent believer in the name of Christ is for and in order to the remission of past sins. Johnson affirms and Eaves denies.

(5) The Scriptures teach that it is impossible for a regenerated child of God or a genuine Christian to be eternally lost in hell. Eaves affirms and Johnson denies.

(6) The Scriptures teach that it is possible for a regenerated child of God or a genuine Christian to be eternally lost in hell. Johnson affirms and Eaves denies.

Agreement

The principals in this debate agree to use only what is found in the Bible in affirmation and negation of the six propositions and to exclude all histories, dictionaries, grammars, commentaries and all extra Biblical evidence whatsoever.

Time

The debate will begin on Tuesday at 8 p. m. after the second Sunday in March, 1930.

Place

The Church of Christ, Friona, Texas.

Christ or Caesar

The Christian is to be in subjection to the laws of the land in which he lives as long as such laws do not keep him from following Christ. It is right that we should render to Caesar the things that are Caesar's, but can you imagine the Apostle Paul turning away from preaching the Gospel in order to fight in the wars of Rome? He surely would not have gone about killing his brethren in Christ simply because they disagreed over some international dispute. If America and England were at war, it would not be the duty of a Christian, as I see it, to bombard English cities and kill defenseless women and children. Could a Christian consistently help spread propaganda of hate against everything British, and make more strife and bitterness, because the multi-millionaires and war lords would have it so? We are told to do good unto all men.

It's true that Christ cast out those who sold and bought in the temple and overturned the tables of the money changers, but this was an ecclesiastical matter and not a political issue. He did not go into the Roman senate or even into the Jewish sanhedrin to make any reforms. The whip of small cords could hardly be classed as a weapon of war.

The powers that be are ordained of God, but that does not mean that there should be a union of church and state, or a mixing of political and church matters. God created the ox and the ass, yet under the law of Moses they were not to be worked together.

The thought of loving one's enemies naturally did not appeal to many of the Jews, for they were longing for a Messiah who would free them from Roman bondage and restore again the kingdom to Israel as it was under the reign of David or Solomon. They did not feel like loving their Roman oppressors.

Christ taught the love of one's enemies, and the Jews thought a doctrine of that sort would bring them in still greater bond-

age to Rome. Caiaphas, the high priest, said: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." They were afraid that the Romans would come and take away both their place and their nation if they let Jesus alone, so they crucified the Lord of Glory. The very thing, however, which they had hoped to avert by putting Christ to death, came upon them about forty years later when the Romans under Titus destroyed Jerusalem and laid waste the land of Judea.

Some may feel duty bound to force Christians to go to war for fear that the nation will be weakened through lack of patriotism, but when the issue is clearly cut as to whether one is to serve in time of war as a soldier, against the dictates of his conscience, or whether he is to serve Christ with a good conscience, the thing to do is to let Christ have the pre-eminence in our lives. When the apostles were forbidden to preach any more on the name of Christ, they said: "Whether we are to obey you rather than God judge ye, for we cannot but speak the things we have seen and heard."

The question is sometimes asked, "What would you do if the country and your home were invaded? Would you defend your family?" It is not so much a question of what one would do as what he ought to do. He might do the wrong thing, but even then it would be a much different thing to fight when brought to an extreme test than it would to say beforehand: "I will not turn the other cheek and would not advise anyone else to do so."

The conscientious objector is often looked upon as being either "red" or "yellow," but what is the man who puts on the uniform because he is too yellow to object? The man who refuses to weaken on a principle which to him is fundamental and vital should not be classed as a traitor. Was there anything weak or contemptible about the three Hebrews who refused to bow down before Nebuchadnezzar's golden image in the plain of Dura? Why should not the men who die in the Federal prisons like Alcatraz and Leavenworth be as long remembered as those who died on Flanders fields?

It's easy to go with the sword, but it's a different matter to tell people to love their enemies when the chant of hate is the popular song, and when the multitude are ready to mob one who is man enough to lift his voice against the churchman who makes the church building a recruiting office.

FRANK JUDY.

LEND A HAND

(Continued from Page 3)
believe can be interested in the proposition."

* * *

The foregoing letter was written to members of the Board of Directors of Littlefield College under date of February 1, 1930, but every reader who will send the name and address of someone financially able to assist the school in this hour of need will be rendering special service which will be greatly appreciated by all interested in the success of the school.
R. F. DUCKWORTH.

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.

Prophecy 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 \$1.00 Six Months \$2.00 the Year

Dallas, Texas, Littlefield, Texas, March 1, 1930

Vol. XVI—No. 14

Why I Believe the Bible

By E. K. Kitching
LAST INSTALLMENT

Bible position most plausible, because:

First. The proponents of evolution have to guess at too many things they do not know. Speaking of the origin of things, Mr. Darwin says: "I am in a hopeless mess"; and Mr. Spencer calls it "The unknowable"; and Mr. Haeckel admits: "We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles 2,400 years ago. . . . We grant that the essence of substance becomes more mysterious and enigmatic the more we penetrate into the knowledge of its attributes." They do not know and do not attempt to explain how the great forces which animate the universe, such as gravity, heat, motion, and light could have had an origin. They are merely referred to as "Laws of Nature." But what is Nature? Is it God? If so, the theory breaks down before Him.

Second. Evolutionists themselves admit a Creator. Speaking of spontaneous generation, Mr. Darwin says: "There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one." Mr. Huxley admits: "The doctrine of life can only come from life is victorious all along the line." And Mr. Conn admits: "There is not the slightest evidence that living matter could arise from non-living matter."

Third. The proponents of evolution are by no means agreed, hence they contradict each other. They have several theories for the beginning of life. One of these is spontaneous generation. Le Conte suggests that protoplasm could and probably was self-originating; but Prof. Conn says that protoplasm is not a chemical compound but a mechanism. He also says that unorganized protoplasm does not exist and that it could never have been produced by chemical process. He then adds: "Chemistry has produced starches, fats, albumens, but no protoplasm." And again he says: "Spontaneous generation is universally given up." Mr. Darwin speaks of spontaneous genera-

As we go to press, we received a message that Dr. G. A. Trott has passed on. Publisher has gone to Munday, Texas. More next issue.

tion as being "absolutely inconceivable" and adds that life began by a Creator. Prof. Haeckel refuses to admit so much. He thinks God might as well be admitted all along the whole process as to admit Him in the primordial forms of life. Therefore he argues: "But a truly natural and consistent view of organisms can assume no supernatural act of generation for even those simplest original forms, but only a coming into existence by spontaneous generation." In another place he says: "The fundamental idea which must necessarily lie at the bottom of all natural theories of development, is that of a gradual development of all (even the most perfect) organisms out of a single or out of a very few quite simple and quite imperfect original beings, which came into existence not by supernatural creation but by spontaneous generations, archigony, out of inorganic matter."

Prof. Haeckel in describing his primordial animal says: "It was composed of one single substance." But Mr. Darwin says: "Each living creature must be looked at as a microcosm formed of a host of self-propagating organisms, inconceivably minute and as numerous as the stars of heaven."

Thus they wrangle, each fellow holding to his own pet theory up in the air with not even enough solid ground to plant one foot. There are at least four different theories of the beginning of life, but I introduce the above witnesses to show how they differ. Thinking that the above is sufficient to convince even the most radical, I pass on.

Fourth. The proponents of evolution contradict themselves. Not only do evolutionists contradict each other, but they do not know their own minds well enough to write consistently without contradicting themselves. Prof. Haeckel, in describing his primeval animal says: "It was composed of

one single substance." He turns around then and makes the following statement: "In all living bodies without exception there is a certain quantity of water combined in a peculiar manner with other substances." Speaking of his pet theory of spontaneous generation, he has the following to say: "The impossibility of such a process can, in fact, never be proved. For how can we know that in remote primeval times there did not exist conditions quite different from those at present and which may have rendered spontaneous generation possible? Think only of the fact that the enormous mass of carbon which we now find deposited in the primary coal mountains. At that time, under conditions quite different from those of today, a spontaneous generation, which now is perhaps no longer possible, may have taken place. Indeed we can even positively and with full assurance maintain that the general conditions of life in primeval times must have been entirely different from those of the present time."

Thus Prof. Haeckel surrenders all claim to a present-day spontaneous generation, but guesses at the possibility of it during those "remote primeval times" when conditions were "quite different from those of the present day." What conditions were favorable to spontaneous generation? He thinks that the vast amount of uncondensed carbon floating in the air in the Carboniferous age probably made spontaneous generation possible. But according to his own doctrine it occurred millions and millions of years before the Carboniferous age began. Listen to his evidence: "The first and longest division in the inorganic history of the earth is formed by the primeval epoch or the era of tangled forests. It compromises the immense period from the first spontaneous generation, from the origin of the first terrestrial organisms, to the end of the Silurian system of deposits. During this immeasurable space of time, which in all probability was much longer than all the other four epochs taken together, the three most extensive of all the Neptunic systems of strata was deposited." Here he says: "The immense period" was no doubt longer than all the others taken together, extending from the first spon-

L. W. Hayhurst recently had a discussion with a "Bradleyite" and is now preparing five or six articles covering the points discussed. We are to begin publishing Brother Hayhurst's articles in May 1st or 15th issue of The Apostolic Way.

Be sure to renew your subscription and get as many new subscriptions as possible, as these articles will deal with many points that interest you.

We have about four hundred names on our list that should renew their subscription at once. If all would renew in the next thirty days, we could pay every dollar the paper owes, which would be such a relief to us that we are going to say, please give us this relief at once.—Publisher.

taneous generation to the end of the Silurian system of deposits; and after that immense age, the whole Devonian age, as mentioned by scientists, intervened before the Carboniferous age begun. Hence, according to Mr. Haeckel, spontaneous generation took place millions of years before the Carboniferous age, and yet it took the peculiar conditions of the Carboniferous age to produce spontaneous generation. I pass this on without comment.

Fifth. There are great gaps that evolution cannot span, neither can they fathom them. Out of a world of dead, inanimate matter, evolution supposes life to have sprung. The mystery is great, so great that even evolutionists themselves do not attempt to fathom it, or to bridge the gap between the inanimate and animate; between the dead substance and the living organisms. The link to connect the two has been lost if it ever existed. There is no trace of anything in inorganic nature to prove that life sprang out of it. Again, I insist that if life had sprung from the inanimate there would be fossils strewn all over the earth. I cannot believe it.

The second gap is that between the vegetable and animal kingdoms. Evolution furnishes no satisfactory or reasonable explanation for either. Passing on in the realm of the animal kingdom, we discover other gaps for which evolution furnishes no reasonable explanation. The first in this kingdom is that between the invertebrates and the vertebrates, the next is that between the mammalia and the non-mammalia.

When, where, and for what purpose did sex originate? If life began and continued for a season without male and female, why should there ever be such a thing as sex? Evolution is silent. How did we get our limbs, eyes, head, mouth and other organs, and why was there any need for such things? If life could begin and thrive without these things why a need for them? "Well," says evolution, "the first little animals made use of warts on their bodies as an aid to move themselves." Is it not strange these warts appeared at exactly the right places to give a perfect symmetry to the body? And are acquired characteristics hereditary? Science has paid enormous prices, wasted valuable time, and made ceaseless investigation proving that acquired characteristics are not hereditary. Evolutionists claim science and evolution to be one and the same thing; if they are, why this open contradiction? Do evolutionists know no better?

Again they tell us that eyes were originally warts or molds or possibly freckles caused by the sun, that by some hook or crook became eyes. Thus they guess and print such foolishness, and get red in the face if anyone dare to dispute their theories. To them there are no scholars at all except evolutionists. All the rest are laboring under a delusion, and groping their way through ignorance, darkness and prejudice. Evolution is spreading, our state schools are full of it, it is even hiding behind the covers of our state adopted textbooks. What shall the end be?

THE END.

Announcements and Reports

Elbert E. Jenkins—This is to announce that the church at Gallatin is now meeting in the afternoon, about 2 p. m. Any gospel preacher passing this way who stands for

a "thus saith the Lord" is invited to stop over and preach. Also, Brother Tidwell will hold our summer meeting for 1930, beginning July 5, running over two weeks.

Roy E. Hazelton—Please note that I have changed my address from Littlefield, Texas, to Loving, Texas. Brethren desiring to write me may address me at Loving. I have some time open for meetings yet.

W. P. Jones, Sand Springs, Okla.—Met with and preached for the brethren here in Broadway Hall morning and evening with fairly good audiences last Lord's day. Will begin a series of meetings in Sapulpa, Okla., March 16. This will be a hard place to labor, as the little band there have been out of duty for some time. I am booking dates for 1930. The last half of July is promised to the church at Nashburn, near Denison, Texas; first half of August in Devol, Okla. Who wants a meeting in April, May, June, the first half of July or last half of August? May we hear from you soon?

J. A. Nall, Feb. 14, 1930.—We have made arrangements with Brother Alva Johnson to hold a mission meeting at Irick schoolhouse, about eight miles from Lockney, beginning the first of March. Our congregation will expect to go, and we will be glad if other congregations can attend.

C. H. James, Roswell, N. M.—On last Lord's day, February 9, we had all-day preaching and singing and dinner on the ground at L. F. D. Church of Christ. Two made the good confession and were baptized. On each fourth Lord's day in every month, Brother Stark preaches at Greenfield at 11 a. m., dinner on the ground and singing in the afternoon. Also on each second Lord's day Brother Thomasson repeats the same at L. F. D. Everyone who is near enough is cordially invited to attend these meetings, spend the day in the service of the Lord, and I am sure much good will be done.

As some of our old friends, brothers and sisters would like to hear from us, thought I would write a line to the Apostolic Way. On last March 13, 1929, my wife had a stroke of apoplexy which paralyzed her and she has been helpless ever since. We would like to get a wheel chair for her, so anyone who has one they don't need, please write me about it. Also would like to get an elderly Christian woman who has no home of her own and one who would like to be in a good Christian home to help do the work and wait on wife for board and room and small pay, as only myself and baby girl are here to do the work. We live eight miles south of Roswell, near two good congregations. Anyone interested, write me.

C. H. JAMES.

Work in India

Pilchers Compound,
Secunderabad, Deccan,
British India,
January 23rd, 1930.

Brother R. F. Duckworth,
Care The Apostolic Way,
Littlefield College,
Texas, U. S. A.

Dear Brother in Christ:

We are glad to report that we toured Vambori side from December 23rd and

stopped at some of the villages on the way where we visited our brethren scattered here and there. We had meetings held for them in which they were strengthened in the Lord.

We arrived at Vambori on the 26th morning where our brethren were waiting for us. We had very nice meetings for them. The hall was filled with brethren, sisters and children as the room was not enough the doorways and the steps also were filled up. We had three hours meeting for them and the brethren heard with rapt attention the message given and the name of the Lord is glorified.

After closing of the meeting we examined the school children and found them doing their best to learn to read the word of God. They are little acquainted with the stories of the New Testament. Six of the grown up boys and four girls are able to read a little and recite Bible verses. The rest of the children are still in their alphabet. They are able to sing about 15 Christian songs, some of them being written by Brother E. S. Jelley in their vernacular. Among the 55 children that attend the school 30 of them are the children of our brethren, the rest of the children are heathens, called Vaddars.

We gave clothing to 30 of the ragged school children who were very happy and expressed their thanks by singing very merrily and promised to learn soon to read.

We left Vambori in the evening and went to Ahamednagar to see the brethren, there we met about 30 of them, we were told that the other brethren went to different places to find work.

On our way home we preached in several villages. We had a very large crowd proceeding to Nasik, a sacred place of the Hindus. We preached about the Lord and had good hearing from the people. We told them that their sins can not be washed away by the dirty waters of Godavary but by the precious blood of the Son of God, who died on the cross shedding His life's blood for the remission of sins of those who take Him as their Saviour. Many felt very happy.

We had another open air preaching service where we had good attendance of Hindus at another sacred place called Bascar. We can see thousands of Hindus bathing in the river very early in the cold morning during the Jatra thinking that their sins are washed away in the river at the sacred place. We showed them how foolish they are to think that the idols made by their own hands can save them. By several questions we elicited from them that the idols are made and protected by the people and lead them to the conclusion that if the idols could feel and have at least animal life they will very gladly worship the people who made them.

Several of them had a very big laughter when they understood that they are protecting their gods and goddesses instead of they protecting the people. We showed them that it requires a Saviour to save them from the pit of sin.

Kindly pray so that the seed may take root in some earnest souls. We could not stay in other villages as two of the brethren accompanied me fell very ill and have to return home.

Kindly pray for the work and for us.

With Christian greetings and thanks,

Your brother, in His service,
M. Vandanam.

Making Education Count

To The News:

The following appearing in the Dallas Morning News, signed by X. Carson of Irving, Texas, deserves careful consideration, and involves a duty resting upon each editor, publisher, school teacher, preacher and other public workers:

"Life in all stages is activity-conduct and is moving toward some objective, in the child, fatal to the adult if permitted to run its course, without guidance, but profitable if guided by wise parents and competent teachers."

The child must be reached through the parent, through the teacher—not forgetting, of course, the influence of the church—yet to reach the child, the parents and the teachers must be caused to see and understand the importance of correct guidance, and the parent and teacher can be reached through the press, if our editors and publishers will grasp the importance of maintaining, fomenting and encouraging educational discussions, for the benefit, first, of the parent and teacher; second, of the child.

In more than thirty years of active school work, I have been made to realize that many parents and entirely too many teachers are satisfied with the boy or girl learning the text, being able to recite, passing their grades, seemingly forgetting that even though he should make a B-plus, in every grade so far as the text is concerned, if he doesn't understand the real purport, principle, power or mental perception, the student is not progressing upon a sound, solid basis. The educated criminal failed to get the perception of the duty, responsibility and privilege of life. The educated boy or girl that remains in the back row, that simply drags through life, failed to get the perception of the duty, principle and opportunity of life. Reach them, yes, reach them, has been my cry for years. Make the home a place to live and enjoy, not merely a place to lodge and lunch. Make the school interesting, attractive, effective.

Yes, I fully realize that some times in trying to make schools attractive, and interesting, things have been allowed to creep in that should not have been there, but herein is manifest the shortcoming and misfit of the teachers in charge. Incidents, blunders, mistakes, are made in the best regulated families, and in the best regulated lives, and of course, will be in the best regulated schools, but these mistakes, and blunders, should be the exception and not the rule. We should not lose sight of the rule, in our magnifying the exception, endeavoring to overcome and eliminate the evil tendencies while we develop and broaden the mind of the boy and girl in our charge.

Every parent should study each child's textbook to see if it is the book it should have. Parents not willing so to do, fail to grasp the opportunity that is given them to mould the character, the life, the future usefulness of their child. Give the boys and girls good books to read, plenty of them. Read with them, study them, be a part of their lives, is a privilege every parent should avail themselves of. With such guidance, assistance, co-operation and association passed from generation to generation, there could be only a short period of time until our education and educational institutions would have mounted a higher plane of effective usefulness and culture.

As president of Littlefield College, I make as few rules as possible. I place my boys and my girls on their manhood and womanhood. Make no rule until their conduct demands it. Then make it, and instruct my deans to carry it out to the letter and repeal it as quickly as it is not needed. I try to inspire my teachers and my students with a spirit of active progress; try to give them in their school activities such work as will develop the boys and girls into useful men and women of the very highest character so that regardless of what position in life they fill, they will try to fill that position full, meet all the demands and opportunities of it. The boy or girl who is qualified to give directions, should also be qualified to take instructions whenever and wherever circumstances so require. I do not consider that any boy or girl is educated on any point unless they have learned to complete the job; to use the statement of one of our leading business men: 'Fill the sack, tie it, and set it on the desk.' With the girl, if it is sweeping the floor, washing the dishes, being a stenographer, a clerk, a bank cashier, or the president of the railroad, she should be taught to do her bit and do it well, and right. The same is true of the boy.

Efficiency should never be sacrificed for speed, never should slothful indifference be allowed to destroy, rob or cheat, the boy and girl out of prompt, enthusiastic activity.

Yours for service,

R. F. DUCKWORTH, President,
Littlefield College, Littlefield, Tex.
—Dallas Morning News, Jan. 23, 1930.

Believer in Unity

The greatest disadvantage of our "denominational divisions" is that they furnish the world with a powerful argument against Christianity. The world knows that Christ commands unity, and that the Christians profess to serve the same master, so they ask, "If you are Christians, why are you divided?" And millions of men point the finger of scorn at the churches of Christ, separated into rival sects which are often hostile camps making as much war upon one another as they do against sin. Shall all the denominations in America unite and form one? We answer yes. Such a union as this would impress all mankind and we believe compel belief in the divinity of our Lord. It would minimize unchristian rivalry, and we believe would be pleasing to Christ. We would love to see the day come before we leave this mundane sphere, that every denomination unite and form one. Let all men of the pulpits come together and form a confederation of every church, and "preach the gospel to every creature." Then will Christ's prayer for unity be answered, and the kingdom of God will move forward as it did when we were a boy. If the Christians could effect this glorious result, this would be the regaining of the long-lost self-consciousness of the church of God. Because of the great divisions, the churches have lost consciousness of her oneness, her corporate individuality. This one great church would feel herself to be indeed the kingdom of God, and a

great patriotism would arise in the hearts of every member and would inspire them to strive for the conquest of the world.

In 1904 we selected the Dunker Church, now the Brethren Dunker Church. It was not many years until this church divided up into four different branches. We at once withdrew from the church. A preacher said to us, "These branches are all right." We asked him, "Why are they divided, if they are all right?" We at once informed this man of the pulpit that the millennium would never dawn upon a divided Christendom, that the kingdoms of the world will not become the kingdom of our Lord and of his Christ, so long as our sinful and foolish divisions prevail. Billions of money are wasted and billions of souls lost, and the heathen made to stumble, and God's name to be blasphemed by the differences, controversies and conflicts among the Lord's people. With the restoration of the original, evangelical, apostolic New Testament foundation, doctrine and title, ordinances and fruits, we believe that the prayer of our adorable Redeemer that "they all may be one, then the world would believe that thou hast sent me."

I always thought that the divisions among Christians was a disgrace to the cause of Christ, but I have never felt the matter so fully, nor seen the evils of it so clearly, as I have been brought to see them since the old Dunker Brethren Church split up into four branches. Now must we four divisions of this once "one church" continue in such a horrible state? What can be done? We heard a preacher say it is all about non-essentials that keeps us separated. We are willing to be qualified that there is one essential we have not got. I believe that union among the children of God is essential, and that the Christian world is far from having. Without this unity, the great object of the Christian religion is lost. We have never had any schooling, and have passed our seventy-eighth milestone, and would love to see a united Christian world, especially the four branches of my old church, the Brethren.

S. S. W. HAMMERS,
Gettysburg, Pa.

Passed On

Lovice, nine-year-old daughter of Sister E. Noe and husband, departed this life Saturday, February 8. Brother J. C. Williams conducted the funeral services. There was a large audience at the funeral and Brother Williams made a real good talk. Her absence will be greatly felt by all, but although we miss her so much, we know that she is safe in the hands of our blessed Redeemer, and look forward to the time when we shall meet her again in that eternal home which Jesus the Master has gone to prepare. Let us all hold fast our profession, without wavering, so that we may be prepared to enter into that beautiful home of the soul.

R. A. SHARP.

Little Rock, Ark.

The Apostolic Way

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Obedience to Law

In an article on law enforcement dealing especially with the Prohibition Law, United States Attorney-General Mitchell is quoted at length. Among other things he said, "I do not think that either wets or dries have much respect for a man who participates as a public official in the prosecution of bootleggers, and patronizes them for a personal supply of liquor. We do not want fanatics or zealots engaged in prosecuting these cases."

It certainly is to be hoped that the good citizens of the United States will concur and render encouragement and support to Mr. Mitchell's policy for surely he is putting forward the right principle, not only in reference to Prohibition, but in every other line of administering, directing or persuading men to obey the law. The preacher who doesn't believe in the divinity of Christ may occasionally make some converts to Christianity. He may occasionally, by logic, convince one, but even those he convinces will usually have a very shallow conception since the teacher himself could not altogether cover up the effects of his unbelief.

The executive, judicial or legislative forces of the Government should themselves be examples of obedience before they attempt to force others to obey that law. The church leader, public teacher, should himself obey Christ if he would have others do so. For him to preach obedience while he himself is living in disobedience brings into disrepute the very cause he advocates which would be better off if he desisted in his efforts to teach it until he himself learns to obey. In city, country, state and nation men are to be found endeavoring to enforce the law while they themselves are constantly violating it. Such a practice on the part of officials breeds crime, breeds a disrespect for law and order and the sooner the country wakes up to a realization of this fact and dispenses with such officers, the better.

Whiskey, or no whiskey; Prohibition or no Prohibition; unless we can arouse public sentiment until condoning or indulging in crime by public officials will not be countenanced, we can expect to see many other cities, even states, as well as our nation, following in the footprints of the crime-ridden city of Chicago, where known and protected thugs rob with machine guns in open daylight, where officers who try to enforce the law are shot down on the sidewalks by men in armored cars and where houses are bombed at will. Think of it! Not a home in that great city is safe; not a preacher or an officer, or a public speaker

of any kind who condemns the "rulers of the darkness of this world" but what takes his life in his hands in doing so, and yet, the main difference between the people of Chicago and those of many other cities, they have just traveled faster; the fruit of their procedure has ripened earlier and they are now gathering.

Attorney-General Mitchell has sounded a note of warning, has made an SOS call; an appeal which should arouse the public to come to the rescue. But only Prohibitionists ought to be engaged to enforce Prohibition. If she fails let her fail in the hands of the Prohibitionists; not in the hands of men who drink; no, not the fanatical Prohibitionist, not the extremist, but the quiet, sober-minded, who will cautiously and carefully and in full consideration of others' rights prosecute their part of the enforcement of the law.

R. F. D.

Fear

When we older men remember the former history of the Apostolic Review and the Christian Leader, how these two papers were started and for many years conducted by men in whom we had complete confidence regarding their loyalty to the New Testament, then we are made to fear and wonder whether our paper—The Apostolic Way—after being started and conducted for many years by good, faithful, loyal men, will fall into the hands of other men who will turn aside from the holy commandments of the Lord, make a bid for popularity, go locked-arm with the world, the sects and the devil? We know that "new lords make new laws." This fills us with fear.

What assurance can you give us that The Apostolic Way will not go like the two papers mentioned above? Please tell all of us.

JOSEPH M. WALTON.
Browning, Ill.

COMMENT

What assurance have we when two members of the church marry that they will not desert the Lord as did Adam and Eve? What assurance can we have? There is but one, and that is the teaching which they have had, or may have, to keep them straight. They cannot be tied, fettered, strapped, or locked to the Lord. Selfishness, emity, hatred, malice, variance, emulation, sedition, strife, drunkenness, idolatry, or any other sin in the land may cause the man or the woman or both to turn from the Lord, but that does not justify our opposing marriage or opposing Christians marrying.

What evidence have we that a congregation which we may establish this year or may have established last year, or the year before, or ten years ago, will not some day go as did the congregations in Washington, D. C., for instance? When I was there for a number of winters some years ago, there was not a sound congregation in the city. By a determined effort passing over a period of weeks, I succeeded finally in finding four persons who would agree to go to meeting with me to break bread

on the Lord's Day. Others later. The Garfield Memorial Church, to say nothing of others finer, and more inclined to go after the world, had the pipe organ, Sunday school, Ladies' Aid Society and other fads and fancies that go with what is known as the Progressive church.

Even the little band I succeeded in getting together in that city was not long in reaching out after some of the worldly things, especially the Sunday school and the pastor system and other associate ideas. If I were in Washington, D. C., again, I would endeavor to establish a congregation that would work and worship as the Lord directs. I would not hold back for fear they might fall in the footsteps of others and go off into the world again.

Brother Walton's question is not out of place, and evidently is in the minds of many brethren and was in my mind when helping Clarence Teurman build the circulation for The Apostolic Way; when I came to his aid again and again in an effort to raise funds from among the brethren to pay his printing bills. But there was no way for him to guarantee to me or others what the paper might afterwards become; in fact, I realize the Lord did not ask for a guarantee on the future, but activity at present, holding each of us responsible for what we do now while the opportunity is before us, and it is this idea upon which all Christian activity and effort is based. Future guarantees are not within man to give so far as religious conduct or spirituality is concerned.

The Apostolic Way is now contending against the very things for which it was started to fight, by Dr. Trott and Brother Rice. These things were fought while Brother Teurman was its publisher, and these same things, the pastor system, the Sunday school, and their associate evils are being fought through the columns of The Apostolic Way now. I can say to the brethren that it is my purpose and intention to stand with the Scriptures on all Bible questions. I cannot go beyond what the Lord teaches, nor can I stop short of what the Lord teaches, neither can I please him and allow some other man to say just how far I shall go, where I shall stop, or what I shall believe when in my judgment this brother is trying to get me to believe something the Lord did not intend, or when I think the brother is putting purposes, intents, or ideas into the teachings and instructions of the Lord and His apostles, which they never intended to put there.

I have an idea that Brother Walton had in his mind the purchasing and establishing of the printing plant and was anxious to know what we intend to do about it. Well, we still have in mind the purchasing of the printing plant. At first it was our plan to buy the Lamb County Leader, but we did not raise the necessary funds before the option to purchase expired and the present owner declined to renew his option, having changed his mind, preferring not to sell. Then the brethren who were already behind the matter thought it advisable to go ahead and buy and put in a new plant. I made a trip to Littlefield, looked over the situation and found that it would cost close to \$6,000 to buy a lot, put up the kind of building that would be needed to make the investment profitable.

We didn't have that amount available at that time, so I postponed the purchase, continued to make the investigation and then the effort became so strong in behalf of the school by many of the very same brethren who were backing the purchase of a printing plant that it seemed advisable to wait for a time until the school proposition could be put over, and the brethren could turn their minds back to the idea of the printing plant, and then came the unexpected, which placed responsibility of helping to look after the school in my hands. I announced at the time just as soon as I could be relieved from the school work I would go on with the printing plant idea. I am still of that opinion. But as yet, we have not succeeded in pushing the school far enough along for the Board to consent to my retiring and I have never been a man to quit under fire or when the directors of the institution with which I was connected unanimously felt that I should remain at my post. At the last meeting of the Board of the Directors of Littlefield College they decided unanimously that I should serve them another twelve months, and to this I consented. This, of course, carries me over until the last of May, 1931.

However, there are some ideas being put forward now, by some individuals which may materialize into giving us a printing plant without regard to my connection with the school. If others would take a sufficient interest and would become sufficiently active to relieve me of details, there would be no need to wait.

Here is a good chance to say to all who have donated to the purchase of the printing plant that we are keeping your letters on file and your funds intact. A number who sent in the money stated that we might use the funds either to apply to the printing plant or other expenses of the paper. I suppose more than 50 per cent of the funds were thus sent, but we were so anxious for the plant that all were credited to the printing plant fund, and will so be applied when the time comes for the purchasing of the plant or for its equipment.

Now, Bother Walton, one more point. In the arrangement for this printing plant we selected four men whose social standing, business ability and financial holdings had not influenced their Christian life away from the path of right. In these four men I have the utmost confidence in their loyalty and their standing fast. In their hands will be the guidance and the determining of the policies of the paper when I have surrendered them. These four men, E. L. Martin, Geo. W. Phillips, R. F. Meacham, R. B. Whittenburg, are known by the brotherhood, and in their hands will fall the right of selecting my successor as publisher of the paper when I have ceased to direct its destinies. Thus can we have confidence that The Apostolic Way will continue to fight the battles of the Lord after many of us have "passed on." R. F. D.

Clark-Barker Debate

Barker's Fourth Affirmative

Proposition: The Scriptures teach the final holiness and consequent happiness of the whole human family.

1. God's purpose cannot fail: It must certainly be accomplished. "The Lord of

hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand," Isa. 14:24. "For the Lord of hosts hath purposed, and who shall disannul it, and his hand is stretched out, and who shall turn it back?" Isa. 14:27. "I have purposed it, I will also do it," Isa. 46:11. Now, whatever God purposes must take place. God can have no second thoughts; he cannot see reason to change his own plans. He has the power to work all things according to his purpose; hence, Paul speaks of "the purpose of him who worketh all things according to the counsel (i. e., the previous conclusions or deliberations) of his own will," Eph. 1:11. What, then, shall hinder the accomplishment of this purpose? Has God designed a plan which he cannot execute? No, the concurrent testimony of the sacred writers is, whatever God has purposed, shall be done. So let it, O Lord.

2. Argument Based on the Resurrection:

A.

(a) Jesus taught that men in the future world will be like the angels of God in heaven—holy and pure. "In the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven," Matt. 22:30; Luke 20:35, 36. In what sense shall they be as the angels of God in heaven? Let the passage in Luke answer, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Here are two points, in which they will be equal to the angels; viz., first, they will be immortal; and second, they will be the children of God, bearing a moral likeness to him. This will be the state of all who shall be raised from the dead, and since the resurrection is universal, I have conclusively proved the final holiness and consequent happiness of the whole human family."

(b) Jesus here teaches a universal resurrection and Paul confirms the same truth in 1 Cor. 15:22, 28. Jesus said, "He (God) is not the God of the dead but of the living; for all live unto him." Paul said, "The dead shall be raised incorruptible." Winer's Greek grammar defines the phrase "hoi nekroi," "the dead," as being the definite multitude. Dr. Wheadon in his comments on these words says: "The resurrection of the dead would signify the resurrection of the totality of the race." The resurrection will be on an equality with the angels; and men are to be the children of God in the very highest sense, "being the children of the resurrection." This can mean no less than the final holiness of all men. The resurrection is to a state of immortality; "neither can they die any more." (No second deaths after this event).

(c) The only argument that my opponent can make against this conclusion is a play on the clause, "but they which shall be accounted worthy." The Greek word *katarizo* rendered "accounted worthy" does not limit the resurrection to a part of the race. The Revised Version reads, "But they that are accounted worthy," and all are accounted worthy just as surely as the phrase the dead means a definite multitude. The Emphatic Diaglott renders the word in question as follows: "But those having been accounted worthy." And so the pass-

age would read, "The children of this world marry and are given in marriage; but they having been accounted worthy to obtain that world and the resurrection of the dead," etc.

B.

(a) "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," 1 Cor. 15:22, 28.

(b) Paul here teaches the resurrection of all mankind; that all shall be made alive in Christ, "As in Adam all die, even so in Christ shall all be made alive." The phrase in Christ means a justified state. "He that is in Christ is a new creature," 2 Cor. 5:17. To be made alive in Christ is to be made alive in the "image of the heavenly," verse 29. It is the exact equivalent of Rom. 8:30, "Many (all mankind) shall be made righteous." It is a fulfillment of the Abrahamic promise that all the families of the earth shall be blessed in his seed, which is Christ. By the resurrection of the race to immortality shall death the last enemy be destroyed. Death being destroyed by the resurrection and it being the LAST ENEMY, it naturally follows that there will be no enemies beyond the resurrection. The last act of destroying power gives to man immortality.

(c) What will be the state of those who are resurrected? It will be to a state of glory, incorruption and power, in spiritual bodies. "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," verses 42, 44. Then, comes the glorious statement, "The dead shall be raised incorruptible," verse 52. Once again I establish my proposition.

(d) When this event transpires, Christ will deliver up the Kingdom to the Father. He will have completed his reign and labors and God will have become "all in all." Christ will deliver his Kingdom pure and undefiled and will have seen the "travail of his soul and be satisfied." He will have gathered "all nations, kindreds and families of the earth," without the loss of one. Instead of heartaches, tears, suffering and sorrow, the tears will have been wiped from off all faces, sin and the devil destroyed, and righteousness will reign supreme. Then, fathers will meet their children, children their fathers, and mothers will be restored to their babies, no broken homes, no broken ties, the last wanderer will have returned, and all mankind will be bound together in one happy throng with the golden chain of God's eternal love. The Revelator glimpsed this wonderful consummation. He said, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the

elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; and every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. 5:11, 13. My friends, is this not astonishingly beautiful? Can imagination paint anything half so grand? To realize by faith the accomplishment of this glorious prediction transcends every other thought or idea of which the human mind is capable.

(e) What else could we expect of a Father of Love? There is nothing too good that love will not do for the object loved. On no other basis could heaven stand. On any other hypothesis, the universe would become a mad-house and all benevolent creatures insane. For what would heaven be without those whom you have loved and those who have loved you? I can conceive of no blacker, deeper or more damnable hell than a heaven where a mother could be happy without her child, or a child sit complacently by knowing that its mother is suffering endless torture. A partial salvation tends to make people hard-hearted and selfish, for they have suppressed their finer emotions out of fear and steeled themselves to believe that they could be happy in heaven with their loved ones in hell. My friends, how could you?

J. D. Barker.

Sept. 30, 1929.

Clark's Fourth Negative

1. For the first time in life I met a man in debate who presumes to make two speeches to my one. My third negative was finished on September 30, and his fourth affirmative was written on the same day, and we are more than a hundred miles apart. He evidently meant to ignore my speech entirely, as he did much of my second negative. To make sure of his mark, he wrote his speech before he saw my third reply. Now, Judge Barker knows this is not debating. Every rule of debate he ever saw, to say nothing of common courtesy, forbids such a course. Every fairminded reader of these lines must agree that my opponent is unfair.

2. But he will never attempt to answer my speeches. In order to keep the main issues before my readers. I again state the following doctrines that my opponent has advocated: (1) Before creation God foreknew and foreordained all things that come to pass. This makes God the Author of all the sin, sorrow, and suffering that being as a personal Devil. On this point, I ever cursed the race; (2) There is no such insist that my opponent give us an explanation of those Scriptures that speak of Satan; (3) Between death and the resurrection, somewhere, at some time, and by some power, the gospel will be preached to the wicked, and all will accept it. This is the essence of his proposition, but he will not attempt to show where, when, or by whom this preaching is to be done. The reason for his course is evident. His proposition says, "The Scriptures teach;" and on these points, the Scriptures are as silent as the voiceless tomb.

3. That his proposition is false is shown by the following witnesses: (1) Every Scripture that teaches the necessity in this

life of preparing to meet God. For example, Psalms 6:4, 5: "Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave, who shall give thee thanks?" Again, David asks: "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Psalms 88:11, 12). Judge Barker answers: "Yes, multitudes shall see thy wonders and hear and be drawn by thy loving kindness." But Solomon answers: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest" (Eccles. 9:10); (2) Every Scripture that promises eternal rewards to the "overcomer." Men must overcome the world, the flesh, and the Devil. Since none of these will be present in the spirit world, such an overcoming will be impossible. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7); (3) Every Scripture that teaches a distinction in death between the good and the bad. Jesus said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). According to my opponent's doctrine, Jesus spoke nonsense; (4) Every Scripture that teaches a separation of the good from the bad at Christ's return. Hear Paul: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (II Thess. 1:7-10). This passage alone completely destroys my opponent's position; (5) Every Scripture that teaches a difference between the good and the bad in the resurrection. Jesus said: "Marvel not at this, for the hour is coming in the 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" (Jno. 5:28, 29). Again, Paul before Felix declares, "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). If all will be "just" in the resurrection, why would Paul speak thus? Next, in I Cor. 15:23, Paul says of the resurrection: "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Why such language if every human being that ever lived will be Christ's at his coming? In I Thess. 4:16, Paul says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." If all the dead will then be in Christ, what sense is there in the last statement? (6) Every Scripture that teaches a Judgment after the Resurrection, "It is appointed unto men once to die, but after this the Judgment" (Heb. 9:27); (7)

Every Scripture that teaches the danger of punishment after the Resurrection. Mark 9:43 reads: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell (gehenna), into the fire that never shall be quenched." Again, "The sea gave up the dead which were in it; and death and hell (hades) gave up the dead which were in them; and they were judged every man according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:13-15).

Here are seven distant arguments, supported by numerous passages of Scripture. If any one of these seven arguments is true, Judge Barker's proposition is false; but if his proposition is true, every one of the seven arguments fails.

4. I now turn to my opponent's last speech. He says: "God's purpose cannot fail." But it did. In Numbers 14:26-35 we read that God had sworn that certain Israelites should dwell in Canaan. Yet they died in the wilderness after God had said, "Ye shall know my breach of promise." Again, God said: "Yet forty days and

Nineveh shall be overthrown" (Jno. 3:4). But Nineveh was not overthrown. In both these cases, God's purpose was conditioned upon the people's action, although such condition was not mentioned. His rule is written in Ezek. 33:13-16 and Jere. 18:7-10: "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, he shall surely live, he shall not die."

5. Judge Barker's next argument is based upon Luke 20:35. Here Jesus says: "They that shall be accounted worthy of that world and of the resurrection of the dead," etc. If Jesus referred to the "better world." He had in mind the resurrection to which only saints aspire (Phil. 3:11); for no other notion is in harmony with His other teachings. If He has in mind the future state of all, the wicked will be like angels in that they shall never die again (physically) and never marry again, in so far as we know.

6. The next argument is based upon the word "incorruptible." This is a translation of *aphthartos*, which means imperishable, undecaying. To prove universalism, it must also mean *holy*, undefiled. It means so such thing. Hence the wicked will also be incorruptible. If this were not true, the doctrine of their continued existence would be false.

7. I Cor. 15:24-28—Jesus will "put all enemies under his feet," "all rule and all authority and power" shall be subjected to Him. Human kingdoms will go down in ruin, and Satan's scepter shall be wrested from him; but this is far from proof that all these enemies will become obedient subjects of Christ's kingdom.

8. The quotation from Revelation 5 contains the Coronation Song in honor of Jesus. It was long ago fulfilled, and hence can have no reference to the final destiny of mankind.

N. L. Clark.

Oct. 8, 1929.

Is Goodspeed Right?

I am glad to undertake to meet Mr. Cowan's difficulties.

In Acts 10:19, the oldest and best Greek manuscript reads "two men." So does the best New Testament Greek edition, that of Westcott and Hort, which, I stated plainly in my Preface, I have followed. So does the latest writer on the text of this passage, Professor Ropes, in "Beginnings of Christianity," vol. 3, p. 94 (1926), where Mr. Cowan will find the help he needs. When I went about Jerusalem with an American friend thirty years ago, we had a soldier, or Kavass, with us, just as Cornelius' messengers did. It is really hard for me to think Mr. Cowan is serious in raising this objection, which a glance at the Greek text would have settled, and which verse 7 of the English immediately explains.

In Acts 16:17, Mr. Cowan asks whether there is more than one way of salvation. He seems to wish me to translate as though there were a Greek definite article before the word *Hodon* (way). But there is no such article in any edition or manuscript known to me. What authority or ground can Mr. Cowan present for any other rendering than I have proposed? He is surely aware that a Greek noun without the article is either qualitative or indefinite; here it cannot be qualitative; it must therefore be indefinite; that is, if we are to let the Greek writer of Acts have anything to say about it.

Mr. Cowan's remarks on 1 Cor. 11:4-10 are a reflection, not upon me, but upon the Apostle Paul. I have simply put what

he said into English. It is not for me to decide between them.

Mr. Cowan's statement that "There is no command in the translation to lay by in store on the first day of the week" loses sight of my rendering of 1 Cor. 16:2: "On the first of every week each of you is to put aside and store up whatever he gains, * * *" I should be glad to know what fault Mr. Cowan finds in this translation of the Greek words.

On 1 Cor. 15:23, Mr. Cowan wishes the Greek word *katargeo* translated "lay aside." But that is simply impossible, in the light of its etymology and use. Why does he require me here to turn aside from the clear meaning of the Greek accepted by all lexicographers? What right would I have to do that? What right has Mr. Cowan to do it? We may, if we please, disagree with the New Testament, but we have no right to tamper with it.

Mr. Cowan seems never to have encountered the problem of baptism for the dead until he met it on my translation; at any rate, he holds me solely responsible for it. But I have translated Paul's words about it in 1st Corinthians, simply because Paul put them there. Here again, Mr. Cowan's disagreement is with Paul, not with me, and it is not for me to decide between them.

Mr. Cowan's many citations about breaking the loaves and the difficulties he seems to find with them seem to suggest his unacquaintance with oriental bread. The loaf was, and is, a flat, thick, round form, rather like a very thick, tough pancake. It was not cut, but broken into pieces. Every Sunday school teacher knows this, of course. To ask whether Jesus broke the cup in pieces, as Mr. Cowan does, seems to me irrelevant and irreverent.

In 1 Cor. 12:13, the question concerns the force of the word *potizo*, which in Paul means half the time "to water, irrigate," and half the time to give someone a drink. In the Greek papyri it regularly means "to irrigate, water." This, combined with the violent and unusual figure (drinking the spirit) involved in the alternative sense, explains my translation, "We have all been saturated with one spirit,"—that is, like plants abundantly watered; compare 1 Cor. 3:6-8.

The questions raised in Mr. Cowan's second paper ("No. 2") have in general nothing to do with my translation any more than with any other that is at all faithful to the Greek. How the great Christian groups in Jerusalem or Corinth divided up for Christian worship is a historical problem, not a translational one.

There is, in short, no error in translation in any of the passages held up for attention in Mr. Cowan's papers. The one point that remains is the insertion of the name Enoch in 1 Peter 3:19, which Mr. Cowan intimates I added to the text to suit my theory. I wish he would say what theory of mine it suited. This is a purely textual matter, and I stated in my preface that it was a suggestion of Rendel Harris that by an error of the eye the name Enoch early dropped out of the text.

Now it must be remembered that in the Book of Enoch, a work very influential in New Testament times, and directly quoted in Jude, just such a visit to the fallen angels as is here spoken of is described in great detail; see Enoch, ch. 10-14. Enoch is there sent to the fallen angels, the spirits that were in prison. It is a striking fact that this passage in 1 Pet. is never used in early Christian literature to illustrate Christ's descent into hell; that is always spoken of in a different way; and the name

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Enoch might in old ways of writing very easily fall out of the text, which in capitals would run thus: ENWKAIENWX. The resemblance of the last four letters to the first four is clear.

The Book of Enoch was unknown to modern learning until 150 years ago, when Bruce found it in Abyssinia. I am sure that anyone who looks up the passage in Enoch 10-14 will be convinced of its influence upon 1 Peter 3:19.

Sincerely yours,

EDGAR T. GOODSPEED.

Reply to Prof. Goodspeed

I'm sure Mr. Goodspeed never comprehended the import of my two articles in the Apostolic Way, "Is Goodspeed Right?" For his benefit I will relate that some in the Church of Christ use his translation on Matt. 26:27, because he translates "wine-cup," which they understand to mean a literal drinking vessel. They oppose dividing the wine of the Lord's Supper into parts for distribution, saying that would make more than one cup. They were forced to say for the same reason that the bread should not be broken into pieces for fear of having more than one loaf after broken. To be consistent they would have to start the loaf around whole. Mr. Goodspeed translates correctly, I think, by saying "He brake it in pieces." That, too, before He gave it to them to eat. I wanted to know if Goodspeed was right about the "wine-cup," why not right about the loaf? In my second article I tried to show by Mr. Goodspeed's translation that there were extra large congregations of Christians at Jerusalem, Antioch and Corinth, even so large that one small cup would not hold sufficient quantity of wine to serve the congregation. This much to begin with, I trust will clarify the matters in Mr. Goodspeed's mind.

I feel it my duty, however, to notice some of the difficulties arising from the above paper. In Acts 10:19 I find the Greek word "tris," which is translated "three" about sixty-four times in the New Testament, and never translated "two." Mr. Goodspeed translated it "three" in Acts 11:11, which is a relation of the same incident. The Greek word for two is "duo" and is translated two about 129 times in the New Testament. The Revised Version by 120 of the world's ripest scholars translates it "three men" in Acts 10:19. Verse 7 does not help matters any. "Cornelius called two of his servants, and a devout soldier." How many men is that?

Mr. Goodspeed was silent about his translation of "Kurion" in Acts 20:28. Here is the passage: "And be shepherds of the church of God, which he got at the cost of his own life." I cannot see an excuse for translating Kurion God in this passage. An explanation would be appreciated.

On Acts 16:17, in regard to "a way of salvation," will only add that the Revised Version, Living Oracles, Godby, Moffett, H. T. Anderson and Modern Speech all translate "the way of salvation." Also Jesus says, "I am the way, the truth and the life." Jno. 14:16. How would it do to say He was a way, a truth, a life?

Mr. Goodspeed has unreservedly taken his stand on 1 Cor. 11:4-10 that Paul taught that men must pray and prophesy bareheaded; 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 bareheaded. 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. All of this is admitted by Mr. Goodspeed, notwithstanding the fact that Paul forbid women speaking in the public assembly of the church. 1 Cor. 14:34. He says he only put what Paul said into English. I understand that all other translators were doing the same thing, but not a one of them used such English as did Mr. Goodspeed in translating 1 Cor. 11:4-10. I was not "reflecting" on the language of Paul, but upon the English used by Mr. Goodspeed in translating what Paul said, making Paul teach here what he forbids in another place.

Mr. Goodspeed asked what fault I had with his translation of 1 Cor. 16:2. The word day is left out. The majority of the translators found sufficient grounds for translating it "the first day of the week," instead of "the first of the week."

He did not answer my queries on 1 Cor. 15:24. I am glad he said we have no right to tamper with the New Testament, and that is why I cannot accept his translation of the passage.

I am forced to conclude that Mr. Goodspeed believes in people being baptized on behalf of their dead if he believes his translation. The reader will remember that I did not take a position in my papers above referred to, but asked, "Is Goodspeed right?" I now take the position that he is wrong on this passage. If we can keep one of God's commands on behalf of our dead, we can keep them all for the same reason, and if any are lost it will be on account of the fact that we who are saved would not obey God for them. I heard of one good old woman who had been baptized over seven hundred times for those who died without baptism. If I believed that, I would not stop at that small number of immersions. No, I am not falling out with what Paul said, but differing from Mr. Goodspeed's translation of what he said. I had no idea that calling in question the correctness of his translation would be differing with Paul.

I did not mean to use anything "irrelevant" to say anything "irrelevant," but what I said showed the inconsistency of those who used Mr. Goodspeed's translation on one verse (Mat. 26:27) and repudiate his translation concerning the breaking of the bread into pieces, and other things. This explains why Mr. Goodspeed said much about my ignorance of "Oriental bread."

The best that Mr. Goodspeed can do on 1 Pet. 3:19, is to say he put the word "Enoch" in the passage at the suggestion of Rendel Harris that by an error of the eve Enoch was dropped out. It is strange that the many scholars, both English and American, who translated the Revised Version did not see a copy of the book of Enoch, and translate 1 Pet. 3:19 correctly. The Revised Version was made long after the time Mr. Goodspeed says the book of Enoch was discovered in Abyssinia. I in-

fer from Mr. Goodspeed that Jude quoted from a book written by Enoch, the seventh from Adam. You will note that he says he was directly quoted in Jude. The Enoch of Jude was the seventh generation from Adam, and was translated that he should not see death. It will greatly enlighten this scribe if Mr. Goodspeed will prove that the Enoch of Jude's epistle is the author of the book from which he quotes, and that books were made in Enoch's day, and the language in which it was written. I also wonder if the "ENWKAIENWX," which are capital English letters, look as much alike as the capital Greek letters? Or vice-verses.

Lovingly yours,

J. N. Cowan.

The Proof of Pardon

The Lord appeals to the higher principles of our nature, and as they are spiritual things, not carnal, for which we hope, it is proper to make the principle of faith our assurance. Paul says: "We walk by faith and not by sight." Hence, when a person says, "I know my sins are forgiven because I feel it," his religion is based upon the lower principle or carnal nature, upon sight, not on faith.

It is asked by sects, "Isn't religion to make men feel good?" Yes. But good feelings result from assurance of pardon, and not assurance from good feelings. Joy of forgiveness of sin is the result of religious knowledge and obedience to the commands of our Lord and Master. The knowledge of pardon produces the joy. Are persons pardoned because they are happy, or are they happy because they know they are forgiven? Happiness comes from the knowledge. Not the knowledge from the happiness. Some who have "gotten religion" say they are happy because they know they are forgiven, and they are forgiven because they are happy, hence this is foolish logic—making the feelings the proof of conversion, and conversion the cause of good feelings is what Paul calls "measuring themselves by themselves." And adds that such "are not wise." "Well," says one, "how do we know that our sins are forgiven?" Because Paul says "God" has sworn "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation. Who have fled for refuge to lay hold upon the hope that is set before us."

We have full assurance of faith, "having their hearts sprinkled from an evil conscience, and their bodies washed with pure water." We know we are pardoned, justified, saved, because God has pledged himself that those who fled for refuge in complying with the condition of faith and our assurance is based on the word of God. We enjoy happiness then as a result of our faith—which gives us the full assurance of acceptance. This accords with the Scriptures. The apostle informs us that after the jailer had been baptized, he rejoiced, "believing in God." Peter says, "Believing, ye rejoice with joy unspeakable and full of glory." The Word of God contains the promises of pardon which we may enjoy by obedience to the requirements.

ELBERT E. JENKINS.

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.

Prophecy 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 Grand Old Man"

In religious, political and financial circles, when the people speak feelingly and touchingly we often hear the expression, "The grand old man."

Surely if there was ever a people who had such a feeling, such a sympathy, such a deep admiration for a man as this quoted expression would indicate, it has been the people who are the readers of The Apostolic Way toward our dearly beloved departed brother, Dr. G. A. Trott. He has been loved and admired by thousands for years and years. We all, or most all of us younger men, felt toward him as we would a father. Even those who did not agree with him in some of his contentions still loved, admired, looked up to him as one educated in secular literature as well as in divine writings, one who understood things secular as well as things religious. His great loving heart so throbbed for mankind material and spiritual that all of us who were permitted to become well acquainted with this great man of God were touched and lifted higher by the privilege of such association.

Brother Trott passed on, having left this earthly abode about 6:30 o'clock p. m. February 22, and was laid to rest in the cemetery at Munday, February 23. There are so many brethren that knew him that would like to express themselves concerning him that we are going to give a little time, then devote one entire issue to the things that brethren may write about him or articles that have been written by him on questions of interest to us all. In other words, fill up the entire issue except for such announcements as it may be necessary to carry. This, memorial issue if you want to so call it, will appear at an early date. Brethren who desire to say something about Dr. Trott will say it briefly, to the point and send to the office of The Apostolic Way at once.—Publisher.

Are You Making Any Sacrifice?

In all ages of the world God has called upon His people to make sacrifices. Prior to the Christian dispensation, animals without blemish were the main sacrifices to be offered, and they had to be slain—given up totally.

Under the Mosaic dispensation, death—physical death—was the penalty due to the sinning Jew. But he could stay that penalty one year by offering the animal prescribed by the law. To sacrifice, is to give up, surrender your own, however cherished it may be. The sinning Jew sacrificed his valuable animal in order to save his own life a year. The innocent animal died for the guilty Jew—instead of the Jew.

The innocent "Lamb of God," Jesus, sacrificed his own life to save us—not just one year, but forever. He surrendered his life to benefit us. How we should love Him! His purpose was to save others. Should we not be filled and thrilled with his purpose—his spirit? He gave up his life—sacrificed it—to save the lost ones. He loved to do that. Are we making sacrifices in order to save the lost ones—and ourselves eternally? Do we love to do that? or does giving up the things of the world and the pleasures thereof make us sad, miserable and sorry?

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). That is, "crucify the flesh with the lusts thereof"—give up or sacrifice the wants (not the needs) of the body. How many fleshly or worldly desires are we giving up or surrendering in order to save others and ourselves? Let each one take an invoice of self and see.

"For whosoever shall call upon the name of the Lord shall be saved." To call upon the name of the Lord, includes obedience to His will as expressed in His gospel.

"How then shall they call on Him in whom they have not believed?"

"And how shall they believe in Him of whom they have not heard?"

"And how shall they hear without a preacher?"

"And how shall they preach, except they be sent?" (Rom. 10:14-15).

How? How? How? How?

Because we would not sacrifice a few of our worldly pleasures or ambitions, "we did not send, no preacher went, the people did not hear, could not believe, could not call on the name of the Lord, and could not be saved." And where does the blame rest?

Are you sacrificing and sending?
C. D. MOORE.

Pastor System

A Resumé of Conditions After Three Years

1. The hired minister does practically all the work, visiting the sick, new members, widows and orphans, backward members, etc. He preaches about all the sermons, arranges all the programs, sees to the order of worship, etc. The board of elders and deacons have no meetings, and none allowed to make public talks before the church. Before the advent of the hired pastor we had four or five members who could, and would, make good public talks, and were willing to go out into the country around about and thus assist small congregations and preach or sing at

villages and schoolhouses. Now they do not, and some cannot do so, because of stagnation. Bible study has slowed up, for there is now no incentive to prepare for public delivery. They all seem to say: "Let the preacher do it." We now have no "Young People's meetings," no mid-week Bible study or Prayer Meetings, very little missionary work.

2. There is no better feeling among the brethren. Before there was open expressions and each felt better after "exploding." Now there is an "undercurrent" but kept "pent up," not allowed to come to the surface. Members are becoming listless and careless. They are paying out more money, but are constantly being "hounded" and "harrangued" for money, collections being taken more often.

3. It is growing into a one-man rule institution, taking its character from the minister alone. Members receive most of their religious instruction from him and him only. Some have access to other preachers by occasionally visiting other churches, rarely hearing the opinions of other members for such intercourse is rarer. Some hear over the radio, some through the religious papers, and a few by private conversations. Very slight interchange of views at the Sunday morning, 10 A. M., Bible study, about twenty minutes. There is no chance to correct the preacher nor institute changes in programs.

I suggest that if you are getting along alright with the Lord's plan better not quit it to adopt the pastor system.

I heard a preacher today say that half the members of the churches of Christ have never been regenerated. Now such a remark is a signal that the preacher is ignorant else he is careless. Every member of a local church of Christ is also a member of God's family, and all God's children have been regenerated. But some folks are coming to consider the local church as a sectarian body, that is that it contains less than all the Christians in that vicinity and more than Christians. All the Christians in the world make up the church of Christ in the world and the working members of the body compose the local organizations. There, doubtless, are many who claim to be Christians who are not members of Christ's church; and many who claim to be members of local churches of Christ who are not Christians.

I often hear preachers say: "If there is one here who has moved in our midst and desires to do so we ask that you come up now and take membership with this congregation." Who ever heard of such a procedure in the Bible? Membership in Christ's church is not something that you "take up" and "lay down" at will like you

would if you were a member of some human organization. When will our preachers learn to teach the truth about such matters?

I hear of churches "withdrawing" from members, and think they have "turned" somebody "out" of the church. Such is an impossible thing to do, "turn folks out of Christ's church." But some think they "withdraw fellowship from them." No you don't do that. You cannot withdraw God from others. You cannot exclude some from the privileges of a church, but such a church that you can exclude others from is not the church of Christ.

Another thing, the process of "adding to the church" is a spiritual success. God does the adding. No man has the power to see it take place. No one can know in any case if God actually does add another to the church. Yet our preachers are constantly telling of additions. They know they don't know, but report it anyway. They are entirely too unconcerned about being truthful.

The name of the local church, is just the same as the name of Christ's body, thinking of it as being general or universal, containing all Christians, except it is to be designated so as to locate it. Thus we have the church of Christ at Duncan, the church of God at Littlefield, etc. But there is no authority whatever to speak of a local church as "The First Church of Christ, corner Tenth and Walnut Streets," for instance. This is purely a sectarian name. It is certainly not scriptural.

B. H. BURNETT.

Duncan, Okla.

Clark-Barker Debate

Barker's Fifth Affirmative

Proposition: The Scriptures teach the final holiness and consequent happiness of the whole human family.

1. I trust the reader will not get the impression that I do not believe in divine punishment for sin. It is certain, and there is no dodging it. Man cannot flagrantly violate God's law and go unpunished. Neither can he substitute an innocent Christ to suffer in his stead. However, God's punishments are corrective and therefore limited. He punishes for the good of the sinner and not out of revenge.

2. I will now notice some matters mentioned by Mr. Clark in his Third Negative. Mr. Clark's quarrel is with Isaiah. He says, Chapter 45:7, that God "created evil." If evil were the end in view, for instance, endless evil of torture, God would be the very kind of fellow depicted by Mr. Clark; but, if in God's purpose, evil is permitted as a means to a good end, his criticism is pointless.

3. Mr. Clark believes in two Gods. One is a bad fellow, a devil. The other is a little better, morally speaking, but is a weakling and very shortsighted—a feminine god, who really means well but whose ability is limited. Mr. Clark at first admitted that God was the creator of all men; but now, when pressed to the wall, he avows that some people are the children of the devil, meaning a separate personality, with power and purpose. These phrases, "Is of the devil," I. John 3:8, and "Are of your father the devil," John 8:42, thus used, are descriptive of character, and not of relationship. Some are called "Sons of thunder," Matt. 3:17; "Children of this

world," Luke 16:18; "Children of light," John 12:36. Not that they are the offspring of the things mentioned, but because of a characteristic quality. So, when men are called the "children of the devil," it is descriptive of character, and does not mean that the bad god is really their papa. In any event, the old boy and all his works will be destroyed, I. John 3:8; Heb. 2:14.

4. In paragraph 5, Mr. Clark inadvertently draws a very fine photo of the god he is proclaiming, except the picture should be "touched up" so that it will reveal all the wrinkles. He should have added, "And you will suffer throughout eternity." A God who is wanting in power, knowledge or love is no God at all, and persons defending a partial salvation are driven to that extreme. Mr. Clark's funny exaggeration is pointless.

5. Mr. Clark's return bout with my affirmative arguments discloses how utterly helpless he is. On Psalm 22:27 he says: "Not one ounce of proof is there that David had in mind men's spirits after death." Why not? David says, "All the ends of the world shall remember and turn unto the Lord." Do men turn to God with their bodies or in spirit? Aside from his assertions, he has offered no proof that militates against my arguments on Isaiah 25:6-7; Rom. 5:18-19; John 12:31-32.

6. Mr. Clark feels the weight of the argument based upon Romans 8:18-23. In his attempt to make a reply, he has committed theological suicide. So certain as the word creature (ktisis) means human family, that certain have I established my affirmative proposition. Mark 16:15, "Go preach the gospel to every creature" (same creature). To whom do you preach, Mr. Clark? To men, evidently. Then, this creature is a subject of salvation. What is to be the final result of the preaching and destiny of the creature? Rom. 8:18-23, "For the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Dr. MacKnight and Prof. Stuart of Andover say that the word ktisis (creature) means, "every human creature, all mankind."

7. Mr. Clark makes the same strained effort to meet the argument based upon the "Pleasure and Purpose of God." I again call the attention of the reader to the light manner in which he skims over the troubled waters. He admits that God is infinite in all His universe, except in the universe of man's conscience. He still maintains that God has let loose a force in man that He cannot control.

8. The reader will remember that Mr. Clark refused to even undertake to locate his place of endless suffering. He knew the ice was thin and he was afraid to venture out. By reason of the questions asked, Mr. Clark admits that I have established my affirmative. What his questions mean is this: "Well, even though you have proved that all men will be finally saved, I do not understand just how it is to be done. Please tell us how, when and where." Who is begging the question now? I propose to give a direct answer to as many questions as space will permit.

9. I answer as follows: (1) Wherever the sinner is found, here or hereafter. (2) Christ and the angels. (3) There is no such condition in God's economy. It is one continuous opportunity. (4) No. (5) The dozens of Scriptures I have cited in this debate and many others. (6) Yes. (7) Yes.

(8) Yes, in harmony with His will and purpose.

10. How? By His word and spirit, John 6:37, 38, 44, 45; Col. 1:19-20.

11. When? In the dispensation of the "fulness of times," Eph. 1:10. During Christ's reign, 1 Cor. 15:24-25.

12. Where? Wherever man may be. Paul says, "That he (Christ) might gather together all things in Christ (all mankind) both which are in heaven and in earth." The Revelator adds "and under the earth." Where is it that "Christ will reconcile all things (all mankind) unto himself?" Col. 1:19-20. Wherever man is found who needs reconciliation.

13. In the Parable of the Lost Silver, the woman searched until she found it. Why? Because it was of value to the owner (God.) In the Parable of the lost sheep, the good shepherd searched until "he found it." There is no such condition in all God's universe as "finally lost." It is first lost and afterwards found. God is love. He loves the sinner in this life. He is immutable and unchangeable. He will continue to love and the Good Shepherd will continue the search, until the last wandering sheep has been found, whether in the natural or spirit world.

14. Are there any who die perfect? If not, and if there is no change after death, Mr. Clark's theory damns every man; for none are perfect in this life: none are fully developed. Get this thought, reader—we are now living in the primary school of life. What the wisest know is nothing compared to the shoreless and infinite sea of knowledge. If there is no change after death, then, the child that dies in infancy will remain a baby throughout eternity. Is that not foolish? An idiot will remain an idiot, throughout eternity. Is that fair? There is only a small percentage of the human family who ever heard of Jesus Christ. Will God deny them the message throughout eternity and damn them endlessly and use them, the handiwork of God, as so much rubbish, worthy only to be burned? Not if God is as good as the reader. Not if God is love and has the power to carry out His desire: If he cannot or will not, He ceases to be God.

15. Now if those Scriptures are true, and the many others I have quoted, it must be that God's goodness extends to man beyond the grave. Are there any Scriptures that directly teach this wonderful truth? Yes, 1 Pet. 3:18, 20, "Christ . . . being put to death in the flesh, but quickened in the spirit; in which also he went and preached to the spirits in prison, which aforetime were disobedient . . . in the days of Noah", (R. V.). Christ preached to the spirits in prison, who were disobedient in the days of Noah. If there is no mercy beyond the grave, why was Christ doing this preaching? Peter tells exactly why the preaching was done, 1 Pet. 4:6, "For unto this end was the gospel preached to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit". (Read Isa. 22:14). These Scriptures utterly destroy my opponent's theory of probation.

16. It is done. My opponent's questions are answered, and I offer a prayer as I complete this article that the wondrous Truth of God may find lodgment in the
(Continued on page 5)

Sample Letter

We are constantly receiving at this office letters from boys and girls inquiring as to how they may be able to go to school here and pay their way as they go. In other words, they want work, are willing to do anything to secure an education. The following letter is a sample:

"Dear Mr. Duckworth:

"I have heard that there is a way of working your way through school, and I am so very anxious to get some place I can work my way through, as that is the only way I can ever hope to be more than a mill worker and a roustabout.

"I am only eighteen, healthy, strong and neat, but this is a wooded, mountainous country, and where there is little chance unless you can get out.

"I would be willing to do anything and make any kind of sacrifice to go to where I could do something beside the ordinary work I can do without special training in an education.

"I am looking to hear from you soon, and do not want you to forget that I will do anything, and if there is no place now—will you please keep me in mind?"

A few brethren holding certificates donated their interest to be applied on tuition of boys and girls not able to pay their way. Some donated their certificate for this fund, but not enough to meet the demands.

We are using students for as much of the work on the campus as they are qualified to do. Someday we trust that we may have a fund large enough to take care of the tuition of a number of boys and girls who want to go to school. And we will undertake to help them raise the funds necessary to pay their room and board.

R. F. D.

Teachers Wanted

It is the policy of the management of Littlefield College to give members of the Church preference in the selection of teachers; however, the heads of departments of the college must have B. A. and M. A. degrees. We would be glad to have brethren who are in a position to accept service as a teacher, who hold B. A. and M. A. degrees, to write us at once. We would like to have our faculty completed by May 1st. We would appreciate the members of the Church giving us the name and address of any such teacher.

R. F. D.

More Tabloid Thoughts for Our Young People

All many a man lacks of being a success is transforming his wish bone into a back bone.

The sculptor with mallet and chisel shapes the rough marble according to the mental vision he has of the object it is to represent. The correctness of the representation depends upon his wisdom, skill and the tools with which he works. Its beauty and approach to perfection depend altogether on him.

The shaping of a life depends upon the one whose life it is. Parents and teachers,

study and environment, to the extent that they are what they should be, prepare the boy for his work. It is they which control in very large measure the nature of the ideal he shall have when he arrives at the point where he is to begin the work himself. From that time on it is altogether up to him. You shall shape your character according to your ideal and the preparation you have for your work.

Why carry a ladder if you are not going to climb it? It will do you little good to have knowledge, or skill, if you do not use it.

Ideas and ideals are what count. If you haven't any, get some by thought and study. Anybody can copy them if you will write them out or dictate them, but to originate or compose them—well, that's different.

Doubtless there were boys who laughed at President Hoover and Vice President Curtis when they were farmer boys and couldn't make a "big show." They're making something of a "show" now. "He laughs best who laughs last."

If there be such a thing as luck, she is a very fitful and unreliable creature. Don't depend on her, for he who does so is as unreliable as she is, and it does no good to have ability if you don't have dependability.

Many mistake the soap-and-water bubbles of superficial learning for the rainbow glories of genius. The difference is as between brass and solid gold. One has to dig deep for gold nuggets.

The world has always had to depend more on the patient and faithful efforts of the "average man" than upon the erratic flashes of geniuses. If you possess the virtues of patience, persistence and perseverance you have a much greater endowment than you would did you possess genius—unless you possessed these with it.

Don't be a human echo. Use your own initiative and ingenuity. A monkey can imitate, but nobody expects anything of a monkey. You see your likeness in a mirror, but it can't DO anything for you.

The greatest events taking place in the world are the births of thinkers. They have been comparatively few such events all down the centuries. A few have done always the thinking for the many. Even then the thinkers could get the unthinking to put into action and practice but little of what they thought for them.

Great efforts are being constantly made to improve talking machines. That's all right, but it is more important still to improve thinking machines, and brains are the machines that think. Is yours working?

When the Man of Galilee was born there came Hope, Life, Courage, to mankind. There was a time when He was a little Bethlehem baby, just like other little babies. But look what happened as He grew up and during the three years that He taught, loved and worked among men!

This is a world of opportunities as well as a world of trials. It is he who overcomes the trials who also takes advantage of the opportunities. Every department of science, every branch of art, every profession and trade, every human activity, having for its object the promotion of the welfare and happiness of mankind, is awaiting the coming of men with talent and energy, determination and love for God and man; men with holy ambition and unflagging energy; men with purpose and patience, to aid in the greatest work that can engage the attention and capacities of the most gifted.

Shakespeare makes King Lear describe many men when he called man "a poor, bare, forked animal." You can be something better than that. Be it!

Only one letter difference in spelling Juck and pluck, but the difference is vital. The word pluck should be enlarged until it fills the space occupied by both.

William Hamilton had it right as to living creatures when he said, "In the world there is nothing great but mind." Mind is what man is. When you develop your mind you are elevating yourself.

You take liquid draughts for your body, thought draughts for your mind. You should take also spiritual draughts for your soul. Man's soul is older than the natural elements; it is more valuable than the material universe; it will be living when they have passed away. Care for it.

You should not despair or even be discouraged because you haven't great talent. If God be with you there is no telling what He may do with you. He took a Jew and a stick—Moses and his rod—and freed three million slaves; He took Shamgar and an ox goad and killed 600 Philistines; He took the little shepherd boy David and made him the greatest King Israel ever had, the greatest poet the world has ever known; He took him and a sling and brought down the giant champion of the Philistine armies; He took Samson and the jawbone of a meek little donkey and slew a thousand Philistines; He took Joseph, a little Canaanitish boy, out of a pit in the desert and set him upon the throne of an empire, and He took his coat "of many colors" and changed it into the royal robe of a Prince. Best and greatest of all, He took a little Bethlehem Baby and made Him the Savior of the world. "What can not God do?"

Don't overdo things. If you wear yourself out trying to accumulate for old age you'll not need what you pile up. Even then it is better to wear out than to rust out. But why do either? When Paul said, "Be temperate in all things" he meant moderation in all things.

Bats are neither birds nor animals. There is a sort of human bat—neither man nor monkey. The monkey resents the claim of kinship. You can't blame him.

If you will get these words into your heart and mind you will profit greatly by them, "Blessed is the man that walketh not in the counsel of the ungodly, nor
(Continued on page 6)

The Apostolic Way

CHURCH OF CHRIST

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A Great Opportunity

There has been, there is now, and for a time will continue to be a great depression over the country due to a checking up of the rapid development and expansion of commercial interests. This setback in material affairs will jolt some of us; some will become discouraged while others will have time to take stock and while they are taking stock of themselves and their activities it surely is to be hoped that everyone will examine himself and herself as to their spiritual investments. During these times of buying new automobiles, building new homes, buying new furniture, and otherwise improving our personal comforts, have we been scrupulously active in spending our money in preaching the gospel? Have we spent time and talent as well as money in assisting to further the cause of our blessed Lord the only cause that is eternal, the only thing that will stand the test of time and eternity? Have we planted truths of the Gospel of Jesus Christ into the hearts of men and women, sown the seed that will produce religious purity of purpose and humble submission to the glorious truths of the Gospel of Christ, or have we been so self-centered, so full of our own personal affairs and business activities that we have neglected the better side? Again I say, have we? Not an empty question, gentle readers, but one that affects every soul, yours and mine. Can we today, this hour, look the Master in the face and say, "Lord, I have done my best?"

Then can we earnestly and in our deepest, most intense determination say, "I am going to do more for Christ. I am going to spend more of my energies, my time, my thought, my money in the service of Him who died for men."

Brethren, preach the Gospel, let every man and every woman preach the Gospel. The opportunity is within your grasp. Sowing the seed of the Kingdom publicly or privately, gives everyone an opportunity. Are you meeting yours? Look out your window and observe that struggling soul unaware of the beauties and grandeurs of the Gospel of Jesus Christ. Sister, seek an opportunity to spend a few hours in the company of that lonely soul, call them away from the glittering glare of the empty nothingness of this world and worldly affairs and fill their minds with the silver, gold and precious stones of the Gospel of Jesus Christ, a little today and a little tomorrow. If every member of the Church of Christ who are readers of The Apostolic Way could send one soul to Christ each month each year, we would all have accomplished something worth while.

It would be better to leave this world from the door of poverty with a credit in Heaven of having won souls for Christ, yes, one soul for Christ, than to leave this world from the doors of great riches and facing Heaven without the credit of even one soul won for Christ. Some day we will all have to give an account of how we have spent our time here, and as a consequence take our part in eternity.

R. F. D.

A Question

Will you please explain the 17th and 18th verses, 17th chapter of Luke? Also explain the verses 14, 15 and 16, 5th chapter of James. Why was oil used? Does it apply to us in this present time? I will appreciate this very much if you will explain these for me.—J. W. Grimes.

I am not sure that I understand just what the brother wants explained. The lepers were ten, as they went on their way in obedience to the command of the Lord to show themselves unto the priests they were cleansed. But it seems that only one was grateful enough to put himself to any trouble to thank the Lord for his cleansing. The others seemingly had received what they wanted, and, like many people today, were sufficiently self-centered to go on about their business without praising and worshipping the Lord. This one man, a Samaritan, who not having full rights or privileges under the law of Moses, was a stranger. The record does not tell us what the others were.

The statement in James usually carries, in the minds of folks, a great deal of mystery. Why make a mystery of this passage? Some mystify the Statement the prayer of faith will save the sick. Why not accept James' statement connected with Paul's statement that faith comes by hearing and hearing by the Word of God? On one occasion the Lord said that if His apostles had faith equal to a grain of mustard seed they could remove a mountain and yet none of them ever removed a mountain. Why? Because they could not have such faith. Why not have such faith? Because no man had ever been given or promised the power to move a mountain. He who believes he can do a thing by Divine power or authority who has not been promised the power to do that thing has his belief based on human testimony and not upon Divine. "The fervent prayer of a righteous man availeth much." But a man will not be a righteous man if he is praying for things the Lord never promised him. He would grant through man's petition. The only healing of sickness by Divine power promised by the Lord was for the purpose of confirming the Word. No other miraculous healing was ever accomplished after the Lord left the earth so far as I know. It was promised upon this ground. See Mark 16:17-20; Heb. 2:4. Even the apostle Paul could not miraculously heal, or did not, his beloved disciples when their healing was not necessary for the confirmation of the Word. So if we get away from the miraculous healing and then turn to the use of our mind or information in administering to the sick and will administer to them praying with all the earnestness of our soul for guidance and direction in purpose and intent that our acts may be unselfish using the best means at our hands for restoring health we are complying with James' instruction,

and then we should confess our faults one to another that we may be healed of our faults, our weaknesses. Again, I say, remove miraculous healing from James' statement and the passage is greatly simplified.

Some differ as to the meaning of the use of oil here. I have never been very much concerned as to whether the apostle used it symbolically to illustrate the effects of using different kinds of remedies or whether he used the expression anointing with oil because the Jews were accustomed to doing this very thing and he did not want them to leave off their material remedies. Whatever the reason for his mentioning it he certainly shows by this expression that when persons are praying for the relief of the sick they should not leave off those material remedies with which they are familiar in administering to persons so afflicted.

R. F. D.

Christ Is Now on the Throne of His Glory

When I hear brethren say as Brother Clement did in The Apostolic Way February 15, that the regeneration is some time in the future after Christ sits upon the throne of His glory; for Christ said the regeneration was at the Judgment, quoting Matt. 19:28, 29; Matt. 25:31, and said they both refer to the same time, I say, Amen. And says then all nations shall be gathered before him, he says, "This confirms the idea that the regeneration is in future of our day." I am made to say, how readest thou? Such a position denies Christ is on His throne now, if so not King.

To put the judgment day of trial after Christ comes again and the separation of the righteous and wicked is contradictory to the teaching of Paul and Peter. Paul says the righteous both dead and living when Christ comes again their bodies will be changed in a moment, in the twinkling of an eye, at the last trump (1 Cor. 15:50, 54).

"But I would not have you ignorant, brethren concerning them which are asleep that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel 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." (1 Thess. 4:13-18.)

This shows the separation is over when Christ comes again. The Judgment day at time is the day of rewards. For we must all appear before the Judgment seat of Christ that everyone may receive the things done in his body according to that he hath done whether it be good or bad. (2 Cor. 5:10.)

"When Christ who is our life shall appear then shall ye also appear with him in glory" (Col. 3:4). At that time "the wick-

ed will be punished with everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:7-10).

Christ said before he died (Jno. 12:31, 32), "Now is the judgment of this world, now shall the prince of this world be cast out. For the Father judgeth no man but hath committed all judgment unto the son, and hath given him authority to execute judgment because he is the son of God" (Jno. 5:22-27). Christ said to the twelve apostles when He sent them on their first mission, "Ye shall not have gone over the cities of Israel till the son of man be come" (Matt. 10:23).

Christ certainly had reference to His coming into His kingdom and glory. John the Baptist said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand and he will thoroughly purge his flour and gather his wheat into the garner but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12). The wheat and chaff and sheep and goats represent the same individuals, the righteous and wicked, the fan the power to separate is the gospel. It began when the apostles were baptized with the Holy Spirit. "He that believeth on me as the scriptures hath said out of his belly shall flow rivers of living water. But this spake he of the spirit which they that believe on him should receive for the Holy Ghost was not yet given because that Jesus was not yet glorified" (Jno. 7:38, 39). Christ said to Peter after he had confessed Him, "I give unto you the keys of the Kingdom and what you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in Heaven" (Matt. 16:16-19), and in Verses 27, 28, "For the son of man shall come in the glory of his father with his angels; and then 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." After Christ was raised from the dead he said to his disciples, "Ought not Christ to have suffered these things and to enter into his Glory?" (Luke 24:26). Christ said to the apostles, "I appoint unto you a kingdom as my father hath appointed unto me that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). "And Jesus said unto them, Verily I say unto you that ye which have followed me, in the regeneration when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28). The regeneration is the gospel of new birth (1 Peter 1:23), in the Diaglot. Having been regenerated by the incorruptible Word of God.

Christ's kingdom included heaven and earth, and he gave that part on earth to the apostles and they entered into judgment with Christ on the day of Pentecost world wide. Christ said, "All power in heaven and earth." "Go teach all nations" (Matt. 28:18-20). "But don't go until the spirit comes to guide you" (Luke 24:25, 49). All of these statements of Christ while on earth, when the Son of Man shall come in the glory of His Father and then He would sit on the throne of His glory, has reference to His entering heaven and

being glorified and leaving glory and coming to this world again. We eat and drink in the Communion service (1 Cor. 15:15, 21) and it will be no longer after Christ comes again.

J. W. KELLY.

To Die No More

Written in memory of my dear loving companion, Mary S. Shultz, who departed this life February 20, 1929. To her life are these words tenderly ascribed.

I know, dear Mary, you have gone
Where pain and trouble never come,
And there to dwell for ever more
In peace and joy on Canaan's shore.

Chorus:

To die no more, to die no more
In that sweet home on Canaan's shore
I know you'll never die no more.

There Jesus sits upon His throne
In that bright home where you have gone
They need no sun to light that place
Its brightness comes from Jesus' face.

And when I'm done with life below
To that bright home I hope to go
And ever be with you up there
In that sweet home so bright and fair.

We'll sing around the great white throne
Through ceaseless ages yet unborn;
And, oh, how happy we will be
Throughout that great Eternity.

SAM L. SHULTZ.

Lexington, Okla.

CLARK-BARKER DEBATE

(Continued from page 2)

minds and hearts of our readers and that some, at least, may be helped to a better understanding of life and destiny—of God and His eternal love.

J. D. BARKER.

October 5, 1929.

Clark's Fifth Negative.

1. My opponent lags behind. Much of his fifth is a reply to my third. He does not once refer to my fourth negative. His fifth speech contains little new matter; hence I have plenty of space for negative arguments. In my last speech I introduced seven Scriptural objections to his proposition. I shall now state five more such arguments.

2. The following witnesses testify that my opponent's proposition is false: (a) Every Scripture that teaches man's accountability to God. For example: II Cor. 5:10, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Observe: "Things done in his body." This limits man's responsibility to this life. My opponent says there will be no temptation to sin in the age to come. How, then, can such beings repent or be converted? (b) John 12:18, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." "The last day" is the resurrection day (John 6:39, 40). If one man by rejecting Christ's word is judged by it in the resurrection day, my opponent's proposition fails; (c) Every

Scripture that teaches the possibility of a man's committing an unpardonable sin. Jesus said: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). Judge Barker's proposition would compel him to say: "All men will be forgiven, either here or in the world to come". I predict that my opponent will never attempt to answer this; (d) Every Scripture that teaches God reserves the wicked to be punished. II Peter 2:7-17 teaches that God reserves the wicked unto the day of judgment to be punished (no to be saved). Verse 17 says of certain men: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever"; (e) Every Scripture that teaches the punishment of the wicked at the end of the world. II Peter 3:7, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here we learn that the destruction of the world and of ungodly men will occur at the same time. But this will occur at the resurrection (Rev. 20:11, 12); hence not all the wicked will have been converted, and Universalism fails.

3. Next I file three vital objections to my opponent's doctrine, based on its practical consequences. These are: (a) Universalism removes from its believers the fear of punishment for sin, which is one of the strongest motives that determine human conduct; (b) Universalism encourages procrastination in preparing to meet God. The man who believes he can make peace with God in the next world will hardly be anxious to do so here; (c) Universalism indirectly encourages men to sin, especially in the direction of covetousness and the gratification of fleshly desires.

My opponent says that God always punishes sin. But where? He has never once intimated such a thing will happen beyond the grave. It is hard to convince men that the wrong-doer is always punished here. Anyway, many are willing to practice sin and be satisfied if they can believe that while sinning they are suffering punishment for it.

4. I shall now review my opponent's fifth affirmative. He again quotes Isa. 45:7 to show that God creates evil. He then says: "Evil is permitted as a means to a good end". In answer to my questions he says God foreknew that men would sin, and that God foreordained what He foreknew. This means that God foreordained and created sin. There is no "permission" in it. God caused sin! What a hideous doctrine! God is everywhere in His word represented as hating sin, yet He caused it!

5. "Mr. Clark believes in two gods", etc. Mr. Barker believes in one god who is at the same time both good and bad, both merciful and cruel, the Author of all the righteous and unrighteous deeds of men, the forger of lies and the source of all truth! Such a god is a psychological contradiction and impossibility.

6. I have never said that Satan is the "papa" of any man. If he has any progeny in this sense, they are in the infernal regions. I quoted John 8:42, etc., to prove by Jesus the existence of a real devil. His children here are characters like him. They, like the rest of us, are the natural children of Adam. God created one pair, Adam and Eve. Judge Barker has taught

that God creates all men by direct power. I do not charge upon the God I worship such stupendous folly or wickedness, seeing that millions are born to penury, deformity and wretchedness.

7. Romans 8:18-23—My opponent quotes Dr. Macknight and Prof. Stuart on Ktisis ("creature"). These men, like my opponent, were writing as commentators, not lexicographers. Why doesn't my opponent quote Greek lexicons? They are our authorities on the meaning of words. They say that Ktisis means "anything created," "creature". (See Liddell & Scott's Unabridged). My opponent is trying to make Ktisis mean "all mankind", quotes Mark 16:15: "Preach the gospel to every creature". This leaves our infants and idiots. Hence he destroys Universalism. I have twice before explained this.

8. My opponent says that Christ and the angels will preach to the dead. I read in Hebrews 1:13 and other passages that Christ is to sit on His Father's right hand until His enemies are overcome. There is no intimation that He is going to Hades to preach. Matthew 13:41 and other passages say that Christ will send His angels to remove offenders from His kingdom, to gather His elec, etc.; but I nowhere learn that these angels will descend into Hades to preach salvation to the dead. This to me is very interesting doctrine, and I should like to know where my friend got his information.

9. The Lost Coin and the Lost Sheep. These parables are found in Luke 15. The introduction shows that Jesus was reproving the scribes and Pharisees for their treatment of publicans and sinners. In every case, repentance precedes salvation, showing that man's choice in the matter must be right before the angels rejoice. Man is neither the lifeless coin of the one parable nor the silly sheep of the other. He is a prodigal who must "come to himself" and return to his father or be lost.

10. Judge Barker says we are in the primary school here. His illustration does not fit his doctrine. Many children are never promoted to the higher grades, for they cannot pass the tests. His doctrine would ultimately make all to pass the tests and graduate from all the schools in the Universe. Human experience everywhere teaches that many fail in every trial of time. How can we believe that beyond the grave all will succeed? God is infinite. He loves men, etc. But if He wants to free all men from sin and sorrow, why does He permit so much of these things here?

11. I Peter 3:18 and 4:6—If my opponent could prove that these passages mean what he says they do, they could not apply to any time after the Ascension of Jesus to His Father. I have once before explained them.

For lack of space, I close.

N. L. CLARK.
October 20, 1929.

MORE TABLOID THOUGHTS FOR YOUNG PEOPLE

(Continued from page 3)

standeth in the way of sinners, nor sitteth in the seat of the scornful." No young man or woman can withstand the effect of bad company long.

The easy job chaser and the "easy money" chaser are like the fool who tries to follow and catch up with the ignis

fatuus, or fox fire, found in the bogs and swamps—he'll never catch it, but will likely fall into the bog.

The intellect everywhere is symbolized by light, a torch, for example. If fuel is not supplied the torch it can not burn. If you do not inform yourself your light will go out. You can't light another's torch if yours is not burning. **READ, LISTEN, THINK.**

The fellow who looks about thinking to find an "easy job," by which he can make "easy money," is like travelers in the desert gazing at a mirage. They think they can do it, but they soon find they can't. And if they did there'd be nothing there when they got there.

Prepare yourself. The supply of "main strength and awkwardness" is greater than the demand, always. Skill and energy, the forward look and the **KNOW-HOW** qualification are what counts.

Ephraim had a thin diet. The Bible tells us he fed on wind. But better wind than poison or smoke. Pure food for mind is even more important than pure food for the body.

One boy says, "I ain't never had no chance." Another says, "Neither have I, but I'm going to make one." You know the rest.

You've heard much about the ostrich sticking his head into the sand when in danger. Well, that's a libel on the ostrich, for he doesn't do anything of the kind; but there are lots of people who do—not necessarily in the presence of danger, but of duty.

You can't play hookey from the School of Experience.

Study to choose the vocation most suited to your talents and temperament. Misfits are always miserable. How the world has suffered from them! It has had Kings and Emperors, autocrats and despots, princes and potentates, who were unfit to reign over a herd of swine. They were such not only because of lack of ability, but because of innate cruelty and cultivated vices. Some of them, like some men of genius today, had intellect scholarship, and were eloquent and sagacious, but terrible in their viciousness. Such a one was Tiberius, of whom Victor Hugo says, "He was gaunt, bald, crooked, eaten up with leprosy, covered with suppurations, masked with plasters, crowned with laurel!"

Some of his successors were much like Tiberius. Caligula "made his horse a pontiff," and "Nero made his monkey God." Of course the horse was superior to Caligula, while Nero suffered when compared with the monkey. Authority, like wealth, is the acid test of real manhood.

The reason authority and power test to the limit man's manhood is that they give him opportunity and afford him means by which he can manifest the egotism that is so often the ruin of men.

The fellow with a "going-to" sort of spirit is like a child riding a hobby-horse. He's driving like Jehu, but getting nowhere.

You often have heard of men being "masters" of certain things. He who comes nearest being master of himself is the greatest of all masters. No one masters himself fully. Your tongue and temper lack much of being all there is to you but when you conquer your tongue and temper you've conquered about all you have to conquer.

Extreme egotism is in its last analysis self-worship. There are many fool kinds of idolatry, but that's about the worst of all. We read that on a certain occasion the rabble yelled in flattery to Herod, "It is the voice of a god." Also later we read, "And immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms, and gave up the ghost."

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the master of my fate;
I am the captain of my soul."
The man who wrote that was a hunchback and an invalid, but he had a strong heart.
(Dallas Morning News, March 2, 1930)

The Uniqueness of Jesus

(By a Layman)
Christianity's Great Author Contrasted With Other Religious Teachers

We began this volume by calling attention to the originality and superiority of the Christian religion over other religions. We close it by reference to its Great Author in contrast with other religious teachers.

Man is a religious being. Adoration of the supernatural is co-extensive with the race. All peoples have anticipated some kind of existence after death. In view of this longing of the soul after immortality we may well inquire, "Is there a bright some skyward, where naught that blooms shall die?" If so, has God revealed it, and by whom? By the magicians of Egypt, the Magi of Persia, Buddha of India, Confucius of China, Socrates of Greece, Mohammed of Arabia, or Jesus of Palestine?

However old the world may be, its recorded religions are before us and have been telling upon its destiny for thousands of years. Is there one God and one religion, or one God and many religions?

Look over the history of Egypt, of the Hindoos, the Chinese, of Persia, Greece, Rome, and Arabia. What are the fruits of their religions? Is there any religion today lifting up the race and giving hope of future life, if so, who is its author? The answer must come back from every informed and candid man—it is Jesus. He is Lord of Lords, the Prince of Peace, and Priest of the Most High God. There is stronger proof of His life, labors, death, and resurrection than there is of the life and conquests of Alexander, Caesar, or Hannibal. His twelve apostles gave their lives proclaiming these facts and died in attesting their truth. The fact is more fully demonstrated that Jesus was cruci-

fied under Pilate than that Caesar was assassinated by Brutus.

His life and teachings are wonderful. He spake "as never man spake." He was the first on earth who taught humility as the road to greatness. No one gave it such importance before. He first, and alone, taught mercy to the world. The Jews, Grecians, Romans, and others had ideas of justice, but mercy was untaught, as a principle, before Him. He said, "Blessed are the merciful: for they shall obtain mercy." He first taught men to pray, "Our Father, who are in heaven," and His followers are called "sons and daughters" of the Lord Almighty. He taught love to our enemies and gave the golden rule to the world. Who in this advanced age is accomplishing what Jesus did? Who has a voice like Him, heard all over the world and in the silence of the tomb?

Nineteen hundred years after His death there is, perhaps, not an institution on all the face of the world of love or mercy which He cannot claim. Before Christ and beyond Christianity where are the institutions of benevolence for the lame, halt, blind, orphans, aged and suffering? Nothing of importance before Christ—nothing in nations not Christian; nothing by infidels, no, nothing. Jesus said, "I will give you rest," and the weary and suffering repose.

He stands alone in contrast with the great of earth. He is not only the wisest of the great and the greatest of the wise, but He taught the wise wisdom and the great greatness. He towers so high above all other great men that it is easier to make Him divine than human. It would take a God to forge a Jesus.

Born in poverty, surrounded with the selfishness and bigotry of the age, yet He taught the widest philanthropy of earth. Uneducated, He uttered the wisest saying recorded on the rolls of time. While He never wrote but a single sentence in the sand, His life is told in sacred story and His words are recorded in the books of all civilized people and on the monuments and tombs of earth. He changed times and laws. The world stopped counting from creation and began at His birth, and now we write, "In the year of our Lord." He is the children's friend; He blessed them and made them the models of His coming Kingdom. People twine wreaths of immortelles on the day of His birth, and give gifts to their children. On the day of His resurrection they pause and think of His wondrous work. His name is first lisped in tenderness by the child, revered through life, and last spoken in death.

The greatest minds of the world are engaged in discussing His life. He lives in the finest written prose of the best writers for nineteen hundred years. The purest ideas of those who deny His pretensions are borrowed or taken from Him. There is nothing good or pure or holy which He was not uttered. Standing midway in earth's history His character is the only perfect one known to man. He is peer of the realm and commands respect of the past and will no doubt that of all succeeding ages. Nearly two thousand years have passed since His death and the world has been advancing toward His life and has not reached its perfection. When two thousand more shall have rolled away man will no doubt look up to Him with increasing admiration.

He lives in poetry. No name is so frequently sung as His. Strike it from the

poetry of civilization and the dearest and sweetest songs can not be sung. The poetry of the past would be marred and the songs of the saints hushed forever. Jesus in poetry is the name chief among ten thousand and will be sung around the world till the latest ages of time. The living enjoy and the dying are cheered by its wondrous charm. "Jesus, lover of my soul;" Rocks of Ages, cleft for me;" "Jesus, thou art the sinner's friend;" "I know that my Redeemer liveth"—would not the earth be gloomier if the living lived and the dying died without these hallowed songs, more inspiring than those sung by the angels of God?

He lives in art painted by the finest artists, living and dead. How much of art relates to Jesus and His followers! After the overthrow of Napoleon III we saw the blanks on the walls of the picture galleries of Paris where once hung the portrait of Him who beautified that great city. But what blanks would be left if Jesus and His followers were taken from the art galleries of the world!

Take Jesus from civilization and you change its history, its poetry, its art, its literature, its government, its morals, its religion, and its hopes of the great hereafter. Since His death art is purer, prose holier, poetry sweeter; man enjoys more, lives better, dies happier; truth has new significance: life better objects, hope brighter prospects, and death new revelations.

The mission of His life was love. While He was poor and lone, traveling on foot without place to rest, He promised rest to the weary. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He said, "I am the way, the truth, and the life." "I am the resurrection and the life." His is the name relied on in death. He brought immortality to light. All was still, dark, silent at the tomb, and had been so for ages. No voice of comfort had ever issued from the grave. His was the first heard from its deepest gloom. Since its echoes died away on Calvary the night of death has shone like noonday, and a world more beautiful than earth has known is seen through its glory-gilded shadows. And now in every region under heaven where His name is known the wail of the mourner is less sad, and hope is breathed for the dying and the dead.

His empire is deepening and widening; year by year His cause is winning new fame and glory. Thousands of houses erected for His worship girdle the world, and His praise is sung by millions on all the continents of the earth and in the islands of the sea. The story of Jesus was new when first told in Jerusalem, new in Antioch, in Athens, and Rome; is new now and will be new in the Saturday evening of time. Its infinite pathos will call forth tears until man shall cease to weep and "Death is swallowed up in victory."

He revolutionized the world in three years, giving it new date, new law, and new religion.

He revolutionized the empire of death in three days. With mangled feet He trod the wine-press of sorrow alone. With pierced hands he unbarred the gates of death and conquered him who had so long held its wide dominion, and "delivered them who through fear of death were all their lifetime subject unto bondage." "I am he that liveth and was dead, and be-

hold, I am alive forever more," "and have the keys of death and Hades."

He revolutionized heaven on the day of His ascension. Angelic hosts cried aloud, "Life up your heads, O ye gates . . . and the King of Glory shall come in." He entered and "for the suffering of death was crowned." God gave Him the scepter and told Him to reign. From His celestial throne he now commands the ages as they roll on. "He has upon his vesture and thigh a name written: King of kings, and Lord of lords," is going forth in love conquering and to conquer, and at no distant period He will come back with the crowns of the world upon His head and the kings of the earth at His feet, Lord over all, swaying the scepter of universal dominion over earth's living and its unnumbered dead. He will gather the redeemed of all time out of every nation, kindred, tribe, and tongue to that peaceful shore where no storms beat, to constitute the one great family of God in a celestial home where there shall be no more suffering, no more sorrow. And "I heard a great voice out of heaven saying, there shall be no more death."

—The Church of Christ.

Announcements and Reports

W. A. Jones, Phoenix, Arizona, March 1, 1930—The Church of Christ at Longfellow Schoolhouse has increased steadily in numbers the past year. The place is located on 18 E. Adams street. About 75 meet regularly to break bread. We are having fine services at each meeting. Song services are splendid. Several of the brethren are capable of making short talks along gospel lines, and they are greatly improving along this line. Brother Bryant, a loyal preacher, is working with the church regular besides his preaching each month. We have purchased lots on West Madison street and expect to build a house in the future. The loyal brethren here were forced out to seek a place to worship according as God has directed. We meet in a public school building and this, of course, deprives us of many privileges we would have in our own building. A brother found us a few weeks back that had been trying to find a loyal band as he could not partake of the ungodly practice of some of the so-called Churches of Christ. He saw our announcement in the paper and is a regular attendant now and says he is glad to get back home. So the Cause for which Christ died is not altogether being neglected in Arizona.

J. C. Osterloh, Hastings, Okla., February 27, 1930—Visited the little band of faithful brethren at Wichita 26th of last month. Just home after holding an eight days meeting at Eola, Oklahoma. Had a fine meeting, found a real fine band of brethren there.

J. B. Daniel, Hatch, New Mexico—We have a small congregation near this place, meet each Lord's day for worship. I preached at Arrey third Lord's day in February, had two good services. Anyone wishing to locate in this part write me.

J. W. Kelly, Abilene, Texas, February 27, 1930—I am now at Brother Mabe's at Crowell, and will go to Medicine Mound

next Tuesday and preach until the second Sunday night.

Sam L. Shultz, Lexington, Okla., February 26, 1930.—I expect to start out next Lord's day for about four or six weeks as follows: Pleasant Valley school house near Washington, Oklahoma, first Lord's day in March; second Lord's day at Wheeler, west of Ardmore, Okla.; fourth Lord's day, Hastings, Okla.; fifth Lord's day in March at Devol, Okla. First Lord's day in April at Leedey, Okla. That is as far as I have appointments now. Will be glad to stop anywhere along the line and preach or make new appointments to go right on. Be glad to have some place for second Lord's day in April. My address is still Lexington, Okla., Box 123.

P. J. Brewington, Austin, Texas.—We are thinking of locating at Llano, Texas, and would like to know where the nearest loyal church is to that place. If any of the members know, we would appreciate it if they would write us at 2213 Tom Green street, Austin, Texas.

C. D. Moore, Kendrick, Florida, January 15, 1930.—Nearly all my work last year, and for several years past, was what is generally called mission work. Could not have done such work had not good brethren "sent" me. But they "sent" this old "preacher," he went, he preached, 102 heard, they believed, they "called on the name of the Lord" (did His Will, that means), and were saved. And seven others renewed their covenant with the Lord. The "preacher" they "sent" averaged more than a sermon the day, besides hours and hours of private teaching and reasoning. And he came out almost even financially at the end of 1929, thank the good Lord and the good brethren who allowed the Lord to work in them, "both to will and to do of his good pleasure."

Obedience to God

As long as man lived in obedience to God, he enjoyed the happiness for which he was created. Disobedience is what ruined his fortunes and caused him to become an exile from Paradise. Finite mind cannot grasp a full idea of the joys and pleasures that were forfeited when Eden was lost, nor can we form an adequate conception of the blessedness of the first estate of man. Even the very earth was blighted by the touch of sin, the ground began to produce thorns and thistles, and nature suffered an eclipse on account of the fall of man.

* * *

The design of the remedial system is to restore man to what he once was. As by disobedience he forfeited his first estate, so the gospel plan, by schooling and educating him into obedience to God, proposes to ultimately effect his regeneration "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth," he becomes spiritually regenerated by being "born of water and the Spirit." Raised from the waters of immersion to "walk in newness of life," being led by the Spirit, through the word, he adds to his

faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love; and then he falls asleep in Jesus with the promise of a physical regeneration through a resurrection into a glorious immortality. "It is sown in corruption; it is raised in corruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a physical body; it is raised a spiritual body." (I Cor. 15:42-44). "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3:10). "A new heaven and a new earth," wherein dwelleth righteousness, shall supersede those frosted and blighted by sin; "for the first heaven and the first earth are passed away." (Rev. 21:1). And then man, in a regenerated state, having regained his holiness, will be restored to happiness and will enjoy the untold blessings of a habitation in the eternal city of God.

* * *

The man who indulges in sin must suffer its consequences. When law is violated, the penalty attached thereto must be paid. Such is true in both the natural and spiritual worlds. No man can violate the laws of nature and remain in health, any more than he can neglect or abuse the spiritual institutions of the remedial system and grow in the grace and knowledge of the Lord. When man violates or transgresses the laws of God, in nature or grace, he commits sin; and "the wages of sin is death," physically as well as spiritually.

* * *

In the church man is schooled and trained into obedience to God. In Eden he was with God as long as he was obedient; and when he became disobedient, he thus separated himself from God and was driven out into the earth, a wanderer and sojourner, under the penalty of death, but respited through the mercy of God. In the great love of God the scheme of redemption was introduced, culminating in the triumph of the Messiah, through whom man might come back into covenant relationship with God. So in the church, composed of all those who renounce sin and are immersed into Christ upon a profession of his name, he is taught to live a holy life and to observe the ordinances and appointments of the house of God. The creature must stand before the Creator; and unless he has, by such a life, developed a character congenial to God, it would disturb the happiness of heaven to admit him into the society of those with whom he could not congenially associate.

* * *

It is a very great mistake to ascribe to the religious world an honest effort to obey God. Many enthusiastic devotees earnestly send up the prayer, "Lord, Lord," who will make haste to become angry if cited to a few plain verses of the Bible. We have no disposition to object to any happy experience that is "better felt than told;" but we never could understand how any person with a good case of true "Holy Spirit religion" could become indignantly insulted at any language the Holy Spirit has plainly spoken. The inspired oracles inform us that "holy men of God spoke as

they were moved by the Holy Spirit;" and every one, it must be conceded, who is really led by the Spirit, recognizes that the guiding light shines only from the clear teaching of the word. It is displeasing to God, and was always, during the personal ministry of Jesus, obnoxious to him, for people to say their prayers so fervently and regularly and yet remain coldly indifferent to the things that he had so plainly commanded. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Again, he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, yet that work iniquity." (Matt. 7:21-23).

* * *

In the church the necessity of living in strict obedience to God should be more strongly emphasized. People who would throw up their hands in horror at the thought of neglecting to be baptized yet habitually slight their duties as Christians and fail to meet the obligations and responsibilities resting upon them as members of the Church of Christ. The later neglect is worse than the first. It is better to neglect to become a Christian than to neglect to live the Christian life after having become one. The salvation of the world, is in the hands of the church. It is the institution through which God works good to the world, through which the gospel is preached, believers schooled into living the Christian life, the poor cared for, and orphans and widows visited in their affliction. Every disciple has a part in the work according to his talents, and his place in the rest awaiting the people of God is decided by the way he performs his part. The reward at the end of a life spent in service to God will be found to be unspeakably more than a glorious compensation. Others gone before have found it well to serve God.

James A. Allen,
Gospel Advocate, October 3, 1929.

Passed On

The writer was called to Mary Neal, Texas, January 25 to conduct the funeral services of our dear old brother, John Levi Henry. Brother Henry was born June 19, 1852, died January 24, 1930. He was married to Nance M. Riggins, August 20, 1876. There were born to this union eight children, all living except one. Brother Henry was baptized February 8, 1892 by Brother Jennings, a grand old soldier of the Cross. Brother Henry was loved by all who knew him.

The writer preached at Mary Neal once a month for about two years and always found Brother Henry at the Lords day service. He had a kind word for everyone and so humble I learned to love him. Our loss is heavens gain. We cannot bring him back to us, but live so we can go to him. Oh, if we had more with such faith as Brother Henry, always at his post of duty. May God's richest blessings rest on old Sister Henry and all the children.

T. F. Strother.

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.

Prophecy 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 Person of Christ

(By Lawrence W. Scott)

"Calm on the listening ear of night,
Come Heaven's melodious strains!
Where wild Judea stretches far
Her silver mantled plains.

"Celestials choirs, from courts above,
Shed sacred glories there!
While angels with their sounding lyres,
Make music on the air!

"The answering hills of Palestine
Send back their glad reply,
And greet from all their holy heights
The dayspring from on high.

"Glory to God! The sounding skies
Do with their anthems ring!
'Peace on the earth! Good will to men!
From Heaven's eternal King.

"Light on thy hills, Jerusalem,
The Savior now is born!
And bright o'er Bethlehem's joyous plains
Breaks the first advent morn!"

Ever since the heavenly hosts sang round the Babe in Bethlehem, myriads sing his praises—myriads which multiply as the years are rolling on!

No wonder, for he stands forth a unique figure among the sons of men. In the Bible he was prefigured in prophecy and type: and his name is coupled with everything that is true, beautiful or good.

Was the first man in Eden God-like and grand? Jesus is the son of man. Was the woman the paragon of beauty, the essence of sweetness and love? Jesus is the seed of the woman. Was Adam in his primitive state called the son of God? Jesus is called the second Adam. And he is the second man to be called the son of God. No fallen man out of Christ was ever called a son

of God. Did God call the nation of Israel by that name, saying, "Out of Egypt have I called my son"? Even that refers to Christ. Matt. 2:15. Did God make promise to Abraham, saying, "In thy seed shall all the nations of the earth be blessed"? Though his descendants were as numerous as the stars in Heaven, and as multitudinous as the sands on the seashore, He did not speak of seeds, as of many:

"But as of one! And to thy seed, which is Christ." Gal. 3:16.

Jesus is called our Prophet, Priest and King, and the Prince of the Kings of the earth. He is called the Angel of the Covenant. He is even called God! He has been compared to whatever is great or noble, grand or good—to whatever is beautiful or bright. So that wherever he look, whether upward or downward, all around us we see reminders of Him.

When I open my eyes in the morning, the first thing I behold is light; and I remember that Jesus is the light of the world! I take water to bathe and drink; and I remember Jesus is the water of life! I see the sun mounting the eastern horizon; I remember that Jesus is the sun of righteousness, shining with healing in his beams! I take bread; I remember that Jesus is the true bread that came down from Heaven! I go on a journey. As soon as I start on the way, I remember that Jesus is called the way, the truth and the life! I see men laying a foundation for a building; I remember the scripture, "Other foundation can no man lay, than that which is laid, which is Christ Jesus!" I see masons laying a cornerstone; I think of the foundation of apostles and prophets—Jesus Christ himself being the chief cornerstone! I see a teacher going to his school; I remember that Jesus is the great teacher! I meet a doctor; my mind recalls:

"The great physician now is near, the sympathizing Jesus!"

I see vineyards by the wayside; I think

of the words of Jesus, "I am the true vine!" I see a captain drilling his company; I remember Jesus is called the captain of our salvation! I see a shepherd leading forth his flock; I remember Jesus is the good shepherd! I see the little lambs, with "fleece as white as snow," skipping and gamboling on the green; I remember Jesus is the spotless lamb of God, that takes away the sin of the world! And I entertain the hope that I may sing praises to God and the Lamb forever more! But the day is past and gone, the evening shades prevail, but in the fading sunset I can see flowers and roses bloom; and I think of Jesus as the rose of Sharon and the lily of the valley! Now darkness covers the earth—can I still see something to remind me of the holy one? Yes, I look upward and see a myriad of twinkling stars; I think of the star that guided the wise men to Bethlehem, and of Jesus, the bright and morning star!—The Great Crisis.

Brethren, Take Notice

The following is an itinerary of meetings for the summer and fall of 1930:

Blakeney, Texas, May 16 to 25.

Jenny Lind, Ark., July 5 to 20.

Holdenville, Okla., July 22 to Aug. 2.

Victor Hill, Okla., August 3 to 17.

California Creek, Texas, Aug. 22 to 31.

Riverside, Okla. (Post Office, Banner), Sept. 6 to 21.

Bloomington, Ind., Sept. 28 to indefinitely.

Mt. Olive Church, near Bloomington, Ind., following the Bloomington meeting.

Oklahoma City, Okla., month of June.

Brethren, please list these dates and prepare for the meetings.

Yours in Christ,

J. N. COWAN.

A CALL TO EVERY READER

The Apostolic Way has been a medium through which the brethren have fought many battles against innovations and innovators. It has kept the brotherhood in touch with each other, it has freely published both sides of the issues at hand. Through it the news of the activities of the brethren generally have been given. Thousands appreciated the work done, the efforts made, but it is not a one-man's job to keep a religious journal going unless that man has an independent income of his own. Since we began raising funds for the printing plant, there have been but little funds sent to help carry on the expense of publishing the paper. This has brought an undue burden on the publisher and the printers. Four hundred new and renewal subscriptions within the next two weeks from the date of this publication would relieve the situation. Thousands can renew and several hundred new subscribers might be secured if every reader would take the situation to heart and act. Every once in a while brethren say, "I just keep thinking I would send in my renewal but just put it off." Please, brethren, do not do that. If your subscription is not out, we will renew one year from the time it will be out. The printers need their money. We are behind with them. Do not neglect this matter. If you are not in a position to send a donation and help publish the paper and send sample copies to others, you can surely send us your renewal.

For every new and renewal subscription at \$2 a year received within the next thirty days, we will send the paper to one new name until September 1st free. Don't fail to send us the new name with your remittance. Address, The Apostolic Way, Littlefield, Texas.

Another Scholar Heard From

My article, "Is Goodspeed Right?" has awakened quite an interest, and we are pleased over the fact. Below we give a paper prepared by Brother B. H. Burnett, of the Duncan Clinic, Duncan, Okla.:

Acts 10:7, 19

The Cowan-Goodspeed Controversy

Goodspeed says, "The oldest and best Greek manuscript reads 'two men.' So does the best New Testament Greek edition, that of Westcott & Hort, which, I stated plainly in my preface, I have followed." I do not believe you can prove that manuscript is the "best and oldest." And as for "Westcott & Hort," they give "three men" as a variant reading. Further, we find the "Resultant Greek Testament" leaves out "duo" and places "treis" in parenthesis, showing it is not certain it was in the original. Westcott & Hort gives "treis" as variant and places "duo" in parenthesis, showing that it is not certain in the original. Again both duo (two) and treis (three) are left out in editions of Tischendorf (1865-1872) and Alford (1871). All this being true no translation is warranted in using either "two" or "three" men.

Verse 7 does not prove that either "two" or "three" must be used in verse 19 as both disputants have proved. So both, Goodspeed and Cowan are wrong in demanding that either "two" or "three" be used in verse 19.

It would be better to translate it thus: "Behold, men seek thee," etc., giving "two men" and "three men" as variant readings, both of which were probably inserted by copyists thinking they were making the reading better so as to harmonize with verse 7, and Acts 11:11, a very dangerous thing for a scribe to do. For the benefit of students I hereunder quote from four translations:

Moffatt: "There are three men looking for you."

The Twentieth Century New Testament: "There are two men looking for you at this moment."

Anderson: "Behold, men seek thee."

Godbey: "Behold, men are seeking thee." B. H. BURNETT.

Reply

Brother Burnett's paper on Acts 10:7-19 is greatly appreciated because it comes from one who is able to investigate such questions. However, I'm not vitally interested in Mr. Goodspeed's translation of the passage more than to show a looseness of the translation, and a discrepancy in his translation of Acts 10:19 and 11:11. One says two men and the other three. I shall let Mr. Goodspeed take care of his statements about "the oldest and best Greek manuscript." That's a matter between Mr. Goodspeed and Mr. Burnett. I have always thought best to interpret a text in harmony with its context. With this view, I cannot see why it would be dangerous to translate the two verses last mentioned in harmony with verse 7 of the tenth chapter. When it is plainly stated that three men were sent, and no intimation that either of them failed to arrive at Peter's house, why should any one translate "Two men seek thee"? Even if "men seek thee" is a correct translation, and we desired to ascertain the number, we would have to refer to verse 7 to find the number.

I would have been glad if Brother Burnett had taken up the other passages in this controversy, and criticized our papers

concerning them. I always welcome friendly criticism, believing it to be of great advantage in arriving at the proper conclusions. Something concerning the book of Enoch as referred to by Mr. Goodspeed from which he says Jude quoted, the Enoch who was the seventh generation from Adam, would have been appreciated.

Let the gentle reader keep in mind that I wrote the articles for the benefit of the brethren who were so free to quote from Goodspeed's translation on Matt. 26:27, where he translates, "Wine cup," and using this translation as authority on this particular question, I just wondered if they would accept his translation of the other passages to which I referred. I do not object to the translation of several of the passages referred to, but knew that those who used the translation for the benefit of the cup contention could not afford to use it on other passages pertaining to the same subject.

This entire controversy is in the friendliest of feelings on the part of this scribe, and I trust it is so with the other scribes.

Lovingly,

J. N. COWAN.

The Holy Ghost—Who Is He?

The Holy Spirit—What Is It?

From all the translations coming my way, they are nearly evenly divided in giving the pronoun the masculine or the neuter gender.

Personally, I prefer the neuter (though being more used to the masculine it sounds more natural, and perhaps agreeable), for the following reasons:

First: It appears that the Holy Spirit is always obedient to the will of both God and Christ, and never do we read of the Holy Spirit attempting to send either the one or the other.

But we do read that Christ promised to send the Holy Spirit to the apostles, and from them to and into all his followers (see John 15:7 and others).

Also, that God sends both Christ and the Holy Spirit into the world to do His bidding.

Christ said: "I came not to do mine own will, but the will of Him who sent me." (Jno. 6:38.)

And in Jno. 14:26 Christ says: "But the comforter, the H. S. whom the Father will send in my name, he shall teach you all things, and bring to you remembrance, whatsoever I have said unto you."

And again, Christ says in Jno. 16:7: "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send it (him) unto you."

Christ says: "I and My Father are one." Jno. 10:30; no mention of the Holy Spirit.

Again: "My Father which gave them Me is greater than all."

I am convinced that the Holy Spirit is simply and only the will, the thoughts, the mind of God and of Christ. That in which they are one perfectly joined together in the same mind and the same judgment, as Christ prayed that His followers might be joined together, and to Him and His Father. See Jno. 17.

Finally, the Apostle Paul speaking (as I believe expressly of the Holy Spirit) in 1 Cor. 2:15, says: "We have the mind of Christ." E. C. CLEMENT.

Law and Order

Ever in the history of the race has the finding of law brought bitter antagonism.

Priest and ministers of old, posed before a credulous people as the agents of a capricious providence that could buy them be cajoled and coaxed into bestowed of coveted favors.

The discovery of certain natural laws brought down a storm of wrath upon the heads of the discoverers of such laws resulting in bitter persecution even unto death, in desperate efforts to suppress truths the common knowledge of which would destroy the power so long wielded by these self-constituted agents and prove fatal to their craft (or graft).

LAW—(of human action) includes all rules of conduct addressed to men as beings possessed of will-power and discretion.

ORDER—is the condition of peace and public quiet consequent upon conformity to law.

LIBERTY—is the freedom to enjoy the rights, privileges and immunities conceded by law to all orderly persons.

ANARCHY—is non-existence of governmental rule; the theory of individual liberty. An anarchist is one who upholds or promotes such theory.

The number of believers in and proponents of individualism who present their doctrine to the unsuspecting, camouflaged and labeled as the "grace" of Rom. 6:14, and whose conception of liberty is license, is amazing: And these, too, are among the loud professors of loyalty to the King of Kings. Such have been described in 2 Peter 2:10 as "Presumptuous, self-willed, despising government and show no hesitancy in speaking evil of dignities." As the same apostle further says, they speak "great, swelling words of vanity," coining words for their propaganda of licentiousness and disrespect for government, such as "legalist" and "legalism," "literalist" and "listeralism" and "Biblioltry," enticing "in the lusts of the flesh" and promising "liberty, while they themselves are bond-servants of corruption."

When the great apostle to the Gentiles wrote to the Church of Christ he presented to those who had been equipped with spiritual gifts, certain rules designed to regulate the use of such gifts to the end that existing confusion might cease and order be established.

With such rules supplied, he enjoins that "all things be done decently (with decorum) and in order," (conformity to rule) further declaring that God was not the author of their tumultuous condition, but of peace; a state of tranquility attained only by conformity to rule or regulation.

Is it probable then, that when he addressed the Roman brethren, informing them that they were not under (the) law, but under grace, he left them, for their rule of conduct, their own individual fancies and inclinations? And to further encourage them in individual tendencies, informed them that "sin is not imputed where there is no law."

Very true, indeed, was his word to the Ephesians, "By grace have ye been saved."

Equally true was his declaration to Titus that "the grace of God hath appeared to all men." The grace (favor) of God—Jesus Christ His Son—did appear and, by his example, taught us, and all mankind that "denying ungodliness and worldly lust we

should live soberly, righteously (this word also comprehends conformity to law) and godly in this present world" and if we follow his exemplary teaching we soon learn that "though he were a son yet learned he obedience . . ." and thus "became the author of eternal salvation to all them that obey him." (Heb. 5:8, 9.)

To OBEY is to submit to the rule of authority of; to comply with the commands or instructions of.

SANCTION is also a part of every law and is that part which signifies that prospect of some evil to follow disobedience to that law or some benefit to accrue from its observance hence "unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (Rom. 2:8.)

Since then, Jesus as Sovereign, has prescribed a rule and has caused his will to be notified to his subjects that they may be acquainted with what he requires of them, and since the form of sanction has been provided, signifying the penalty for disobedience and the benefits of obedience thereto, who shall say we are not under law.

The end of law is not so much to restrain as to direct the liberty of man that he may act agreeable to his real interests and are a check to human liberty in whatever may be of pernicious consequence.

This is the true spirit of law, I believe, either human or divine.

"The way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23.)

The restrictions of law, therefore, instead of diminishing or subverting the liberty of man, constitutes its perfection and security.

Rights, or liberty, are within the limits of law; without such limits can but degenerate into license or licentiousness so John did say, "I rejoice that I have found certainly of thy children walking in truth even as we received commandment from the Father . . . and this is love that we should walk after his commandments." (2 Jno. 4:6.)

Paul, in his second letter to the Thessalonians, instructed them to "withdraw yourselves from every brother that walketh disorderly," that is, from those who walked or conducted themselves irregularly; without regard to arrangement; in a manner productive of confusion or disorder; however orderly or disorderly walk, or that which constitutes such, is not to be determined by individual standards or left to the discretion of an ecclesiastical group, but by such regulation provided by the "law of the Spirit of life." "The perfect law of liberty."

"As many as shall walk by this rule, peace be upon them and mercy and upon the Israel of God." M. E. PENNELL.

A Church

The common use of the word church refers to a congregation of worshipping people, who teach certain doctrines and engage in certain acts of worship.

The peculiar doctrines and practice of any given church gives rise to the name of the church.

To illustrate—A church teaching that baptism is performed only by immersion and that a child of God cannot fall away and be lost, is different from a church that teaches that baptism may be performed by sprinkling as well as immersion and that

a child of God can fall away and be lost. Two names are necessary to designate these two worshipping people.

A third church teaching that baptism can only be performed by immersion and that a child of God can fall away and be lost likewise differs from both churches mentioned above. All three of these churches have some points in common, but neither two agreeing on every point. Hence, a third name is necessary.

So we see three things necessary for every church—

First: Some peculiar doctrine.

Second: Peculiar practice on acts of worship.

Third: A certain Name.

The Church of Christ.

Christ taught certain doctrines and authorized certain acts of worship and thus built or established a church, he was pleased to call My Church. Matt. 16:18. Paul in referring to such churches as taught and practiced only those things authorized by Christ, called such people "Churches of Christ." Rom. 10:16.

Things Commanded.

"Fathers, provoke not your children to wrath, but raise them up in the nurture and admonition of the Lord."

When fathers allow their children to grow up without doing as commanded above, such fathers have failed to obey the Lord and will have to account for it at the Judgment. This raising cannot all be done at home, either.

Now concerning the collection for the poor saints, as, "I have given orders to the churches in Galatia, so do ye upon the first day of the week, let every one of you lay by in store as the Lord has prospered you." 1 Cor.

Church members who do not obey this command do not meet God's requirements. The church that cares for the poor by some other method turns away from the Lord's way.

Sinners are commanded to be baptised for the remission of Sins. Acts 2:38.

But some people refuse to obey the Lord in that Commandment.

Women are commanded to keep silent in the church. 1 Tim. 2:11-12.

But some refused to obey this command. What is the difference in the sight of God in the two disobedient ones mentioned above?

Vain and True Worship.

"In vain they do worship me teaching for doctrine the Commandments of men." Mark 7:7.

"Whosoever goeth on and abideth not in the doctrine of Christ hath neither the Father nor the Son." II Jno. 9.

"For worship to be acceptable it must conform to what Christ has commanded."

Instrumental Music.

Instrumental music in the worship is not authorized by Christ, cannot scripturally be used in the church worship.

Public Teachers.

Women are forbidden to speak in the church or in public. See 1 Cor. 14:34-45 and 1 Tim. 2:11-12.

No amount of explaining can justify the practice of so-called Churches of Christ in using women teachers in a way forbidden by the Lord.

Why don't the women refuse to so work?

The Eldership

Certain qualifications are required of men who serve as elders.

A church that uses men as elders who do not have the qualifications above laid down by the Apostles is not a Church of Christ.

Men who do not have these qualifications cannot scripturally serve a church as a pastor.

A scriptural eldership is just as much a part of the church as the work and worship.

To violate the scriptures governing either is to lose our identity as a Church of Christ.

* * * * *

The position I hold is set forth in the above. I can hold one more meeting this summer. Any congregation wanting a meeting may write me and if my time is not promised I will be glad to serve you.

PRICE BANKHEAD,
Box 1145, Sweetwater, Texas.

Announcements and Reports

J. W. Kelly, 762 Pecan Street, Abilene, Texas, March 11, 1930.—I am now at Chillicothe. I preached at Medicine Mound Sunday, preached here last night and will preach at night until Thursday night. I will go to Davidson, Okla., Friday, then to Wichita Falls Wednesday, the 19th, and preach until the fourth Sunday night. I think I will be at Blue Grove the fifth Sunday. I am due at Eden the first Sunday in April.

For my summer work, I am to begin a meeting at Hamilton, Texas, Friday night before the first Sunday in July and continue until the third Sunday night. My time is not promised for June and August and I would like to hold one mission meeting in May.

J. W. Byars and J. M. Barnes, Lawn, Texas, March 10, 1930.—There will be a meeting beginning Saturday night, April 19, Lord's Day. All brethren that are in reach of Lawn, Texas, are cordially invited to attend, especially the preaching brethren. All come. We will have a good time.

Sam L. Shultz, Wilson, Okla., March 17, 1930.—Yesterday was a busy day for me in the Lord's work. I preached at Wilson in the forenoon to the faithful few there. Then went over to Wheeler Schoolhouse and preached for the faithful there at 3 o'clock, then back to Wilson and preached again at night. Had fine services each time and the brethren seemed to enjoy my lessons fine. I am preaching to the church trying to strengthen the walls of Zion. The good Lord willing, will be at Hastings, Okla., next Lord's Day, and on to Devol, Okla., the next. Then on to Leedey, Okla., for the first Lord's Day in April. May the good Lord bless all the faithful, is my prayer.

G. A. Cornfield (Colored), Marion, La., March 6, 1930.—I preached today near Sphersville, La., where we have one member. Had a very good hearing. I am to preach at Huttig, Ark., next Lord's Day night, another good mission field, hoping to do all I can this year for the cause of Christ among my people.

The Apostolic Way

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Personal Criticism

We are sometimes made to wonder why men are just like they are. And especially so when it comes to criticism. Individuals are mentioned and the issue lost sight of in an effort to undermine the reputation of a brother. This ought not so to be. The Apostle Paul withstood Peter to the face because he was in the wrong, but they worked together later and not a word of personal condemnation or venom was ever shown by either. The contention became so sharp between Paul and Barnabas that they parted asunder but they did not, so far as any record can be found, go about the country abusing, vilifying, or belittling each other. Their disturbance came over John Mark. Later Paul said, "Bring him to me, I have need of him." But in the Church of Christ, brethren are prone to disagree, become bitter in their contention, abusive in their language, unforgiving in their thoughts. Men have disagreed over a passage of scripture and become lifelong enemies. Why, oh why? There can be but one answer: The hearts of such men are not right in the sight of God. It is refreshing to see a man who can earnestly contend for what he believes and then with gentlemanly courtesy and Christian forbearance show kindness and consideration to his opponent.

Brethren, be careful about making your criticisms personal. Deal with the issue rather than with the individuals.

Among the Churches

Brother Conner and I have visited a number of congregations in the last few weeks. Some, we find real active, some are holding mission meetings, others preparing for them. We met many of our old acquaintances and made some new ones. We were glad to meet all these brethren again. It is a real joy to meet and talk about the work of the Lord with brethren who are endeavoring to live as the Lord directs them to live. In this nearly three weeks of visiting, we spent many, many happy hours talking about the Lord, His work and the need for more activity among individuals and congregations.

We appreciated the many renewal subscriptions received on these trips. We found the brethren generally recognizing the financial depressed condition before them, but we are hoping that it will not be as bad as they thought and that they will take care of the Lord's cause, regardless of conditions.

Mission meetings should be held; many, many, many of them. A mission meeting by each congregation would carry the gospel into the hearts of thousands perchance, who have not heard it before. Why not a general reaching out into that field? It seems to me it would be fine. A few can be found in almost every community that are ready to hear the gospel. Give them a chance.

Christ

Some two thousand years ago there was born in a manger of Bethlehem a babe. Perhaps in physical appearance he was no more than an ordinary child. This babe passed through the succeeding stages of childhood and adolescence and into manhood without attracting wide-spread attention. He undoubtedly appeared among men as not being extraordinary. When he had arrived at about the age of thirty, he began to wander up and down his native land and to teach the doctrine of the brotherhood of man. However, he was not permitted to continue this work for long, perhaps three and a half years at most, for wicked men rose up against him and put him to death. There was nothing extraordinary in all this, but there is something extraordinary in the fact that his name has since been carried around the world and has brought hope, and peace, and joy to countless numbers of the wretched and downcast. His name has become so powerful in the earth that we number the years as if man did not begin to live until Christ was born.

D. L. SHELTON.

A Mission Meeting

Manchester, Texas, March 9, 1930.—Mr. J. N. Cowan, Ballinger, Texas. My Dear Mr. Cowan: Yes, the meeting has been announced and people are looking forward for it. The house in which it will be held is ready. I mean to have the meeting announced through our county paper.

The above arrangements are not sufficient. You will need a place to stay and I shall find you one. I am not ignorant of your condition, for I realize that you are at the mercy of your fellowman for support, and that your services are indispensable to the welfare of men. But I am just a boy with seemingly meager chance for an education, and I must save my small earnings. Therefore, as the meeting is a mission meeting, I feel that we shall need help.

Sincerely yours,

DAVID ASHER.

The above letter from Mr. Asher announces the fact that I am under promise to assist in this meeting. It is to be held at Blakeney, a point near Manchester, Texas. There is not a church of any kind in the town, and so far as I have been able to find out there are no members of the Church of Christ there. Mr. Asher writes me that he is not a member of the church. I am very anxious to hold this meeting, and will have to have help to do so. The date set is May 16 to 25, 1930. This is not far away, and what is done must be done quickly. Donations may be sent to me direct, Robstown, Texas, or to Mr. David Asher, Manchester, Texas. Due acknowledgments will be made personally.

I am to begin a mission meeting at Nor-

ton, Texas, Friday night, March 21. This meeting will be cared for by brethren near by. We are planning to go back to Independence school house, six miles southeast of Norman, Okla., and aid them in another effort to more firmly establish the cause of Christ. The time is ripe for another meeting there. We held a meeting there in December of last year with six baptized and four restored and a congregation established. If we can get back there in warmer weather, I can see no reason why we should not have a great ingathering. We are planning to go there about the first of May.

Some of the old established congregations need not be surprised nor feel hurt; if they should get a letter from me calling on them for \$25.00 or \$50.00 to support a mission meeting. I will take no refusal, but will find another mission point and write them again.

Thousands of dollars are being spent every year by old congregations holding meetings at their place of worship for the benefit of a few hard cases who have had multiplied opportunities to obey the gospel for the last twenty years. Within fifteen or twenty miles of them are places where people would appreciate hearing the gospel, and many of them would obey it, and new congregations could be established.

Our growth, and number of congregations, has depended to a considerable extent upon drawing from the Sunday school folks those who were not satisfied with their procedure. This was a great work, and is not to be abandoned entirely; but our growth now depends more upon the mission field. Take the glorious good news to the virgin fields and persuade people to obey the gospel, and get them to keeping house for the Lord in the proper way. Since the Sunday school brethren have quit fighting, and will not allow more fighting in their midst, our opportunity to convert brethren who have been led off by their innovation is not near so great. I am turning my attention more to the mission field where I expect to find more recruits for the army of the Lord. It is much easier and more pleasant to convert folks to the truth and establish a new congregation than it is to straighten the crooks out of many of the older ones.

For many years, I have had many more calls for meetings than I can fill, and still have, and that, too, with established congregations. So, I'm not doing this mission work because I could not find other work to do, but as a matter of choice. I believe I am in position to call the brethren's attention to this work, and give them the opportunity to help. If some congregation should say they don't like me for asking them for help in a mission meeting and will not have me preach for them again, that will be fine. I don't have to have the job, and will continue to call on them for help.

I do not mean to do all the mission work that needs to be done, but only a very small portion of it. It will suit me just as well for brethren to select some other preacher and use him. I can furnish names of some good loyal preachers who are ready to co-operate with the churches in mission work. Just a few more brief years, and my career as a preacher will be ended, and lost souls crying all around me for the bread of life. "Woe is unto me if I preach not the gospel."

Watch for another article on mission meetings.

Yours in Christ,
J. N. COWAN.

Clark-Barker Debate

Barker's Sixth Affirmative

Proposition: The Scriptures teach the final holiness and consequent happiness of the whole human family.

1. At my request, it has been mutually agreed that I may write this speech without being confined to the allotted space, Mr. Clark to have the same space in which to reply, and the editors of the respective papers to print them in installments if they so desire.

2. Mr. Clark feels the sting of defeat more keenly than I had supposed. He now realizes that our readers have discovered that he made a colossal failure in his effort to establish an eternity of suffering, and his last two speeches is his final effort to retrieve a lost cause. Reader, what do you think of the tactics of Mr. Clark? Instead of meeting the affirmative proofs and arguments that I have presented, under the guise of negative arguments he harks back to his first love and re-threshes old straw.

3. When face to face with the unanswerable arguments that I have made, he is lost and all he can do is to commit the trespass of arraying scripture against scripture. Further, he follows his old dodge of assumption. People generally and unthinkingly believe that because a scripture was in the future tense when written, it is necessarily future now, and that all scriptures pertaining to judgments, resurrections and punishments have their fulfillment after death. This common error has given Mr. Clark a great advantage and an opportunity to camouflage the weakness of his argument. He has at all times assumed his premise and then merely quotes a scripture and loudly exclaims, "See what I have proved?" If assumption were debating, Mr. Clark would be of world renown; but, unfortunately, it is not, and Mr. Clark thereby betrays the weakness of his cause.

4. Contrary to Mr. Clark's boastful prophecies, my Fifth Affirmative is a complete exposure of his Third and Fourth Negatives. I can imagine his chagrin when he read my Fifth, for he had boastfully prophesied that I dared not answer his questions. Then, when he found that I had refused to dodge a single issue, he backpedals and turns loose another avalanche of pointless quotations, and again assumes without a scintilla of proof, that they militate against the propositions in debate. The reader may draw his own conclusion.

5. Please refer to paragraph three of his Fourth Negative. This paragraph is subdivided to correspond to his subdivisions.

(1) I answer that the necessity exists at all times for men to get into harmony with God. Otherwise, they must pay the price. Every time a sinner repents and surrenders to God, my proposition is nearer its final consummation. Therefore, we see the reverse of his contention is true.

(2) The "overcomer" has eternal life now. If Mr. Clark had remembered the arguments contained in my First and Second Negatives, he would not have made this blunder again.

(3) His proposition stated here is false. There is no such distinction mentioned. "The straight gate," Matt. 7:13, 14. In this scripture neither death, heaven or hell is hinted at. It is wholly applicable to this life. We see the condition daily. "Narrow" is the true way of life; but "broad" is the way to destruction. Just another of Mr. Clark's assumptions.

(4) There is no such scripture in all God's Book. It seems to be a little late for Mr. Clark to try to establish his affirmative. However, that is what he is attempting to do. In his affirmative, he quoted II. Thess. 1:7-10, and I made reply and in that connection made a challenge. He was as silent as "the voiceless tomb." Now, like the woman the husband was drowning, he continues to weakly murmur, "Scissors, scissors." Any person who will carefully examine this text, will see that the persons to be punished were living at the time. Who were the persons to be punished with everlasting destruction? The context shows that it was those that troubled the Thessalonian Christians. See Verses 6 and 8. They were troubled, first by their own countrymen (I Thess. 1:14); but, second, they were troubled by the Jews (I Thess. 1:15 and Acts 17:1-8). This, then, is a destruction that has long since been fulfilled. Mr. Clark expects his readers to use their imagination and imagine that this scripture has an after-death application. Verse 7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed," etc.—a past event and at the time those who were involved in it were living on the earth. Another assumption gone to seed.

(5) The Bible contains no such scripture. Mr. Clark here takes the back track again and quotes St. John 5:28-29. He certainly does hate to give it up. Please re-read my First and Second Negatives for an unanswerable argument against this assumption. Therein I conclusively showed that this scripture had its fulfillment at the end of the Jewish Dispensation and the beginning of the Christian Dispensation. Those arguments are as yet untouched. Mr. Clark misquotes Acts 24:15. Paul said, "And have hope toward God . . . that there shall be a resurrection of the dead, both of the just and unjust." Hope is compounded of expectation and desire. If Paul had believed, as my opponent, that the wicked will suffer endless torture, he could not have desired the resurrection of the unjust. He might have expected it, but could not have desired it. Rather his prayer would have been, "Lord, let them sleep on and on, in eternal forgetfulness." Paul believed that when the unjust had reached the immortal life, their condition would be bettered and therefore could consistently hope for their resurrection. Unfortunately, indeed, Mr. Clark, that you quoted this scripture, for it sustains my contention. I Cor. 15:23: I simply ask, does the fact that every man will be made alive in his own order, destroy or nullify the other statement that "As in Adam all die, even so in Christ shall all be made alive?" Why complain about the order? My opponent's contention is senseless. I Thess. 4:16: Worse and worse. Mr. Clark, why didn't you quote the next verse? It is "Then we which are alive and remain shall be caught up together," etc. This proves conclusively that this is the same coming mentioned in Matt. 24:1-34, the time of which I have shown to be during the life-time of some of the apostles and disciples, "in that generation." Those arguments forever foreclose his contention, even though he continues to say "Scissors! Scissors!"

(6) There is no such scripture in all the Bible. Another bald assertion. Mr. Clark tried hard to prove this assertion in his affirmative, but signally failed. Heb. 9:27: See my Fourth Negative for an exposure of this assumption.

(7) There is not a word in all the Bible

that even intimates that there is "danger of punishment after the resurrection." On the contrary it is plainly taught that after the resurrection those who participate will be "as the angels of God in heaven" and "cannot die any more." Mark 9:43, Gehenna-hell. My opponent is so inconsistent. Why did he wait until the close of the debate to bring this old camp-meeting scarecrow to view? Mr. Clark, you are now in a bad fix. You have the wicked suffering in two hells at the same time and without argument or explanation. Why not be fair with our readers and tell them that Gehenna is a proper noun and should not have been translated? Why not be fair with our readers and tell them that it means literally the Valley of the Sons of Hinnom and is used figuratively to represent temporal sorrows and punishments here in this life? (See Josh. 15:8, 2 Kings 23:10, 2, Chron. 28:3, Jer. 7:31, 32, Jer. 19, 2 and 6). Who is unfair?

6. We come now to my opponent's Fifth Negative. See paragraph number two.

(a) A senseless, pointless jumble of words. Where does God judge mankind? In the earth. Then where is the Judgement Seat? Where the judgment takes place. Receive what? "Things done in his body." This limits the judgment to this life, where the body is to be found. Unfortunately, Mr. Clark; but this scripture fully sustains my contention.

(b) Mr. Clark is again unfortunate in quoting John 12-48. Will "judge him in the last day." What will be the result? "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:2. "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out," John 6:37. I again ask, what will be the result of the "last day judgment?" "That of all which he hath given me, I should lose nothing, but should raise it up again at the last day," John 6:39. Again Mr. Clark has established my proposition.

(c) Another bald assumption. Not a word about an "unpardonable sin." This is one of the infinite jokes of those who believe in a partial and revengeful God. Matt. 12:32. I reply as follows: The word translated "world" is AION and means age. Mr. Clark, why didn't you explain that to our readers? For an understanding of what Jesus meant, I paraphrase as follows: "Shall not be forgiven him neither in this age (Jewish), neither in the age (Christian) to come." There is no mention of death, heaven or hell. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme." Do you believe that statement, Mr. Clark? Then, you thereby admit that all mankind will be saved, excepting those who "blasphemed against the Holy Ghost." How many ever committed this sin? About a dozen people at most. The real truth of the matter is that this expression is a common Hebraism, merely used to express the thought that one thing is harder to be done than the other. Again, you were unfortunate, Mr. Clark, in your selection of scripture.

(d) Another wild and imaginary assumption. Mr. Clark here assumes without proof that the "judgment day" mentioned is an after-death event. Mr. Clark, if you have the ability to present proof of your assertions, why don't you do it? Why don't you prove or at least undertake to prove, your premises? You assume the premise

and then exultantly exclaim, "See what I have done!"

(e) My opponent here assumes that the wicked will be punished in the end of the world. What world? He assumes the phrase "The heavens and earth which are now" has reference to the Christian world or age. Why didn't he quote Verses 5 and 6? These verses reveal what is meant: "The heavens were of old, and the earth standing out of the water and in the water (Antedeluvian world or age): Whereby the world that then was (Antedeluvian), being overflowed with water (the flood), perished: But the heavens and earth which are now (Jewish age or world) by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (When was this judgment day?) It was before the incoming of the new heaven and earth, "wherein dwelleth righteousness". See verses 10 and 11. "Nevertheless we, according to this promise, look for a new heaven and a new earth (Christian age or world) wherein dwelleth righteousness." This discloses Mr. Clark's blunder. These people were living at the close of the Jewish or Law Age. The writer mentioned the fact that the world that was (the Antedeluvian age) was overflowed and the people perished; but that the world that is now, the Jewish age and the one in which they were living, was reserved for severe judgments. However, after the said judgment had passed, they would be living in the new heaven and earth, the Christian age or world, "wherein dwelleth righteousness."

This answers Mr. Clark's so-called negative arguments.

J. D. BARKER.

October 28, 1929.

Clark's Sixth Negative.

Proposition: The scriptures teach the final holiness and consequent happiness of the whole human family.

1. My opponent has tried in six speeches to prove this proposition. However, in his last speech of over thirty-five hundred words, he did not make a single new argument. I have already answered one by one every argument he has made, have considered every scripture he has introduced to prove his proposition, and have tried to answer all his questions. If I have omitted anything, I overlooked it. The proof of this claim is the debate itself. But Judge Barker asserts that I have not noticed many of his arguments, that I have based my entire case on "assumptions," have arrayed scripture against scripture, and take my defeat (?) very hard. I have one consolation: The readers are the jury.

2. In the foregoing speech are some things that I shall notice here. (1) My opponent complains that I use the doctrine of eternal punishment as a negative argument. He says this shows that I am dissatisfied with my affirmative effort. Not so, I am sure I established my proposition by the scriptures. To the extent the reader believes this, to that extent he disbelieves my opponent's proposition. So I use such matter as counter argument. I have introduced 12 such counter propositions, based upon scripture and three based upon the logical consequences of my opponent's doctrine. To the extent that I prove any one of these propositions I disprove the proposition Judge Barker is affirming. This is not arraying one scripture against another. It is showing that my opponent misinterprets his proof texts. (2) Judge Barker repeats his old charge that my arguments

are "assumptions." He has even given me credit for being "of world-renown" on "assumptions." I suppose the reason for his using this word so much lies in the fact that his entire theory is made up of assumptions. He begins and ends with assumptions. His first premise is the supposed (assumed) attributes of God. And although he is a finite human being, he plays with the attributes of the Infinite God as he would with the laws of Texas in the court-room. To carry through his fundamental assumption, he assumes in the very face of scripture testimony that God created all the evil in the Universe. This drives him to assume again that no such being as satan exists. This is logical, for since God creates all the evil, nothing remains for satan to do. Finally, he assumes that Christ and the angels will descend into hades to preach salvation to dead men who would not accept it here. From start to finish one round of assumptions. To make them fit his theory, my opponent can deliberately apply prophecies that encompass the human family for eternity to the destruction of a few Jews in Palestine; and on the other hand, he can "imagine" Christ and the angels preaching the gospel to men in hades.

3. In the discussion of this proposition, I have pressed my opponent in vain to explain certain things. Among these are the following: (1) Why God creates (or permits) sorrow, suffering, and sin in this world. He has said that it is for a good purpose. What good can be accomplished by that which God forbids? And how can God be the author of things which He says He hates? This is the question I predicted my opponent would never answer, and my prediction proved true. (2) I have repeatedly urged my opponent to tell why God does not convert all men in this life. If God will not do so, some reason exists for His refusal. If He will but cannot, how does Judge Barker know that He can in the world to come? (3) I asked how a finite being can correctly judge the motives and acts of the Infinite Being? I was showing that in matters pertaining to eternity and the attributes of Deity, we must accept what God says instead of becoming judges of matters beyond our powers. (4) In answering his argument on Isa. 25, I urged him to explain the context, especially Isa. 26:10; (5) I have repeatedly insisted that Romans 5:18, 19, which he introduced, teaches a salvation that is both universal and unconditional. Judge Barker makes salvation conditional by making it depend upon preaching. And I further insist that the only universal salvation taught in the Bible is unconditional. I can get no reply to this; (6) I have also contended that God will punish sin. My opponent agrees to this. He even goes so far as to say that "every man must pay his own debt." But when and where? These are some of the points I have stressed in former speeches that my opponent has not seen fit to clear up.

4. I shall now review my opponent's affirmative arguments, all of which I have already answered; for there is nothing new in his last speech. (1) The opening arguments were inferences drawn from the doctrine that God is the Creator, Father, and Possessor of all men. My opponent reasons thus: Since a humane earthly father will not permit his children to suffer when he can relieve them, God, the Heavenly Father, will likewise deliver from all evil all His earthly children. But demonstration is mightier than argument, and

every one knows that God permits millions to suffer untold pain and sorrow every day. Why? Could He not relieve them? To be sure, He could, but He does not! Hence the fact that God is the Father and Creator of all men does not prove that He will save anybody, here or hereafter. (2) My opponent's next line of argument was based upon God's will in Christ. It runs thus: God gave all power to His son. The son will do the Father's will. But the Father wills that all men be saved. Hence Christ will save all. As I have before shown, this argument is fallacious in several ways. It assumes that God absolutely has His way with men; whereas, there is hardly a chapter in the Bible but teaches the exact opposite. Everywhere God is said to strive with men, to plead with men, to warn men to flee from sin, etc. If God's will alone is to settle men's destiny, why does not that will show to better advantage in dealing with man's obstinacy throughout human history? Again, it is God's will that all men believe in Jesus here. Hence God's will is not always done by men here. How does my opponent know all men will ever do God's will? This is a vital point in the argument, and Judge Barker has utterly failed to clear it up. (3) Next my opponent introduced Psalms 22, Isa. 25, etc. These passages teach a universal return to God at some time and in some sense. Judge Barker assumes without sufficient proof that they refer to a condition to be consummated in the world to come. To base so important a doctrine upon such slender testimony is hazardous in the extreme. I quoted Psalms 6:4, 5; 88:11, 12; Eccles. 9:10; Isa. 26:10 to prove that no gospel will be preached in the next world and that not all the wicked will accept God's word. My opponent paid no attention to these passages. In every scripture he quoted on this point the context shows that the condition described is to obtain this side of the grave. But everybody knows that not all men make peace with God in this life. Hence these passages do not teach universal salvation. (4) Judge Barker has had much to say about "Kisis" ("creature") in Romans 8:18-23. This word is rendered "creature" eleven times in the Authorized Version of the New Testament. The same word is rendered "creation" six times. Not a single time does it refer to the entire human family. My opponent quoted Mark 16:15 to show that Kisis means responsible human beings. But this leaves out infants and idiots, hence it does not here include all the human family. In Romans 8:38, 39, the same word evidently includes angels, life, death, etc. But Paul in Romans 8:23 clearly makes a distinction between "the whole creation" and "ourselves who have the first fruits of the spirit." Hence the word cannot here refer to the whole human family. No matter what it may mean, it certainly does not teach the doctrine of universal salvation; (5) My opponent's next effort to establish his proposition was based on the pleasure and purpose of God. That God can and will do all His pleasure, no one, I presume, will deny. That God did His pleasure in the creation of man, I also believe. In this creation God was pleased to make man "in His own image." In this He gave man the power of moral volition, the power to choose between the good and the evil. The entire superstructure of Bible teaching is built upon this hypothesis. Armed with this power, man rebelled against God. Death was the penalty. Cast away from God, man

has continued through the ages to be obstinate and rebellious toward God. Judge Barker thinks that because God is stronger than man, He will ultimately bring man into entire harmony with His holiness. I would remind him that even here this doctrine does not obtain. Many a strong man, possessed of handsome person, wealth, and other persuasive powers has failed to win the affections of a comparatively weak woman because her fancy would not accept his overtures. God, through His providence, mercies, and proffered grace, has through the ages striven with weak and wayward men. Yet in many instances man's affection for evil has resisted God's entreaties. The question does not concern God's will, pleasure, or purpose; but it does concern man's willingness to do the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21); (6) The last important argument made by my opponent is based upon I Cor. 15, and concerns the resurrection of the dead. He makes several arguments under this head, but they amount to this: (a) All will be raised; (b) To be raised from the dead is to have an incorruptible body; (c) Incorruptibility is the inheritance of those only who are holy; (d) Hence all will have become holy before the resurrection. The fallacy here is in the third proposition. The word rendered "incorruptible" means "imperishable," "undecaying." The moral character of the person possessing it, is not implied in the word. True it is that Paul in comforting Christians promised "incorruption" as one of the things to be attained. This is reasonable, for all men desire freedom from the decay incident to earthly existence. But to conclude, as my opponent does, that all who hereafter possess "incorruption" will also possess holiness is not warranted by the text. To be happy in eternity will require holiness. To be holy will require conformity to the will and righteousness of God. To be raised from the dead is to be given a spiritual body. But Satan and his hosts are spirits too. Hence, for men to have spiritual bodies will, of itself, no more fit them to dwell with God than with Satan. Judge Barker has a few other arguments, but they are covered in those already answered.

M. L. CLARK.

November 17, 1929.

(This debate concluded in next issue).

Hour of Worship

Whoever found such a word in the Bible, much less the hour before worship time, a wonderful preacher of the Review family wrote me and asked me to tell him just what the Bible said about teaching upon the first day of the week. Poor, silly man, the Bible says nothing about teaching on the first day of the week. The 14th chapter of I Corinthians tells how to teach when the church comes together on any day or time or place and verse 26 gives a plan to follow in our teaching and verses 29, 30 and 31 tells who and how many may teach at one gathering and verse 34 says for the women to keep silence in the churches and Paul says these are the commandments of the Lord. Verse 37. Yes, the Bible tells us how many and who may and who may not teach when the church comes together on any day, time or place. There are just two more things to be done on the first day than any other day: the Lord's Supper and

the contribution; and if the brotherhood had not been so busy with the Bible classes, Bible drills, Sunday schools, all which are false teaching or rather a false way of teaching, what a power for good we might have been. Why will men not see that all of those societies, Bible classes, Sunday schools, Bible drills, W. C. T. U. and Y. M. C. A. are traditions of men and Christ said fully will ye regret the commandments of God that ye may keep your own traditions. Now if Paul says the Way laid down in I Corinthians 14 is the commandments of the Lord, how can we keep the commands of God by teaching by the class system? Oh, what awful word, hour of worship! I wonder where the church got the idea that the Lord would be satisfied with one hour of worship out of 168 hours each week. I often wonder why men will add upon the first day of the week to Hebrews 10 and 25 but enough. Paul tells how to teach and what to teach and who may teach and who may not teach when the church comes together on any day, time or place, and no man can keep the commandments of the Lord by teaching any other way. Now I Corinthians 14:26 and Ephesians 5:19 and Colossians 3:16 all agree on the plan of teaching; three times Paul has told us how to teach. Will we obey? What say you?

W. N. PICKLER.

Will He or Not?

Dear Bro. Duckworth:

Have received a letter from Bro. J. D. Phillips, the young editor, telling me that he was sending in the proposition that he and I had signed, side by side the lie that I sent in and the article of yours that you published. The lying article he called it. We will here state the beginning of this debate; that is, what started it. Elder W. H. Hiltan of the Somerton Church asked me, in the presence of L. C. England, Bob Jones, I. V. Manly, E. S. Thornton and S. S. Sadler, would I deny Faith, Repentance, Confession and Baptism preached by a First Christian preacher was for the remission of sins. I said, "Certainly, I will deny it." Then he said, "I will get a man to debate it with you." So he drew up the proposition while they went to shake in this First Christian member, which they took in that very day, Bob Musgraves, endorsing them. The proposition was as follows:

"We, the Elders of the Church at Somerton do hereby affirm that the Baptism of the First Christian Church is scriptural." Bob Musgrave told them to let this proposition alone. That it was a trick proposition.

Editor J. D. Phillips later came to Somerton to hold a meeting, and during the meeting came over to my home to see me. While at my house he told me he was undecided on that question, and that he was willing to debate it for his benefit and of the brethren at Somerton, Ariz. He refused to sign the one given above, so we hereby submit the one he did sign, which reads as follows:

"Resolved: That it is scriptural for the Somerton Church of Christ to receive members from the First Christian Church of Yuma on their Baptism." "Note appended: This proposition embraces baptism for remission of sin."

The above proposition and note appended he signed in the affirmative in the

presence of almost the entire congregation at Somerton. This was about the middle of November, 1929. The debate was to be pulled off in about three weeks, or when he came back to Somerton to hold them another meeting. He came back and wanted to change the proposition. Instead of wanting to debate the one he had signed with me he submitted the one given below, namely:

"The Somerton Church of Christ is scriptural in receiving members from the First Christian Church in Yuma on their baptism."

I would not change, but am holding him to the first one he signed. He went back home again and went into his hole again and went to barking. And listen what his bark is: "I do not know just when the brethren will be ready for me to come back to Somerton, but we can arrange the time for the debate when I return."

Isn't it wonderful, wonderful, wonderful how he is trying to twist out of the debate? Won't it be wonderful if I get him to debate?

Every time I hear from him it is the same old tune: "I will arrange the time when I return." It is a question whether Somerton will ask him to return. Oh, I forgot! If he fails, maybe — will take it up.

CHAS. F. REESE,
L. C. ENGLAND.

Patience

Foundation of success is patience.

Application of Truth for Church problems be applied locally. Remember that patience is more than a virtue, it is a guardian angel. Patience is not stupidity. A stupid man may seem to be patient because he does not think rapidly. Real patience requires active mental processes, but they must be directed along constructive lines. One who is impatient thinks rapidly but not constructive. He wastes his thought substance in friction and in confusion he divides his mental forces by applying only part of them to the accomplishment of his desires; his dissatisfaction uses up the balance of his forces. Impatience can seldom ever thread a needle; how can we expect it to build anything worth while? Patience has its root in faith, faith that the outcome of an undertaking will be good. One who is impatient lacks faith. He feels that things are not going right and that he must change everything in the twinkling of an eye. He forgets the law of growth; that seeds must germinate, sprout and grow leaf by leaf. He forgets that the sturdiest trees are the ones that have grown most slowly. All worth while things are worked out in order and in harmony. They are not thrown together. Thought and concentrated effort enter into success. The impatient person is not willing to put thought and concentrated effort enter into success. The impatient person is not willing to put thought and concentrated efforts into what he does, therefore, he wastes his energy by using it in condemnation, illogical impulses, and freakish actions. The patient person, by being master of his impulses becomes master of circumstances. Patience is not sluggishness or backwardness. Patience is progress, but it is progress that accords with law and order. Impatience would have us believe that we can get something for nothing. Patience shows us that we may have all things, but we must get them in

decency and in order and must pay for them by conscientious thought and effort.

Oh, brother, let us trust in the law and order, Isa. 40:31, and then our strength shall be renewed, Tit. 2:2. A duty we owe to the law of reconciliation, 2 Pet. 1:6 add patience.

Again, let us rest in the Lord and wait patiently for him: "Fret not thyself because of the man who bringeth wicked devices to pass." Psalms 37:7.

Wm. B. Walden.

The Church as a House

Isaiah 2:2-4; 1 Tim. 3:15

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

—Isa. 2:2-4.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. 3:15.

The foregoing scriptures indelibly teach the following facts:

(1) The house of the Lord and the church of God are indiscriminately the same.

(2) The time of its establishment is future to Isaiah's writing.

(3) All nations are invited to enter it when it is established.

In the second chapter of Daniel we read about a stone that was cut out of the mountain, and that smote the image. This stone became a great mountain and filled the whole earth.—Dan. 2:35. In the forty-fourth and forty-fifth verses Daniel shows that this stone or mountain is the Lord's Kingdom. Hence the expression "Mountain of the Lord's house" means Kingdom of the Lord's house, and the church and kingdom are one.

(1) When established?

"For other foundation can no man lay than that which is laid, which is Jesus Christ."—1 Cor. 3:11.

"Now, therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:19-20.

I quote the preceding scriptures to determine Christ's relation to his house or church. Emphatically they teach that Christ is the foundation of the church. Now, if we can determine just when Christ was laid as the foundation, then the date of the origin of the church will be verified.

"Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. 28:15-16.

"The stone which the builders refused is become the head stone of the corner."—Psa. 118:22.

Bearing in mind that Christ is the only foundation that can be laid (1 Cor. 3:11) let us condense the declarations of the last two quotations.

- (1) A stone is to be laid as a foundation.
- (2) This is to be a tried stone.
- (3) It must be a sure foundation.

(4) This stone is to become a foundation.

(a) After certain men have made a covenant with death.

(b) After the overflowing scourge has passed.

(c) After men have made lies their refuge.

(d) After certain men have hidden themselves under falsehoods.

(e) After the stone has been rejected.

We shall now notice the fulfillments of these prophecies.

(1) Christ is the Stone that is the foundation.—Acts 4:10-11; 1 Cor. 3:11.

(2) He was tried before Pilate, and became the tried stone.—Matt. 26. This was only one of his trials.

(3) Christ became a sure foundation—was surely and finally declared to be the Son of God—in his resurrection.—Rom. 1:4.

(4) (a) Judas betrayed Christ, and the priests "covenanted to give him money." Luke 22:5. Thus the covenant with death.

(b) "Then Pilate took Jesus and scourged him." Jno. 19-1. One element of the overflowing scourge that must pass before Christ was laid as the foundation of the church.

(c, d) Read Matt. 26:60 and Matt. 28 and notice the falsehoods uttered by the enemies of Christ, and the lies under which they took refuge relative to the disciples stealing his body.

(e) Christ, the stone, is refused in his crucifixion.—Mk. 8:31.

Now, the scriptures distinctly teach that Christ should go through all these trying ordeals before he should be placed in the church as its foundation. Now then did the church exist in an organized state before Christ's resurrection, as our Lord fulfilled the last condition in his resurrection? Was the church in an organized state without a foundation? While we frankly grant that the church was here in its preparatory state before Christ's death as Matt. 12:28 and Luke 16:16 teach, but not in operative power until the first Pentecost after his resurrection when all conditions were satisfied.

The first scripture used in this article says that all nations will be invited into the Lord's house when it is established. All nations were not invited until after Christ's ascension. For the proof read Matt. 10:5-6 and Luke 24:47.

Christ, during his personal ministry, said "Upon this rock I will build my church."—Matt. 16:18. Thus we see that the church was not fully built at that date. On the first Pentecost after the resurrection we have the first account of the church in organized form "And the Lord added to the church daily such as should be saved."—Acts 2:47. On and after this date all nations were permitted to enter.—Acts 2:39 and Acts 10. Christ was preached as the foundation—Acts 2:22-37. This unquestionably marks the date of the establishment of the church.

What are the terms of membership?

"And the Lord added to the church daily such as should be saved."—Acts 2:47 "He that believeth and is baptized shall be saved."—Mk. 16:16. Here we learn that baptism is essential to salvation, and that the Lord adds only the saved to the church. Again the Lord says: "For by one Spirit are we all baptized into one body."—1 Cor. 12:13. It is by the guidance of the Holy Spirit that we are baptized in water into the one body. Acts 8. This body is the church. Proof: "And he is the head of the

body, the church."—Col. 1:18. Additional comment on this division of the subject is unnecessary. The person sincerely seeking the truth can see that the foregoing quotations teach with certainty that all races of people are baptized into the church.

How is the church identified?

Many people are eager to belong to the true church but they do not know which one is right. We shall here consider only two ways of determining the identity of the Lord's house.

(a) What is its name?

"Take heed therefore unto yourselves, and to all the flock, over thee which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

"Unto the church of God which is at Corinth."—1 Cor. 1:2.

We have no right to substitute a name for the Lord's house. The name he has given it must stand for all time. "For, see, saith he, that thou make all things according to the pattern."—Heb. 8:5. Paul says, "The Churches of Christ salute you." Rom. 16:16. Let us not be guilty of adding another name to the church, or of calling it by any other. Either expression—Church of God or Church of Christ—is correct since they harmonize with the pattern.

(b) Practice of the church.

The early church practiced:

(1) Water baptism by immersion only for the remission of sins.—Acts 2:38; Rom. 6:3-4.

(2) Eating the Lord's supper on the first day of the week.—Acts 20:7; 1 Cor. 16:1-2.

(3) Only men taught publicly in their assemblies and women kept silent.—Acts 15; 1 Cor. 14:34-35; 1 Tim. 2:11-12. They had no Sunday school with its division of classes and women teachers.

Should all Christians be members of the one church?

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—Matt. 7:24-25. It has been repeatedly shown in this article that Christ is the rock, and the foundation of the church.—Acts 4:11 and 1 Cor. 3:11. This being true, is logically follows that all Christians must be in the church of which Christ is the foundation in order to build upon him as a rock. Otherwise we build upon the sand. Read Matt. 7:26-27 and notice the pathetic account of the man who built upon the sand. Since Christ is the foundation of the church, how can we expect to build upon that foundation when we are not a member of that church?

"And having a high priest over the house of God . . ."—Heb. 10:21. Christ is a high priest over the house of God—the church. Do you want him to be your high priest? Then enter the church over which he is priest.

Finally the Word teaches that all the saved are in the church "And the Lord added to the church daily such as should be saved."—Acts 2:47. If a person is not a member of the church it is an evident fact that he is not saved. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24:44.

Van Bonneau.

Dodsonville, 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.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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A CALL TO EVERY READER

The Apostolic Way has been a medium through which the brethren have fought many battles against innovations and innovators. It has kept the brotherhood in touch with each other, it has freely published both sides of the issues at hand. Through it the news of the activities of the brethren generally have been given. Thousands appreciated the work done, the efforts made, but it is not a one-man's job to keep a religious journal going unless that man has an independent income of his own. Since we began raising funds for the printing plant, there have been but little funds sent to help carry on the expense of publishing the paper. This has brought an undue burden on the publisher and the printers. Four hundred new and renewal subscriptions within the next two weeks from the date of this publication would relieve the situation. Thousands can renew and several hundred new subscribers might be secured if every reader would take the situation to heart and act. Every once in a while brethren say, "I just keep thinking I would send in my renewal but just put it off." Please, brethren, do not do that. If your subscription is not out, we will renew one year from the time it will be out. The printers need their money. We are behind with them. Do not neglect this matter. If you are not in a position to send a donation and help publish the paper and send sample copies to others, you can surely send us your renewal.

For every new and renewal subscription at \$2 a year received within the next thirty days, we will send the paper to one new name until September 1st free. Don't fail to send us the new name with your remittance. Address, The Apostolic Way, Littlefield, Texas.

The Sunday School

(The following is a tract written by Brother J. R. Jones. The exact date is not known but it must have been written at least twenty or twenty-five years ago. The tract was given to us by Brother J. S. Fritz, of O'Donnell, Texas. He thought it would do to print in the Way and so do we. Brother Jones spent much time in the home of the publisher during the latter days of his life, usually spending Saturday evening and night in our home and then going to Brother Conner's for dinner on Sunday and staying with him over Monday or Tuesday. He practiced this week after week and this association was greatly appreciated for from him many valuable lessons were learned. He could find no ground, time, nor place for a Sunday school. After his ninety-third birthday he preached for the church in Dallas. Logical, exact, with a quick mind, he could analyze a passage of Scripture like a man of fifty. This tract sounds like him.—Publisher.)

Introduction

In the early part of the century just closed, a move was made for a return to apostolic order of things. The pioneers were so enthusiastic in their labors and their plea was so palpably right, that thousands soon fell into ranks and identified themselves with the movement. It was but a decade or two until there were to be found in almost every State in this blessed Union, those that helped to swell the thousands who stood with their backs toward Babylon and their faces toward Jerusalem.

Their plea: "A return to apostolic order." Their motto: "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent." For a number of years, these people were one and stood shoulder to shoulder in the fight, while sectarians of every school and type were their common foe. These were vanquished in every engagement. As time passed by

and we became further removed from those pioneer days, some among us became tired of being so peculiar and so, unlike our religious neighbors and these, at least some of them, soon began to ridicule the motto "Where the Bible speaks, we will speak, and where the Bible is silent we will be silent," and to declare that this is impracticable. About the same time there sprang and began the discussion of this question: "How shall we treat the sects?" It was not long until they began to form Evangelical Alliances with them, and also to exchange pulpits with them. These led to the adoption of some of their humanisms, things unknown to apostolic times, and things which are not found in apostolic order. The split came—the Church of Christ and the Christian church. In sorrow we chronicle the fact that the division still exists and that we, who were once one people, are now two. There is another thing to be regretted; that is, that there are some among us who wish to be neither cold nor hot—on neither extreme. They seem to want to be conservative, a sort of half-way-ground folks. To have a "thus saith the Lord" for every item of faith and practice is too much for them; and to take in all the unwritten and unauthorized practices of the progressives is also too much for them. They want just a little of it, not enough to count. They are a little embarrassed when told of it, and they will ask you to listen while they explain.

These introductory thoughts, it is believed, will be helpful to those who may peruse the following pages.

J. R. J.

All questions that affect either for good or bad, the cause of our blessed Lord and Master, should receive attention. Such is the Sunday school question. Note the following:

1. Some of the congregations which,

taken in the aggregate, make up the body or Church of Christ, have the Sunday school and some of them do not, which shows, sad to say, that they are not all of one mind and one judgment as the law of the Lord requires.

2. The preacher traveling among the churches is expected to worship one Lord's day where it is and the next Lord's day where it is not—either with or without it. This is truly embarrassing to him.

3. There are brethren in all parts of the country who are worshipping with no congregation because there is none near them, having no Sunday school. These brethren often plead with them with tears, to separate it from the worship, or put it at another hour, all to no avail.

4. Many times, when brethren begin to look around for a preacher to hold them a protracted meeting and one is suggested, the question is asked, "Is he a Sunday school man?" Some will say that if he is they do not want him, and others will say that if he opposes the Sunday school they will not have him. Just this way the preachers are being grouped, and the churches too.

5. What a spectacle! How is this for "one mind and one judgment?" Is not this letting light shine before men—in a way?

What is the Sunday school? If we go to those who both advocate and use the Sunday school for an answer to the question we will never get it. These have often said, in pleading for the use of an organ, "We do not want to use it in the church, but in the Sunday school only." They thus say it is not the church. Sometimes they call it the nursery of the church. In this they say it is not the church. By some of them it is said to be the church at work. "It is the church," these say. One writer said: "You might as well call the contribution belonging to the worship, the Sunday contribution; the breaking of bread, the Sunday supper; as to call the teaching belonging

to the worship the Sunday school." This puts it in the church and makes it one of the items belonging to the worship on the first day of the week. You see, then, some say it is the church; others say it is an item of worship in the church, still others, that it is not the church, but they do not say what it is. However, there is one thing about which they are agreed, that is, that it is.

For Children. And that it is for them is fully shown by the following:

1. Robert Raikes got it up for children, the neglected children that were rambling through the woods in the country, or playing in the streets in the city on Sunday.

2. It is a common thing for parents to hurry their children off to Sunday school, telling them that they must not be tardy, and telling them that when Sunday school is over that they must hurry home. This says in terms that can not be misunderstood, that it is for children, especially for them.

3. Let one presume to speak a word against the Sunday school, and the cry is, "We must have it, if we do not, our children will go to sectarian Sunday schools; and finally into sectarian churches."

4. In defense of it they will quote, "Bring up your children in the nurture and admonition of the Lord." Clearly, as everyone can see, it is for children. Let this be borne in mind as we proceed.

Authority, for the Sunday school is another thing about which its advocates are not agreed. Some of them say it belongs to ways and methods, things in which, they say, Christians have liberty, classing it with Aid, Endeavor, and Missionary Societies. In the Anson debate, Mason frequently told Warlick that there was as much scripture for these as for it, and he (Warlick) to be consistent, must either accept these societies or give up the Sunday school. Others of them, however, when hard pressed, will quote with an air of confidence, and with much emphasis, "Go teach," and also "Bring up your children in the nurture and admonition of the Lord."

Pardon me for taking space here to show the logic displayed in the use they here make of these passages. In Matthew's record of the commission given to the apostles Jesus said, "Go teach," and authorized the baptism of the taught. In Mark's record of it Jesus said, "Go preach the gospel to every creature," and authorized the baptism of believers. Now see, they taught equal proper subjects of baptism, and believers equal proper subjects of baptism, and as two things which equal a third equal each other, therefore the taught and believers equal each other. So then when we find who the believers were we will at the same time find who the taught were. "But when they believed Philip preaching the things concerning the kingdom of God and the name Jesus Christ, they were baptized, both men and women." These were the taught, men and women, not children. The other passage: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Look at the logic. One passage quoted in which men and women are taken for children, the other in which the fathers are taken for the church. Is not this logic with a vengeance?

What the Sunday school is not. It is not the church; for Jesus did not build it, is not the head of it, and it is not the house of God.

Neither is it the worship of the church.

This worship is exclusively by the church—the members—baptized believers. Children, for whose sake it was gotten up and for whose benefit it is run are not baptized believers, not members of the church, no part of it.

It is not the work of the church.

There is not a syllable of authority for the church to do the work that is done in the Sunday school. A per cent only of individual members are authorized to it.

What then is it? This is a hard question, one that I do not claim to be able to answer. Those who have and operate it are not agreed as to what it is, how, then, can anyone reasonably expect me to be able to tell. But I am only a learner. Excuse me, then, if I go to those (Jesus and the apostles) from whom I have learned what little I do know. I have been to them and they do not say a word about it. One of two things I see must be done: either adhere strictly to the motto "Where the Bible speaks, we will speak, and where the Bible is silent we will be silent," or else run roughshod over it and say Sunday school.

I Tim. 5:9, 10 "Let not a widow be taken into the number under three-score years, having been the wife of one husband, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Paul here says the bringing up of children is a good work, like lodging strangers, relieving the afflicted, etc. Of course, that it be a good work, not a bad one, it must be done as the Lord directs—in the nurture and admonition of the Lord. This good work the fathers are charged to do. It is "Ye fathers" and "your children." Each father teach his own children. This is God's plan; his arrangement. Says one, "This plan will not work, the fathers neglect their children, fail to do their duty." O, I see! I see you take this work out of the hands of those whose duty the Lord made it, and put the church to doing the work. I do not like to say it, but it looks like the whole thing means, "The Lord's plan is a failure, and we'll try our hand, our plan." I once heard a preacher say, speaking of the contribution, "It is a failure, it will not work. We tried it for several years in Kentucky and it would not work." He then mentioned several ways resorted to, to raise the cash. What is the difference between this case and the other? It looks as if, in both cases, dissatisfaction with the Lord's plan led to the invention of human plans—plans that would work. In apostolic times they had a pretty successful way of sounding out the word and getting the gospel into regions beyond. But in process of time it came to be thought that by such methods we could never take the world for Christ. Hence the many Missionary Societies, home and foreign. Uneasy about poor children, uneasy about the cash, uneasy about poor sinners, at home and abroad. Here is the key note. This is it from which progression springs. Many reason this way: "This is a progressive age with improved methods. We must progress, we must have improved methods, we must keep abreast with the times. If any among us think that we can succeed by going simply by what is written—well, poor things, old fogies, we are sorry for them." The Sunday school, it is thought, it one of the best improvements—"The biggest thing in the world."

To 1 Timothy, fifth chapter, again. Paul here mentions four good works—the bringing up of children, lodging strangers washing the saints' feet, relieving the afflicted. All of these belong to the same class, are alike, good works. If we were to take one of these and put it into the assembly, consistency would say you could take all the rest. If we take in the bringing up of children, we should if asked to, take in all the rest, or show that Paul was mistaken when he classed it with the others and said it was a good work. If to put feet-washing in the assembly would be an innovation, would it not also be an innovation to put in the bringing up of children? Is one innovation less sinful than another? Perhaps you say, "We have the Sunday school first, after that the worship—have them separately, entirely separate." Perhaps so. But being in the assembly and at the same hour, or so nearly so, makes it look a little suspicious, to say the least of it. It ought to be so far separated that there could be no possible chance for anyone to mistake it for an item of the worship; so far, too, that the Lord would be satisfied about it. "The fear of the Lord is the beginning of wisdom." We surely should not add an item of worship to the items the Lord has put in the first-day worship, and, it seems to me, that it would be worse if possible to add an item that is not worship, but work. The Jews were commanded to neither add to nor take from the things commanded by their law-giver, Moses. Shall we dare add to the Truth which came by Jesus the Christ? I here venture to say that all the brethren who claim to be loyal to the Lord and satisfied with what is written, will say, as if with the voice of one man: "No, no, we will do no such thing." Good. May God help us to not add, but to keep entirely separate, things as widely different as worship and work.

Let it be borne in mind that the worship of which I here speak and to which I refer, all through this tract, is that on the first day of the week in the Lord's meeting by his people. "In spirit and in truth" should it be. I believe that every item of duty to be done in the assembly on the first day is mentioned in the truth which came by Jesus the Christ, hence can be done in his name—by his authority. "In spirit." In the songs there should be grace, or melody, in the heart to the Lord. With humbled, grateful and reverential hearts, should Jesus be remembered in eating the bread and in drinking the cup. The prayers, in which all should participate, should be in a kneeling attitude, reverential, worshipful. All the items in spirit and in truth. This worship is congregational, by the church come together. It is for the good and edification of the church, in memory of Jesus, and to praise and glorify God.

Good works are for the benefit of others, the ones upon whom they are wrought. Paul said to Titus, "These things I will that thou constantly affirm, that they who have believed in God be careful to maintain good works. These are good and profitable unto them." He also said, "Let ours also learn to maintain good works for necessary uses." They are to be done for the good of others; to meet the necessities of others; to be helpful to others; to benefit others. They are individual in character. Jesus said of the woman who poured the ointment on his head, "She hath wrought a good work on me." She individually. Paul said of the widow, "If she have." She individually. So could any number of

brethren and sisters do. Individually as she did, lodge strangers, wash the saints' feet, etc. How different, how unlike are these two, work and worship. It seems to me that any brother who will stop to think, ought to be able to see that to mix any item of good works with the items of worship on the first day of the week would not only be displeasing to God, but also sinful in his sight.

Objections. "What about preaching at the hour of worship if a preacher happens to be present? Is not preaching a good work?" I wish to say in reply, in the first place, that I am glad that you know that preaching is a good work. I am fearful that quite a number of our brethren and possibly more sisters, do not know it. But, in the next place. We read: "Upon the first day of the week the disciples came together to break bread." Is not the preacher a disciple? Being a disciple, should he not come for the same purpose for which others come? The fact that he is a preacher does not exempt him from the obligation to worship, does it? Of course, he is under as much obligation to worship as the others; and, being a preacher, he knows it, which makes it so much the worse for him if he does not do it. Preaching being a good work, should not be mixed with the worship, but should come before or after it, or at some other hour, which would be far better. Yes, better, for when it comes before, the worship is gone through with so hurriedly that some of it is scarcely done at all. If it comes after, the worship is also disposed of with dispatch to make room for the preaching. Hence many of the brethren and sisters come to the conclusion that preaching is the main, the important thing. This is shown by their actions, which speak louder than words; for much of the time they are absent from the first-day meeting when it is known there is to be no preaching. But when the day for preaching comes, then they are there. There in numbers and on time. You see, then, that bad results follow having it at the hour of worship, to say nothing of whether it suits the Lord or not.

Another one says, "If we have no Sunday school our children will go to sectarian Sunday schools, and finally into sectarian churches." This I flatly deny. If Christian fathers and mothers will bring up their children in the nurture and admonition of the Lord, showing them at the same time the ugliness of sectarianism and the errors and foolishness taught in their Sunday schools, they will not go, not even want to go, to these Sunday schools; neither will they go to these sectarian churches, be no more likely to do it than the parents themselves. I have witnessed this often enough to know, and I do know whereof I affirm.

I now invite attention to some advantages of having the first-day meeting, the meeting appointed by the Lord for his people, to be observed in obedience to God's will and in the name of the Lord Jesus, separate, leaving all kinds of work, both good and bad, where the Lord left them. It will be quite an advantage, and satisfaction too in that it will rid us of a number of inconsistencies. It will rid us of the inconsistency of telling others they should not steal when we ourselves steal; that is, of telling others they should keep silent

where the Bible is silent, when we ourselves do not do it; of saying to others you should not have Aid, Endeavor and Missionary Societies when we ourselves have the Sunday school; of applying scripture to children which applies to men and women only; of taking work from those in whose hands the Lord put it and giving it to others. "Consistency is a jewel," It would certainly be both a pleasure and satisfaction to know that we possess it.

Again. What a satisfaction to be no more asked, "Are you going to Sunday school today?" But, on the contrary, to hear it said, "Are you going to the church meeting today?" O, if we could only bring about the time when our children and those about us could be made to see and realize that the church, the body of Christ, his bride, which he purchased with his own blood, is something in the world! The Apostle Paul, that valiant soldier of the cross, is he who said: "Unto Him be glory in the church by Christ Jesus throughout all ages world without end. Amen."

Someone may say: "Brother Jones, what do you want us to do?" Do the sayings of Jesus, and be reckoned wise; do His commandments and enter in through the gates into the city; do the will of God, and enter into the kingdom of heaven; "if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ."

Passed On

In honor of Mary Juanita Williams, small daughter of Mr. and Mrs. W. C. Williams, who passed away in Ft. Smith, Ark., February 20th, 1930.

As we sit in the twilight,
What could be sweeter
Than to turn our thoughts to Mary Juanita?

While we know she's in Heaven
Where all things are right,
We miss her in the morning,
We miss her at night.
Our Lord saw fit to take her, though
Healthy and well,
And now in His presence she ever will dwell.

There is Mother and Daddy,
Cargile and Glen,
Anne Douglas, her sister,
And the rest of the kin.
She's an angel in Heaven,
So sweet and so small,
And we all hope to meet her
When Jesus doth call.

Written by her aunt, Mrs. G. B. McReynolds, of McAllen, Texas.

Announcements and Reports

W. P. Jones, Sand Springs, Okla.—This writer visited and preached for the brethren at Victor Hill recently. This congregation is doing well and are at peace with one another. We were greeted with a full house each service. We had two baptisms in Sand Springs recently. Our home forces are doing fine. Have just closed a discussion with Dr. Forbes at Yeager, Okla. He is a "come outer." He is a non-Resurrectionist and holds to the "no-prayer-theory." Rationalism and atheism seem to be spreading while many brethren sleep, rocking along in their carnal security (?).

They are too tenderfooted to encourage by their presence, much less by their support. We had fair sized audiences considering the bad weather and short notice of the time.

Epp Gibson, Box 228, Dexter, New Mexico, March 31, 1930.—I live at Dexter, New Mexico, but attend worship at Greenfield, two miles south. I have no car, so I have to walk. I've only been living in New Mexico since the 25th of October, 1929. I find the loyal congregations in this state are few and far apart, but I am praying that the faithful few may hold out, and that others may be constrained to choose the old paths and walk therein. I preached Sunday, March 30, at Greenfield to a very attentive audience. Any congregation who is in need of a preacher for a protracted meeting, please write me at Box 228, Dexter, New Mexico. I am in a position to go at any time. I am twenty-eight years of age, am able to defend the cause against all antagonists, let it be our Digressive brethren of any kind, either Organite or plain Sunday school kind. There is nothing I enjoy so well as to tell the plain old story of the cross. If references should be desired, I can get them.

Brother Van Bonneau began a meeting at Prairie Chapel April 5 and Brother Alva Johnson the same date began a meeting at Medicine Mound. We are trusting to have good reports from these two places. Brethren are too slow to report the work they are doing. There seems to be a lack of interest in Christian activity and it is hard to get brethren interested in trying to build an interest. Brethren, if you are doing anything, tell us about it. Reports of debates and meetings and sermons of special interest, local activity, features of interest on Lord's day, would all be of interest. If each congregation would give us a short notice of what they are doing for each issue, these notices would be read with much interest and profit. Let us get busy and get busy now. There is much at stake. There is a manifestation of lethargy existing which is one of the worst poisonings that can come to the Christian life or the congregational activity. You needn't worry about not having a typewriter, and if you should misspell any words, we have folks in the office to catch such errors. Write us the best you can and tell us about your meeting, of activities, your purposes, your plans for serving the Lord.—Pub.

We have just had a letter from Brother J. N. Cowan dated March 29, in which he states, "The mission meeting here has far surpassed our expectations so far as attendance is concerned. More people are hearing the truth than ever before and much favorable comment is being heard on the outside." Brother Cowan is making a special effort in this line, urging brethren to hold mission meetings. Fine, fine, fine! Push the idea, brethren, everywhere, preachers and church leaders. It would be fine to establish two or three hundred new congregations this year and we have preachers enough and churches enough to do that very thing. Push the work of planting the Gospel in the hearts of men and women in communities where the cause has not been established.—Pub.

The Apostolic Way

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In Remembrance of Brother Trott

We now contemplate giving our readers as many of the splendid articles concerning Dr. Trott and his writings as the next issue will carry.

We hope that this publishing of articles concerning the life and the work of this great man will stimulate our readers to a greater effort to work unselfishly, earnestly, devotedly, for the cause of our great Master. The apostle urges us to exert one another and one way of exhorting men and women to live better, purer and nobler lives is to tell them about someone who has so lived. We have the life of Christ as a great model. We have the lives of the apostles to show that mere man can follow the model, but it sometimes touches us and affects us when we contemplate someone who has lived in our own time, in our own age, who has demonstrated that man in the flesh can live a life of unselfish devotion and purity of purpose.

If you would like to have extra copies of the issue containing statements concerning Dr. Trott and his work, send in your orders at once. We expect our next issue, May 1, to carry these articles. Then in May 15th issue we are planning to begin the publishing of the discussion between Brother Hayhurst and a disciple of what is known as Bradley doctrine.

Clark-Barker Discussion

In this issue will be found the concluding articles of the Clark-Barker discussion. We trust our readers have read this discussion with profit, and that they have been stimulated to study the Scriptures, realizing that in them truth is found; that upon them they must rely for correctness of all divine teaching relative to God's dealing with man here and hereafter.

The editor has permitted these disputants to use a little more space than was formerly contemplated. Judge Barker using considerably more than Brother Clark, but we are always anxious to be even more than fair with those who disagree with us, and did not attempt to cut out any portion of the Judge's statements in order to make the articles equal. This policy we will try not to abuse; however, and shall insist in the future that all disputants confine their articles within the limits of the amount of words specified.

We consider that this discussion has been upon a little higher plane than is often maintained by disputants in written discussions. We are hoping that our brethren will become more and more con-

tent to deal with the issue and not with the man with whom they are debating. Personal thrusts are of no value to the subject under consideration. Again, we say, we appreciate the courtesy manifest by these disputants toward each other.

Secular Institutions

Brother James A. Allen, one of the editors of the Gospel Advocate, is quoted as having said:

"We are for schools and colleges, enthusiastically so. But let us get the matter straight, and let schools and colleges remain the secular things they really are.

"We repeat, no institution on earth can give a man or a woman, a boy or a girl, a Christian education, except the Church. To the extent that other organizations endeavor to do so, to that extent do they endeavor to usurp the place of the Church, to take over the work of the Church, and to rob the Church of the honor and glory that belong rightfully and only to it. Preaching the Gospel and converting the world is the work of the Church, not of any school or college! If Gospel preachers want to do their duty and measure up to their responsibilities, they must spend their time preaching the Gospel. Teaching in a school is a great work, and is just as honorable as either printing or farming, but it is not the work of a Gospel preacher. The members of every congregation in every city where there is a school should work among students of that school, just as members of every congregation in every city where there is a factory should work among the employees of that factory. And there are many more employees of factories than there are students in State universities. The university student has no more claim on the Gospel than has the factory employee. While I have had a little experience as a university student, I have had much more as a factory employee, and I know the latter is more easily reached with the Gospel than the former. The salvation of no one is dependent upon any school, except the Church."

These views so coincide with the views of the brethren who are readers of The Apostolic Way as we understand them, that we are passing this statement on. Our readers will appreciate the ideas herein expressed.

About thirty years ago the publisher of this periodical had an occasion to criticize a brother for trying to run a religious store. That is to say, that store was run under the credit of the church, and a certain part of the profits were to be divided between the churches of which one of each of the three partners were members. Our brother so engaged was one of the best old men I ever knew, many of our readers knew him. He never intended to do wrong, but he had a "church store" as we then understood and we still so understand. If brethren should run a farm in such a way as to make the church responsible for that farm, and if they should collect funds from churches with which to maintain that farm, they would then be running a church farm; yet two, three, four or more brethren might go together and own and operate a farm as individuals without any church responsibility or connection, without the farm in any way being a church farm or the church responsible therefor.

A college may solicit individual donations upon the basis of individual interest in an education and for educational purposes, but to make of these donations a re-

ligious obligation with the idea of doing religious work is not permissible as we understand it. These individuals may be members of the church or they may not be members of the church, just as the individuals working together and operating a store or farm may be members of the church or may not be members of the church.

We do not believe personally nor do we personally advocate or practice combining any secular institution or business with the church. The church is a spiritual institution authorized by Jesus Christ who specified the teachings to be given, the practices to be followed and furnished the apostles with what he wanted the members of his church to observe, "Teaching them to observe all things whatsoever I have commanded you, And lo, I am with you always, even until the end of the earth." But when it came to the natural side, the Lord gave man authority to "subdue" the earth and to have domination over the animals, the fowls, the fishes. He was to control these animals but he was to subdue the earth. From it he was to secure the materials for his own use in his own way according to man's intelligence and understanding. If the Lord had given rules for the material side as he did for the spiritual side, we certainly would have had the automobile, the electric light, the flying machine, the radio, at least some 2,000 years ago. But the materials were created, they were placed in the earth. These materials man had had to put together as a consequence of his own experimenting and study. This is the material side, but the spiritual side is so different. No room for man using his imagination or his own experimenting. We would be relieved of many difficulties if we would keep these two, the material and the spiritual, separated.—R. F. D.

Note

Sister Duckworth has been confined to the house for three weeks. She is not yet able to work but little. If you have not heard from the office, that is why. She attends to the details, acknowledging receipts of money, entering subscriptions, etc., and we do not have the funds with which to hire someone to take her place, but as soon as she is able, she will answer everyone, acknowledge receipt of all funds.—R. F. D.

Barker's Sixth Affirmative

(Concluded)

7. In his desperation Mr. Clark abandons the questions in debate and begs the question by bringing false charges against Universalism. I reply: The Universalist Church teaches man that what he sows he must reap. That punishment for sin is certain. There is no substitute. Each must pay his own debt. Further, that there is no pleasure in sin; for it brings sorrow and tears. Mr. Clark's antiquated theology is the one that holds out to the world that sin is a sweet morsel—that there is pleasure in sin. Mr. Clark's creed bids the sinner go on his way in sin and have a good time and all is well, provided that at any time before death the sinner permits himself to be ground through Mr. Clark's creed-mill. After he has been ground through, he may then "kick off this mortal coil" and go straight home to glory. Which system, reader, is most conducive to proper

conduct in this life? The system that teaches mankind that they should not sin because it produces sorrow and tears, or the system that teaches there is pleasure in sin and that at any time before death they can unload their rottenness onto an innocent Jesus and escape all punishment?

8. The trouble with Mr. Clark and his kind is that they fail to realize that a man may be lost today and saved tomorrow. I Cor. 6:9, 11, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor covetous, nor drunkards, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God." Therefore, I have proved—Mr. Clark would say—that these characters are lost and will suffer endless punishment. Wait a minute: we will finish the quotation, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God." This proves that a man may be an evil character today, but it is no reason to suppose that he will remain that kind of character throughout eternity. As such, they cannot inherit; but when washed—when they come home, they cease to be of that character and truly become the children of God.

9. Mr. Clark is greatly exercised because I stated that God permitted evil for a good end. Still, he is supremely happy in the contemplation of a God who will endlessly perpetuate sin and evil. He says God would be hideous to use evil as a means to a good end; but would be kind and loving in that he will perpetuate evil throughout the ceaseless ages of eternity, and because of it, damn nine-tenths of the human family without even a trial (the heathen). Mr. Clark creates a picture of his own fertile imagination and then exclaims, "Isn't he ugly!"

10. Reader, have you noticed Mr. Clark's dodges in his attempted reply to my argument based upon Psa. 22:27, Rom. 8:18, 22, and my Fourth Speech in its entirety? David said, "All the ends of the world shall remember and turn unto the Lord." Mr. Clark's only reply is that there is "nothing said about a spiritual turning." I ask him what part of man turns to God, the body or spirit? He is as silent as the "voiceless tomb." Again, on Romans, I stated that the word translated "creature" meant all mankind. I then cited Mark 16:15 to show the way and manner in which it is used in the Bible, to-wit: "Preach the gospel to every creature." The result of this preaching is stated in Romans 8:21, which is, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." His only reply is that ktisis translated creature means all things. To that I agree. In the Scriptures cited above, all things mean those creatures who are subjects of the gospel and who are creatures to be saved and all of them are to be delivered. Just as conclusive as language can make it. Ecce homo. My argument based upon the Bible doctrine of the general resurrection is just as conclusive. (1) All are to be raised: the dead; the definite multitude; all mankind. (2) All will be "as the angels of God in heaven and cannot die any more." (3) "All that die in Adam shall be made alive in Christ," and to be "in Christ is to be a new creature." How has Mr. Clark treated these arguments? By silence only. He

dodges the question in debate under the guise of negative arguments and thereby tries to cover his retreat.

11. A few of the sublime beauties and glories of Mr. Clark's system is now in order. He first peoples his heaven of immortal purity with a race of ambitious, sinful and rebellious angels, who growing tired of such a paradise mutiny against their Sovereign King, raise a rebellion where no sin can ever come, and after a bloodless fight (because the combatants are immortal) are hurled from heaven's battlements, down to the shades of endless sorrow and despair, and bound in chains of adamant woe and endless pain. To console himself for this loss, his Divinity next creates an earthly heaven, and peoples it with human beings, all innocent and pure; but lest they should remain so, he placed an apple-tree loaded with inviting fruit in the midst thereof and commands them not to take even a bite, although he knew they would eat a whole apple, and the consequences be an eternity of suffering. He next unchains his demons, with his companions in glory (or else they have escaped without his knowledge or consent) to make sure of the ruin of man, who succeeds in tempting the first pair from purity and bliss. His Divinity next gets mad at Adam and Eve for doing what he knew they would do, and pronounces the malediction of endless torture on them and all their innocent, unborn and unfending offspring. He, however, soon begins to relent somewhat of the severity of this dreadful destiny, and although he had threatened it, and the chief fallen angel had told Eve it would never be inflicted, he concluded to verify Satan's words and falsify his own! Then he set in operation a plan that had the least possible appearance of falsifying his own word. He pretended his justice was wronged, and he must either inflict the threatened penalty on man, or some substitute; so he shapes himself into a human being, calls himself his own son, and is thereby the Father of himself! Then he inflicts the whole weight of his almighty wrath upon the head of his (himself) innocent son and lets the rebel sinner go free, and this is justice! And after all, the debt is not paid; the whole of this bloody exhibition of infinite wrath, cruelty and injustice is but a pagent—the ill-fated rebel still owes the infinite debt, not one iota of it has been cancelled—infinite wrath is still boiling and endless suffering hangs over his head. And he is so outraged over the way mankind carries on, the way man is using his "free-moral agency," outraged to think that he had given man an agency that he would use in a way that was wholly a surprise to him, he decrees to damn a child who had committed only one sin for the same duration of time as the hardened criminal. Dear readers, it is a senseless, cruel, thoughtless, brutal theology and is not the Truth of the Bible.

12. Resume: I proved my affirmative proposition: (1) from the acknowledged and scripturally proved attributes of God, by inductive and logical reasoning and arguments, which Mr. Clark has made no effort to refute, other than to array Scripture against Scripture. The premises being indisputable (excepting that Mr. Clark denied the infinite knowledge of God), I then proved the final holiness and consequent happiness of the whole human family; (2) from the character, advent and labors and doctrine of Christ. I showed by the testimony of my Scriptures that this

was God's will, pleasure and purpose—that He worketh all things after the counsel of His own will, that His counsel shall stand—that he giveth all to Christ for this purpose, that Christ most surely will accomplish the same—that we are commanded to pray for all, and that, too, in faith—that God hath promised to save all men—that every knee shall bow and every tongue confess in the name of Christ and to His glory—that Christ died for all, for every man, and that He shall see of the travail of His soul and be satisfied, that He shall draw all men unto him, take away the sin of the world, enlightening every man, writing his law in every heart—that all shall know God, His love and righteousness shall abound more than sin—sin shall be finished and an end made of transgression, the devil and his works and death, and everything that bears his name or can produce pain or sorrow shall be destroyed—that all creatures, all mankind, shall be delivered from the bondage of corruption into the glorious liberty of the children of God—that the resurrection is universal and all mankind in this state will be as the angels in heaven and cannot die any more—that every creature in the universe of God shall bless his name forever, and the reconciled world be by Christ delivered up to God the Father, and God be all in all. The clear and ample testimony of the many Scriptures I have cited, Mr. Clark allowed to pass with scarcely a comment, much less an argument. I therefore regard the doctrine of universal salvation as being triumphantly and incontrovertibly established.

13. Mr. Clark has been incessantly engaged in trying to draw me off from this great and glorious theme, to various other minor and wholly irrelevant subjects.

14. Mr. Clark, I have great respect for you as a man. You have been fairer than the average. However, I attribute your defeat, partly to your ignorance of the doctrine you opposed, but mainly to the strength and power of that everlasting truth, against which your weapons were aimed—a system which has in its favor reason, philosophy and revelation, which has heaven and earth, God, angels and saints in its favor, for which all good beings pray, and for which Mr. Clark, in his sober moments, is constrained to pray and wish true. Amen.

J. D. Barker.

October 28, 1929.

Clark's Sixth Negative

5. I shall next repeat and discuss more fully some of my negative arguments. Psalms 6:4, 5; 88:11, 12; Ecclesiastes 9:10—From these Scriptures I argued the necessity of man's preparing to meet God while in this life. I could quote many other passages to prove this proposition, but the rules of debate do not permit. Nowhere in the Bible are we told that men in some future state will be taught to repent and turn to God. At this point so vital to his proposition, my opponent has signally failed. The New Testament is a revelation, not only of the spirit and laws of Christianity, but also of its promises and destiny. Much of it is devoted to descriptions of man's condition beyond death, but nowhere does a sacred writer describe a scene in the next world like that of Pentecost, Caesarea, or even that one on the road to Damascus.

(2) Revelation 2:7—From this and similar passages, I argue that eternal glory is reserved for those who have "overcome" the world, the flesh, and the devil. In the

spirit world there will be no world, flesh, or devil to overcome. My opponent says there will be no temptation. His answer to this argument is: "The overcomer has eternal life now." Suppose he has, we are considering the man who dies without eternal life. If men must overcome the influence of Satan in order to be saved eternally, my opponent's proposition goes down.

(3) **Matthew 7:13, 14**—On this passage, I argued that Jesus makes a distinction at death between the good and the bad. If the doctrine I teach is true, Jesus was exhorting men to seek the way that leads to life eternal, and incidentally, He says that the many go the broad way to destruction. If my opponent is correct, the Savior used very unusual and misleading language. Besides, the context shows clearly that Jesus was discussing the destiny of men hereafter.

(4) **II. Thessalonians 1:7-10**—This passage draws a distinction between two classes at the coming of Christ. These are 1. "Those who know not God," 2. "All them that believe." My opponent says this was fulfilled in the year 70 A. D. at the destruction of Jerusalem. He must take this position or his position goes down, for he believes that at Christ's final return all men will be His saints. Now, the fallacy of this reasoning appears (1) in the fact that Thessalonica was in Greece, eight hundred miles from Jerusalem across the Great Sea. The very idea that Jesus would punish people in Greece by destroying Jerusalem would be amusing if it were not so serious; (2) in the fact that Jesus had instructed His disciples to flee from Jerusalem when they should see it surrounded by the Roman army (Lu. 21:21); whereas, in the passage under consideration, Jesus is said to be "glorified in His saints and admired in them that believe." It was surely a strange way to glorify and admire the Savior to run for the mountains when they saw Him coming! When I quote such passages, my opponent says I am trying to patch up my affirmative argument. He simply doesn't like to be reminded of that part of the debate, and it gives him such a fit when I quote II Thessalonians 1:7-10 that he can say nothing but "Scissors! Scissors!" Yes, Jesus will come again "to be admired in them that believe;" and then the disobedient and ungodly "shall be punished with everlasting destruction from the presence of God and from the glory of His power."

(5) **John 5:28, 29**—Judge Barker says he made "unanswerable argument" on this passage. Yes, he did. He made utter nonsense out of the Savior's language. When Jesus says: "All that are in the graves shall hear his voice and shall come forth; they that have done good, to the resurrection of life, and they that have done evil unto the resurrection of damnation," my opponent thinks Jesus meant that a few Jews in Palestine who were spiritually dead would believe on him and the rest of the Jews would not believe on him, yet both classes were said by Jesus to hear his voice and come out of their graves! I suppose the believing Jews were raised about forty years ahead of the rest. These believers, I suppose, got the life promised when they escaped from Jerusalem, and the others got "damnation" at the hands of the Romans! But my opponent finds I Thess. 4:16, 17 fulfilled here too. It reads thus: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, 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." Remember, reader, that Judge Barker says there was only a "moral resurrection" at Jerusalem in the year 70; remember too that he has stressed the word "we" in this quotation to support his idea of its fulfillment in the life-time of that generation; finally, remember that Paul died two years at least before the destruction of Jerusalem, and then you will have the background of my opponent's interpretation of this great Scripture. With due respect for my opponent's honesty of conviction, I am absolutely at a loss to see how he can, from his point of view, give an interpretation to the passage that will make any sense whatever,

(6) **John 12:48**—Jesus here plainly teaches that he who rejects his word will be judged by that word "in the last day." My opponent admits that "the last day" is the resurrection day. It follows that either Jesus uttered words that could have no possible value or He did not teach Universalism. According to this passage, some men are in danger of condemnation in the resurrection for rejecting Christ's word; on the other hand, Judge Barker has argued that before "the last day," all mankind will have accepted Christ's word. Quite a difference between Jesus Christ and Judge Barker. I call attention to the way my opponent met this argument. He quoted two or three other passages from the language of Jesus, which without explanation leave the impression that Jesus contradicted Himself. Talk about arraying Scripture against Scripture! My opponent makes Jesus Christ contradict Himself!

(7) **Matthew 12:32**—The Unpardonable Sin—Jesus says: "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Judge Barker says this means: "Neither in the Jewish Age nor in the Christian Age." Well, when shall he be forgiven? If, as my opponent argues, the Jewish Age lasted till the year 70 and the Christian Age shall last till the end, when can such blasphemers get forgiveness? My opponent's theory just will not harmonize with this passage. He tries to minimize its importance by saying it involved very few persons. If it applies to one human being, it destroys my opponent's proposition.

6. For want of space, I shall not discuss my negative arguments further. I shall close with a few general observations on the doctrines of my opponent. (1) He says: "Every man must pay his own debt." More than once he has sneered at the idea of a man's being excused through an "innocent Christ." He quotes I Cor. 6:9-11 and shows correctly that these Corinthians had been changed in character. How were they washed, sanctified, and justified? If they atoned fully for their former sins, God had nothing against them. Why should they have a Savior? What becomes of the doctrine of forgiveness for sins taught in this and other Scriptures?

(2) The most surprising and disappointing thing that Judge Barker has written is paragraph 11 of his last speech. Had I read this not knowing its author, I should have supposed him an avowed infidel. The fundamental and most far-reaching principles of Bible teaching are here ridiculed in very strong language. Much of the picture he draws is misrepresentation of what I

teach. While professing to believe the Bible, he aims terrific blows at me, which missing me, fall full on the face of Bible teaching. How a man who professes to believe the Bible can become so blinded to its teachings as to write such things, I cannot understand.

(3) Finally, the doctrines of Universalism fail for the following reasons; (a) They are founded on perversions of the Scriptures. Every argument made by my opponent in this debate was based upon some special, figurative, or far-fetched interpretation of Scripture. When considered in connection with other Scriptures, not one of them can stand; (b) They are based on the assumed attributes of Deity. At the same time, they omit some of these attributes. This assumption logically leads to the doctrine that God is the Author of Evil and that there is no such being as Satan. This plainly contradicts the Bible; (c) The theory provides no adequate punishment for sin. My opponent has not shown where or how millions who have died in the very act of committing crime are punished for these crimes; yet he says: "Every man must pay his own debt;" (d) Universalism finds the very acme of its hopes in a program of gospel-preaching beyond death, a program not anywhere revealed in the Bible; (e) The doctrine logically destroys human responsibility to God by making God the Author of all things good and evil that happen; (f) The doctrine encourages procrastination in men by teaching that regardless of what they do, they must come out right with God in the end; (g) Finally, if Universalism proves to be an illusion, the wicked will find themselves without hope. If in the end, we find it true, I shall be as happy as those who believed the doctrine here.

N. L. Clark.

November 17, 1929.

The Work of an Evangelist

Brother Shelnutt, I heartily agree with you on most of what you say concerning "preaching and evangelizing." You say, "Brother Dennis, there is obviously a wrong in the present methods of doing the preaching or evangelizing as I see it, the churches just go in a circle, like a merry-go-round. 'Who is going to hold our meeting this summer?' is the prevalent question instead of who will we send and support this year. I know the latter is the Scriptural thing to do, but I seriously doubt the former as being scriptural at all.

"Congregations should, like the one at Rome, get able to 'edify one another' and send the preachers where 'Christ had not been named.' These things are bearing heavily on my mind and I am beginning to preach on them, nothing worth while will ever be accomplished so long as we continue to follow these habitual things, going round and round, holding a meeting each summer—dead the balance of the year."

Now, Brother Shelnutt, what can be done about such a condition as you paint? Who is responsible? the preachers, or the churches, or both? I cannot say that it is wrong for a preacher to hold a meeting for some congregation—and I cannot say that it is wrong for a congregation to have such done. But when this is all that a preacher does, or when this is all that a congregation does, then it is wrong, then it is sin, and the sooner the preacher gets away from such, or the quicker the congregation

quits such, the better off both will be. I fully believe that we have many brethren, who are able, well qualified, to proclaim the "word of the Lord" but will not "endure hardness as a good soldier of the Cross of Christ." Therefore they seek other work, easier and more temporary pay attached, and many of them claim they are "making tents" as did the Apostle Paul but Paul never ceased doing the work of the Lord while making tents, yet his summer's work was different from his winter's work. See 1 Cor. 16:6, and Tit. 3:12.

Three things are necessary in doing Scriptural, evangelistic work, namely, (1) The Word (Christ)—God's part; (2) The Church—the Church's part; (3) The Preacher—the preacher's part.

There are some few preachers doing what they can, and some few churches doing what they can, but I am constrained to believe that the churches will not do much better than they are doing until the preacher does his part first; and this is no doubt Scriptural. Nothing will cause congregations to move quicker than seeing a conscientious, qualified, sacrificing preacher doing his part—teaching alone will not do.

I have not been idle this winter, and I do not expect to be idle, but the work done in the winter months never pays expenses. I always get behind, am compelled to borrow money or buy on credit. I wish I could get along without doing either.

I had a long and very interesting letter from Brother C. D. Moore, of Kendrick, Fla., and I feel that Brother Moore is doing a good work, a Scriptural work.

I hope you will write some on the work of an evangelist for publication in the Way, maybe others will do so and cause an awakening among us all.

J. A. Dennis.

Special

Sister Trott writes that she has a few of Dr. Trott's "Favorite Prescription" books, that she would like to sell at \$1.00 each. These books have 118 prescriptions dealing with many diseases and organic troubles. Originally he sold these books at \$5.00 each.

She also advises that she is willing to sell Dr. Trott's tract "The Cup" at 10c per copy, twelve copies to one address for \$1. Send all orders to Mrs. Donie Trott, Munday, Texas.

I have a tract "The Cup of The Lord" written by Dr. A. J. Trail and it discusses the nature of the drink of the Lord's Supper, also an article by Brother Trail on "Individual Cups." The tracts are ten cents per copy. If you are interested in the subject and cannot pay for the tract, send your name and address and they will be sent anyway while they last. Hewitt Smith, Rt. 6, Brookhaven, Miss.

Elders—Church of Christ

Dear Brethren:

Brother L. W. Hayhurst and myself, have succeeded in raising funds to send Brother E. S. Jelly back to India. He has spent 16 years among the Indians over there and has proven himself to be the most successful missionary we have ever sent out, converting 2,450 souls. He speaks four languages and is thoroughly acquainted with conditions over there.

Brother Hayhurst and I, in company with Brother Jelly, were out just one week

visiting about a dozen congregations and raising about \$1,150.00 in cash. We paid railroad fare for Brother Jelly and three little children from Oregon here; bought them clothing and have \$1,000 left to pay their way to India. Now we must raise not less than 100 per cent for his support.

I have agreed to see after that for one year. Will keep a full set of books and be responsible for every cent sent me for his support. We believe the church is God's Missionary Society. The funds will be kept and money sent in the name of the Church of Christ.

I am asking each loyal congregation to send a monthly contribution to this fund. The heathen are crying for the bread of life. Will you help send it?

Always send me your CHECK so that it will be your receipt. Start your contributions in March. Brother Jelly is ready to sail as soon as he gets passports.

I am, as ever

ALVA JOHNSON,
Box 202, Turkey, Texas.

The foregoing will inform our readers something of the work undertaken by Brothers Alva Johnson and L. W. Hayhurst. For more than two years this work has been discussed by many brethren, along with other efforts to reach the people of India. Surely the members of the Church of Christ who are earnestly contending for the Bible and the Bible way and the Bible plan will be willing to show their faith by their works.

Brother Johnson and Brother Hayhurst were less than a week raising sufficient funds to send Brother Jelly to India. That is encouraging. The brotherhood have confidence in the sincerity and faithfulness of Brothers Johnson and Hayhurst, and are willing always to show their appreciation to them and their loyalty but in this instance they have been unusually prompt in response. May the good work go on and on until hundreds of native preachers have been developed and are at work in that great field.

R. F. D.

Why We Prefer the Authorized Version

It is often alleged that those who prefer the authorized (King James) version do so on account of ignorant predilections for the version to which we are accustomed. Is this a fact, or has the American Standard Version been foisted upon ignorant and unthinking people by the greatest bluff of history?

Much of the matter which I shall cite hereafter comes from Dean J. W. Burgon, one of the best read men in Greek and Latin of the nineteen past centuries, although I cite others of well known education and intelligence.

In the first place it is simply a question of fact as to whether the 36,000 changes of the revision are for the better or the worse, and one's own taste has nothing to do with the matter. If the Bible as read by the churches of the ages has been that of a corrupt and blundering Greek text and sadly mistranslated at that, we can easily discover that fact and go to reading something else. There were three principal critics in the New Testament Revision Company, viz. Bishop Westcott and Dr. Hort, the editors of Westcott and Hort's

Greek Testament, and Prebendary Scrivener who has been called "the prince of textual critics," who has edited both the Received and Revised Greek texts as well as an edition of the text of the Codex Beza.

Westcott and Hort, who presented a copy of their newly printed and then unpublished Greek text to each of the Revisers, under promise of secrecy, omitted some 2000 expressions from their text, which occur in nearly every M. S. extant, and they have been followed generally by the Revisers.

How the Revisers Changed the Greek Text

Bishop Ellicott of Gloucester and Bristol, as chairman, asks "whether any textual changes are proposed. The evidence for and against is briefly stated and the proposal considered. The duty of stating this evidence is by tacit consent devolved upon two members of the company, who from their previous studies are specially entitled to speak with authority upon such questions—Dr. Scrivener and Dr. Hort, and who come prepared to enumerate particularly the authorities on either side.

"Dr. Scrivener opens up the matter by stating the facts of the case and by giving his judgment on the bearings of the evidence. Dr. Hort follows and mentions any additional matters that may call for notice; and if differing from Dr. Scrivener's estimate of the weight of the evidence, gives his reasons and states his own view. After discussion, the vote of the company is taken and the proposed reading accepted or rejected. The text being thus settled, the chairman asks for proposals on the rendering."

Dr. Newth in Lectures on Bible Revision, pp. 119, 120. Chairman Ellicott in his pamphlet admits (p. 34) that the above is true.

Sir Edmund Beckett has suggested that if the above description "of the process by which the revisionists 'settled' the Greek alterations is not a kind of joke, it is quite enough to 'settle' the Revised Greek Testament in a very different sense."

Should the Revised Greek New Testament Be Authorized? p. 62.

As a matter of fact, the revisers followed Westcott and Hort to a larger extent, Westcott and Hort claiming that the testimony of the mass of MSS had no weight and that the testimony of the Vatican MS (Codex B.) in combination with any other one MS is conclusive against the testimony of hundreds of MSS.

Of their theories, the theories from which our American Standard Version's basic Greek text evolved, Prebendary Scrivener has this to say:

"Barley the smallest vestage of historical evidence has even been alleged in support of the views of these accomplished editors; their teaching must either be received as intuitively true or dismissed from our consideration as precarious and even visionary."

Scrivener's Plain Introduction, p. 531.

The principles to which Prebendary Scrivener refers are those which enabled them to see intuitively that all other MSS are "Western" and "Syrian" etc., therefore worthless, while the Vatican MS is "Neutral" and correct. However, he and they all subscribed to certain principles of criticism among which are these:

1. It is difficult for a word to drop out of a copy but very easy for one to creep into it; hence words missing from a few

MSS are to be rejected although found in many others.

2. Of two readings choose the more difficult one.

Both of these principles are contrary to common-sense and the experience of all copyists. And yet men representing such ideas were permitted to make thousands of changes in the original Scriptures in the careless manner indicated above.

In my next article I shall defend the last twelve verses of Mark against the discredit thrown upon them by the revisers, although they are found in every Greek MS except two. Frankly, I much prefer bank-robbers to bandits who would rob us of nearly a chapter of the Word of God (leaving Mark to end with "Neither said they anything to any man for they were afraid") together with the bloody sweat, the words, "Father forgive them" and other important expressions. And yet not one of the defenders of the versions based upon Westcott and Hort (American Standard Version, Goodspeed's Version, etc.) ever investigates the facts connected with them—they simply sit down upon all scholars who defend the Old Book against mutilators, as moss-backs.

E. S. Jelley.

Work in India

Pilchers Compound, Secunderabad,
Deccan, British India,

February 26, 1930.

Dear Brother in Christ:

Grace, mercy and peace be unto you from the Father, the Son, and the Holy Ghost. It is with great joy that I let you know about the gospel tour we made this month.

In some of the new villages we have found out a very pleasant and welcoming attitude of the caste Hindus in receiving us and hearing about the Saviour. We are especially thankful to the Lord for this wonderful change in the caste Hindus, who formerly used to throw stones on our preachers and abuse them.

Our mighty Saviour is worthy of all praise and glory. We had a number of open air meetings in the following new villages. Evallapuram, Mamillagudam, Gopalapuram, Bindalapuram, Karvirala, Juggugudam, Raypela, Mothay, Huseanabad, Saitukanigudam.

We visited the caste Hindus to whom the gospel has not hitherto been preached even for the first time. It was very difficult to spread the gospel among the caste Hindus, because they are idol worshippers and superstitious, they believe that there are 32½ millions of Gods and goddesses; some people are worshipping snakes, monkeys and cows without knowing the real God. Thinking that they would attain salvation some of them torture themselves by spikes and thorns. We preached to them the pure gospel stating that Jesus Christ is the only Saviour of this world who can save the most wicked sinners from their sins. We explained to them clearly about the crucified Christ and about the repentance for their sins, and how they can be saved through believing and taking Jesus as their personal Saviour.

We noticed great interest and attention from the people in knowing about the true God and the only Saviour. While we were preaching we saw tears on their faces, then we knelt down to pray, most of them

closed their eyes and prayed to the Lord.

With great joy we baptized six Hindus on that day great satisfaction can be seen on their faces. Kindly pray for them.

It is through your prayer and fellowship the Lord's work is increasing day by day. We are much grateful to the Lord for His guidance in the work of saving souls.

We thank you much and impart the great joy of the Lord to you. May the blessings of the Lord rest with His children forever.

We are praying for every saint, kindly pray for the work and for us. The faithful in India send their greetings.

With Christian greetings and thanks,

Your brother in His service,

M. Vandanam.

Doubting Thomas

Why Pick On Thomas?

I sometimes hear a sermon on some such theme as "The Missing Man," meaning Thomas, and I always resent their denunciations of this great and good man. It is not right to besmirch the good name of any man, much worse that of a good man, and especially worse if he is dead and cannot defend himself.

1. They say Thomas was slow and hard to be convinced. Was he any slower than others? He believed when he saw the Lord. Did the others believe before they saw him?

2. The woman came to the tomb to finish the preparation of the Lord's body. They did not believe he was to rise. They did believe when they saw him and so reported to the "eleven." Mark 16:1, 3, 9-11. The "eleven" were in mourning. They did not believe Mary's story.

3. Christ appeared to two of the apostles, Mark 16:12, 13. They did not believe until he revealed himself. They told their story to the others, but they were not believed.

4. Christ appeared to the whole "eleven" and "unbraided them," the whole "eleven," for not believing the testimony of witnesses. They were all guilty of the same offense, not believing witnesses. Wherein was Thomas worse than the others?

But says one, "Thomas should have been present when Christ first appeared to the assembled apostles." Jno. 20:24. Now why should Thomas have been there? Preachers try to make a great todo about this as if he had failed to observe Christ's will. Did Christ condemn him for not being there? What were they doing at that meeting? They were mourning and weeping. Did Christ sanction such proceedings? What reason have you for thinking they were doing right by having this "mournful" meeting? Did Christ appear to them thus assembled to sanction such "takings on?" The fact is he condemned them for their unbelief. If they had not been in unbelief they would not have been mourning and weeping. There was no occasion for their weeping and mourning and no occasion for their having a meeting thus. All this being true, there is no reason to think that Thomas sinned for not being present, "big preachers" notwithstanding.

But you say if Thomas had been there where he should have been he would have seen the Lord. If this is good reasoning, then we say "nine" of them erred by not

being present to break bread with the Lord, with the two, Luke 24:13-35. Whoever heard a sermon where the preacher condemned as slackers the apostles for not being present on that occasion?

So I conclude that preachers are wrong in maligning Thomas for he was just as good as the rest. If he needs criticizing let him have it, but why single him out from the rest?

B. H. Burnett.

Duncan, Okla.

Elders, Church of Christ

Turkey, Texas, Feb. 25, 1930.

Dear Brethren:

Brother L. W. Hayhurst and myself, have succeeded in raising funds to send Brother E. S. Jelly back to India. He has spent 16 years among the Indians over there and has proven himself to be the most successful missionary we have ever sent out, converting 2,450 souls. He speaks four languages and is thoroughly acquainted with conditions over there.

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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.

Prophecy 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 \$1.00 Six Months \$2.00 the Year

Dallas, Texas, Littlefield, Texas May 1, 1930

Vol. XVI—No. 18

Dr. G. A. Trott



It is sometimes very difficult for us to say in words, especially on paper, what we feel in our hearts. When a long and useful career has ended, we may attempt to speak concerning it, by way of eulogy, comfort, and exhortation; but, at best, our words must be wholly inadequate to the task. We are so prone to see one side of a human character, so much controlled by our feelings of admiration or aversion, so narrow and bigoted in our prejudices, that we often say the wrong thing. Under these circumstances, for any one of Brother Trott's associates to write of his life is a difficult task. Perhaps it will do somebody good to read these words if I am able to point out a few of the many excellent qualities of our departed brother.

I have been a reader of Bro. Trott's articles for at least thirty years. I became acquainted with him as a regular contributor to the columns of the Firm Foundation. From 1906 to 1911 he and I were closely associated as editors of the Firm Foundation. Since 1916, we have shared in some measure the fortunes of The Apostolic Way. It was my great pleasure in these years to be thrown in Bro. Trott's company several times, although our homes have most of the time been a good way apart.

Bro. Trott was one of the best examples I ever knew of the influence of faith in the Bible over the life one lives. Far advanced in life before he became a Christian, his whole purpose in what he said or wrote was to exalt the Word of God. I did not always agree with him. At times I thought he held extreme views. But running through all he wrote, I could see an overruling jealousy for the letter of the law. It is unfortunate for a teacher of Truth to fall into error, for others are apt to follow. But it is better to err by being too strict in the interpretation of God's word than it is to be wrong in God's sight by too great laxity of interpretation. In this age of general laxity of morals and skepticism concerning any fixed ideas of truth and righteousness, such a man as was Brother Trott stands forth as a hero in the strife.

Brother Trott's faith in the Lord was further shown by his willing sacrifice of

time and means for the Cause of Christ. He died poor in this world's goods, largely because he gave so freely of his energies and money to what he believed the best way to advance the Cause of Christ. Much of the influence for good that has been wielded by the papers with which he had been associated was due to Bro. Trott's sacrifices. The debt of gratitude due him by thousands who never saw him will never be paid by them. Even some with whom he worked on the staff of the Firm Foundation will probably never give his death a passing notice; but in the years gone by they were helped and encouraged by his influence.

Again, Bro. Trott, like Paul, was altogether on one side of every question. He was so sure that religious innovations are the great menace of the day to New Testament Christianity that he opposed in outspoken and courageous manner everything in religion that in his judgment was not authorized by the letter of the New Testament. He was so zealous for the Lord's way that he sometimes used strong language in opposing the advocates of error.

Finally, one of the most admirable traits of Bro. Trott as a writer was his willingness to treat opponents with the utmost fairness. Often have I read his words of praise and commendation of an erring brother when he thought this brother was on the right side. Then with his powerful command of logic and Scripture, he would turn loose an attack upon the erroneous teaching and practice of the same brother that was apparently harsh but unanswerable.

Bro. Trott is gone. His familiar lines on the first page of this paper will not greet our eyes again. To some other must be given his task in the vineyard. He rests from his labors with those "who are not dead but gone before."

N. L. CLARK.

His Last Message

We are here reproducing so far as we know the last message ever penned by Dr. Trott, published in our issue of January 15. We then follow that with one of his articles published by us in our issue of February 1. As we now remember, this last article reached our office prior to the one published in the January 15 issue. These articles are so characteristic of the Doctor, his claims, his feeling, his expressions of appreciation, his longings to do more for the Lord, we feel that it is appropriate to reproduce them here.—Publisher.

Ante Mortem

Now don't look at the above caption and expect a "gloomy Gus" article, for I am in a most cheerful mood and nothing is farther from my intention; I just prefer ante mortems to post mortems and I feel that my brethren are sufficiently interested to wish to hear from me in person and I will be more than willing to gratify them. I can never be too grateful in my remembrance of their prompt and more than liberal response to my needs. My case has been a peculiar one, and all the doctors who have examined me say that every test made shows me to be in the best of health, yet I can hardly make out to write this article. I am now (December 20) at Dr. Milling's Sanatorium as a last resort, have no pains, no nervousness, sleep well and eat three good meals a day. Perhaps I will improve and then I may not. It doesn't worry me in the least and in many ways I will be glad to lay my armor down and leave the good fight of faith to others. I have been so futile in my efforts that I would be discouraged if the record of the apostles did not cheer me by disclosing that they made as great a failure as I in keeping the church free from spots and blemishes. I may live several years and I may die at any time, and I felt like inditing this message to my brethren, urging them to fight on till death. Lovingly,

G. A. TROTT.

Later.

For the edification of the brethren who have shown such an affectionate interest in my welfare and such a prompt and liberal response to my needs, I am sure I owe a report as to my physical condition, though writing has become almost out of the question. In the goodness of their hearts, they have nobly acquitted themselves and have earned my eternal gratitude for this proof of brotherly love. I have freely availed myself of the help they have given in hopes of getting well and able once more to enter the lists in behalf of primitive Christianity, and my only regret is for my inability to do as much for them as I once could, but will endeavor to do my best as long as my life is spared. I have been in this sanatorium several weeks with little (if any) appreciable results. It is still almost impossible for me to use feet or hands, but shall continue as long as able to contend with earnest endeavor for the pure, unadulterated Word of God as our only safe reliance for salvation. I wish, before I leave you, to impress these points upon your minds in indelible words of flame that will never be forgotten:

1. God has amply provided for our salvation.

2. It is an insult to Him to suppose that

man's wisdom is needed or will be acceptable, to make God's Word easier to understand.

3. Just as it is, it has been delivered to us as our only guide to the courts of glory.

4. Looking down the stream of time, Jesus delivered His perfect word as being able to meet every circumstance and solve every problem that could possibly arise, and requires no explanation or interpretation to make it fit.

G. A. TROTT.

How Does It Seem?

Not long since a good brother (it matters not who, nor what the subject) used the expression, "It seems to me," evidently not sensing upon what dangerous ground he was treading, to that I wish to warn my brethren of the perils that it concealed beneath its apparently innocuous verbiage.

Did it ever occur to you that every departure from God's appointed way was caused by the guiding hand of "it seems"; yet God has plainly and emphatically warned us against being ensnared by it in language that should arrest the attention of even the worst dullard.

"There is a way that seemeth right unto a man, but the ends thereof are the ways of death." Did it ever occur to you that "it seems to me" has been the basis of every innovation that has ever befouled the garments of the bride of Christ? It seemed to some that a central head would be a great advantage to the unification of the church and the result was the Roman Catholic church. It seemed to first one and then another that this, that or the other doctrine should be ignored or emphasized, according to how it seemed, better or worse in someone's view and the result has been a thousand conflicting churches. As a matter of fact, our inferences, opinions, preferences or deductions are worth less than nothing as spiritual guides. If a doctrine or custom is right it will surely be taught by precept or example in the New Testament scriptures. You get the idea, don't you? "Speak where the Bible speaks and be silent where it is silent." It is the only safe way. Use Bible names for Bible things and if you fail to find the name, rest assured the Lord knew what he was doing and left it out on purpose.

G. A. TROTT.

Dr. G. A. Trott Is Called by Death Saturday Evening

"Perhaps I may improve and I may not. It doesn't worry me in the least and in many ways I will be glad to lay my armor down and leave the good fight of faith to others. I have been so futile in my efforts that I would be discouraged if the record of the apostles did not cheer me by disclosing that they made as great a failure as I in keeping the church free from spots and blemishes. I may live several years and I may die at any time, and I felt like inditing this message to my brethren, urging them to fight on till death."

The above is a brief statement made by Dr. G. A. Trott in the January 15 issue of *The Apostolic Way*, paper of the Church of Christ, founded by Dr. Trott and an associate in 1913.

So when death came to this good man on Saturday afternoon, at 6:35 it found him ready to lay down the armor. He had

fought a good fight; he had kept the faith, and was ready.

But his passing has cast a pallor of gloom over the community, for here he has lived for twenty years. As a physician he has given freely of his knowledge and skill to suffering humanity. As a minister he has worked untiringly without compensation whatsoever except that satisfaction which comes from the doing of things for the Master. As a citizen he was always ready and anxious to share his portion—and even more—in the upbuilding of the community in any way. Always an optimist, always with a word of encouragement to those who had met with disappointments and adversities, he has left a vacant spot within our community that will not likely be filled.

Death came to Dr. Trott following an illness of some three months, during which time he suffered no pain, no nervousness or ill effects from the malady that was gradually taking away his life, but paralysis kept creeping over his body until he became helpless. Before he became entirely helpless he went to Mineral Wells and remained there for some weeks, but found no relief, and on Saturday afternoon he passed to his reward, peacefully and serenely.

Funeral services were conducted Sunday afternoon at 4:30 at the family home by Elder R. F. Duckworth of Littlefield, Texas, editor of *The Apostolic Way* and a bosom friend and associate of the deceased for many years. Elder Duckworth paid a beautiful tribute to the life of Dr. Trott, pointing out the great sacrifice he had made throughout his life to render service to his Master. The Rev. R. G. M. Eiland, who has been closely associated with Dr. Trott for the past twenty years, paid a beautiful tribute to him and extolled the exemplary life that had just finished its earthly course and laid down the armor.

Following the services at the home the remains were laid to rest in Johnson cemetery. A large concourse of friends were in attendance at the services and many beautiful floral offerings bore mute testimony of the esteem in which he was held by his fellowman.

George Averill Trott was born November 1, 1855, at Minden, Louisiana. At the age of three his mother died and he was carried by his father to Baltimore, Maryland, where members of his family resided. At the outbreak of the civil war his father enlisted in the Confederate army and was killed at the Battle of Seven Pines. He attended school in Baltimore and later graduated from the University of Maryland at the age of 14. It is said that he pursued his studies so diligently that his health was impaired and he was not allowed to study for more than a year following his graduation. He later studied medicine and graduated from the school of medicine from the same institution before he had reached his majority, and therefore could not practice his profession until he became of legal age.

Soon after his graduation from the medical college he came to Texas, where an uncle who, was a physician, resided. The uncle discouraged him in the following of his chosen profession, pointing out the hardships incident to the life of a physician in those days, and succeeded in persuading him to study law. This he did, and he was licensed to practice law in Texas, and followed that profession for two years at Buckholts, Milam county.

It is said of him that he did not like the practice of law, despite the fact that he was very successful in his brief practice, and he returned to the practice of medicine, which he has followed throughout the remainder of his days.

Early in life he became a Christian and gave much of his spare time to the searching of the Scriptures, which led him to become active in the Church of Christ. A fundamentalist to the core, he sanctioned no modernistic ideas in the matter of worship, and as a means of conveying his convictions to the world he, together with Elder W. J. Rice, established *The Apostolic Way* in 1913, and this publication was largely edited by him for many years, but in recent years he has turned the active publication over to younger men and has contented himself at being a regular contributor to its pages.

In 1899 he was married to Miss Mary Amanda Ward, and to this union nine children were born, all of whom are living, with possibly one exception, that of the oldest daughter, whose address is unknown. The children who survive him are Mrs. Jennie Beaslee, Georgetown; Mrs. Helen Gouldy, Fort Worth; Mrs. Jessie Taylor, Fort Worth; Mrs. Zephyr Moreah, Beaumont; Mrs. Mina Doss, Waco; Mrs. Bobbie Cooper, Georgetown; J. M. Trott, Midland, and P. E. Trott, Strawn.

Following the death of his first wife he was married to Mrs. G. W. Guinn at Austin, Texas, in 1900. To this union only one child, George Trott, was born.

Among the out-of-town relatives who were at the bedside when he succumbed or came later for the funeral services were Mr. and Mrs. P. E. Trott, Strawn; Mrs. Tom Peaslee of Georgetown, Mrs. J. R. Taylor of Fort Worth, Mrs. A. C. Cooper, Georgetown; Mrs. Helen Gouldy, Fort Worth; Mr. and Mrs. Clyde Bentley and Fred Bentley, Holliday; Mr. and Mrs. Earl Bentley of Wichita Falls, Mrs. Maud Bentley of Holliday, Mr. and Mrs. Leonard Moyer of Iowa Park; Mr. and Mrs. W. M. Dunks of Georgetown, Elder D. L. Shelton of Littlefield, Mrs. A. E. Doss, a daughter, could not reach here in time for the funeral services, but arrived Monday morning.—Munday Timer.

As True as Gold

I had known Brother Trot personally since June, 1922, while at Munday. He was true as gold. I visited this good old loyal brother often, always found him cheerful, was a blessing to me that I met so great a man of God. I consider he was one of our best; was so much like a father in the flesh to us who are much younger. We feel our loss of his passing away is Heaven's gain. We so deeply sympathize with Sister Trott and children. Let us be faithful, that we may meet him bye and bye.

LLOYD A. PERRY.

An Apology

Through error the article, "Elders, Church of Christ," was inserted twice in the April 15th issue of *The Apostolic Way*.

We wish to acknowledge this error and same should in no way cast a reflection upon the publisher.

STORM PRINTING CO.

Can Help Some

I have decided to spend June, July and August in the field holding meetings. For several years brethren have insisted that I should take up this work and spend some of my time preaching the gospel. I gave up my business to help with the school, the closing exercises of which are May 29 and 30, and will not reopen until September 16. I would like to use this vacation doing all the good I can, a portion of which during June, July and August I can use in assisting the brethren in the Master's cause. If you should care to use me, you can write me at Littlefield.

R. O. CONNER.

Announcements and Reports

J. F. Fairless, Kerman, Calif.—If there is any place in this part of the country that would like to have a meeting in May, please write me at Kerman, California.

Alva Johnson, Turkey, Texas, April 16, 1930.—Have been very busy for about two months. The mission meeting held by the Church of Lockney, out about eight miles, was not a failure. While I believe only one was baptized, yet large crowds came out and the seed was sown. The Lockney church, I think, is holding two mission meetings a year. Other congregations should be inspired to do likewise.

Friona Debate

I found Mr. A. L. Eaves to be much nicer than I had heard he would be in debate. We consider much good was done. One was baptized during the discussion. Brother Frank Copeland moderated for me first one-half of debate, and Bro. Earl Cantwell the last half. Bro. Frank had to leave. Moderators had only to keep time.

Benton, Ark., Debate

When I arrived home from Friona, a telegram was waiting me from Brother Bonneau of Little Rock, Ark., calling me to meet J. E. Cobb (Baptist), so I got Brother J. F. Copeland to go to Midway (in my stead) for a meeting (which was a fine one, I hear) and I took a train for Little Rock. Baptists had challenged, furnished house, gas, lights, etc., out at Benton, twenty-five miles south of the city. I consider this one of the nicest discussions I ever attended. Mr. Cobb sure knows how to be a gentleman. Mr. Sharrel, who told the audience he had held 94 debates himself, moderated for Mr. Cobb. Ben M. Borgard, the old Baptist warhorse, was there the first night, but never came back. Someone said about half of the Baptists there said we had the truth. Brother Leland H. Knight was my moderator, and I enjoyed every moment of our association. He was much help to me.

My next and last work was with the splendid church at Medicine Mound, near Chillicothe, Texas. Closed there Sunday night. Eleven were baptized and five restored. I love the church at that place. Wife and I went to Dodsonville yesterday (Tuesday) to hear Brother Leland Knight and to be with the church there; heard two good sermons, then drove home after preaching. I leave tomorrow or next day for Red Rock, to begin Saturday night, thence to Robert Lee, first two Sundays in May; then to Austin, Dale, a point near Anson, Fort McKavett, Waco, Hastings, Okla.; Turkey, Eola, Stanton, Roswell, N. M.; Ft. Smith, Ark.; Elder, Colo., et. On

with the good work. To the Lord be all the praise.

S. A. Bryant, Phoenix, Ariz., April 14, 1930.—I am going to take a trip this summer from Phoenix, Ariz., through Texas, Oklahoma, Arkansas and Georgia. I will leave Phoenix, Ariz., go to El Paso, Texas, then to Ft. Worth, then to McAlester, Okla., then to Ft. Smith and Fayetteville, Ark., then to Calhoun, Ga. If there are any congregations along this route that would like to have me visit them or would like to have me hold them a meeting between the first of July and the first of September, they may write me at Phoenix, Ariz., Rt. 5, Box 662. My name in the Way shows what I stand for.

J. W. Allen, Wingate, Texas—C. W. Watkins held a meeting for us in March; was hindered some by the weather, otherwise a good meeting.

J. N. Cowan, Eola, Texas—Having fine crowds in the meeting here, with one baptized to date.

W. P. Jones, Sand Springs, Okla.—The writer has visited the following places since last report: Sunnysdale, fifth Lord's day in March with increased audience. Holdenville, Okla., the 1st. Spoke to a full house; at close of lesson a young man came forward and confessed his faults. Next here with the home forces second Lord's day; next Sapulpa, Okla., third Lord's day. We have a few members only, and the work there isn't self-supporting. They have no house of worship, but use the courthouse. I will meet Dr. W. L. Forbes in Yeager, Okla., beginning the 5th of next month (May). Two subjects will be discussed, Apostasy and the General Judgment. I have some dates yet open for meetings.

A Great Man

My heart was made sad to learn that Brother G. A. Trott has passed on to wait his reward. I have read after Brother Trott for years, also have written him lots of times for some advice on the Scriptures. He always gave it in the love of Christ.

May the loss of this great man of God be heaven's gain. May each of us live closer to God now than ever before, and say as he has said, "I wish before I leave you to impress these points upon your minds in indelible words of flame that will never be forgotten." This he said in an article of January 15, 1930, of the Way, and states four points that if we, as Christians, will keep in mind and do them, we can die as this great man of God and go home to glory. May God bless Sister Trott. Let us brethren see to her wants.

ELBERT E. JENKINS.

As I consider the life that I know Brother Trott lived, I realize how impossible it is for any words which I might speak to describe the splendor of a life so great. I realize how empty must be any words of mine to assuage the grief of those bereaved by the loss of one so great, so noble, so loving and so good; but I must speak my appreciation of one so noble, that others may be encouraged and helped to labor more earnestly and sincerely for the great and high principles of Christi-

anity for which Brother Trott so willingly offered himself a living sacrifice.

Ordinarily, when we speak of one as being a great man, we do it with mental reservation, because we realize that though one may be great in some one or two points, he may fail to measure up to the standard of greatness in all other points. But I am sure that when those of us who knew Brother Trott speak of him as being a great man, we do it without the least reservation, because we are caused to realize that from every point Brother Trott was in deed and in truth a great man. His peculiar greatness lay in the fact that as well as having a mind that was unsurpassed in brilliance, he had a heart that was touched by the teachings of Christ, and that was filled with tender and loving sympathy for those untaught in the Lord, and with a burning desire to render to humanity his devoted and unselfish service.

His entire life was moved by this unselfish desire. If there has ever lived upon the earth a man who fulfilled the teachings of Christ to abound in good works, Brother Trott has so done. If one were sick and afflicted, Brother Trott was there with his great knowledge of the medical science to minister to him, and at the same time would speak to him the words of life and of love. If one were naked, hungry and cold, he was there with his great bounty to clothe, feed and warm. If one were overburdened with sorrow and grief, he was there with his words of sympathy, love and cheer, to comfort the broken heart and to encourage the despondent spirit. If one were overtaken by Satan and entangled in the bondage of sin, he was there with his vast knowledge of the Word of God and his great insight into the human soul to point the erring to the Lamb of God who takes away the sins of the world.

Though we are to take no man as our guide in the great work of living a Christian life, we should let Brother Trott's life and character stand as a witness to us to testify to the fact that man can live according to the teachings of the Word of God and that we and the world about us will be blessed by our so doing.

It cannot be known until the last trumpet shall sound and the dead of all ages, nations and tongues shall stand before the judgment seat of Christ to be judged, just how great has been Brother Trott's influence for good in the world. I am confident that countless numbers feel as I, that they have been blessed physically, mentally and spiritually by having known him. Though I have known him for only a small part of his wonderful life, I know that I have been honored and blessed by having known him, and it is my desire and prayer to God that I might live worthy of having known one so great and that one day I shall be permitted to look upon his loving countenance in all its heavenly splendor.

D. L. SHELTON.

So very sorry we must give Dr. Trott up and just when we need him most, it seems; but am glad we can revere his memory and rejoice in the fact that he fought the good fight faithfully and to the end of his course. Truly, a great man has gone from among us.

ALVIN NEVE.

I am grieving for Brother Trott; am so sad.
H. F. ELLIOTT.

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As I Knew Him

Some of the writers have suggested that more expressions of appreciation, more words of kindness, should be given while our friends are living.

I now rejoice that I did not neglect this in reference to Dr. Trott. In our confidential talks and Scripture research, again and again I told him of my great appreciation of his ability, his faithfulness, his unselfishness and his willingness to endure. His files and mine will furnish further evidence of the discharge of this duty.

An occasion came once for me to express publicly and in his presence just what I thought of him, when I presented him to an audience where he delivered one of his great sermons. A part of this I repeated to the audience while standing by the casket in which was his lifeless body. I said then that if he had turned his great ability to the commercial affairs of this world, he would have been one of the great outstanding figures among its leaders, but his idea was not to make money or to build for himself a reputation as a director of financial affairs.

While his life was one of service, giving personal assistance to the needy and giving much of his time to preaching the gospel, yet if he had invested his money in bank stock, in railroad bonds or other material securities, he would have died a rich man. But no, he preferred to invest his money, in addition to giving much of his service without compensation, to assisting others and to having the gospel preached to the poor. The percentage of his income which was given to the preaching of the gospel and helping the poor stands out as one of the unusual marks of this great man. It seemed that his heart yearned, nay, verily burned within him, if he had any money at all and saw someone in need. But few of the sound gospel preachers have passed his way without having thrust into their hands a contribution from him, and to protest against accepting such donation was waved aside in such a way as to make the individual feel that the Doctor would be humiliated if he did not accept. He did not make his contribution with an air of "you are so poor, so needy, I'll help you," but rather with the air of "we are comrades and I want to have a part, fellowship with you. Please don't deny me the privilege."

The Doctor's attitude toward the Word of God, its power and force and dependability, has been so well stated by him that I feel my inability to adequately express his great confidence in it. He not only preached that others should rely upon the

Word, but he applied it to himself, to his practice as well as his preaching. Many times when discussing Bible questions with him, passages of Scripture or questions raised, he would say, "The truth is to be found in the Book." And to it he would go and search just as though he had never searched before. I have often heard him read deliberately, cautiously, and earnestly, passages of Scripture which I knew he was perfectly familiar with and could have quoted offhand. He did not think that the truth on any proposition was to be found in isolated statements, but to be found in the entirety of the expression when associated with all other passages of Scripture dealing with the same subject. One of his rules of study was that if the Lord left it out, we should.

He seemed to be familiar with all translations in general use. He had a comprehensive analytic as well as practical knowledge of the New Testament Greek, and he often stated to me that there were no Divine teachings in the Greek MSS that were not to be found in the King James translation, that the same ideas, principles and demands that were found in the Greek were to be found in the King James translation; but stated that he could not say as much for other translations. Yet, he believed it permissible for us to study other translations, but he took no stock in the idea that any other translation was superior.

As a friend, he had no superior. He loved his friends so dearly that he would not hesitate to disagree with them, but disagreement was so kindly expressed and so diplomatically suggested that his friends were often corrected without ever realizing that they had disagreed with the Doctor. When this method would not work, he met them with blunt opposition, but still kind; and if this did not get results, he would make his criticisms so pointed, sharp, and his rebukes so plain that the friend would either yield or cease to appreciate the association of Dr. Trott.

He felt that a writer who misrepresented his opponent or so twisted his opponent's language as to make it mean something his opponent never intended, had left the plane of Christian controversy and if such a person persisted in this practice, the Doctor would lose confidence in him altogether as to his sincerity of purpose. He was usually a long time reaching this point, but when he did he was firm in his course and made no compromise.

It is appropriate to say again that his great outstanding characteristic was his love for God, for humanity, for fairness and justice. He always felt that any man who held the truth could afford, well afford, to be even more than fair with his opponent. He was patient, considerate, loving, devoted, and any human being in need would find a friend in this great, good man.

In a letter to the publisher, Sister R. L. Whisenant, Eskata, Texas, makes some statements that I felt would be appropriate to pass on to our readers. I here apologize to her for quoting from her private letter.

"I met you at Brother Trott's funeral, and I want to thank you now for the wonderful things you said about my dear old Friend and Dad. I believe you made the best talk I ever heard made at a funeral. You made me see Brother Trott as I had never seen him before. He was the best friend I ever had. My own father died when I was only 17 years old. Since that

time he has been a father to me. He adopted me as his child, and I can truthfully say no father was ever more tender and considerate of his own child than Dr. Trott was of me. I know he was the kindest and best of men and the most sacrificing of any man I ever knew. I feel that I have indeed lost a dear friend, and I assure you that I appreciated him above all my friends, and I also appreciate your kindness and love for him. You were always mentioned in his prayers and he has always for many, many years held you up as a model of man. Let me thank you again for the sweet things you said at the funeral and for the devoted love you had for Dad and the sweet faith you have in Christ. Pray for me, Brother Duckworth, that I may live to be as faithful and pure in Christ as Brother Trott was."

She also asks something concerning meeting the Doctor's financial needs, and I think our readers will be glad to know that when the brotherhood was first advised of the Doctor's failing health and the necessity for an operation on his eye, they sent sufficient funds to meet that expense, and the Doctor was very grateful for it, expressing to us several times that he "felt the brethren were more considerate than I deserve." Just like him. Could never do enough, himself, for others, and yet always feeling that anything done for him was more than he deserved.

Then when his last trouble developed, and it seemed necessary for him to go to some hospital, I was advised that he did not have the funds with which to go, and immediately informed the brethren of his needs, and Sister Trott advised me at the funeral that they received enough to pay the expense of his sickness, but that she did not then have the funds with which to pay his funeral expenses, but was opposed to any further public call being made, stating she would manage it somehow. I have felt all along that the brethren ought to know this, and I am making this statement without Sister Trott's permission, believing the brotherhood are entitled to know these facts.

The loyalty and support of Sister Trott to the wishes and welfare of the Doctor were always manifest. My associations with them for years have convinced me that no woman was ever more loyal to a man in his work than was Sister Trott to the Doctor, and those who know her, know she is a thinker. She sometimes disagreed with him on the teaching of a passage of Scripture, did not hesitate to say so, but after the statements had been made, she was submissively acquiescent so far as any action on her part was concerned, and rendered him full co-operation in the carrying forward of any ideas of his that he desired to put out; in fact, I have noted many times that if she questioned any position of his or statement of his, his confidence in her, her knowledge of the Scriptures, her ability to discern the Divine teachings, would cause him to go all over the ground again, to see if perchance he had been mistaken in arriving at his conclusions. Thus was manifest full co-operation between them in the study of the Word of God and their Christian activities. She recognized him absolutely as the head of the family, and yet with him there was no domination. He did not want her to give up her individuality and she manifested no desire to become the head of the house. To me, this is the Scriptural ideal for man and wife. The woman should feel free to express and live her life, in the

fear of God, without in any way becoming the head of the family; while, on the other hand, the man should maintain the position at the head of the family without in any way manifesting a disposition or desire to crush the individuality of the wife. R. F. D.

He Cared for the Church

When word came to us that Dr. Trott was dead, my first thought was, who will take his pen and his place and carry on? Where is the man that is like-minded? In temporal things, when one falls it isn't so hard to find one to fill his place, even though it be highly exalted. But in the spiritual world, when a true and tried soldier like Brother Trott falls, and that, too, while in the battle, while in the line of duty, the success is so great that for the moment at least there is a halt in the ranks. And we pause to see who will step forward, raise the mantle, girdle on the armor laid off by this great leader of Israel, and say, "On with the battle!" Until such a soldier steps forward, the brotherhood must endure the loss as best it can.

Dr. Trott was an inspiration to the young man in the church, especially to those who had the pleasure of knowing him personally. His fatherly advice, his tender sympathy, his words of encouragement all bound around with that love that the Book tells us is Divine, had such power as to draw the young man into his very embrace, and caused him to feel that he was drinking deep of spiritual life when privileged to come in contact and enjoy a season with such a friend.

He was a tower of strength and encouragement to the aged in the church. As he traveled toward the setting of the sun, instead of his mind becoming doty (though his physical body was waning), his mind seemed to renew day by day, as is evident by the articles contributed just before his death. He was greatly loved by the church because he loved the church.

I am thankful that I had the pleasure of traveling with him along a portion of life's pathway, and that in that journey together we talked about things of mutual interest, and now as we come to the parting of the way, while I with an eye of faith see him as he enters into his reward and leaves me to trudge onward a little while longer, I shall not say, "Goodbye, Doctor," but "Good evening," for we believe there will be a morning.

R. O. CONNER.

Blessed Are They That Die in the Lord

The Church of Christ has lost one of its truest and bravest soldiers, when it lost Dr. G. A. Trott. Bro. Trott was a man that was true to the cause of the Lord. A man who could have taken his stand with the world and devoted his time and talents to the things of this world; he could have had his place in the ranks with the bankers and commercial leaders of the country. But as Moses was, so was he, choosing rather to suffer affliction with the people of God than to enjoy pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward.

Bro. Trott devoted his life to the good of humanity, both in a physical and a spiritual way. As a doctor he stood high. But as a Bible scholar he was second to none. I had the happy privilege to counsel with Bro. Trott a number of times during the last few years of his life, and I always found his counsel good, safe and true. I visited Bro. Trott last November, a visit that I shall never forget. Though his affliction pointed almost certain to death in the near future, he was cheerful and enjoyed talking upon the Scriptures and delighted to earnestly contend for the faith. Bro. Trott's friends are numbered by the score, but he never had a friend that he would not readily engage when, to his mind, a point of Holy Writ was misused. I esteemed Bro. Trott to have been one of the most logical reasoners in the brotherhood, as well as being very conservative in his conclusions, firm in his convictions and earnest in his defense.

My father, M. C. Smith, of Stacy, Texas, has been almost a constant reader of Bro. Trott's writings from the time they began to appear, to the last that appeared in *The Apostolic Way*. And he so esteemed Bro. Trott's writings that he classed him at the head of the list of our religious writers. So much so that when I wrote him about Bro. Trott's eye trouble, he at once wrote Bro. Trott and offered him any assistance necessary to have him have the very best treatment that could be had, and said that if there was any chance to save his eyes that we couldn't give him up.

We all extend to Sister Trott our heartfelt sympathy in her loss and pray that she may be spared to let her Christian life be a shining light to other travelers on life's way, and that she may find in her loneliness, comfort, consolation and cheer in the promises of God our Savior and the Lord Jesus Christ. E. J. SMITH.

Honor to Whom Honor Is Due

In honor to the life and character of the late Dr. G. A. Trott, who died at his home at Munday, Texas, on February 22, 1930, the following is solemnly subscribed:

Time is rolling on. Generation after generation arises and disappears, only to be succeeded by another, and so it must be till "time shall be no longer."

During past ages, many great and good men have lived and died, leaving behind them the glorious effects of a well-spent life—a life that commanded the confidence and respect of the good and upright of earth and won the blessings and honors of Jehovah.

At the same time, beside these, many people have lived, run their course and passed out, leaving behind them the sad effects of a sordid, selfish, sinful life—a life repulsive to the good and upright and dishonoring to God.

The Lord in his "Book Divine" has depicted such lives to us and tells us of the glorious and happy consequences of the one and warns us of the miserable consequences of the other. In His goodness and wisdom He gives "honor to whom honor is due." He instructs us to do the same.

Many saints have lived before us in the recent past whose lives have graced the earth and blessed the world, but I doubt if there has been one life more humble, energetic, charitable, self-sacrificing, gratifying to the wishes of others so far as was right, God-fearing and God-serving, than was that of Dr. G. A. Trott.

We could not claim for him that he never had a fault, but we do claim that in true devotion and love for God and His truth he observed the command, "Confess your faults one to another and pray one for another that ye may be healed."

Yes, we knew him, for "By their fruits ye shall know them." We were acquainted with his life, for "Out of it (the heart) are the issues of life." When we consider patience, which was a prominent feature of his Christian life, we are made to think of Job.

When we call to mind his great courage, we are made to think of the brave Daniel and Paul; and when we look again to his longsuffering, we see the Savior's life reflected in his.

When our Lord "was reviled, he reviled not again," and when "persecuted, he blessed." Our Lord had enemies; so had he. Our Lord was persecuted; so was he. When Jesus was persecuted He bore it patiently; so did he.

He was educated, yet some sought to criticize him, charging him with the incorrect use of some word or phrase, and in such an event he would refer them to the best authorities and with a few strokes of the pen put his assailants to an open shame.

It was the same in regard to his ability to handle the Scriptures.

A number of publishers of religious journals were repeatedly assailing his religious teachings, but neither of them would dare to open their columns for a fair and open discussion of their differences with him.

I shall always be glad I met him. His introduction to me, when we first met, was with kind words and deed of charity.

He was a power in the pulpit, both as a minister and in religious discussion.

He has passed on, and while we have sorrow of heart, yet we rejoice to know that words and deeds spoken and done by him shall never die.

We are not men-worshippers, but must give "honor to whom honor is due." In doing this we must say that the world has been blessed with the life of a great and good man in the person of Dr. G. A. Trott. Many a good deed he has done. Many a kind word spoken. Now there's many a tear-dimmed eye, and many a heart is broken. We hope to meet this beloved one in a land where comes no sorrow and clasp his hand on that shining strand, in a beautiful, bright tomorrow.

J. HOWARD STEWART.

He Did Not Waver

It is with a feeling of incompetency that I undertake to write words to the memory of Bro. G. A. Trott (Dr. Trott). I have been personally acquainted with him ever since I obeyed the gospel thirty-one years ago. I heard him preach first at Dobyville, Texas, and later at various other places. During my entire acquaintance with him I have never known him to waver concerning the able stand he has always taken for the truth. He was never too busy to give that good, fatherly advice to us young preachers. I owe much of my success as a preacher to his wonderful writings and advice. The cause of true Christianity owes much to the labors of Dr. Trott. He possessed one of the greatest, if not the greatest, minds among the entire brotherhood. His skill as a physician was widely recognized and appreciated. He was among

the best of pulpit orators and preachers and has never been excelled in his skillful use of the pen. His scholarship and ability, had it been directed in a worldly channel, would have made him rich in this world's goods. But his stand with the Lord's poor and his unexcelled philanthropy kept him poor in this world's goods, and made him rich in faith and good works.

All true Christians believe that Brother Trott is enjoying the great reward that awaits those who sacrifice all for the cause of Christ. My sympathy goes out for Sister Trott and all the bereaved ones. The Doctor has gone across the river and is waiting for you to come across to rest under the shade of the trees in the Paradise of God.

Lovingly,
J. N. COWAN.

Climbing Higher

Dear old Brother Trott. I never saw him, but I learned to love him for his work's sake and for his sound speech which cannot be condemned.

Shall I say "old Brother Trott?"

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

But it is not going down—'tis climbing higher still,
We almost see the mountains, each fair, celestial hill;
For if the natural eye grows dim, it is but dim to earth,
While the eye of faith grows keener to discern the Savior's worth.

Who would exchange for shooting blade, the waving, golden grain?
Or when the corn is fully ripe, would wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

For, though in truth the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
Shall in their old age flourish and bring forth their choicest fruit.

It is not years that make men old; the spirit may be young,
Though fully threescore years and ten the wheels of life have run;
God has Himself recorded, in His blessed word of truth,
That they who wait upon the Lord shall e'en renew their youth.

And when the eyes now dim shall unclouded see the King,
And ears now dull with age shall hear the harps of heaven ring,
And on the head now hoary shall be placed the crown of gold—
Then shall be known the lasting joy of never growing old.

H. B. SMITH, Hartwick, Iowa.

In Memory

At Crowell Saturday night, March 1, I was told by Sister J. E. Smith that Brother Trott was dead and was buried February 23.

I was struck with grief, for I was at Benjamin when he died, and preached at Gilliland the day that he was buried, and would have been at the burial if I had known it.

I first met Brother Trott when he met A. S. Bradley in debate at Oakton church in Coryell County, my old home congregation where I began preaching. I think the debate was in 1894. Brother Trott then lived at McGregor. I preached at McGregor at that time. Robert Peace of Plainview was one of the leaders. They had classes, cards for the children, using the Bible only for the older people. Brother Trott condemned dividing any assembly of the church into classes, women teaching in public, and use of uninspired literature as a textbook in public teaching, but bore with them, as we all did at that time.

About 1896 I sold Brother Trott a part of my place eight miles west of Gatesville and moved him on it, within two miles of the Oakton congregation. This congregation always had two deacons to wait on it. Myself and J. D. Shipman, now of San Angelo, were at that time deacons.

Oakton had no Sunday school in any form until about fifteen years ago. It is now Lavita, Texas.

Brother Trott has always been considered as one of our best scholars, even by his religious enemies, and they feared the force of his pen and logical reasoning. I have often said if it had not been for his being hard of hearing there is no one I enjoyed talking with on the Bible more than Brother Trott.

I believe he has had more falsehoods told on him by false brethren, even by those claiming to be gospel preachers, than any other man in the brotherhood. I have gone to him privately about those things, and found he had the evidence to prove they were slanderous falsehoods.

Brother Trott has always contended for a clean life and a pure church.

Oh, how we will all miss him, both friend and foe!

His fellow laborer for thirty-six years,
J. W. KELLY.

A Noble, Loving Soul

Dear Brother Duckworth: Yours of February 28 apprising me of the death of Brother G. A. Trott was both a regret and a joy. Regret in that the cause of Christ has lost possibly its most valiant, fearless, consistent, capable defender. I regarded him as not having any peer as to Biblical conception, understanding, in its ramifications. While Brother Trott argumentatively hewed to the line, nevertheless it was always in the spirit of love, endeavoring to snatch and steer them from the fire of destruction—trying to convert a sinner from the error of his way. His was indeed a noble, loving soul.

I rejoice, knowing his heart's desire, anticipation, expectation, having talked with him frequently of the Christian's hope. His visions as to future existence were forcefully entrenched. Why should we not all rejoice? There was rejoicing in heaven. Precious in the sight of the Lord is the death of His saints. Blessed are the dead that die in the Lord. Brother Trott, I am

sure, was in the Lord when he vacated his earthly house. Our great loss is his incomparable gain. I am thrilled in an ecstasy of delight, realizing Brother Trott has seen our Lord and has talked to Paul and the others pertaining to our common salvation, which was once for all delivered to the saints. I am sure he has been adjudged a competent workman, approved unto God, handling aright His Word. Brother Trott fought a good fight, he has finished his course, he has kept the faith. Paul said, "Be ye followers of me, even as I am of Christ." So I say, let's follow Brother Trott even as he followed Paul and Christ. His spirit is at peace. His earthly labors passed forever. My beloved brother in the truth, au revoir

G. W. JHILLIPS.

Death Shows No Preference

Brother Duckworth writes me that Dr. G. A. Trott is dead. Due to the fact that he had lived a long time and was in poor health, the announcement was not a surprise. It was at least twenty-five years ago that I first met Dr. Trott. At that time he lived at Georgetown and practiced medicine and preached as he had the time to spare. Those most closely connected with him regarded him as an unusually strong man, and one at all times ready to contend for what he held to be true. I did not always agree with Dr. Trott in his religious views, but I have constantly admired his courage and frankness. I did not know him intimately and cannot speak with authority of his personal traits. This, I am sure, others will do. Death shows no preference, but calls us all alike. In that dark hour we forget a man's faults and magnify his virtues. Why not do this while he lives? As my friends depart for the better world, somehow I grow more tolerant and sympathetic and come to feel that, after all, "love" is the greatest thing in all the world.

W. F. LEDLOW, Denton, Texas.

Will We Know Each Other Yonder?

When I received the news of Brother Trott's death my mind immediately went to Brother Teurman and Brother Rice and I wondered "do they know each other?" If so, what a great meeting! Abraham evidently knew the rich man and the poor man, the rich man knew Abraham, and they conversed with each other, yet there was a "great gulf" between them. It may be that the departed faithful are rejoicing together.

I never had the pleasure of seeing him, yet I knew him and loved him as my brother in the Lord. His writings were always edifying, uplifting and according to the truth, and his mighty pen will live on and on and on.

Some sixteen years ago, God in His providence sent the work of "Pro and Con" to me. This little book published by our brother was sent to me by one brother, M. E. Pennell of Zanesville, Ohio. At that time I was in error, but I had my doubts about "women teachers," yet my wife was a Sunday school teacher and loved her work. After reading "Pro and Con" we were thoroughly convinced that the Sunday school was an unscriptural practice and was of the world. This work should never die, but should be printed by

the hundred thousand and distributed free all over the brotherhood. Many are in error who would turn from darkness after one reading.

The advocates of error feared his pen and every effort was made to keep the brotherhood in the dark, and many unkind and unfair efforts were made to seal his writings.

We have many good writers in the brotherhood, each of them are doing a good work, but not one can fill the place of Brother Trott. We sympathize with Sister Trott, and we pray that her days will be useful and sweet to her. God help each of us to be more careful, more prayerful and more sacrificing in the future than we have been in the past, and may we all strive to have oneness in God's vineyard and may this be done without sacrificing even one truth.

J. A. DENNIS.

A Grateful Remembrance

Our dear beloved brother has passed on into eternity. I loved Brother Trott, though it was not my pleasure to be with him often, as we were destined to live so far apart.

He visited in my home on one occasion and I learned to love him dearly. I've thought of him many times since then and wished I could have been more often under the influence of his love and spiritual grace.

He was an uncompromising foe of evil and a worthy friend who took a living, loving interest in his fellowman which entitles him to grateful remembrance. He was always gentle and trusting. Even in his discussions he would meet with gentleness and forbearance any opposition to his belief, ever trying to edify his audience and show them the "Way of Life."

He was gifted with shrewdness of perception and eager always to meet any situation in the ablest manner, ever with a hopeful, prayerful attitude.

He was sustained and upheld by an unflinching faith, for he was enabled (by the knowledge of God's Word) to look beyond the mists which fill the valley of life.

I am wholly certain of the righteousness of his cause and the unflinching devotion to his God.

And, dear Sister Trott, I am thinking of you in your great sorrow, yet knowing that you are comforted by the fact that he was a true Christian, and also comforted by the Redeemer's resurrection promise that you shall see him again.

"The Lord shall be thy everlasting light and the days of thy mourning shall be ended." Isaiah 60:20.

A brother,

A. D. KING.

A Consistent Warfare

Unlike most old men, Brother Trott did not, in so far as my knowledge goes, "soften" with age, but continued with the armor which he had worn about one-half of a century buckled on, waging a consistent warfare against sin in all its forms.

He manifested at every turn his abiding, child-like faith in the Lord and the all-sufficiency of His word to direct his course through this world and, at last, through the pearly gates into that eternity, the final objective of that hope which had anchored him and stayed him through many trials here.

Many were the cares of his life, as a father, husband, physician and as a soldier of the Cross, but the weightiest of them all seemed to be "the care of all the churches." He was never too tired nor too busy to discuss matters pertaining to the Master's Kingdom. In all matters with which he was confronted he was ready, gladly, to "spend and be spent" in that which was right.

One of the most outstanding attributes that characterized Dr. Trott's life was humility. Though educated and a rare Biblical scholar, he welcomed instruction and criticism from the small and the great alike. As is common to all mankind, his life was by no means, I feel sure, free from mistakes. He might have been an average man in respect to mistakes, but he was perhaps far above the average in acknowledging and correcting them to the fullness of his ability.

Brother Trott was a man of many, many sorrows, but he endeavored to bear them all alone, save for the help he received from On High, without casting a shadow of gloom over those with whom he associated and loved. There were hardships, afflictions, disappointments and persecutions that dotted his entire life as the writer knows it; but through it all Doctor Trott, in that way that was peculiarly his own, could always penetrate the shadows enshrouding him and see the beauties of the light beyond.

In the passing of Dr. Trott I feel keenly the loss not only of a physician, a great man of God, a brother, but a loving father as well. However, we feel that our loss is overbalanced by that priceless hope that he caused to be left in our hearts that his life will meet the approval of the Great Judge. Hence, we shall "sorrow not, even as others which have no hope."

WALKER H. HORN.

One by one we are passing away. Dr. G. A. Trott has gone to his reward and readers of The Apostolic Way will miss his good articles in the paper he helped to found.

Let us work on and pray that we may meet all of God's faithful children in the realm of eternal bliss.

H. H. MONTGOMERY.

A Remarkable Man

No one of us could expect to have Brother Trott with us a great while. His age impressed us with the fact that he must soon reach the end of the race. Yet I doubt not that everyone was as much surprised as I to learn that this old veteran of the Cross had been taken away. Truly we have lost a friend, a brother, a sower of the seed of the Kingdom and a fearless leader and comrade in the ranks of the Lord's army.

Dr. Trott was a remarkable man. He didn't shrink because of his age, as most of us no doubt will, but right on to the finish he kept up the fight. I remember having written Brother Trott that when the men of his age passed on and the reins came into the hands of the rising generation, there would undoubtedly be a mighty storm of digression in the churches. He at once discouraged this idea and said there would always be men who would stand firmly on the Lord's side, and I can see the wisdom in the statement.

I regret that different convictions led Brother Trott and I into a discussion in

his last days, still I know that this venerable old brother thought more of me for standing in defense of what I believe.

Brother Trott did not go empty handed. His good deeds are still with us and shall be the result of good, I am sure, until time ends.

A grey head always commands respect. How wonderful it is to have such men use their influence for the Lord.

When the rich man reached the flames, he then, and then only, realized the value of "Moses and the prophets." How consoling it is, then, to know that Brother Trott spent his life pointing men to "Jesus and the apostles." In a very, very short time, another generation will see our earthly life ended, just as we have Brother Trott's. How will it stand with us?

HEWITT SMITH.

Sorely Grieved

Dear Brother Duckworth: Just a few words to let you know that I am sorely grieved to learn that our dear Brother G. A. Trott has quit the walks of life, for I am sure he was one of the strongest defenders of the faith that we have. I always enjoyed reading his articles; they were so plain and to the point.

"Blessed are the dead who die in the Lord from henceforth, yea, sayeth the Spirit, that they may rest from their labors and their works do follow them." I believe he is at rest, hence let us not "sorrow even as others who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

S. W. HIGDON.

I feel very sad over the loss of Brother Trott. I will miss his great and grand articles. I have read after him for about forty years, but our loss is his gain. May God bless Sister Trott in her bereavement.

A. P. LEDBETTER.

Works Will Live

Dear Brother Duckworth: I certainly regret to hear of the loss of Brother Trott. I think he was the best writer I ever read after of the human order, and I believe his works will live until the day of the Lord. The cause of Christ will miss him, but he will go to his resting place to await a resurrection of the dead. May God bless Sister Trott, and I will say to her, weep not, as they that have no hope, but let us watch and pray to meet the Lord with the redeemed in the air, to live forever. Brethren, let's labor as Brother Trott for the salvation of lost souls and for a pure church and pure lives, clean homes. It is high time to awake out of sleep and labor for the cause of the Lord.

O. C. RIBBLE.

Life Evidenced Sincerity

A great, good man has fallen. The cause of Christ in this world has lost a valuable advocate. Humanity has lost a sincere sympathizer. Many have disagreed with Dr. Trott, but on one, I believe, can truthfully impeach his life-long integrity or veracity.

1. He was fond of preaching on the subject, "It Is Written." One could get nowhere with Dr. Trott in an attempt to teach anything in religion without a

"Thus saith the Lord" as proof. He was for all things he believed from God. He was afraid of all things he did not know were from God.

2. He was not for self, but for others. He did not want to do all the preaching, but was continually urging others to teach also. He was strong for developing preachers in each congregation. He believed that teaching was the best method of converting the world to Christ. So he desired to train young men and others in the gospel so they could better teach. He believed that if only one man in the congregation was allowed to make public speeches, the others would not develop, but would dwarf or stagnate.

3. His life evidenced his sincerity in the Christian religion. If we are to take that evidence, so far as I know, he is now saved. It would therefore appear that if he is not saved, no one can be saved. I, therefore, look forward with confidence that I shall meet my beloved brother in heaven.

I desire to comfort his dear wife with the consolation of Christ and with the assurance that should I be able to do something to further her happiness in this and in the future world, may I be commanded.

May the Lord put it into the hearts of my good brethren to remember the widows of our departed brethren. Especially of those who have labored so long and so effectively for the cause of our Master.

B. H. BURNETT, M. D.

In Memory

I first met Dr. G. A. Trott something more than thirty-five years ago. We had him at Kempner, Texas, for a debate on that occasion. I learned to love Brother Trott for his work's sake. That love and respect I have for his earnestness and straightforwardness in the gospel of Christ followed him to the silent tomb, believing as I do he rests from his labors and his works will follow him. His knowledge of the gospel of Christ was in no mean degree, and his honest and earnest contention for the same was noticeable to all who knew him. But for him the fight is over; he has laid his armor down to wait for the time when the loving power of God shall go beneath the slumbering body of man, then the grave will be outdone. "Oh grave, where is thy victory? Oh death, where is thy sting?" Almost countless ages roll on and on with almost countless numbers having gone and are going to their graves to await the bright dawn of that eternal day. Sister Trott and all the children, may your grief be turned into joy by the loving power of Him who loves us so much.

J. S. HALL.

Am sorry to hear of Brother Trott's passing away. Another good man gone, but not forgotten.

A. J. WITHERSPOON.

Venerable Dr. G. A. Trott

Life emanates from God, and must return to Him to be made eternal.

The surviving soldiers of Christ were made to weep when that valiant soldier laid his glittering armor down. Dr. Trott was a grand soldier in the good fight of faith, ever ready to meet any opponent of the truth with the Sword of the Spirit. He was a scholar, but never resorted to the wisdom of man instead of the Word of

God. He was always kind but candid in his able defense of the truth, but always gave a "thus saith the Lord" for everything he advocated. His kind and urgent pleadings, both private and public, were to lead all to the high plains of a clean, pure, Godly life in Christ. His Godly life and kind but forceful teaching will be greatly missed by all who knew him, his teaching and loved the truth. But we know his crown is laid up for him, as he "fought the good fight and kept the faith." Let us take courage and fight the good fight of faith with the Sword of the Spirit, in kindness and candor, as our beloved, lamented Brother Trott did. May God bless his bereaved ones.

By one who loved him,

SIDNEY W. SMITH.

Untiring Devotion

Have just read The Way of March 1 and to my great sorrow note the short notice by the editor of the passing on of our dear, beloved Dr. G. A. Trott. While we one and all were aware of his long sickness and while we were not so much surprised, yet we feel with great sorrow to having lost one of our most beloved brothers. I knew him not in the flesh, yet how strong we were welded together in the spirit, for he was a gentleman, a great scholar and advisor of the plan of true salvation, a true Christian. While we mourn the loss we all have sustained, we rejoice knowing he has a crown laid up for him, for his untiring devotion to the Master's cause. We will all miss his articles in The Way. We always looked for his writings; words are inadequate to express what a loss we all have in his demise, and am sure all will join me in saying we have lost one of God's most ardent advocates of the road to gain our eternal salvation.

Let us one and all double our efforts to make our election sure as he did and meet him in the bye and bye, with God's purest blessings for dear Sister Trott.

From the pen of one of his staunch admirers,

W. M. BOYLE.

A Condition to Face

The Christian Leader published at Cincinnati, Ohio, tells its readers that it absolutely cannot continue through the summer without help, that some of its readers must donate to its maintenance. The Leader is one of the oldest papers published by the Church of Christ. It has been blessed with a large circulation and extensive book business, and yet it faces financial embarrassment, simply because the subscription price will not pay the expense, even if every subscriber renewed promptly without the expense of sending out letters or revising the list, and as an advertising medium, religious journals are not in demand. The Apostolic Review published at Indianapolis, Ind., states that it is under financial embarrassment and that they must have help; another one of the old papers that has enjoyed extensive circulation. And then there comes that prosperous and supposedly successful Gospel Advocate, a paper with one of the largest circulations ever enjoyed by a publication of the Church of Christ. They, too, are advising their subscribers and readers that they need their financial support, and no doubt they do.

If these old established papers with a large circulation are in need of financial assistance, what about a paper less than twenty years old that has always had a limited circulation? The brethren have been good to The Apostolic Way. They have sent again and again to its needs; they have donated to the maintenance of the paper and the publisher and his family. For all this we are more than thankful, and we have been as economical as the good of the cause would permit. We are now in need of office fixtures and supplies, but are making out without them, simply as a matter of economy. However, for a little more than a year and a half, the donations to the running expenses of the paper have been almost nothing, and in addition, a number of good brethren have neglected to renew their subscriptions for months. We now have a number on our list that should renew. These renewals would pay what we owe the printer, and he needs the money. There has been a deficit each year in the paper's running expenses, in addition to the subscriptions and donations, and now with practically no donations at all, the deficit naturally becomes larger.

Now the question, what are the friends of The Apostolic Way, the friends of the fight we have been making for primitive Christianity, willing to do about it? Will you send the paper a donation to pay running expenses, renew your subscription, if you have not renewed since January 1? Or will you just allow conditions to grow more embarrassing, while the publisher wrestles with the problem? Send us your renewal or a new subscription at once at 2.00 the year, and we will renew your subscription one year from the time it expires or expired, and send the paper till September 1 to one new name. Address.

THE APOSTOLIC WAY,
Littlefield, Texas.

Dr. G. A. Trott Is Dead

On February 23, Dr. G. A. Trott was buried at his home at Munday, Texas. We are deeply saddened at the passing of this great and good man. Dr. Trott was for a number of years an editor of the Firm Foundation. He was a man of very superior mental endowment; he was highly educated and a profound student of the Bible. As a speaker and writer he was forceful, logical and clear. Nobody had difficulty in understanding what Brother Trott meant when he wrote or spoke. He fought many battles for the truth and was a recognized leader among the people of God. In 1913 he and Brother W. J. Rice founded The Apostolic Way and his writing since that time has been confined largely to that journal. I was not in agreement with Dr. Trott in his teaching on the Bible school work, but I have always loved him and esteemed him very highly as a great man, a good man and a conscientious and devoted Christian. Brother Trott was nearing his four score years at his death. He had a hardy constitution, a strong and highly cultured mind and was convincing as a writer and speaker. He leaves a wife and a large family of children. Practically all the children, I believe, are married and are living in different parts of the country. They have our sympathy and prayers in this bereavement.—Editorial, Firm Foundation, March 11, 1930.

THE BOME

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 the 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.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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Character

There is a structure which every body is building, young and old, each one for himself. It is called character, and every act of life is a stone. If day by day we be careful to build our lives with pure, noble, upright deeds, at the end will stand a fair temple, honored by God and man. But, as one leak will sink a ship, and one flaw break a chain, so one mean, dishonorable, untruthful act or word will forever leave its impress and work its influence on our characters. Then, let the several deeds unite to form a day, and one by one the days grow into noble years, and the years, as they slowly pass, will raise at last a beautiful edifice, enduring forever to our praise.

There are as many master-workmen in you as there are separate faculties; and there are as many blows struck as there are separate acts of emotion or volition. Every single day these myriad forces are building, building, building. Here is a great structure going up, point by point, story by story, although you are not conscious of it. It is a building of character. It is a building that must stand, and the word of inspiration warns you to take heed how you build it; to see to it that you have a foundation that shall endure; to make sure that you are building on it, not for the hour in which you live, but for that hour of revelation, when you shall be seen just as you are.

Our minds are given us, but our characters we make. Our mental powers must be cultivated. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds is an orchard of fruits. Plant the seeds and tend them well, and they will make an orchard. Cultivate the powers and harmonize them well, and they will make a noble character. The germ is not the tree, the acorn is not the oak, neither is the mind a character. God gives the mind, man makes the character. The mind is the garden; the character is the fruit; the mind is the white page; the character is the writing we put on it. The mind is the metallic plate; the character is our engraving thereon. The mind is the shop, the counting-room; the character is our profits on the trade. Large profits are made from quick sales and small percentage. So great characters are made by many little acts and efforts. A dollar is composed of a thousand mills; so is a character of a thousand thoughts and acts. The secret thoughts never expressed, the inward indulgences in imaginary wrong; the lie never told for want of courage, the licentiousness never indulged in from fear of public rebuke, the irreverence of the

heart, are just as affectual in staining the character as though the world knew all about them. A subtle thing is a character; and a constant work is its formation. Whether it be good or bad, it has been long in its growth, and is the aggregate of millions of little mental acts. A good character is a precious thing, above rubies, gold, crowns, or kingdoms, and the work of making it is the noblest labor on earth.

Character is formed by a course of actions, and not actions by character. A person can have no character before he has had actions. Though an action be ever so glorious in itself, it ought not to pass for great, if it be not the effect of wisdom and good design. Great actions carry their glory with them as the ruby wears its colors. Whatever be your condition or calling in life, keep in view the whole of your existence. Act not for the little span of time allotted you in this world, but act for eternity.

Character formed by circumstances are much like machine poetry. They will do for the sport of mirth, and the torment of the senses of the beautiful. But they are horrible things. It makes angels weep to look at them. They are the picture of old chaos, a mass of confusion. A thousand winds have blown together the materials of which they are made. They usually lack order, harmony, consistency, and beauty, the very elements and essentials of a good character. They are those aimless nuisances that live for nothing, and molder, and become putrid, about the sewers of the world. If aught on earth is despicable, it is these porous masses of conglomerated filth and scum that float on the surface of society, driven or attracted by every speck of circumstance about them. They are purposeless, powerless, enervated automations, playing second fiddle to chance. One brave will to resist evil and hold fast to good is worth a million of them. One stout soul, with a resolute determination to make its own character, after the pattern of its own high-wrought ideal, that Jackson-like, takes the responsibility of being what suits its well-formed judgment, is of more real significance than an army of them. It will stand against them, and defy their power.

Every man is bound to aim at the possession of a good character, as one of the highest objects of his life. The very effort to secure it by worthy means will furnish him with a motive for exertion; and his idea of manhood, in proportion as it is elevated, will study and animate his motive. It is well to have a high standard of life, even though we may not be able altogether to realize it. "The youth," says Disraeli, "who does not look up will look down; and the spirit that does not soar is

destined, perhaps, to grovel." He who has a high standard of living and thinking will certainly do better than he who has none at all. We would have young men, as they start in life, regard character as a capital, much surer to yield full returns than any other capital, unaffected by panics and failures, fruitful when all other investments lie dormant, having as certain promise in the present life as in that which is to come. Character is like stock in trade; the more of it a man possesses, the greater his facilities for adding to it. Character is power, is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness.

Trifles discover a character more than actions of importance. In regard to the former, a person is off his guard, and things it not material to use disguise. It is no imperfect hint toward the discovery of a man's character to say he looks as though you might be certain of finding a pin upon his sleeve. Truthfulness is a corner stone in character, and if it is not firmly laid in youth, there will be ever after a weak spot in the foundation.

Sum it up then as we will, character is the great desideratum of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, the first that youth should learn, the last that age should forget.

The value of character is the standard of human progress. The individual, the community, the nation tells its standing, its advancement, its worth, its true wealth and glory in the eye of God by its estimation of character. That man or nation who or which lightly esteems character is low, groveling and barbarous. Wherever character is made a secondary object, sensualism and crime prevail. He who would prostitute character to reputation is base. He who lives for anything less than character is mean. He who enters upon any study, pursuit, amusement, pleasure, habit, or course of life, without considering its effect upon his character is not a trusty or an honest man. He whose modes of thought, states of feeling, every-day acts, common language, and whole outward life, are not directed by a wise reference to their influence upon his character, is a man always to be watched. Just as a man prizes his character, so is he. This is the true standard of a man.

THE ROYAL PATH OF LIFE
(T. L. Haines, L. W. Yaggy).

Four Mistakes of Materialism

(Article 1)

Materialists are wrong on the following points:

1. The meaning of the word Spirit.
2. The birth of the spirit.
3. The spirit of man and
4. The reign or rule of Christ over His people as king.

These four points will be discussed briefly, followed by a fuller discussion on the soul of man.

If the spirit is the breath, how should the Bible read?

The breath of God moved upon the face of the waters (Gen. 1:2). The Lord God hardened His breath (Deut. 2:30)—made His breath stiff.

And Elisha said, I pray thee let a double portion of thy breath be upon me (2 Ki. 2:9). He wanted to breathe twice as much as Elijah!

Then was Jesus led up of the breath into the wilderness to be tempted of the devil. (Matt. 4:1.)

To substitute breath for spirit in these passages is to make nonsense, hence spirit means something besides breath—an entity "not dissolved by death."

Note again, "When the disciples saw Jesus walking on the sea, they were troubled, saying, It is a spirit (Matt. 14:26). Did they believe the spirit was the breath, and that they saw a breath walking on the water?

"He saw the heavens opened and the Spirit like a dove descending upon Him." (Mk. 1:10.) Did He see a breath descend from heaven? Is the Holy Spirit a breath?

A "foul spirit" cried out (Mk. 9:17-23). Was it an evil breath that Jesus commanded to come out? To ask such questions is to answer them. Yet who has not heard men try to prove that the spirit is the breath?

God is a spirit (Jno. 4:25). Is He a breath? The Sadducees say that there is no spirit—deny that there is such a thing as breath!

Except a man be born of water and of the breath, he cannot enter into the kingdom of God. (Jno. 3:5.) For by one breath art we all baptized into one body (1 Cor. 12:13)!!

Materialists must admit that the word spirit in these and like passages means something besides breath. Will someone of them have the courage to come out and tell us what that something is?

By examining the foregoing passages you will find the word spirit referring to God, to the Holy Spirit, to evil spirits, and to spirits of men.

When Jesus said, "Father, into thy hands I commend my spirit" (Luke 23:46), it is plain that He meant that "entity" "ghost" or spirit that a death returns to God who gave it. Likewise, Stephen when he said "Lord Jesus receive my spirit" (Acts 7:59) had reference to "that principle which differs from the body and is not dissolved by death" and not the oxygen and nitrogen of his nostrils.

The confusion over spirit and breath is due to the fact that as long as a person lives he breathes, hence the naming of breath for spirit. But the same is true of eating and drinking and the circulation of blood. They all support life. But breath and food are not the life. True, one must breathe to live and breath is not life.

Great mischief is sometimes done by men who do not know English trying to

translate Greek. These would-be scholars assert that the Greek word for spirit breath, then proceed to lead people to believe that the spirit is the breath. They need to be informed that Greeks who knew Greek much better than themselves know English believed in "spirits" and expressed the idea with the word Pneuma.

God is a Pneuma (Spirit) and His worshippers must worship Him in Pneuma.

For what man knoweth things of a man save the Pneuma of man which is in him (1 Cor. 2:11). The word Pneuma here means an essence which is not destroyed by death. To believe otherwise is to shut one's eyes and stop his ears to reason and to revelation.

The Birth of the Spirit

(Article 2)

Materialists are wrong on the birth of the spirit, for the people of God are of God hence are born of God, now. (Else they could not be "of God.")

Therefore, they are born of the Spirit of God (His Spirit works with Him) before the resurrection.

"Except a man be born of water and of the spirit he cannot enter into the kingdom of God" (Jno. 3:5) I John . . . am . . . in the kingdom (Rev. 1:9), I John, who am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ.

John was in the kingdom, he said he was. It will not do to say that he had been in the kingdom, nor would someday be, for he says I am (present tense in the kingdom).

A birth of water and of the spirit must be experienced before one enters the kingdom, but John was in the kingdom. He said he was, hence John had been born of water and of the spirit. As surely as he was in the kingdom he had been born of the spirit and as surely as he told the truth he was in the kingdom.

But John was not the only one who had been born of the spirit, for Paul and the saints at Colosse were in the kingdom. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son" (Col. 1:13.)

Jesus tells us that we cannot enter the kingdom without a birth of the spirit—there is no other way to get in. But Paul and the Colossians were in the kingdom, hence they had been born of the spirit. And, too, this birth of the spirit and consequent entrance into the kingdom was before the resurrection. So down goes the theory that the birth of the spirit is at the resurrection.

What then is the refuge of the future—birth—man? He must do as Bradley did in his debate with Nichols—deny that Col. 1:13 and Rev. 1:19 are properly translated, or affirm that they are prophecies, for Rom. 4:17 refers unmistakably to prophecies; a general application of it would make God's Word unreliable, and that would destroy the foundation of faith.

To get Paul and John out of the kingdom by denying the translations is to deny the meaning of Greek words and to dispute with the scholarship of the world. The translation is correct—both the Greek and the English say they are in the kingdom. From this there is no escape.

Well, was Paul prophesying when he said they were delivered from the power of darkness—did he mean they were still unforgiven but would some day have remission of sins? And did John mean that he was not a brother, not in tribulation and patience but would some day be? No, sir, these passages are plainly historic and not prophetic. There is no rule of interpretation that can make them look prophetic.

It follows, then, that people are born of water and of the spirit in this life—so away goes the doctrine that there is no birth of the spirit this side of the resurrection.

A blundering over figures led materialists to think that since God is our Father and since we are to walk in the spirit that therefore the spirit is the mother. This is wrong for we are said to be in God and in Christ (1 Thess. 1:1). Such a course of reason would make God, Christ and the Holy Spirit all Mothers, whereas, they are always (when gender is considered) referred to as masculine!

Again, we are informed that we cannot properly be said to be born and adopted at the same time, and that we are adopted now but will be born at the resurrection. This is wrong for the body is to be adopted at the resurrection (Rom. 8:23). We await the adoption of the body. If we cannot be born and adopted at the same time, then we cannot be born at the resurrection, for there our bodies are to be adopted. But if we can be born, and adopted at the same time, then we can be born of the spirit in this life, even as John and Paul and the Colossians were and had thus entered the kingdom.

"Behold now are we the sons of God." Does not indicate a future birth, does it? Nor do such passages as "The spirit itself beareth witness with our spirits that we are the children of God." In fact we now have every constituent of a family, Father (Luke 11:2), Mother (Gal. 4:28), begettal (1 Jno. 5:1-4), birth (Jno. 3:5), family (Eph. 3:15; 1 Pet. 4:13), brotherhood (2 Pet. 2:17), sisters (Rom. 16:1), new creatures, babes—those just born (2 Cor. 5:14), food and growth (1 Pet. 2:2), parental care (1 Pet. 3:12). No wonder, then, that John said, "Behold now are we the sons of God" (Jno. 3:2), and we cannot believe that he was prophesying when he said it.

But what of the passage, "whosoever is born of God doeth not commit sin." Well, God is the Father, never the Mother, and a child is born of its father only in the sense of being begotten—never brought forth. And materialists teach that we are begotten of God now. So the passage "Whosoever is begotten of God doeth not commit sin," does not help them, since they have been begotten of God, and those begotten of God do not commit sin. 1 Jno. 3:9, Am. St. Surely they have faith, believe in God, and those who believe have been born of God (1 Jno. 5:1), or do they mean to wait till the resurrection to believe?

Those who believe, those who love, and those who work righteousness are born (begotten) of God. 1 Jno. 5:1, 4:7 and 2:29. We conclude, therefore, that to be begotten in the sense here used is to be under His influence and whosoever is under His influence does not commit sin. But none of these passages hint at the idea of being born of the Spirit at the resurrection. People should be born of the Spirit before they eat at the Lord's table,

for it is in His kingdom (Luke 22:29). So to eat at the table one must go where it is—in the kingdom, but the birth of the Spirit is prerequisite to entering the kingdom, hence precedes eating the Lord's Supper. Therefore materialists are wrong for they say we are to eat the Supper but deny that we have been born of the Spirit.
L. W. HAYHURST.

Spiritual and Humble

The people who constitute the Church of Christ, to my mind, have sustained an almost, if not altogether, unreparable loss by the passing away of our great and good brother—Dr. Trott.

I became acquainted with him between thirty and forty years ago, and while it would be saying too much for me to say that he or any other brother is perfect, but I do believe and will say that he was one of the best men of my acquaintance. My association with him has doubly impressed me that he was free from egotism and selfishness. At no time when I was in his presence has he manifested a desire to be recognized as a know-all, but was both spiritual and humble.

I remember a great many years ago when he was holding a meeting in Burnet County that another preacher who, after listening to the sermon, charged him with the wrong use of some words, to which Brother Trott quietly replied that he was not boasting about what he knew, but that he was ready to go before a board of examiners and compare education with him, but when that preacher saw he had misjudged Brother Trott, he left.

Something over thirty years ago this writer drove a mule to a buggy over forty miles to see and get Brother Trott to meet a party in discussion who had been giving trouble and had the church split wide open at Kempner, Texas. They agreed upon the discussion of four propositions. Two of the propositions were discussed and two of them never were, as Brother Owens, his opponent, surrendered his position, after talking with Brother Trott quite a while.

Brother Trott utilized the balance of the time preaching. He was a good preacher and an able debater, but best of all he loved the truth which he prized above everything and was as sound as a gold dollar. During the fifty years of my church life, I know of no brother that I believe to have been a safer counselor than Dr. Trott.
F. R. KEELE.

My Friend and Brother

Dear Brother Duckworth:

I loved Brother G. A. Trott as much as any man. I learned many lessons from him. The one of most importance was the All-Sufficiency of the Word of God in all religious matters. He exalted God's Word above everything else, and so do I.

He was my constant friend and brother from the time I first met him in 1896. He, it was, that baptized me. He was my benefactor in many ways.

He was educated when he came out of the schools of Baltimore. He spoke seven languages, having been educated for an old-school Presbyterian minister. He later became sceptic, and moved to Texas.

A Brother Lincoln converted him to the Truth. He at once obeyed it, then six years afterward began preaching. Since then many of us know something of the many battles he fought for the Truth.

I do not weep as others do. I know our loss is heaven's gain. He had labored faithfully in the "vineyard" all through the "Day," and the day's work being finished it was but just and right he should have his reward.

In conclusion a word to the faithful preachers. Let us be careful to exalt God's Word above all perishable things of earth, and preach it faithfully and insist on it being obeyed to the letter. Let our lives be full of good deeds and holy works. Let us imitate Christ and the Apostles. Live, talk, labor and die as they did, in the triumph of a living, active faith.

W. T. TAYLOR.

Develop Leaders and Teachers

When such faithful men as Brother Trott pass away, we are made to realize more the importance of some one to take the place of such men, and that we need to teach and train others to take up the work of the Lord. Paul said the church is the pillar and ground of the truth. (1 Tim. 3:15.) It is, then, the church's duty to see that the gospel is preached and that men are taught and trained to carry on the work of the Lord when the present teachers and leaders have passed away.

But some one asks, "Who shall we develop?" Some brother says, "Every one in the congregation should be developed into leaders and teachers." What saith the Scriptures? How readest thou? Where is the authority for developing all into leaders and teachers? Paul gives us the pattern or instructions in 2 Tim. 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Many churches are going to ruin today because brethren are not following the instructions of Paul, but are developing the wrong kind of material. Some brethren seem to think that all it takes to constitute a faithful man is one who is, or claims to be, opposed to the Sunday school. We see all kinds of men as leaders, teachers, and rulers of the Church of Christ today; men who engage in worldliness, both of temporal and spiritual nature, and who will invite the church to follow them out into such practices. We find men helping to rule the church who deny the necessity for baptism for the remission of sins. They are working out in the dark, or, in other words, getting in their work privately. (James 21:27) tells us to help the needy, but men are leading and ruling in some congregations who turn a deaf ear to the conditions or old worn-out brethren, widows and orphans; leaders who will do nothing unless they can pattern after the world. There are leaders and teachers in the church who are not qualified to teach, who will not stand corrections, neither do they want any one else to teach the plain, simple gospel. These are some of the kinds of leaders we find in the church today, and many of them have been members of the church for many years, some whose heads are frosted over with many winters. What can we expect of a church with such leaders? To where do you think such men will take the church? What will the harvest be if the blind lead the blind? Both shall fall into the ditch (Matt. 15:14). Some one will say, "Brother, you are picturing a sad state of affairs." That may be so, but it is all true and many more things not mentioned. In conversation with some of the soundest brethren I know of, they said

they used to believe in developing all the brethren into leaders, but after seeing the effects of it, the getting of worldly men in the lead, the deplorable conditions caused by such practice, it is evident that only the right kind should be developed. We need all the leaders and preachers that we can get, if we can get the right kind. Paul tells us to make teachers and leaders out of faithful men. Some brethren say, "Develop some one and when you get him developed he may be a faithful man." But that is not what Paul said. Men who are trying their best to do what the gospel teaches is the kind of men Paul puts in the pattern and men who will be able to teach others also. We cannot have a faithful church without faithful leaders and teachers, because any other kind will lead them the wrong way.

Young brethren should be taught and trained by the elders or leaders who are qualified and capable of instructing them, and when the younger brethren get wrong they should be willing to be corrected of their mistakes.

Brethren, let's develop all the teachers and preachers we can, but let us not forget what kind of material is best for the welfare of the church, and the only kind that Paul authorizes and that God will accept.
WALTER SENTER.

Why Should We Reject the Bible?

The Bible was written for all time to come inasmuch as it contains the organic law of God, which is immutable and everlasting. It also explains the operation of that universal law of God upon all things of His creation. Reaching out into the dim future, it portrays God's divine laws applicable to man and for man in this life that he might design himself, and later go to his ultimate destiny.

It is a standard history of this world and of the "ones" to come and the grandeur and simplicity of literature and poetry.

It establishes means for man's communion with his Creator.

It links it an unbroken chain from the first man Adam to the last man born today, or to be born hereafter.

It is a rule for human conduct and in some ways it has been accepted as the foundation of human governments.

It points out the spiritual intellects, and threatens the wicked with a place of everlasting torment.

It leads the sorrowing by the hand, and wipes away their tears by promising them better things than they have here.

It opens the gates to the portals of eternal life and shows all men their ultimate destiny and when the lost whisper of time shall beat against the gates of eternity its voice will be heard still.

It is the only source to produce divine faith and hope.

It was designed by the God of heaven and dedicated to us by the blood of His Son.

It condemns sin, portrays divine love, and promises life beyond the grave.

It is the Book of all Books (2 Pet. 1:20, 21; 2 Tim. 3:16, 17; Heb. 2:3, 4).

It is to be (1) investigated (Jno. 5:32); (2) believed (Jno. 20:30, 31); (3) lived (Tit. 2:11, 14); (4) everlasting kingdom to be enjoyed (2 Pet. 1:10, 11).

(To be continued.)

JAMES E. TIDWELL.

The Apostolic Way

CHURCH OF CHRIST

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Personal Criticism

We are still having to interpose, interfere, get between, try to push back brethren who "fly at each other's throats" with personal criticisms.

We have again and again urged brethren to deal with issues and less with personal criticisms. We are going to continue to so insist. Yes, such insistence has made some enemies. I know of some three or four brethren who are our personal enemies, and seem to have a disposition to so continue just because we decline to publish their very unkind personal criticisms of another.

We recently published an article from Brother Reese concerning Brother J. D. Phillips, failing to meet him in a debate. One or two of his statement were so full of personal criticisms that we did not publish them, and now we have a letter from Brother Phillips, more than two pages, in which he makes many personal charges and thrusts at Brother Reese. If we should publish this article, then Brother Reese would feel that he should be heard, and then Brother Phillips would come again, and thus, the wrangle would be continued, no one benefited, and truth not advanced. We prefer to fill our space with more profitable matter than personal wrangles or the abusive utterances of one brother about another. However, Brother Phillips denies the correctness of Brother Reese's statements and says that he is ready to meet Brother Reese when Brother Reese complies with the agreement. Brother Reese affirms that he has stated the facts and met the requirements.

If we've made a mistake, it was in publishing anything at all concerning this local matter, but it is hard for an editor to always know just when to keep local matters out of the paper and when to let them in.

The thing we are most concerned about is, the advancement of Christianity, and we feel sure that it is not benefited by a continued publishing of personal wrangles and abusive criticisms between brethren. There is a difference between constructive criticism of individuals and issues and a mere fault-finding criticism. We are hoping our brethren will get the difference and give us well-written affirmative articles in keeping with Paul's command to "preach the Word." R. F. D.

"Pulling the Grade"

A brother writes, "I sure like the Apostolic Way, but I cannot renew my subscription just now. As soon as I get the price I will renew."

Now what would you do with a case of that kind, drop the brother's name or continue to send him the paper?

We have recently notified several hundred subscribers that their time has expired. Some have responded, and others express themselves as regretting to give up the paper, but some have not even written us.

Since 1914, publishers of religious journals have found it more and more difficult to keep going, and today many of them are almost despairing of "making the grade." We are keeping our running expenses as low as possible, and if every one who is now behind with their subscription, every one who receives a notice from this office would renew promptly, our embarrassment would be greatly relieved.

One subscriber falling behind does not mean much, but when one hundred allow their subscription to expire without renewing, the load grows heavy, and a few hundred delinquents soon gets us in bad with our printers.

If each delinquent subscriber will within two weeks send in renewal, we can pay our overdue printer's bill. Act promptly, please!

R. F. D.

Work Outlined

I have made plans which will keep me busy in Georgia and Alabama until July 27. Then we start for Texas, and have made the following dates. Brethren at these places please prepare everything for a good meeting; preaching alone will not be successful. Co-operation and hard work on the part or all will result in much and everlasting good.

Celina, Texas, from August 3 to 17.
Chilton, Texas, from August 27 to September 12.

Sulphur Springs, Texas, September 14 to 28.

Brethren in Texas will please note that I have about eight days between Celina and Chilton meetings. I would like to be busy during this time.

We plan now to stop a few days on our return home at Norfield, Miss., with Brother J. A. Freeman; will notify definite date so things can be arranged in due time.

Yours for good meetings,
J. A. DENNIS.

Passed On

Mrs. Mattie F. Day, wife of J. J. Day, was called from this world to her glorious reward on March 17, 1930. She was born February 9, 1861, and died at the age of sixty-nine years, one month and eight days. She was baptized into Christ at the age of twenty-seven, and the spirit of this saintly woman took its flight into the home of the redeemed, sweetly resting in the Savior's love. She lived a most faithful and consecrated Christian life to the end.

While it is hard to give up our dear ones, it is sweet to know and feel that this good woman leaves as a heritage to her family and brothers and sisters and living husband and all saints left behind a spotless Christian life, which is more valuable than gold, more precious than rubies and more sparkling than diamonds. She was the mother of six children, three boys and three girls, all of whom were at her bedside at death except one daughter living at Pueblo, Colo.

Truly we can say that "we weep not as those who have no hope," for we have the assurance that if we live as she lived we shall meet her again over on the other side of the dark river of death. The sacred memories of this pure Christian mother and wife banish pain, drive away sorrow, and cause loved ones to rejoice in the midst of tears.

The funeral was conducted by Brother Alva Johnson of Turkey, Texas, at the house of worship of the Church of Christ at Floydada, Texas, and the body was laid to rest in the Floydada cemetery, March 18, 1930.

J. J. DAY.

Work in India

Pilchers Compound,
Secunderabad, Deccan.

Br. India.

27th March 1930.

Brother R. F. Duckworth:

We feel very glad to let you know that we have visited twenty villages during this month with the gospel message. Nearly 3,000 people heard the gospel with grateful hearts. The kind Lord is wonderfully bringing a change over the villages where we visit.

In most of the villages the temples of the dumb idols are being deserted and the people are learning to live better lives. They want to sing our Christian songs and the caste system is slowly diminishing. In every village the heathens request us to stay for a long time in their village so that they may learn more of the crucified Christ. This change is due to your prayers and support. It is not we, but you are working through us.

We have some converts at Goovalugadam who are keen on learning to read the Word of God. They have a very good Christian leader called Avermal Somiah, who is very much interested in encouraging all his men to live like good Christians. He was one of their heathen leaders when he was not a Christian. He is using the influence he had towards the cause of the Savior he follows now. Kindly pray about him so that he may continue to have the same love for the Lord's work and be useful in showing good Christian example.

Urlugonda and the surrounding villages are learning about the Lord. We expect to baptize some before long. When we had open-air preaching service 240 people attended to hear the gospel. The story of the Cross and the parable of the prodigal son arrested their attention. They went home rejoicing and thanking the Lord for the message.

Thummagadam is a village where we have a little congregation and we had some meetings for them. We have some people who are learning about the Lord at Narasimhapuram and at Mamillugadam. The Lord has opened the heart of a caste woman at Mamillugadam. She is little educated and was very devoted about her Hindu gods and goddesses when she was very young. She told us that she lost all hope in her gods and goddesses as most of them are wicked and sinful. We gave her a New Testament and preached about the Lord. Now she is learning about the Lord. She finds great consolation in the Word of God in her old age. Her name is Kotammah. When we told her that the kind Lord would take away all her sins

and give her salvation her face beamed with happiness.

Some Christians at Hussanabad have moved away to Bezawada side to find living. Kindly pray for them. We gained four converts in this village during the month. They are Chettupalli Butcha Aichammah, Meesala Chendra and Manickyam. These two families had a common family temple of a most heinous goddess called Durga. It was raised to the ground by them on the day when they were baptized. Kindly pray for them.

We have nearly sixty people interested in the gospel at Kakarai and Palem, but they have some difficulties about their lands in H. E. H. the Nizam's government. As soon as they are free from their difficulties we hope to baptize them. They are learning about the Lord and have stopped idol worship.

The Christians in the other villages are going on well and send their greetings to you. We are all doing on well and the Lord's work is progressing.

With Christian greetings and thanks,
Your brother in His service,
M. VANDERNAM.

J. M. Anderson, Gilbert, Ariz., May 3, 1930.—I am now starting out to put in the entire time to preaching the Word and am ready to do every good work. Will be at Deming, N. M., next Lord's Day if the Lord wills, and at Alman, N. M., over the next week.

Sam L. Shultz, Lexington, Okla., April 29, 1930.—Have just preached at the following places in Oklahoma: Wheeler school house, west of Ardmore; Wilson, Hastings, Deval City, Leeday, and Oklahoma City. All seemed to enjoy my lessons and asked me to come back again.

The Lord willing I shall be in Texas the 2nd of May, to preach at Bethel, twelve miles northwest of Temple. Then will be in that section of the country for about a month or so. I shall be glad to hold meetings or week-end services during this time.

I am to hold a mission meeting 1st of July at Beat's store near Milo, Okla. I have a call for a mission meeting in Roger Mills County, Okla., but cannot hold it without financial help.

R. R. Seymour, Wingate, Texas.—The little band of disciples that worship at Hilton seem to be all of the one faith, as they take the Word for their teaching and practice.

Charles F. Reese, Yuma, Ariz., General Delivery.—I will be in Texas and Oklahoma all the summer and fall. All that want the gospel preached can let me know at once so I can arrange for the meetings. Let us do more for the church this year than ever before.

C. R. Graves, Lockney, Texas, April 30.—I closed a meeting at Flomot, Texas, last night with fine interest; four baptisms. I believe we did much good by sowing the seed and building up the church.

D. A. McDonald, Dutton, Okla.—I have promised to be with the church at Napoleon, Ala., the last week in July, then to Haywood Church the first week in August, then back home. I have served these places before and appreciate the confidence they have in me to call me again.

Douglass Dunn, Lufkin, Texas, 4-26-30.

—Those desiring my services for protracted meetings for the summer please write me as soon as possible as I have some time in July and August that is not engaged which I would be glad to book for summer work. Don't let the preacher who is willing and ready to preach the Gospel, pure and simple, without addition or adulteration, contending for primitive Christianity, be idle. So write me.

W. P. Jones, Sand Springs, Okla.—Gospel work since last report as follows: Holdenville, Okla., first Lord's Day, one reclaimed to duty. Home forces (Sand Springs) second Lord's Day. Thence to Stidham, Okla., which was our former home for ten years. Held forth a week, but hindered by shows and various entertainments. Heavy rains hindered some also. Closed Sunday night with two baptized, one an old man about seventy years of age. I am in another discussion which will last three nights, thence to Sunnydale again. Thence to Wapanucka, Okla., for three lessons. On with the good work. Thanks for copies of the Way to circulate.

Dunn-Mickle Debate

Proposition No. 1.—Reserved, That the Scriptures teach that faith, repentance and baptism places the candidate, soul, body and spirit, in the kingdom. Affirm, Douglass Dunn; negative, R. M. Mickle.

In order that we may understand this proposition and the reader may know what I am undertaking to prove and what Brother Mickle is undertaking to disprove I want to say that when I say soul, body and spirit, I mean the complete individual; all that goes to make up the man. That the physical as well as the spiritual man enters the church, or kingdom. I mean the church when I say kingdom; that divine institution that Christ built. Now in the first place I wish to say that it takes the soul, body and spirit to constitute the complete man. We see from this that man is a three-fold being. We must also remember that many times the Bible speaks of the soul or souls and refers to the entire man. For example, 1 Pet. 3:20, "Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein for, that is, eight souls were saved by water." You will notice here that Peter uses the word "souls" in speaking of Noah's entire family, which included not only the physical man but also the soul and spirit of those eight persons that came through the ark. This, Peter says, was a figure or type of our salvation. If so, then I desire to ask how much of this figure is applicable to our salvation? Is it not a fact that this entire individual, soul, body and spirit, came through the ark, and therefore was saved from the deluge? Now if this is a type of our salvation, can we reach any other conclusion other than that we, too, are saved when we comply with the antitype, and are saved or cleansed from past sins, souls, body and spirit.

I desire to call the reader's attention to another example, and I desire that Brother Mickle notice these examples and harmonize them with his position on this question.

I don't suppose that any Bible student will deny that the tabernacle worship was a type of our worship. Now this being admitted, then I desire to know where was

the sacrifice made? All say in the tabernacle. All right then, since that is true, let us see what Paul says in regard to this question of sacrifice in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, (BODIES) a living sacrifice holy, acceptable unto God, which is your reasonable service."

You will notice here Paul says for those Roman brethren to present their "bodies" (not their souls nor their spirits, but BODIES). Now the question I desire Brother Mickle to notice is where were these bodies to be presented, in the kingdom or on the outside? Please tell us, Brother Mickle, where did the priests offer the sacrifice, on the inside or outside of the tabernacle? Then if the tabernacle worship was a type of our worship, and the sacrifice was offered on the inside, then in order for the antitype to fit the type the sacrifice must be offered on the inside, and Paul says that we should offer our bodies. Hence we cannot offer our bodies acceptably without them being in the kingdom, or church. See?

Let us look at another statement of Paul's; 1 Thes. 5:23. And the very God of peace sanctify you wholly; (wholly does not mean pure, but completely) and I pray God your whole (all) spirit and soul and BODY (here he uses the three) be preserved blameless unto the coming of our Lord Jesus Christ." Dear reader, could anything be plainer? Now, will Brother Mickle please tell us how much of these Thessalonians were to be sanctified? Paul says that he desired that they be sanctified, soul, BODY and spirit. This is just what I am contending for, but Brother Mickle says the body is not sanctified, but the soul and spirit are. Which shall we accept? Christ prayed that His Father might sanctify them through the truth. That is the way they are sanctified.

If the spirit and soul only enter the kingdom, I desire to ask, how does the spirit or soul or both enter the kingdom and the body not enter since the body is the abiding place of the spirit? Please do not forget to notice this question because this question is answered by divine authority in favor of your position means the victory for the truth and the death of my position, otherwise it means the death of your position. Now to illustrate: James says, "The body without the spirit is dead." So when the spirit leaves the body the body becomes dead. We see from this that the spirit is the occupant of the BODY and the BODY is the dwelling place, or home of the spirit, but when it leaves the BODY the body becomes dead, dormant, inactive without life. Now to the illustration. I have here a jug which represents the body of man. In this jug is water, which represents the spirit which is in the man. Across the street is a house which represents the kingdom or church. Now I want to ask Brother Mickle to please tell me how he would proceed to get that water, which is in the jug, into the house, which represents the church or kingdom, and still remains in the jug and not get the jug in the house? The same is true relative to the individual entering the kingdom or church. In order that the spirit of man enter the church or kingdom, since man's body is the abiding place of the spirit of man, it would be an impossibility for that individual's spirit to enter the kingdom without his body entering also. If not, why not?

First Cor. 6:13-20, "Meats for the belly and belly for meats: but God shall destroy both it and them. Now the BODY (notice the word BODY) is not for fornication, but for the Lord; and the Lord for the BODY. And God hath both raised up the Lord, and will raise up us by His own power. Know ye not that your BODIES (not just your soul and spirits, but your BODIES) are the members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid! What! know ye not that he which is joined to an harlot is one body? for two saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body but he that committeth fornication sinneth against his own body. What know ye not that your BODY is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price therefore glorify God in your BODY, and in your SPIRIT, which are God's." You will notice Paul here says to glorify God (not just in the spirit), but also in your BODY. We are taught to glorify God. Whence? In the church or kingdom? Now here Paul says to do this glorifying in the BODY and Spirit. Both; not just spirit, but both BODY and SPIRIT. See? Since this command is to be observed I want to know how a man in this age of the world under the Christian dispensation can glorify God in his body and his body not be in the church as that is the place we must glorify God. Therefore, in order to glorify God in the church with our bodies, the bodies must enter into the church or kingdom. There is no escape from this, Brother Mickie. Please notice this Scripture when you reply.

I desire to ask Brother Mickie one more question. If the kingdom is made up of nothing but the spirits of men, then is it not an invisible institution? Can you see a spirit? If not, then I contend that the institution that Brother Mickie contends exists is a church or kingdom is an invisible institution. Don't forget to notice this question in your reply.

First Cor. 3:16, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." How do you account for the fact that the Spirit of God could dwell in a man and the man be on the outside of the kingdom? Rom. 6, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Now was it just the spirits of these people that were baptized into Christ (the church), or was it both body and spirit that entered and was to walk a new life? Did those people's spirits enter by water baptism or by Holy Ghost baptism, if either were their bodies baptized also?

DOUGLASS DUNN.

First Negative.

There are two classes of materialistic ideas taught in the church today. One teaches that there is no birth of the spirit in this life and that man is wholly mortal. The other teaches that the physical body, soul and spirit of man is inducted into the kingdom or body of Christ in obedience to the gospel. I denounce both positions as being unreasonable, illogical, indefensible, and, therefore, unscriptural.

Brother Dunn has probably made as strong defense of this later as can be offered. And to the casual observer it may seem plausible. But when the divine "measuring reed" is applied it is found to contain an overplus, which brands it as just another one of the doctrines of men, Col. 2:21.

Now if Brother Dunn be correct, the body of Christ is part spiritual and part carnal (fleshly), unless he can prove that through the new birth the physical body is converted, changed into a spiritual body. Surely he will not attempt this. If it requires the soul, body and spirit to constitute the complete man in Christ, it is very evident that it requires more material to complete the body of Christ than can be saved at the judgment. For Paul tells us that flesh and blood (our physical bodies) cannot inherit the kingdom of God, 1 Cor. 15:50. And again he tells us that Christ is the Savior of the body (not just a part of it), Ephs. 5:23. Those two Scriptures are a terrible jolt to Brother Dunn's materialistic position. Hear him try to harmonize them.

He says, "We see from this that man is a three-fold being." Paul teaches that man is a dual being, 2 Cor. 4:16, Rom. 7:22. Which one is correct?

There is quite a distinction between the soul and physical body. If the term soul often refers to the physical body, how are we to determine just when it refers to the one of the other? Because the body is the dwelling place of the soul, is no excuse for using the two terms interchangeably. As well say that spirit and body refer to the same thing.

Brother Dunn quotes 1 Pet. 3:20 and says that here Peter not only refers to the physical body but also to the souls and spirits of those eight souls. I do not know how he found this out. But I do know that such elasticity placed on a single term will stretch all the significance out of it. According to such logic, sometimes it refers to the spirit, sometimes to the soul, sometimes to the body, and again to all three of those items. I repeat, how are we to determine when, which and what ones are referred to? Peter knew the difference between soul and body. Why should he say souls if he referred to bodies? I must insist, Brother Dunn, that the apostle Peter knew exactly what he was talking about and meant exactly what he said. I suggest, that it would be more appropriate for you to change your position to conform to the definition of the term soul, than to change its definition to conform to your position.

Yes, Peter says that those eight souls were a type of our salvation. And as you say, their entire soul, body and spirit came through the ark. Likewise, our entire body, soul and spirit (and probably some old clothes) some through the ("like figure") baptismal waters. But the question is, what is cleansed by this operation? Whatever is cleansed is the part of the "figure" that applies to us. Now I wonder if Brother Dunn is willing for the apostle Peter to settle this matter right here? Referring to this operation, he says, "Seeing you have purified (cleansed) your SOULS (not bodies) . . . in obeying the truth." How could anything be plainer?

Peter says that eight SOULS were saved in the figure. Brother Dunn says that eight souls, bodies and spirits were referred to in the figure. Peter says that obedience to the truth (antitype) saves our SOULS. Brother Dunn says that it

saves our soul, body and spirit. So we have Brother Dunn verses the inspired apostle Paul. Let the reader pay his money and take his choice.

So we find that the reason the apostle Peter referred to the eight souls that were saved by the type, was because the same things (souls) were to be saved by the antitype and not the body. Peter says, "Not the putting away of the filth of the flesh, but the answer of a good conscience (soul) toward God." This showing that it was not the physical body that was affected, changed or cleansed, but the conscience—soul. And just here, I want to emphasize some great facts. We learn here from the apostle Peter that the outward, physical man, that actually comes in contact with the baptismal water is, (1) not the man that is cleansed. (2) Not the man that is "baptized into Christ." (3) Not the man that composes Christ's spiritual body—the church. But the SOUL—inward man, that the baptismal water never touches, is the real man, that is cleansed, baptized into Christ and composes His spiritual body. These facts are conclusive evidence that the water has nothing to do with the cleansing and this new birth is wholly spiritual in its every phase, as Peter says, obedience to the truth is what purifies our SOULS.

Yes, the tabernacle service was a figure of our worship. And all that say the sacrifice was to be made in the tabernacle are just exactly wrong. No man was permitted to enter the tabernacle service until he had first made his individual offering for his sins at the door of the tabernacle (see Levit. 1). This type is very beautifully antityped in 1 Tim. 2:1, which most of our churches show little respect for. I am inclined to believe that Rom. 12:1 refers to individual Christians in their every-day life, rather than to the church during its few moments of assembled service.

First Thess. 5:23. No, Brother Mickie, has never taught that the body was not sanctified. Sanctified implies "set apart" or dedicated to a certain work. I think that Christians who have not sanctified their bodies to the work of the Lord are not truly converted. I am denying that the physical body is any part of Christ's spiritual body, or has any connections with it whatever, except as an instrument to carry out and to perform the dictates of the spirit or inward man. Paul very clearly establishes this fact in the following statement to young Christians, "Neither yield 'YE' 'YOUR' members as INSTRUMENTS of unrighteousness unto sin. But yield yourselves unto God, as those that are alive from the dead, and your members as INSTRUMENTS of righteousness unto God," Rom. 6:13. THIS is exactly what Paul implies in 1 Thess. 5:23. I want Brother Dunn to tell the readers what person Paul is addressing in the above text when he says "Neither yield 'YE' 'YOUR' members, etc." Is he not directing the soul or inward man how to use or exercise the outward man how to use or exercise the outward man and then we can understand why it is that the spiritual or inward man must stand before God in the judgment and render an account of the deeds done in the body, whether good or bad.

Brother Dunn wants to know how it is possible for the soul and spirit to enter the kingdom and the body not enter since

the body is the abiding place of the spirit. He makes the answer to this question a life and death case to our positions. Well, if he will stand "hitched" to his proposition this discussion will soon be over. Because I am going to show him, or at least the readers, how a man's soul or spirit can be in the kingdom and his body on the outside. And when I answer it, it will be so simple that he will wonder why he asked such question.

Now I am going to take the position that Christ's government, as revealed in the Bible, is fundamentally His spiritual kingdom here on earth. That the church became part and parcel of that institution at its establishment on Pentecost. That the revealed word contains the spirit of Christ. Then the word of God is the ABIDING PLACE OF THE SPIRIT OF CHRIST.

Now, Brother Dunn, have you got the spirit of Christ in you? Yes. And you are at Lufkin, Texas. And the very same spirit that is in you is in me, here at Waco. But your body is not in me, neither is my body in you. Then if the very same spirit that is in my body can dwell in you and my body remain on the outside. Why couldn't the spirit that is in me dwell in the kingdom of Christ and my body remain on the outside? ("And when He was demanded of the Pharisees, when the kingdom of God should come, HE answered them and said, the kingdom of God cometh not with observation. Neither shall they say to here, or lo there, for behold THE KINGDOM OF GOD IS WITHIN YOU" (Luke 17:20, 21). Brother Dunn's water and jug illustration is no argument at all. Because it does not illustrate the point at issue, as will be seen from my above answer. Brother Dunn has many more arguments that I have not noticed. But my allotted space is about consumed. And as I feel sure that he has made the above proposition in good faith. And as I feel equally certain that I have answered the same according to his requirements and to his satisfaction. If so, the discussion, as far as I am concerned, is over; if not we will proceed as per agreement. I await a reply from Brother Dunn.

Respectfully,

R. M. MICKLE.

Why We Prefer the Authorized Version

(Article No. 2)

The Bible is the greatest book that ever has been written and it has warned, instructed, and comforted a hundred generations who lived and died in absolute confidence in the Divine Book. In the last century, however, a number of self-styled "critics" have appeared and undermined the faith of some.

The Critics.

First came the so-called "Higher Critics" who claimed to know intuitively just which "unknown" writer (whether "J." or "E." or "R." or "J., Jr., etc.) wrote each verse or portion of a verse of Genesis, and which "Isaiah" wrote what chapter of the book of Isaiah, etc. These cranks prepared the way for infidelity in Germany—they contradicted every known fact of Bible history with mere assumptions.

Then came the "lower" or "Textual" critics who were heralded as harmless and not like the "Destructive critics" as the "Higher critics" were called.

The Lower Critics simply aspired to de-

termine the "genuine" readings of the New Testament as originally written in Greek. They asserted that Erasmus had only 7 MSS from which to print the Greek Testament which was practically copied by Stephens and that there are now hundreds of MSS of every portion of the New Testament.

Question: Why do they fail to tell us that the mass of these MSS agree with the common text and therefore they ignore their testimony? Westcott and Hort, however, do so state.

According to them, all that was needed was a scientific investigation as to which verses are genuine and which interpolated, which corrupted, which mutilated, etc.

When, however, they began to weigh the evidence, it was found that no two agreed; so each critic found it necessary to spend a lifetime preparing his own Greek Testament, while Dr. Tischendorf prepared eight editions, the last differing from the 7th, in over 3,500 instances.

In one thing only they all agreed, viz.: that the common or Received Greek text from which our Authorized Version is made, has no authority. Dr. Tregelles, author of Tregellas Greek Text, thought that 89/90 of all the Greek MSS and other authorities might safely be rejected and lost sight of, Iachman not infrequently followed only 2 MSS and sometimes only one. Tischendorf omitted the last verse of John although it is found so far as known in every MS and every Version, because he thought it had been written with a different pen in the Sinaitic MS. Query: Are we to give up our faith in the reliability of the Word of God upon the caprice of each critic who comes along?

Westcott and Hort hold that of all the hundreds of MSS only two are reliable—the Vatican MS and the Sinaitic MS, the rest being "western" or "Syrian," or something else; however, as it is "easier to find two consecutive verses in which these two MSS differ the once from the other than two consecutive verses in which they entirely agree." They were obliged to choose between them and chose the Vatican MS, only stipulating that some one MS be found to agree with it in any particular reading; and often their readings, generally followed by the American Standard Version, Goodspeed and others, are based on simply two MSS, against all of the hundreds of MSS now known.

The MSS.

In order to make the matter clearer let me explain about the five oldest MSS and the others.

The five oldest MSS are: B (Vatican) and Aleph (Sinaitic) IV Century presumably they are two of the fifty handwritten Greek Bibles prepared by the Arian heretic Eusebius at the command of the Emperor Constantine. Writing a whole Greek Bible by hand was a tremendous job and to expedite matters the copyist who wrote B. left out as many words as possible—say one word in twelve, and then in his haste made an unusual number of blunders. Aleph likewise made an unusual number of typographical errors, although not the same blunders as found in B.

A (Alexandrian) V Century. It generally agrees with the common text and hence is scorned by the critics, except in the few instances where it agrees with B against the common text.

C (Ephraïmi) VI Century. Agrees more often with the common text than with Aleph and nearly as often as with B.

D (Beza) VI Century. This is not a testament but a paraphrase. It says the stone at the sepulchre was a stone to be pulled by twenty mules (a classic line) and often is translated from idiomatic Latin—Scrivener, who edited it, classed it as a paraphrase like the Jewish Targums on the Old Testament.

In addition there are about sixteen other Uncutals (MSS written in Capitals). These were generally written before the X Century. They generally agree with the common text. Then there are the hundreds of Cursives (MSS written in small letters and supposed to belong to the Xth Century to and including the XIV Century).

Now, had the Uncutals, or even the first five of them, been in full agreement they would have been accepted as correct against all the rest. As they do not agree, however, one must weigh the evidences for and against one common text.

For: Generally all translations and hundreds of Cursives, all in accord. The latter were, of course, copied (in all quarters of "Christendom") from older MSS, which had themselves been copied from others, clear back to the days of the apostles. The fact that they are in general accord, although written in different countries and centuries, by people of different religions, precluding collusion, proves that our common text is the voice of the inspired Originals.

Against: One or more of the five above mentioned (seldom ever four or five) generally followed by one of a few Cursives (especially No. 33) and sometimes but not generally, by one or more Latin MSS or the Curetonian Syriac. Sometimes also one or two Versions as Gothic or Egyptian, which were apparently based upon the Latin (All of the Syriac Versions except the Curetonian are in accord with common text).

The Last Twelve Verses of Mark.

Westcott and Hort state that they are morally certain that these were not written by Mark, hence the American Standard Version sets them apart from the rest of the book by a space, and discredits them by a marginal note.

These verses appear in every MS but two (B and Aleph). However, there is also an alternative reading in L. Also an Armenian MS ascribes them to another writer: they were omitted by some Armenian MSS.

B. and Aleph are both believed to have been prepared by Eusebius, who is the author of the notes (plagiarized by several writers) which, alone, put a criticism of these verses into the mouth of a supposed critic, although without approval. He also was the first to cast reflections against the Revelation. Now B. leaves a space for those verses—the only blank space in the entire book; a testimony that the copyist, like the copyist of Aleph, had been forbidden to copy them.

In conclusion every Version except some copies of the Armenian, including all Syriac Versions, Old Latin, the Vulgate, both Egyptian Versions and the Gothic, contain those verses; all Uncutals except B. and Aleph contain them and every Cursive (some 500 Greek MSS or more) contain them; B leaves a space for them, A contains them as does the recently found Washington MS of the VI Century.

Yet, although this is a positive testimony of more than 500 to one, the American standard and other Versions discredit them and seek to make Mark end with,

"Neither said they anything to any man, for they were afraid."

To my mind this settles the American Standard and several other Versions as being unsafe—I consider them the worst digression which afflicts the church. Once in a period of years there is a great gathering of the religious leaders of India for the purpose of discussing and settling matters which concern the heathen church.

The time having arrived, leaders were gathered together from all India. What a splendid opportunity to settle some of the terrible sins against God and humanity which thrive in Christless religions. Idolatry, known by the educated to be a sin might have been abolished. The feeding of opium to babies, or prostitution in the temples might have been forbidden, or the poisoning of neighbors declared unpermissible; but they discussed and settled the question of whether Nasik or Trimbak is the more holy of the two!

Frequently a brother in America decides to reform the church, and as a rule he makes a petty division which, although zealous enough and bitter enough, at the time, barely survives him. Of course, there are things which we must refuse, but let us be sure that we are right before we insist upon dividing the church, and in the meantime let us use our best efforts to get ourselves and our brethren closer and more consecrated to the Lord.

E. S. JELLEY.

There Is One Way

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," Col. 3:17. Is there anyone that studies the Scriptures: believe that Paul had in mind centuries ago that men in a later age might have several hundred different ways which differ from each other in words and deeds and have a different place of worship, because of their difference, and have different names, so that every one will know where the different church is. Many teach that those so-called churches will be recognized if they will only do those things in His name. If the name was the same and the practice the same, it would be the same institution. I cannot see how they can claim that they are all the same when their name and practice is different, because that is the only way I would know how to distinguish the difference; there would be as much reason in saying all fraternal orders are the same because they all have beneficiaries. If the name and obligations were the same, we would say that it is the same institution.

John, the revelator, writing to the churches of Asia, John 2:2, "I know thy works, labors, and patience and could not endure those that were evil, and hast laboured for His name's sake; nevertheless I have somewhat against thee, because thou hast left thy first love, the love of God is to keep His commandments." (1 John 5:3; Rev. 2:5.) "Remember from whence thou art fallen and repent, and do the first works," which means that they should be sorrowful for the things they had left undone, and do them which John says is the works. The first works are the first commandments. The Lord says, "Remember and do them, else I will come, and remove thy candlestick (church) except thou repent." The Lord approved of the last part of their works. Their church was going to be removed quickly if they did

not do the first works. Then how can people today believe they can leave off some of the first works and endure throughout ceaseless ages? Let's examine the Scriptures and see if we can even approximate what the first works are.

Peter, on the day of Pentecost, when asked the question what to do, said repent and be baptized for the remission of sins, which was the first works he gave them to do; Acts 2:38. The Lord told Saul to "go into the city of Damascus and it shall be told thee that thou must do." Notwithstanding he was a chosen vessel, he must do the first works; and he was three days without sight, neither did he eat nor drink. Surely he had repented, for he was praying and when Ananias had informed him of the revelation concerning him, which agree with the one Paul already had of himself, the first thing Ananias told him to do was to arise and be baptized and the only thing, that I have been able to learn that he did tell him to do; Acts 22:16, ch. 26:16. In every case of conversions, without any exception, baptism is the first work mentioned; some may say hear, and believe are the first works, but they could not be classed as works for a man may hear and believe and be as silent as the tomb as far as doing any thing is concerned; "for by their fruits ye shall know them," Matt. 7:20. The devils believed and trembled, James 2:19-26. Some say that the seven churches of Asia is an example of having different churches today. By a close observation we find that out of the seven only one was approved, the rest were going to be condemned if they did not repent. Read the three first chapters of Revelations. We find that the Pharisees, and lawyers rejected the counsel of God against themselves by not being baptized, Luke 7:30.

Paul said, "I have not shunned to declare all the counsel of God." We understand counsel to mean, a rule directing and obliging a rational creature in moral and religious actions. The whole doctrine of the Word delivered by God to His church, Acts 20:27, a person will be held responsible for the way they hear, Luke 8:18. Why? Because their ears are open to hearing false doctrine but are closed to hearing the doctrine of Christ. Tim. 4:3, we find that "baptism is in God's counsel," and the Pharisees, which was a religious sect, rejected it, and we know that Paul preached baptism, if he declared all of God's counsel; and he says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," Rom. 6:17. "You are then made free from sin, for as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) I heard a preacher say while preaching that Paul knew that it was not necessary to be baptized and quoted 1 Cor. 1:17, "For Christ sent me not to baptize but to preach the gospel." Paul said he thanked the Lord that he had baptized Crispus, and Gaus, and also the household of Stephanas. Why? Because they were faithful; and were not seeking to call themselves different names as the others had already done, and that it was a lost work to baptize such folks as would say that they were baptized in different names. He was exhorting them to be of the same mind, and that there be no divisions among them, that Christ was not divided. Who is Paul and who is Apollos, but ministers? "I have planted (preached); Apollos watered (baptized).

Now he that planneth (preacheth) and he that watereth (baptizeth) are one"; that is, they were of the same belief and practiced the same thing, 1 Cor. 3:4-6, 8. So when they were working together, Paul was preaching and Apollos baptizing, for he says, "We are labours together with God." We find that much of the time Paul had a companion, and when Paul and Silas said, believe on the Lord Jesus, they spake unto him the word of the Lord, and all that were in His house; so they were convinced that there was something for them to do, for He took them the same hour of the night, and washed their stripes; and was baptized. (Acts 16:30-32.)

J. F. FAIRLESS.

Reconciled

It will be of interest to many brethren to know that a reconciliation has been affected between Brother James W. Allen of Wingate, Texas, and Brother Jesse Hutton, who now lives at Maverick, Texas. Their alienation grew out of some church trouble which occurred several years ago, and has kept them from laboring together in the advancement of the cause of Christ, but they have now asked each other's forgiveness, and we hope they will be able to overcome whatever evil influence grew out of their difference.

This is as it should be. Many times I have seen the cause in a given locality hindered by some old trouble which existed between brethren personally. The cause of Christ is too great for us to allow any personal preference or opinion of our own to hinder it. We rejoice with these brethren, and we believe publication of this matter will not only help to overcome the harm which has grown out of this trouble, but will be a good example to others who need to do likewise. When a brother will allow the church to go to ruin before he will suffer wrong, he advertises the fact that he does not possess the spirit of Christ. When we submit to wrong treatment for the cause of the Lord, we are not submitting to the one who wronged us, but only submitting to the Lord who commanded us to suffer for wrong rather than do wrong. Let us at all times be ready to surrender to the Lord.

Yours in Christ,
J. N. COWAN.

A Challenge

Proposition No. 1—The Scriptures teach the devil is self-existent and co-existent with God.—G. W. Phillips affirms.

Proposition No. 2—The Scriptures teach the spirit of man is immortal.—G. W. Phillips denies.

Brother C. R. Nichol has made several jibes at my position on the origin of the devil. He also is the author of Nichol-Bradley debate, wherein he contends the spirit of man is immortal. I certainly would defend my position if I had sold it to the public.

I am sure Brother Nichol knows absolutely nothing about either of these propositions. This challenge is open to the world, but especially Brother Nichol.

I am willing to go most any where, any time. I know my position is revolutionary and antagonistic to prevailing conceptions. Nevertheless, I know I am right.

Yours for the truth,
G. W. PHILLIPS.

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.

Prophecy 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 Spirit of Man

Is Man a Brute? (Article 3)

Convince a man that he is a brute and he will act accordingly; not the moment he accepts the theory, for the higher notion of his kinship to God will still restrain him, but the tendency of the doctrine is to bring men down to the plane of the brute family and to their standards.

Some boast that they once believed that the soul does not die but that they have learned better! And what is this better something that they have learned? That man is a brute, that the spirit is the breath, that we are not, in fact, the children of God, now, that the intermediate state is no more than the tomb, and that paradise is the grave. And is this your noblest conception of man who alone bears the image of his God? Learned better!! Learned that man has no essence—spirit—of which God is father, and which at death returns to Him! If this is what you have learned, you had better learn again. Anyway, it is a strange notion to boast of. Infidels have taught it through all past ages; the Sadduces, the most brutal sect, of the Jews advocated it, and unbelieving criminals have reclined on its bosom as their only source of comfort in their sins. For if there be no surviving spirit to be brought to account and this body will not rise (Materialists say it will not) then, the guilty criminal continuing to slumber in the dust will not be in the resurrection to answer for his crimes, since he is all body and his body is not to rise.

That man is superior to beasts is shown by the following facts:

1. After God had created the animals He said there was "not a man to till the ground." Hence man is superior to the animals.

Since we are moving back to Dallas, there will be no issue of The Apostolic Way for June 15th. Our address will be the same as before, 4819 East Grand Avenue. We expect to be moving by the time this issue reaches our readers.

2. God made man ruler over the animals—over all creation.

3. God breathed into man, and he received something besides air in his nostrils. He received life; breath is not life any more than food or drink is life; although they support life, they do so only when the life-principle is present. It follows, then, that man received something beside breath—a spirit of which God is father (Heb. 9:12). Hence man is the offspring of God (Acts 17:27, 28).

4. Man bears the image of God (Gen. 1:27). No other being in all creation was made in God's likeness. Therefore, we conclude that man enjoys a superiority over all other beings of earth.

But what of the passage, "Man hath no pre-eminence above a beast?" (Ecc. 3:17-22). Notice the context: both have to die. In this particular man has no pre-eminence — "as one dieth so dieth the other." But in other respects man is superior. He has a greater intellect, God is father to his spirit, he is God's offspring, bears His image, rules creation, and at death, his spirit returns to God, who gave it.

Is the Inner Man Composed of Dust?

"For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man," Eph. 3:14-16. This "inner man" which is to be

strengthened by the spirit of God, is it merely dust and ashes? We cannot so believe, for when the outward man (the body of flesh) perishes the inward man is being renewed (2 Cor. 4:16), preparatory to putting off this tabernacle (2 Peter 1:14), and returning to God (Ecc. 12:9), to be present with the Lord (Phil. 1:23).

Materialists collect the passages referring to man as body—the outer man, and omit, neglect, reject or deny those referring to the spirit—the inner man.

Christians must accept both lines of proof; both are true: man is composed both of spirit and body. When God said, "dust thou art and unto dust shalt thou return," He meant the body. But the life-principle is not dust, hence there is something about man that is not made of dirt. Jesus spoke of this, saying, "Fear not them which kill the body but are not able to kill the soul." (Matt. 10:28).

L. W. HAYHURST.
(Continued next issue)

Passed On

Aunt Semith Stephens, wife of Uncle Matt Stephens of Parker County, Texas, was born in Franklin County, Tennessee, in 1851. Departed this life Saturday night, April 19, 1930, at the home of her granddaughter, Mrs. Herbert Crawford. The funeral services were conducted by Brother J. P. Baxter at Millsap, Texas, Sunday afternoon. I want to say that I have known Aunt Semith ever since I was a child. I have known her to be a good Christian woman. She was always ready to help her neighbors in time of need. She was loved by all who knew her. We would say to Uncle Matt and the children, Jimmy and Mattie, and all the kindred, to live a pure Christian life as Aunt Semith has lived, so you can meet her again in that sweet beyond. A. L. BAKER, Wellman, Texas.

The Opportunity Is Here

A period of more than a year has elapsed since I was able to give the time and energy to the Apostolic Way that I felt the interest of its readers really deserved. In last issue we began publishing a series of articles from Brother Hayhurst. The one in this issue deserves special attention and circulation; others will follow. The discussion between Brother Mickle and Dunn will give you something to think about. The article in last issue on "Character" should be read and re-read by every individual endeavoring to build character that will meet the high standard of Christian living pointed out to us in the Word of God. We have other features to follow that will make men think.

We are going to give every reader an opportunity to help place the paper in new homes. With every subscription, new or renewal, at two dollars the year, we will send the paper from now till January 1, 1931, to one name free. Send us your renewal and as many new subscriptions as you can get, and with each of the new or renewal subscriptions be sure to send us one new name to whom we will send the paper free. This is your opportunity to do some real mission work. Do not wait, but act now.

R. F. D.

Christ Shall Conquer

Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms: and it shall stand forever."

On the first Pentecost after His resurrection and ascension in A. D. 33, Christ set up his kingdom or church, but it has not broken in pieces and consumed all the kingdoms of the world. So a part of this prophecy is in the future.

Notice Daniel says, "And the kingdom shall not be left to other people." Christ's chosen people are a special and peculiar people, different from any other people upon earth today. It is claimed there are about 1,000 faiths, churches, doctrines, people upon the earth, all claiming to be the true one. The Apostle Paul recognizes but one, Eph. 4:5; one Lord, one faith and one baptism. Nine hundred and ninety-nine will be turned away and shown they are not to rule Christ's kingdom. This includes the Jews, who have succeeded in gaining the rule over our political and financial affairs by their great victory over the former evil ruling power in the world war.

The former power undertook to rule by force. But the Jew has stealthily bought himself into power, paying for it with the money he has fleeced from agriculture, through their rambling in Liverpool, New York and in fact all over the world. See their great victory in the last presidential election. The Pope put up \$20,000,000 on a wet Catholic but the Jews beat him.

In 1917, they again came in possession of Palestine. Since they came in possession two prophecies have been fulfilled. (Isaiah 60:5). "The riches of the sea shall be converted unto thee." It has been discovered that the Dead Sea contains Potash, Chloride, Bromide, and Potassium, easily extracted and valued at twelve billion dollars, and to develop this mine of wealth a concession has been sold for two hundred and eighty-five million dollars. The other prophecy is found in Deut. 33:24 "And Asher he said, Let him dig his foot in oil." When the land was divided among the twelve tribes, Asher's portion was on the Mediterranean coast, north of where Mount Carmel puts out into the sea at Haifa. A large oil field is now being developed, and Asher can dig his foot in oil.

In addition to this great wealth the vaults of Wall Street contain multi-millions of their wealth.

I give this information to show their great power. Wealth denotes power. They hold the keys to the United States Treasury, and if their present schemes are a success the landlord and his tenants will be bound down into a class of slavery that nothing but God can remove and shall remove.

In their Kelllogg piece treaty they virtually acknowledge they have financial and political affairs about fixed to suit them and would prevent war in the future to dispossess them. They deny that Christ has come and set up his kingdom, and through misrepresentation of facts, and by hiring the watch over his tomb to testify falsely, that he burst the seal and came forth, conquerer, but Isaiah says, 28:20: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Their bed was too short and their covering too

narrow to hide the facts in the case. There has been a change about every 2,000 years since the world began. It has been about that length of time since Christ came and made a change in the law, also in the name. Some are looking for the next change to be the end of time. But has Christ's kingdom broken in pieces and consumed all the earthly kingdoms? That time will come, before the angel stands with his right foot upon the sea, and his left foot upon the land and lifts his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer. According to Daniel, this whole world will be under Democracy. A democratic form of government under the absolute rule of Christ. The book of Revelations is a history of Christ's Church, or kingdom, through the ages in conflict with pagan Rome, papal Rome and Protestant sects or denominationalism in its shameful divisions and brazen infidelity, and presumptions. If they are Christian, why are they divided? One of the fundamental principles of Christianity is unity or oneness. Shame, shame on those divisions. Surely no one acquainted with Jesus of Nazareth can believe that God sent such an one from Heaven to live to die, to rise, to meet at least only defeat. The Hope of the world, the Beacon light of the ages, and the resurrection from the dead, to fail of the final conquest. No never.

The devil took Jesus upon a mountain and shewed him the worlds and the glory thereof, and offered them to him. Jesus would not have them as they were under Satan, as a precious gift, but proceeded to conquer them and shall conquer them by his word.

Such an idea that God should make this beautiful world and send such an one as Jesus here to redeem it, and after 2,000 years of trial, hard fighting and every foot of the trail red with blood of martyrs, that after all God had to give it up as a failure and burn it up to get rid of it. A divided church can never conquer the world for Christ, but by a united church and by preaching his everlasting gospel to the whole world and through obedience to same, we become members of his body, which is his church (Col. 1:18) and he is head over the body, his church. Russia is ripe for the gospel of Jesus today. One united church, one band of teachers, one gospel to preach, one united name, and that Christ's name only. Acts 4:12, "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Down goes all those denominational names. The world can never be united upon any of them. Christ is the bridegroom, the church is his bride, therefore, must wear his name. Church of Christ. Those born into his family Christians. None other name under Heaven given among men whereby we must be saved.

Jesus said, "I pray for my disciples whom I have chosen: and for all that shall believe on me through their word, that all may be one. That the world may believe." And when this prayer of Jesus is answered the kingdoms of the world shall be solved.

But what a calamity shall befall those nations and people who are stiff-necked and will not believe? Let Zechariah answer—Zech. 14:17-19. "And it shall be that whoso shall not come up of all the families of the earth unto Jerusalem to worship the king the Lord of hosts even upon him shall be no rain. And if the families

of Egypt go not up and come not that have no rain; there shall be the plague, where-with the Lord will smite the heathen that come not up to keep the feast of the tabernacles." Zechariah is foretelling of things that will occur after the coming of Christ under the Mosaic Covenant. None but the Jews were allowed to serve and worship the Lord. But now under Christ's Covenant all nations are to come up and serve and worship the King, King Jesus. He is King of kings, Yord of lords.

In speaking of this time Isaiah says, (Isa. 60:12): "For the nation and kingdom, that will not serve thee shall perish; yea, those nations shall be utterly wasted. How? By famine, and those who famine does not reach, they shall have the plague. No hiding place from God, desolation is sure." Listen at God speaking through Amos 9:2-5, "Though they dig into hell, thence shall my hand take them; though they climb up to Heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search them and take them out thence, and though they hide from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them and I will set mine eyes upon them for evil and not for good." Read the Old Testament and see how God dealt with people in former dispensations.

The Apostle Paul says in I Cor. 10:11, "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." Again in Romans 15:4, "For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope."

In the Clark-Barker debate a large percent of Judge Barker's quotations are prophecies of the reign of Christ's kingdom. David, Isaiah, and other prophets foretell of this period of time. Then why not discard all false doctrines and obey the gospel of Jesus Christ and be prepared for any change that may come and at any time?

W. A. BERRY.

A Discussion

I have agreed to meet Brother Bob Musgrave in a discussion of the "cun" question at Lorenzo, Texas, beginning Tuesday night, July 1, 1930. There will be four sessions of the debate, as follows: Tuesday night 8 p. m., Wednesday 10 a. m., Wednesday night 8 p. m., and Thursday 10 a. m.

I urge that brethren in reach of the discussion attend and hear the question investigated in a real Christian spirit.

Ever since I made it plain that I would discuss this question in oral public debate anywhere there was trouble over the question, I have responded to every call. I have not named the time nor place, but the brethren on the other side have named the time and place and I have always agreed to their arrangements. I have never called off, or had any one else to call off any of these discussions. For some reason they never materialized. This is the third time I have met Brother Musgrave's time and place, and we hope "the third time will be the charm."

Yours in Christ.

J. N. COWAN.

Why Littlefield College Failed

Brother E. C. Clement of Greenfield, California, sent a nice contribution from the church there to help move the Way and sent along with it a letter of sympathy and encouragement and we quote from an extract in which he says: "We are anxious to know what was the trouble at the school and why it did not pay its way with all that land donated from the town." We thought now would be a good time to answer such queries.

In my judgment there isn't but one real answer to the solution, and that is a lack of active interest on the part of the brotherhood and their failure to raise \$200,000 to build the school. Of course, there were many obstacles and disappointments that had to be contended with, but I dare say that 95 per cent of all such hindrances came by failure to raise this fund.

It is the same old story that has been told over and over. The brethren simply were not interested and didn't want a school. My visits throughout the brotherhood convinced me that 50 per cent were not interested at all; 40 per cent were interested to the degree of being well-wishers; that is "We hope they build the school. We sure do need it." Ten per cent were interested to the point of making real sacrifices and were willing to put their funds behind their wishes.

The failure of the school has been a hard blow from many standpoints. It would have been much better never to have undertaken it than to have made such a disgraceful failure. It has left its marks upon the church and the brotherhood. Good brethren have been torn asunder and hearts have been made to bleed. More damages along these lines have been done than can be repaired in a lifetime.

So far as what the school has cost me physically and financially, I have nobody to blame but myself. I permitted good brethren to persuade me to believe that our brethren would build a school. I should have known better. I had information and experiences that they did not have and should have exercised this judgment and not have been lulled into taking such a chance. I had previously made two campaigns, both for a righteous cause. I refer to 'The Apostolic Way and the War Question. I made a campaign for the paper in which we were anxious to push the paper into ten thousand new homes, thereby reaching those homes with the simple gospel of Christ. We offered to send the paper ten copies to one address, ten months for \$10.00. This \$10.00 would just barely pay the printer for printing it without any other expenses whatever being taken care of. The same 10 per cent were interested. The other campaign was for the purpose of raising funds and getting a sufficient amount of names to carry to Washington and there file before Congress and the Secretary of War the position that the church holds with reference to Carnal War, in order that our boys might not become fodder for the war lords of the battlefield. We pushed this campaign sufficiently hard that it should have been raised and attended to in three months' time. Had we succeeded, the Church of Christ would have been talked about, the principles that it stands for would have been mentioned in every civilized nation on earth. Another glorious opportunity to advertise the Church of Christ was lost, and after two years sufficient names were secured to file our position with the Secretary of War,

Notice

To the Certificate Holders and Other Creditors of Littlefield College:

Within the next few days you will receive a letter from me with reference to your certificate or account. I sincerely hope that you will make prompt response, so that your interests will be fully protected. Should you be communicated with by others, I request that you defer making any response thereto until after you have received my letter.

R. O. CONNER.

and we had to be satisfied with that. Again, the same 10 per cent were interested. Another glorious opportunity was offered to the church in an educational way, and also an opportunity to build character, Christian character, to thousands of boys and girls through the unique plan that we had to build the college. But again, the 10 per cent, only, was interested.

If the Church of Christ takes its place in the world where the Crucified Savior said it should be, the brethren are going to have to move forward from the waters of baptism and realize that there is something to do in addition to fighting the Sunday school.

I would like for us to get this picture. The Lord of Glory, the Son of God, who is the head of the church, is worshipped by millions in every civilized land and country on earth. What recognition is His church receiving? Who knows or it? Think how far the head has moved from the body. We are told that the church is His body and that He is the head and when we see the head worshipped and recognized as it is today and the body dragging so far behind until the entire religious world has stepped in between Christ and his body, it doesn't take a Solomon to know that something is wrong, and the trouble isn't with the Lord. Every gospel preacher knows that the church is asleep and is doing nothing, and yet, these preachers are too timid to take off their gloves and go after them. I feel like it is time to start the job. I don't know what the others are going to do, but from henceforth forward I am through patting them on the back and telling them what a good fellow they are, and lull them along in their peaceful slumbers. I may not be called to but few places, but the few places where I go, when I leave they will know I have been there. The honest, consecrated, Kingdom-loving, God-fearing man and woman will be glad to hear me. The money-loving, land-loving, covetous will stay away, and well they might, for what I shall say will not be music to their ears. I am tired of seeing them put on their long, sanctimonious face, and quote, "Well done, faithful servant," get down on their knees and pray that the borders of the Kingdom may be extended, that the world may see our good works and be constrained to glorify our Heavenly Father and then get up, put twenty-five cents in the Lord's treasure. Away from the earth with such hypocrisy! The church today in part, if not in whole, is ten times more covetous than the people of God were

in the days of Malachi, and we hear the Almighty saying through that prophet, "Will a man rob God?"

In this God-blessed country where the church as a whole is blessed with this world's goods and have some to spare, instead of spending the spare in the cause of Christ, they are such dollar chasers, pleasure chasers, that they are actually spending more money for gasoline to drive their cars than they are putting into the treasure of the Lord, and then will drag their robes of self-righteousness about them and look upon the religious world and cry, unclean! And just as long as the watchmen on the Walls of Zion permit such things and fail to raise their voices against them, just that long will they continue to exist and grow worse day by day.

Don't get the idea that Brother Conner is wrought up and peeved, for I was never in better humor than now, but I am in earnest, in dead earnest, and I am going to try to start an awakening and I trust that brethren will not stand by and see me fight the battle alone.

In conclusion, let me say to every hand and heart who make an effort to help build the school, that we deeply appreciate you and we believe that in the disposal of this property by the Federal Government that you will get, if not all, a large per cent of the funds that you have invested. If not, we trust that you will not become discouraged and join the other 90 per cent, but that you will continue to be ready at all times to assist in every worthy cause. As John in Revelation says, you still have a little strength to hold fast to that which is left. Remember, you are the jewels of the Lord's body and He will mark your graves and crown you with life eternal.

Submitted in love,

R. O. CONNER.

Bitter Personalities Condemned

Dear Brother Duckworth:

Several items in April 15th issue of The Apostolic Way are praiseworthy, especially the one on Personal Criticism. I have been disgusted and discouraged many times in late years because of so many bitter personalities in our papers. I have been almost forced to reject all of our papers. I hope age is not softening me too much to earnestly contend for truth. I believe the truth can be taught and fought for without personalities.

I have desired to hand out some paper which contained a splendid article, but could not because of bitter personalities in other portions of the same issue. I would like to have an interest in pushing the right kind of papers and would, were it not for poverty. Since I left Elk City I have had such awful doctor bills and other set-backs that have bound me down in abject poverty. It will take good health and many years of hard work for me to get back on my feet financially.

Recently I visited a church where I have held three meetings in the past, and preached three sermons. The brethren told me they had never seen a copy of The Apostolic Way. Had I known that such was the case I could have taken some old papers with me and handed them out.

W. T. TAYLOR.

The Apostolic Way

CHURCH OF CHRIST

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Evil Speaking

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:29-32).

A brother writes me to know why there is so much unrest and dissatisfaction and confusion in the Church of Christ. Others have talked to me and given voice to the same serious sad thought. About ten years ago two brethren, both able writers and speakers, had a disagreement. Brother A. thought he could see the tendency in Brother B. to go wrong, and so Brother A. began to attack, to speak evil of Brother B. The matter was brought to the attention of Brother C by a good friend of both these brethren. Interested parties took up the matter of arranging in an informal way to bring Brother C. in touch with Brother B. so that they might be associated together for several days. The plans were arranged and the date set but before that time had come, Brother A. so persistently pushed his attacks on Brother B. that Brother B. became discouraged, dissatisfied, suspicious, of everyone, felt that he was misunderstood and mistreated and in him there welled up some resentment, some disposition to strike back and as a consequence, he left the work, floundering from place to place, religiously, and so far as I now know, is doing nothing in a spiritual way for himself or others. The only thing accomplished by Brother A. in this matter was to drive Brother B. entirely out of reach. When the time came for Brother C. to preach at the place where he was to be associated with Brother B., Brother B. preferred not to be present and so the association was thwarted. I do not know what Brother C. would have been able to do with this brother, possibly nothing, but I know he could have talked to him about the love of God, the power of the gospel of Jesus Christ, the mercy of our Heavenly Father, the weaknesses of man, the short-sightedness of him who would endeavor to walk his own way, and thus with daily conversation and preaching from the pulpit Brother B.'s people thought he could have been strengthened and stopped.

Since that date, I have observed other similar cases. I remember more than one

occasion in which I was called to try to settle differences between brethren, and in almost all the only trouble, or at least the main trouble, was evil speaking, "speaking evil one of another." Two brethren can get along and work together for a time, but when one of them becomes offended, by the other, it seems that his first thought is to search for things that he can twist into evil surmises, and things he would not have conceived as long as the friendship lasts, become in his eyes great crimes. Why? It cannot be except of the evil heart of him who is doing the talking about another. Some twelve or fourteen years ago I went to a community where in past years I had done much preaching. I had visited in the homes of different members a great deal. I had been with them in their needs, in their labors, in their sorrows, in their joys, had been with them in sickness, and in death. I knew each one individually, his weakness and his strength, and I loved the entire church, anxious was I to see them prosper in spiritual growth. I arrived one night in the week and began preaching, and a brother in whose home I had been a great deal was not present. We will call him Brother D. I inquired about him and they said he had quit coming to church. I knew there was something seriously wrong with him as he was present if possible, when I was there. When I saw him, he began to tell me about how bad an old brother in the community had treated him, and I said, "Brother D., you are living in disobedience to God. I can't listen to what you have to say about this old brother, an elder in the church, unless you will first straighten yourself up. When you get right then you and I will try to straighten this old brother. If he has done wrong, we will get him to correct the wrong, but I can't work with you while you are living in what you admit to be absolute disobedience." He made several efforts to begin talking about this old brother, but I stopped him each time. I told him that I loved him and he knew that I loved him and his family, was anxious to see him do his duty toward the Lord and to walk upright, that the church might be glorified. The next day he was at church. He got up and confessed his wrongs, begged the church to forgive him, and said that he would live nearer to God in the future. There was a general rejoicing. The elder against whom he had the criticism was sick that day, wasn't present. After the services were over I got Brother D. off to one side and said, "Now, Brother D., I am ready to help you straighten up the matter with the old brother." Brother D. said, "Oh, Brother Duckworth, it isn't worth while; in fact, it didn't amount to anything, anyway. I just drew on my imagination. The old brother didn't mean to mistreat me or do wrong. There isn't anything for him to do about it. I am the fellow that was wrong."

And so far as I know, these two brethren were always warm friends thereafter. The point is, when a brother is in error himself, sufficiently to cause him to speak evil of another brother, his judgment concerning right and wrong in that brother is out of balance. We are always out of balance when we violate the scriptures and the scriptures tell us to put away evil speaking. The only way by which spiritual growth can be continued is by humble, submissive, obedience to the teachings of the Word of God.

ers be proven guilty "that in the mouth of two or three witnesses each word may be established." (Matt. 18:16).

"Against an elder receive not an accusation, but before two or three witnesses." (1 Tim. 5:19). Notice will you, it says witnesses. A witness is someone who knows what he is talking about, not someone with a suspicion or an imagination or a think-so nor a maybe-so, but one who has testimony upon which to predicate his actual conviction that the brother is guilty of some wrong-doing; yet it is too common a practice for brethren to heard just a little, draw on their imaginations for a lot more and then begin speaking evil. This ought not so to be.

We are commanded to love one another, and love thinketh no evil. When a brother loves another, he is ready to minimize, not enlarge any action or statement that he does not understand, but if there is some hatred in the heart and one brother does something not clear to another then the other begins to draw on his imagination and enlarge and soon can easily imagine awful things and crimes.

"If any man that is called a brother be a fornicator, covetous, or an idolater, or a railer or a drunkard, or an extortioner, with such a one no, not to eat." (1 Cor. 5:11). Herein does the apostle tell us something of the connection of those with whom we should not keep company but before I make a charge against a brother of any of these crimes, before I will mistreat him, before I will make insinuating remarks concerning him, I must have the unquestionable evidence of his guilt. "For no man knoweth a man save the spirit of the man that is in him." I cannot decide the purpose, the intent of a brother's heart. He may have done things differently to what I would have done them, but what was his purpose? Was he clean in his desire to accomplish the right end? Ah, brethren, let's try to stop so much of the little community bickerings, back-bitings, fault-finders, disputings, and lay hold on the truths of the Gospel of Jesus Christ in our conversation, in our walk, in our work, that the cause of Jesus Christ may go forward. Personal thrusts and attacks bring enmity, strife and division. Let us forget them and stand for principle, for purity, for peace and power in the Holy Spirit.

—R. F. D.

Be Not Unmindful

Union City, Ga.

Church of Christ.

Dear Brothers in Christ:

Since the death of Brother Clarence Teurman in 1923 our Brother J. A. Dennis has devoted all of his time to preaching the pure word of God. Most of his work during this time has been done at his own expense and from time to time he has disposed of all of his earthly holdings, being in business for himself and having also some land when he began his work, all of which has been disposed of. His work in this field, mostly among cotton mill folks, and they in this part of the country, barely exist. Now we feel like that Brother Dennis should have a little house of his own to live in and we also feel sure that those who know him or of his work would be glad to assist us in building this place for him. One brother has donated a lot to him 50 by 200 feet, and with your help we hope to help him finish a little house which will cost \$500 or \$600.

Any donation you will send Brother Dennis in helping him build his little home will be greatly appreciated by the church here.

Very truly yours,
CHURCH OF CHRIST
C. J. Scarbrough
J. H. Dodson.

Comment

The foregoing announcement by the church at Union City, Ga., is in every way a worthy call. Brother Dennis had lived in our home in Union City, Ga., for years and when it became necessary to sell it in order that we might meet the responsibilities of our present situation, Sister Duckworth felt that it was almost like taking a home away from Brother Dennis. When she sold her house and lot she had a small plot left, unimproved. This is to be deeded to Brother and Sister Dennis to be used by them either to build upon or to sell and help secure them a home. Another brother had given him a lot, so he decided to sell the tract given him by Sister Duckworth, which would not amount to a great deal as the lots were back lots.

Now the church is asking the brethren who know Brother Dennis to help him build a house. Surely they will respond, for Brother Dennis has not only given up all of his business and whatever property he had accumulated but has neglected his family to considerable extent and has gone beyond his physical endurance in an effort to continue the work in Georgia.

A few hundred dollars would help him build this house, provide for himself and family a home, thus reducing his living expenses, while he continues the work there. If he does not get help, sooner or later, he will be driven from the field.

Later

The foregoing was intended for our issue of April 1st. It got misplaced in the printing plant and has just been dug up.

Brother Dennis has his home "hulled in." He hopes to build partitions and otherwise finish the house just as fast as he can possibly get to it.

Some of the brethren who know Brother Dennis to be a self-sacrificing, humble man, should come to his relief, realizing that they would not like to live in a building large enough for five rooms with only the outside walls and no partitions at all.

While he will thus live without murmuring, he cannot reach that degree of efficiency in his work among the churches that he could if his house was completed and he could rest his nerves when he had an opportunity to rest. This point is very important and should be taken into consideration by the brethren who realize the effective work Brother Dennis is able to do so long as he can preserve his health and vitality.

—R. F. D.

Dunn Mickle Debate

(Second Affirmative, Proposition 1)

I was surprised to see that Brother Mickle admits that my water and jug illustration was an impossibility. I contend that it is a perfect illustration, but Brother Mickle cannot answer it and that is the way he had to dispose of it. Listen at him, "The question is, how can the spirit be in the kingdom and in the man and his body be on the outside?" Brother Mickle, will you read the proposition? "Resolved that faith, repentance and baptism places

the candidate, soul, body and spirit in the kingdom." We are not discussing the question as to where Christ's spirit dwells as Brother Mickle would make you believe, but the spirit of the man or woman who believes, repents and is baptized. He cannot answer the argument and therefore he changes the meaning of the proposition to suit his theory. He quotes Eph. 4:4, "There is one body and one spirit." "Then if the spirit that is in the kingdom is in the man it is the spirit of Christ." Then he cites us Romans 8:9 as proof, which is no proof at all. Then he asks, "Where does Brother Dunn get his individual spirit?" He has already hanged himself, because he next affirms, "Resolved, that the scriptures teach that the soul (inward man) and spirit, only enter the Kingdom, in compliance with faith, repentance, confession and Baptism." This sounds like Brother Mickle is affirming an "individual spirit" proposition. Is it the spirit of Christ that believes, repents and is baptized? What, is it this spirit of Christ you are affirming enters the kingdom? Confess? When he gets in the lead, see if he does not try to get the spirit of the individual in the kingdom instead of the spirit of Christ. Next he jumps to John 3:5 to try to prove his proposition. Then he asks, "What spirit is this, spirit of Christ or the spirit of man?" The thing is not the mother. A child born into my family is not the mother. It seems that Brother Mickle cannot tell the difference between father and the mother or the child either. Every one who is born of the spirit or begotten, as Paul places it, is begotten through the belief of the truth. The spirit is in the word, and when a man hears, believes, and obeys the truth he is then a child of God. He is begotten of the spirit through the belief of the word or the truth. See?

Next he introduces Jas. 1:18, 1 Pet. 1:22 and 1 Cor. 12:13, to prove that the alien sinner must be born of the spirit of Christ as contained in the gospel, and through the birth of that spirit we are all baptized into the one body (kingdom). I have never taken issue on this part of the question. Why not try discussing the issue? Please tell us where you learned that begotten and born were one and the same thing. You insert in parenthesis "born" after the word "begotten." A child is begotten of its father but born of its mother. Please explain your action in this.

He calls my attention to the fact that I never answered his argument on Luke 17:20-21. We will notice this scripture. We see here, the Pharisees were expecting him to set up a kingdom on earth and reign as king over his people. So he told them "the kingdom is within you." In what sense was it within them? In the same sense that I say that in that forest are a thousand houses. While the trees are still standing and not a house to be seen. John had come as a forerunner of Jesus. Prepared the material for the kingdom. And the material was therefore the kingdom, in the material that John had made ready, and on the first Pentecost after Christ's resurrection this material was put together and they constituted the kingdom of the church. Then the kingdom was within them. When they were put together, with the new law and Christ as king, and the Holy Spirit given they constituted the kingdom and they could be seen, and was not an invisible institution as Brother Mickle and the Baptist would make you believe.

Next he cites 1 Cor. 6:19, "What know ye not that your body is the temple (house) of the Holy Ghost which is in you." Then he wants to know if Christ spoke of one thing and Paul another when Christ told the disciples that the kingdom was within them and when Paul said that the Holy Ghost was in us. So you see, he has decided that the Holy Ghost and the Kingdom are one and the same thing. This is his argument, not mine. I don't believe it. The Holy Spirit took up its abode in the church on the day of Pentecost. It seems that because Paul said the Holy Ghost was in us and Christ said the Kingdom was within the disciples that they were synonymous terms. Let's see about that. Life is within me. Breath is within me. Does this mean that life and breath is the same thing? Not by any means. But they are not the same. Breath sustains life but life does not sustain breath. See?

He next yields the whole proposition. He says that the same old body is "changed from a servant of satan to a servant of God." Just what I have been contending all the while. And in order for it to be a servant of God, MUST BE in the kingdom and not in satan's kingdom as you are contending.

He again refers to 1 Peter 3:20, and says "Thou art the man." That is the way he answered my argument. I asked him when Peter said that the "eight souls were saved by water," if he meant that just their spirits were saved or if the entire man was saved, soul, body and spirit. And that is the way he answered it. He next quotes 1 Cor. 2:14, and says that the natural man is the physical man. Now I don't know where he learned that natural and physical meant the same thing. I will not accept his exegesis of this language, and will leave it as it is and let the reader judge who is doing the dodging.

Again he says, "Christ said to his apostles, you are in the world (devil's kingdom) but you are not of it," but he did not give chapter and verse. Listen, John 15:19, "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you OUT OF THE WORLD, therefore, the world hateth you." You are mistaken again, Brother Mickle. He said he had chosen His disciples "OUT OF THE WORLD." So if they were chosen out of the world they were not in the world after being chosen out of it. The word world is used in two senses in the Bible. One is referring to the wicked and the other is referring to the great mass of humanity. We cannot get out of the mass of humanity, but we can leave the wicked element and enter the kingdom of Christ. 1 Cor. 6:13-20, he cites this and tries to make capital out of it, that is in part. But understand that the bellies that were to be destroyed were the wicked. "God will destroy it and them." He thought that I should not have introduced this passage. But I am still contending that it is in my favor. Again he cites 1 Cor. 15:51-52, "We shall not all sleep, but we shall all be changed." Then he asks, "Do you think this change will only constitute the destruction of our bellies?" Paul says in this same chapter, "When this mortal (that which dies) has put on immortality, and this corruption (that which decays) has put on incorruption then shall come to pass the saying, Oh death, where is thy sting. Oh grave where is thy victory?" Could anything be plainer? Here death has lost its battle. The grave that

held the dead bodies of the saints had to yield them up. A fulfillment or the statement of the same apse when he said, "Then cometh the end when he shall have yielded up the kingdom of God even the Father." When was this? After he had destroyed the last enemy, and the last enemy that was to be destroyed was death. The dead in their graves shall hear the voice of the Son of man and come forth. What was it in the graves, Brother Mickle? The souls or spirits of the dead or the bodies? The thing that was buried is the thing to be raised, and we know that we do not bury the souls or spirits, because Moses tells us that the spirit returns to the God who gave it.

He wants to know if I can see the kingdom of Christ. Yes, Christ is King. I see him by faith. The material world is the territory. Christians are his subjects. The New Testament is his laws. These three latter parts are visible to the natural eye. Listen to his logic again. (1) Flesh and blood (bodies) cannot inherit (enter) Heaven. Brother Mickle wants you readers to believe, to enter a thing and to inherit it means one and the same thing. Paul here means that man in his natural state cannot inherit Heaven. Man has got to be changed. Paul says "We shall not all sleep (die) but we shall be changed in a moment, in the twinkling of an eye, at the last trump. Then the righteous will be caught up to meet the Lord in the air, and we will ever be with Him." So there goes No. 1. (2) Therefore if (the soul) is sown in corruption (flesh). Who ever heard of a FLESH soul? Talk about me being a "Materialist," but if this don't cap the climax on materialism. You have got the entire man material. Nothing spiritual about man. You have actually got his SOUL converted into FLESH. (3) It (the soul) is raised in incorruption (spiritual). Is the soul the thing buried? I say not. Paul says the thing sown, or buried, is the thing raised. (4) It (the soul) is sown in a natural body (flesh). This quotation would have suited his position better if it had read like he quoted it, but it does not read that way. "It is sown a natural body," etc. The word "in" is not in the quotation as Brother Mickle places it. He said one time that the natural man is not subject to God's law, that is the physical man and now he says the natural body is the soul. (5) It (the soul) is raised (in) a spiritual body. This is getting things in a muddle. It is equal to a Chinese puzzle. He's got it now that the soul, body, and the spiritual body are two distinct bodies and that the soul body will be raised a spiritual body. He has been contending that man only had a soul, or spirit and body, and I have contended that he had soul, body and spirit.

He next quotes 2 Cor. 5:1-2, and then says that this shows that at the resurrection that we will put off our physical bodies and be clothed with a building of God from Heaven. He says that at the resurrection is when this is going to transpire. We are not discussing what the bodies will be in eternity. I am affirming that the soul, body and spirit of man enters the church or kingdom in obedience to the Gospel, and not what the form of the bodies will be after the resurrection, but I will say here that I believe the bodies will be immortalized and made incorruptable that we now have.

Next he refers to Rev. 13:14, and says that body is the part of man that dies but that John did not say that our bodies died in the Lord. Before our bodies can die in

the Lord, they would have to get into Him. Why did he not tell us what part of man died in the Lord? "Blessed are the dead that die in the Lord, yea, henceforth, saith the spirit, they shall rest from their labors and their works do follow them." Rev. 14:14. He admits that the body or man is the part that dies, so I wish he had told us what part of these people John was talking about that died in the Lord. Was it their spirits or their bodies? Evidently their bodies, and that part that died, died in the Lord. Hence the only conclusion we can reach is that they got into the Lord, the church, the kingdom or family of God, and in order to get into the family, they had to believe, repent, and be baptized, and when they died (the part that dies, the body and not the soul or spirit, for the spirit never dies) they died in the kingdom.

I insist that I have proven my proposition beyond the shadow of a doubt and this last scripture is sufficient to unsettle anything Brother Mickle might bring forth to try to disprove my position.

Dear reader, you are the jury. Weigh the evidence brought forth in the light of Divine truth and I am satisfied with your verdict.

DOUGLASS DUNN.

Last Negative, Proposition No. 1

Brother Dunn thinks that I did not answer his question. No, I did not show how that water in a jug could be carried into a house without taking it out of the jug or carrying the jug into the house. I said that his illustration was no argument because it did not fairly illustrate the question. It is very easy for a person to draw an illustration of material things (which does not illustrate) to demonstrate the workings of spiritual things and then defy his opponent to answer his illustration instead of the point which he drew his illustration from. That is exactly what Brother Dunn is requesting me to do. Now the question which he asked me to answer and from which he drew his "water and jug" illustration was this: "If the spirit and soul only enter the kingdom, I desire to ask how does the spirit or soul or both enter the kingdom and the body not enter since the body is the abiding place of the spirit?"

I showed how the spirit of Christ could dwell in Brother Dunn and myself and the kingdom all at the same time and our bodies remain on the outside. I want the reader to notice his reply to this: "We were not discussing the spirit of Christ or where he dwelt but the spirit of the individual. Brother Mickle why don't you come on and meet the arguments and not dodge the question as to spirit of converted man?" Now, I am willing for the reader to decide who is doing the dodging. The question is, "How can the spirit be in the kingdom and in the man and his body be on the outside?" I do not read of any spirit in the kingdom but the spirit of Christ. Paul says: "There is one body and one spirit." Eph. 4:4. Then if the spirit is in the kingdom is in the man it is the spirit of Christ. Therefore Paul says, "If any man have not the spirit of Christ he is none of his" (not in the kingdom) Rom. 8:9. Then we are discussing the spirit of Christ, and where does Brother Dunn get his "individual spirit"? He talks about "the spirit of man" or "converted spirit" entering the kingdom. The spirit of man is the carnal mind. I have known many church members to follow after the carnal mind (spirit of

man) and cause considerable strife in trying to induct it into the kingdom. But I have never known or read where it has ever been able to enter. Brother Dunn has written two affirmatives on this very question and has not been able to cite one single passage to show that the "spirit of man" has ever entered the kingdom. Christ said: "Except a man be born of . . . the spirit he cannot enter the kingdom," John 3:5. What spirit is this, spirit of Christ or man? Can a man be born of a spirit which he already possesses? James says: "Or his own will begat (born) He us with the word of Truth (Gospel) James 1:18. Peter says: "Seeing you have purified (cleansed) your souls in obeying the truth" (gospel) through the spirit," 1 Pet. 1:22. Paul says: "By one spirit are we all baptized into the body." 1 Cor. 12:13. I introduce the three above witnesses to show that the alien sinner must be born of the spirit of Christ as contained in the gospel, and that through the birth of that spirit we are all baptized into the one body (kingdom). This fact is further corroborated by Paul in the following: "Though you have ten thousand instructors, yet have you not many fathers, for in Christ Jesus have I begotten (born) you through the gospel" (word of truth James 1:18) 1 Cor. 4:15. Then we find that the person who has not been born of the spirit of Christ (contained in the gospel) is not a qualified subject for baptism. The above scriptures also show that Brother Dunn's idea of a "converted spirit of man" is very erroneous. David said: "The law (gospel) of the Lord is perfect converting the soul" (not body or spirit) (Psalms 19:7).

I have shown, above, that the spirit that is in the man (Christian) is the same that composes the kingdom. But any one may see at a glance that Brother Dunn's illustration makes as much difference between the spirit in the man and in the kingdom as there is between a jug of water and a house. He says that he had noticed all of my rebuttal arguments. Beg his pardon! I called his attention to the following statement by Christ: "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation (invisible) neither shall they say, lo, here (or across the street) or lo there! For behold the kingdom of God is within you," Luke 17:20-21. Paul says, "What? know you not that your body is the temple (house) of the Holy Ghost which is in you?" 1 Cor. 6:19. These two scriptures are all that is necessary to dislodge the "water and jug" illustration. Christ says the kingdom is within you. Paul says your bodies are the temples (house) of the Holy Ghost, which is in you. Do you think that Christ referred to one thing and Paul to another? If you do, please explain the difference between the kingdom that is in us and the Holy Ghost that is in us. My definition of the Kingdom of Christ (another argument Brother Dunn overlooked in my first negative) is in perfect accord with the two above statements. Then it is the burden of Brother Dunn's affirmative to show how the water can be in the jug and the jug in the water that is in the jug.

I will now notice his other arguments. 1 Cor. 5:17. Yes, he is a new creature—new spirit, John 3:5. But his physical body is the same old thing, except that its ownership has been changed from an instrument or servant of satan to a servant or instrument of Christ, Rom. 6:13, 17, 18;

1 Cor. 15:50. I offered this Scripture to show that if the physical body was in and a part of the kingdom of Christ, it could not be saved at the judgment. Brother Dunn says, "A man can enter a thing and not inherit it." Yes, but he knows that these statements will not apply to the kingdom of God, Eph. 5:23. I cited this text to show that Christ would save His body—the Church, and 1 Cor. 15:50, to show that he would not save the physical body. Therefore, the physical body is no part of his body—the church. You may call that on your side of the question if you please. 2 Cor. 4:16 and Rom. 7:22. I said that these scriptures show that man is dual (1) flesh and blood (2) soul and spirit. Therefore, inward and outward man. 1 Thess. 5:23. The only sane and intelligent application of this scripture is that Paul prayed for the sanctification and preservation of those brethren so long as they lived. Their bodies have long since returned to dust (Gen. 3:19) and their soul and spirit are asleep in Christ awaiting his return (1 Thess. 4:14, 17). Paul did not pray for their bodies because they were in the kingdom, but because they were the temple (house) instruments of the kingdom. The good deeds of the spirit can only be demonstrated through the instrumentality of the body—outward man 1 Peter 3:20. Yes, I believe that when Peter said souls that he means souls. "Thou art the man" that is trying to prove that when Peter said souls that he meant bodies—the opposite. See? If believing what Peter says is making a type out of an anti-type, he is responsible, not I. Gen. 2:7. Yes, man became a living soul—conscious. You agree that the soul is the thing cleansed. Then why can we not agree further, that the thing that is cleansed is what enters the kingdom and is finally saved? You don't think anything unclean can enter the kingdom, do you? Isaiah 53:8 says, "And an highway shall be there, and a way and it shall be called the way of holiness, the unclean shall not pass over it." Paul says: "The natural man (physical body) receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know (learn) them, because they are spiritually discerned (understood)." 1 Cor. 2:14. The gospel is one of the things of the spirit. The flesh body can not receive it, therefore, the carnal body can not be cleansed or converted. And, therefore, cannot enter the kingdom. Yes, he must be out in the world—devil's kingdom, but not a servant of the devil. Yes, I see! Christ said to his apostles: "You are in the world (devil's kingdom) but you are not of it" (not serving it, M.) Yes. He commanded His apostles to go into all the world (devil's kingdom) and preach the gospel to all his (devil's) subjects and thy to get them to come into the kingdom of Christ. You see? How could they carry out the above command according to your teaching? Would you actually argue that your fleshly body is not in the world? Lev. 1 and Exodus 40:29-30, are my proof texts, not yours. Yes, as shown above, our physical bodies are in the same locality that they were before our obedience, in the world—devil's kingdom, but are not servants of the devil. Romans 6:6 and 13. No, God does not give laws to the subjects of the devil's kingdom. But He commands Christians as to how to govern their bodies while traveling through the world—devil's kingdom—to eternity, Rom. 6:12-13; 1 Cor. 6:18-20. Yes, God is going to destroy both meat and the belly. But the belly is part

of the body. And you say that the whole body is in the kingdom. Do you think that Paul implies, in the above, that at the judgment God will destroy the belly (part of Christ's kingdom) and save the rest of the body? In 1 Thess. 5:23, why did Paul pray for the whole body to be preserved, when he knew that at least, God was going to destroy a part? You cite 1 Cor. 15:51, 52, "We shall not all sleep (die) but we shall all be changed." Do you think this change will only constitute the destruction of our bellies? If I had been you I would not have included this text, but would have begun on the next verse. I believe that Paul implied, in the above text, that the meat we eat and the whole physical body it preserves would both perish. To save me, I cannot conceive of why God would desire to destroy the belly, and not the body. Yes, "he that is joined to an harlot is one flesh. But he that is joined to the Lord is one spirit." No flesh joined to Him, you see? Christ said: "The Kingdom of God cometh not by observation . . . The kingdom of God is within you." Can you see it? I cannot, must be invisible.

1 Cor. 15:51-52. There could be a long article written on this text. It is very plain when all the evidence connected with it is considered with a true motive to learn and accept just what it teaches. If a person is not satisfied with the truth and is looking for a delusion he can get plenty of comfort out of this text. It is very evident that the Holy Spirit understood this fact, as is indicated in the 35th verse. "But some man will say, how are the dead raised up and with what body do they come?" In the next verse the apostle illustrates the resurrection by the sowing of grain. He says: "Thou fool, that which thou sowest is not quickened except it die." A grain of wheat has a life, germ in its center. You plant that grain of wheat and the outward body rots and goes back to dust. But the kernel or life germ springs up with an entirely different body from that you planted. Man's body has in it a life germ (soul) an eternal substance. The body is sown in death, decays and returns to dust (Gen. 3:19). But the soul will come forth in the resurrection with an entirely different body. "Thou sowest not that body that shall be." And while the apostle does not go into detail as to the make-up of the resurrected body, he says enough to destroy Brother Dunn's materialistic idea and establish my contention.

(1) Flesh and blood bodies cannot inherit (enter) heaven;

(2) Therefore, it (the soul) is sown in corruption (flesh);

(3) It (the soul) is raised in incorruption (spiritual);

(4) It (the soul) is sown in a natural body (flesh);

(5) It (the soul) is raised (in) a spiritual body. Paul simply teaches that in death our fleshly body will be thrown off in decay. And God will give or duplicate it with a spiritual body. Paul says: "For we know if our earthly house (body) of this tabernacle, were dissolved (destroyed) we have a building of God, a house (body) not made with hands, eternal in the heavens. For in this (body) we groan, earnestly desiring to be clothed upon with our house (body) which is from heaven." 2 Cor. 5:1-2. This shows that at the resurrection we will put off our physical bodies (tabernacles) and be clothed with a building (tabernacle) of God from heaven.

Rev. 13:14. Yes, the body is the part

of man that dies. But John did not say that our bodies died in the Lord. Before our bodies could die in the Lord they would first have to get into Him. Brother Dunn has consumed two affirmative articles trying to prove that our bodies are in Christ and has miserably failed. Paul explains what John means by "They that die in the Lord" by showing that "the dead in Christ" are those that have "fallen asleep in Christ Jesus" (1 Thess. 4:13-18). Christ said if a man keep my sayings he shall never see death, John 8:51. But our bodies all die. So it is the soul—inward man—that God addresses, and it is the person that keeps His commands, and it is the soul that never dies. After their bodies had been dead for years, John saw their souls under the altar still alive, Rev. 6:9. All of which go to prove that only the soul and spirit enter the Kingdom of Christ here on earth or can be saved in heaven. But I have a little more than consumed my space.

R. M. MICKLE.

Announcements and Reports

J. A. Dennis, Union City, Ga., May 15.—Next Lord's Day we will begin a series of meetings at La Grange, Ga. The interest at that place is always good and we have a few there who are loyal to the truth. Brother Teurman labored at that place for several years with some opposition at all times.

I have held several meetings there, always baptizing several, but this same underhanded opposition has torn the Church asunder, so we begin expecting to meet the same underhanded work.

The work at Buffington school house, three miles from here, closes next Thursday. We have labored hard at this place to cause the people to hear the truth.

The Baptists have hindered the work some; first, they locked us out; second, they tried to rent the building; third, I understand they have bought it. If so, of course that will stop the truth being preached there.

Of all the people in the world from Holiness to Roman Catholic, I believe that a good Baptist is the most narrow-minded, selfish person I ever came in contact with. Of course, the Baptist doctrine, if believed implicitly, could make nothing else out of men. First, they are too selfish to eat with those they admit are Christians. Second, if they believe that it is impossible to be lost, it matters not if they do have a mean streak in them. If they do not believe the above, they are not good Baptists; therefore, the shoe fits all who believe the Baptist doctrine.

J. B. Daniel, Hatch, N. M., May 13.—We meet each Lord's Day at Salem; there are few, but they are faithful.

The Lord's will, I will be at Lake Valley the first Sunday in June to begin a meeting. This is a mission point. Any one wishing my service in New Mexico, Arizona, and Western Texas write me. I will go to destitute places.

Alva Johnson, Turkey, Texas, May 14.—Just closed a meeting at Robert Lee with six baptisms and four restored. I commence at Austin tomorrow night, thence to Dale for the discussion 27th inst. followed by a meeting there. The camp meeting at Fort McKavit will begin Saturday night, June 21. Expecting folks

from Austin, Eldorado, Eden, Eola, and probably many other places to camp there.

Charles W. Watkins, Petersburg, Texas, May 15.—Meeting at Holly, Colorado, badly crippled with measles and whooping cough. Will go to the magain next year, the Lord willing.

Leaving tomorrow for Houston, Texas, for ten days meeting, then back to Runnels County for the whole month of June and half of July.

J. S. Spencer, Lampasas, Texas, May 12.—Brother D. D. Rose is to begin a mission meeting at Lampasas the 31st of May. Will continue over two Lord's Days or more. The brethren at Pearl, Midway and Kempner have promised to help. There are just a few members in and around Lampasas. We want to get the work started there if it is the Lord's will. The Sunday school folks have a meeting every summer. Pray for us that some good can be done.

J. B. Madux, Okra, Texas, May 12.—I want to locate for the year 1931 in a place where I can meet with those that love God and His Son, and the faithful. I want it to be where the church is in peace. I wish to locate with some good man that will give me a chance to support my family. I am a farmer. I also preach. I am willing to labor and work with my hands as the Bible directs, but I want to get with some one that will deal honestly with me. I have a wife and six children.

Sister Trott writes that she has a few of Dr. Trott's "Favorite Prescription" books, that she would like to sell at \$1.00 each. These books have 188 perscriptions dealing with many diseases and organic troubles. Originally he sold these books at \$5.00 each.

She also advises that she is willing to sell Dr. Trott's tract, "The Cup," at 10c per copy, twelve copies to one address for \$1. Send all orders to Mrs. Donie Trott, Munday, Texas.

I have a tract, "The Cup of the Lord," written by Dr. A. J. Trail, and it discusses the nature of the drink of the Lord's Supper, also an article by Brother Trail on "Individual Cups." The tracts are 10 cents per copy. If you are interested in the subject and cannot pay for the tract, send your name and address and they will be sent anyway while they last. Hewitt Smith, Route 6, Brookhaven, Miss.

Why We Prefer the Authorized Version

(Article 3)

In addition to the testimony of every Greek MS except the Sinaitic A. variously put at A. D. 350 to the first half of the Fifth Century, CS and Washingtonensis of the Sixth and even B by its blank space after Mark 16:8, and of every Version (with the exception of several Armenian MSS) to the last twelve verses of Mark, there are the ancient writers who mention them. Of these, Burgon notes four of the Second Century—two centuries older than the oldest Greek testament, including Irenaeus, who was brought up by Polycarp, the student of John. Irenaeus was

centuries—in his extant works he cites the greatest Bible student of the first four passages from each of the 28 chapters of Matthew from fourteen of Mark and so on, citing two of the chapters of the New Testament and citing chapters from every book except two of the minor epistles, also four writers of the Third Century, ten of the Fourth (contemporary with the Sinaitic MS) of the Fifth, four of the Sixth and four of the Seventh. The fact is they were never questioned before the Arian Susebius made his criticism (in the third person—he did not dare to come out like our critics and say he disbelieved them) and except for several plagiarizing him, they were never questioned thereafter by any writer until the Nineteenth Century critics and revisors attempted to deprive us of them.

There is a large number of important passages in the American Standard Version which appear with marginal notes discrediting them—I am glad to tell the reader that in each case most of the unctuals and most or all of the Cursives (several hundreds) most of all writers, and most or all Versions contain them. As Goodspeed professes to follow Westcott and Hort, he must have left out 32 words from Luke 22; and 50 words from Luke 24, alone (all of these omissions upon the strength of but one Greek MS, the paraphrase D against all of the hundreds of MSS which contain them; the American Standard version likewise contains these misleading notes concerning them:

"Some ancient authorities omit 'which is given for you'—which is poured out for you.

"Some ancient authorities omit 'of the Lord Jesus'; 'He is not here but is risen'; 'from the tomb'; verse 12 (the visit of Peter); 'and saith unto them Peace be unto you'; verse 40 (showing His hands and feet); 'and was carried up into heaven'; 'worshipped Him and'."

These are samples of these wretched Bible mutilations of the Nineteenth and Twentieth Centuries. Query: Must we give up all of these precious words of inspiration through the blunders of the single copyist who wrote the wretched paraphrase D, or shall we upon the testimony of every MS known, throw overboard the wretched mutilations known as Westcott and Hort American Standard Version, Goodspeed and similar?

As for the MS B, which Goodspeed calls "the best," which Westcott and Hort consider the only genuine New Testament, it omits 2,877 words, many of them of great importance, but the mass of MSS contain them. Their omission was due to haste generally, but also occasionally to deliberate rejection of words of inspiration, as in the cases of Luke 22:43, 44, and John 7:53; 8:11—but the mass of MSS written in every clime, correct them in every instance.

In Luke 23:45, Westcott and Hort with B, L, and perhaps C (corrupted by the third hand) read, "The sun being eclipsed." Origen and Jerome mention this reading to brand it false, as it certainly is, for an eclipse cannot occur on the 14th day after the new moon, as both the Holy Spirit and Luke knew. Jerome said it was perhaps the work of an enemy (I think it was an ignorant critic's improvement!). All other MSS and all Versions read as the A. V., Origen. Julius Africanus (A. D. 220), Macarius, Mangus (330), Chrysostom and others spoke of the darkness as supernatural. Yet the Revised Versions

follow the false reading, falsely translating it, "The sun's light failing," as they did not dare use the word "eclipsed"!

There was a common Greek text in the days of the writer Caius. He exposes the critics of his day, naming four of them ("heretics" he calls them each of which made a different testament—probably they are the authors of B, Aleph, C, and D which the critics consider the only authority today. Not only did the ancients not read the heretic-made texts such as our Revised Versions, are made from, but they did not read the many blunders with which the latter are laden. For instance, they read,

"Peace on earth, good will to men," not "good will among men in whom He is well pleased" (caused by the stupid addition of an s'to eudokia), which is the reading of B Aleph A. S. by the first hand. But B and Aleph are corrected and Afl has "good will to men" in a hymn at the close of the book. All of the other MSS and all Versions except the Latin and Gothic read as the Authorized Version, as Christ came to bring peace through His blood to enemies, the American Standard and other Revisions are doctrinally wrong. Thus a copyist's blunder persisted in by Critics and Revisors becomes a real heretical error.

Acts 18:7 "named Justus"—"Titus Justus" and "Titius Justus" are the blundering names given in Aleph, E, and B. The Vulgate and Coptic ("Titus Justus") in American Standard Versions.

Mark 9:8 makes them cut branches "from the fields" instead of from the trees, and the American Standard margin has "Greek layers of leaves" instead of branches. This is found in B, Aleph and seven other unctuals, both Egvotian Versions and Origen (twice out of four citations)—A, D, and the mass of MSS and Versions, however, read "branches from trees," which makes good sense and hence is to be rejected, so the critics say, for the difficult and nonsensical reading.

Matthew 14:30, the Revised Versions make Peter see the wind, after B, Aleph and the Contic Version against the mass of MSS and Versions which read, "When he saw the wind that it was boisterous." Read Luke 8:45, 46 and compare the pure English of the A. V. with the Pidæon English of the Revised Authorized Version: "Peter and they that were with him said, Master the multitude throng thee and press thee and sayest thou who touched me. And Jesus said Somebody hath touched Me; for I perceive that virtue is gone out of me." Revised Version: "Peter said and they that were with him, Master the multitudes press thee and press thee and crush thee. But Jesus said, Someone did touch me; for I perceive that power had gone forth from me."

The words omitted are found in ADD and every other known unctual, but three, and every known Cursive but four. They are in both Latin Versions and all four Syriac, Gothic, Ethiopic and Chrysostom.

Query: Wherein is the improvement or the authority of such a Version? In the next article we shall see that Wescott and Hort admit the agreement of the mass of MSS with one another and against the Revised text.

E. S. JELLEY.

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.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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Christ Now Rules Over His People as King

(Article 4)



To rule as king is to command with the authority of king. That Christ commands with all authority, nobody denies. It is evident then that He commands with the authority of King—rules as King now.

Materialists imagine that for Christ to rule as King that He must

be within sight and hearing of His subjects. A vain imagination, for a king can rule subjects across the ocean from his palace—so can the Master command from His throne in heaven, and all who hear His ambassadors—the apostles hear Him—are His subjects.

The king of the English commands millions of subjects that never see his face, still they are his citizens and he is their king. He sits on his throne in the Isle of Britain and gives commands to people on the other side of the earth. His orders are delivered by faithful subjects, and his citizens receive and obey his commands.

He rules by his law. Even so, Christ rules by His law, the Gospel, and all who obey it are His subjects. If an earthly king can thus rule by his imperfect law, citizens that never see his face nor hear his voice, why is it so hard to believe that Christ, who can and will be with us always, can thus rule? Is not Christ greater than any other king?

It is objected that Christ does not “execute” His authority. If by “execute” is meant exercise, then we reply that to command is to exercise authority, and Christ commands. All righteous deeds of all the Christian era were done, are being done, and will continue to be done by His authority. Every call of sinners to repentance is an exercise of His authority.

But if by the term “execute” they mean to destroy all enemies, we reply that a king can have a kingdom without destroying all his enemies. We find disobedient subjects in every kingdom on earth or in history. Often judgment brings disobedient citizens to punishment, and so King Jesus has a time of judgment appointed, and those who are rebellious against His holy laws will be punished.

That Christ does now have a kingdom is established by the fact that He has everything required to make a kingdom.

1. He has all the qualities of a king, wisdom, power, glory.

2. He has authority to rule, to establish, etc. (Matthew 28:18); to sit and rule (Zech. 6:13).

3. He has a law. “Bear ye one another’s burdens and so fulfill the law of Christ” (Gal. 6:2). It is a kingly (royal) law (James 2:12); a perfect law (James 1:25). He will never have a better law than He has now, for it is perfect.

4. He has subjects. Every faithful member of His church is His subject (Eph. 5:24). Even the thoughts of our hearts are to be brought into subjection to Him (II Cor. 10:5). Not only so, but angels in heaven are His subjects, angels and authorities and powers being made subject to Him (I Peter 3:22).

5. He has territory. The earth is the Lord’s and the fullness thereof (1 Cor. 10:26). “Go ye into all the world” (Mark 16:15). There is no land, no clime on land or sea but that the disciples of Christ are authorized to carry on the business of their king. A king with authority, law, subjects, and territory is a king with a kingdom. Therefore, Christ now has a kingdom.

Jesus said that some of His contemporaries would live to see the kingdom come (Mark 9:1). To say that they did not live to see it is to deny Christ’s word. To say that they are still living is nonsense; but to admit that Jesus stated the facts, and that those then present are now dead is to admit that Christ now has a kingdom.

Contenders say that those men saw a vision, that the kingdom came by—came close enough to be seen. In other words, (Continued on Page 8)

How to Secure More Activity

“Be ye also ready: for in such an hour as ye think not, the son of man cometh.”

“Be ye steadfast unmovable always abounding in the work of the Lord.”—You have noticed how enthused and active the brethren become sometimes under the stimulant of a series of sermons, and then lose their interest, become cold, careless, indifferent. While the preacher was there, they seem to be willing to make any sacrifice, in a few weeks after he is gone they lose the spirit of sacrifice altogether. Paul found this same disposition among the people with whom he labored, and in his effort to overcome this, he preached, reproved, rebuked, exhorted, wrote letters, sent messengers, made return visits and sent for brethren to meet him at designated places, thus using every means at his command to keep up interest.

Question What shall we do to keep up an interest? I know of no better way than that used by the Apostles, the sending of messengers from the strong congregations

to the weaker, the visits of the evangelists and the writing and distributing of letters.

It is this latter that the Apostolic Way is undertaking, and the greatest difficulty with which we have to deal is indifference or coolness on the part of brethren who are in full sympathy with our opposition to innovations. The old idea of “let John do it” is manifest. The securing of 1,000 new subscriptions within the next 60 days would create such an interest and activity that thousands would become interested in the study of the Scriptures: men and women who are entirely unconcerned about Christianity would be aroused, and the increase of ingatherings during protracted meetings would be so stimulated as to make us all rejoice.

No, we are not overdrawing the picture, and those who are well acquainted with the results of a spirit of general forwardness, realize that we have merely touched upon the results of such a campaign.

We do not ask any one reader to secure

one thousand new subscribers; we have not even asked one reader to secure one hundred, but surely one thousand of our readers could secure one each and they could do that within the next 60 days. Some can secure even more. In fact, every reader of the Apostolic Way, if they were anxious enough, determined enough, could send one new subscription, then surely we can count on at least one thousand to send a new subscription. One thousand new and renewal subscriptions at once in addition to the splendid results due to the activity manifest would relieve the paper of its present financial obligations and enable it to go forward and reach out into many new fields. Read editorial on page four, then with determination to assist in creating a general activity and more interest, make a thorough campaign among the folks you know for subscriptions. Talk the paper every day for a week and you will get results.

"Women in the Ministry"

(Under the above caption, Mrs. A. E. Spillman addressed the Methodist Conference in which she is reported as saying:)

"Members of the Conference, I want a few minutes to speak to you on this memorial from the Woman's Missionary Council. The Council has found there are some faithful, prepared women who are called to preach the gospel of Jesus Christ. We are asking for them the rights of the clergy on equal terms with men. In the face of all that has been said on the floor of this Conference against women preaching, I dare tell you that God called me by His Holy Spirit when I was a child ten years old. I, like Samuel, did not understand it, and after a restless night in a trundle-bed in our mountain home, at the foothill of the Cumberlands in Eastern Kentucky, I went to my godly mother next morning and told her that some day I was going to preach. She, astonished and happy, said: 'I do not understand all this, but out of my 11 children, all of whom I have dedicated to God, you are the one whom I have asked God to raise up and take my place in the church. You get ready, and if God wants you to do it, He will open the way.' For 28 years he has opened the way, and in various ways I have tried to preach the gospel. If this amuses you, let me say that when I began a quarter of a century ago I had all the misunderstanding, misrepresentations, ridicule and sarcasm that a woman could have, and still I have gone forth to him without the camp, bearing his reproach. And I count it all joy. During these years I have held meetings for many Southern Methodist pastors (Methodist Episcopal pastors too), and have had more calls than I could answer. The pastor and official board of Burgin, where I live, unanimously called me for a two weeks' meeting in March of this year. My own pastor and his official board unanimously called for a meeting just before Easter. My last presiding elder, who is a delegate to this body, voting for this memorial, had me preach at his District Conference two years ago. My presiding elder, also a delegate and one of your secretaries, preached in Harrodsburg on Sunday morning, held the Quarterly Conference, of which I am a member by virtue of being the superintendent of the Sunday school, and definitely prayed God's blessings on our meeting, knowing that I was to hold it. During the last 18 years my five pastors, when they were leaving town, in most every instance asked me to occupy the pulpit during their absence, and I conducted these Sunday morning services. Yet, the discipline says they shall not do this. Many pastors have done it and will continue to do it. Why not remove the restriction and make it legal? In some of these meetings young women have confessed they were called to the mission fields of the church; the church took them at their word, and the bishop put his hand on their heads and commissioned them to go. Young men have likewise said they were called to the ministry, and the bishop put his hand on their heads and said: 'Take thou authority to preach the gospel.' Why believe the word of some and doubt the word of others as to the call? You will please pardon my thus speaking of myself, but I am representing a number of called women who feel as I do. They will always be in the minority, but that does not alter

the principle. May I say that most all other organizations recognize the worth of which women are using them to the fullest extent. They have appointments and calls from various organizations to serve, but many of us prefer to dedicate our lives to Jesus Christ through the channels of the Methodist Church.

"I do not think the Word of God discriminates against women. You remember Miriam laid claim to joint leadership with Aaron and Moses when she said to Aaron: 'Hath God spoken only to Moses? Hath he not also spoken by us?' Micah corroborated her statement when he said nearly four hundred years later: 'I sent before thee Moses, Aaron, and Miriam.' Moses represented the law, Aaron and priests, Miriam the prophets. Dr. King, in giving up the Review, is rendering a larger service to the church in his splendid comments on the Sunday school lessons of the Home Department Quarterly, which, to my way of thinking, is one of the very best Sunday school periodicals in existence. Sunday, July 27, we will study 'Deborah, a leader in a National Emergency.' Commenting on this lesson, Dr. King says: 'Deborah was an actual commander in a victorious battle that rescued Israel from cruel oppression. The faith and courage of a commander or leader are indispensable. The spirit of Deborah was more than a thousand troops. Deborah poured iron into the blood of Barak and his army which far outweighed the iron chariots of Sisera.' Madeline Sweeney Miller on the same lesson says: 'Deborah, who judged Israel'—as she describes herself in the battle song which is one of the finest martial pieces of the world's storehouse of poetry. There is something massive, powerful, masterfully commanding about this woman judge of Israel. In these two chapters of Judges we have the three prototypes of to-day's womanhood—the home-dwelling mother, Jael the militant annihilator of evil, and Deborah through her judicious leadership and spiritual energy by directing her people in the hour of crisis. In our own age, when women have been given responsibility in the parliaments and congresses of the world, we seek, 'Has the church kept pace? Woman's very nature fits her for ministering in the tenderest way to the needs of the human heart. I will not be questioned that woman has a tremendous contribution to make to the theology of our new day, and when a voice comes to express that contribution it will stress the fact that God is Love, that we are all a part of a great international family, and that the world is our home.' Our sainted and ascended Frances E. Willard and Belle H. Bennett belonged to Deborah's class, though the church would not follow ancient Israel in recognizing their ability. We find in the New Testament that Jesus Christ Himself laid aside all forms and customs and commissioned the woman at the well—to whom he preached one of his greatest sermons—as the first Christian missionary to the Samaritans. His first appearance after his resurrection was to a woman to whom he said: 'Go tell my disciples.' One disciple had betrayed him and then committed suicide; another had cursed and sworn and denied that he knew him; 'they all forsook him and fled.' Jesus knew they needed a woman to tell them something. As to Pentecost, we have the statement; 'And they continued in prayer and supplication with the woman, the number being about

120.' Again, we have the statement: 'And when the day of Pentecost was fully come, they were all of one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind, and cloven tongues like as of fire sat upon each of them.' The women thus received a tongue of fire as well as the men, and with these tongues went out to preach. 'Phillip, the evangelist, had four daughters, virgins, which did prophesy.' Paul said: 'He that prophesieth speaketh to the church to edification, exultation and comfort.' He likewise said, 'If a woman prophesy, let her head be covered, and added later: 'Her hair is given her for a covering.' Miss Davies belongs to this class. Phoebe was a servant of the church, and therefore must have been ordained. Paul said: 'Help those women which labored with me in the gospel.' Doubtless they sewed on buttons, darned socks, reared the children, kept their homes, and in many instances preached the gospel. In this our great year of Pentecost, when we all admit the church needs a fresh baptism of the Holy Spirit, will you not allow the women who are faithful, called, and prepared, under the sanction of the church to help in this great spiritual revival?

"We base our claim finally on Joel's prophecy: 'It shall come to pass in the last day, saith the Lord, that I will put out of my spirit upon all flesh, your sons and daughters shall prophesy, your young men shall see visions, and old men shall dream dreams; upon my servants and my handmaidens will I pour out of my spirit in those days, and they shall prophesy.' At Pentecost Peter said: 'This is that which was spoken by the prophet Joel.' Later Paul summed up the situation when he said: 'In Christ there is neither Jew nor Greek—no racial distinction; neither bond nor free—no social distinction; neither barbarian nor Scythian—no intellectual distinction; neither male nor female—no sex distinction.

"I have been interested to hear you brethren say: 'We cannot limit a man's efficiency by the calendar.' May I ask you, 'Can you limit the operation of the Holy Ghost by sex?'—Daily Christian Advocate.

We are asking the brethren at Millsap to review the foregoing. If it is scriptural, show why; if not, show why. Do the scriptures quoted in this article have reference to or authorize women preaching? Watch these columns for a reply to this article.—Publisher.

Hospitality

The scriptures are full of the demands for hospitality, both of the individuals and congregations. We are asking the brethren at Abilene to tell us if the scriptural teachings authorize the practice as narrated in the following. If so, how can the Church of Christ in large cities make its buildings of service to individuals in distress? If not, how should the requirements of the scriptures be met? Watch these columns for a reply.

THE DOOR OF ST. MARTIN'S-IN-THE-FIELDS, one of London's famous churches, is never locked.

For some reason they believe in St. Martin's that the church should be a sanctuary for those who are cold and wet,

penniless and hungry, as well as a place of worship for all.

This night Trafalgar Square was wet and dismal. Taxis and buses were few and far between. Dorothy Price ran up the broad steps of the church to seek shelter until chance brought a vehicle. As she waited, a young man dashed up and knocked on the door. A bolt was drawn, and she heard him mumble something about having no money and no place to sleep. Then the door opened wide, and a policeman said, "Come along!"

Forgetting her taxi, Miss Price followed. She wanted to see more of the church that gave shelter to penniless strangers late at night. She tells us in *The Churchman* (Episcopal) what she saw and heard in this old church of London:

"Down the stone steps we went into the crypt of St. Martin's-in-the-Fields, the church whose door is never closed. Under the broad white arches whose shadows cast a dim gloom were many benches, some facing the altar, others placed in a semicircle around.

"The benches were filled with men of every conceivable type and class, lying, sitting or huddled in a multitude of uncomfortable positions.

"They were men from all walks of life, who for some good reason would have been forced to spend the night in the street had they not known that they could always find shelter in the crypt of St. Martin's.

▲ "No sound was heard in the dim room except the snores in various keys and tunes and the scratch, scratch of another policeman's pen as she put down a few notes on the records of Christ's guests, for such they were.

"One could imagine that these poor tired souls had seen these words in bold letters above that side door, 'Come unto me all ye that travail and are heavy laden and I will give you rest.'

"An old man on a bench in a corner coughed and stirred, then sat up to wind his gray woolen muffler more tightly around his head. The policeman was on her feet in a moment.

"'Excuse me a moment,' she said, as she went out into another room. When she returned she brought an old steamer rug and threw it over the worn old man. 'We don't usually furnish cover,' she continued, 'but this is a very sad case. The poor old fellow is almost ill with a cold. He's been here three nights, and begged to be allowed to come on two more nights until he gets to his new job on Saturday. We know his case is deserving, so we let him come back. Usually three nights in succession are all that we can spare to take care of a single case but there are some exceptions. If work is really desired, we hope to find it for those who will come back during the day and tell their story to one of the officials of the church.'"

Admittance is refused only to those who have been drinking, and that is for the sake of the others. Besides shelter for the night, breakfast is given in the morning, and a meal ticket for lunch is furnished to those who wish to come back to the church until they can find work. Clothing, too, is given when necessary.

As Miss Price was learning these things from a policeman "a door at the side of the stairway opened, and a young girl came out. Her old blue coat was worn threadbare, her hair hung in strings about her face almost hiding her red, swollen eyes.

"'I can't sleep,' she sobbed. 'Do you have anything that will make me sleep?'"

"'Go back and I'll bring you some hot milk in a moment,' the policewoman told her.

"When it was ready, I followed her into the room the girl had come from. There, instead of benches were several rows of wooden bunks which looked like cradles supported by poles at each end. They were two deep and there must have been at least 20 of these double-decked berths. More than half were filled with young, middle-aged, and old women—some asleep; some wide-eyed and staring, and one or two sobbing.

"One mother was sound asleep with her hand resting on her little girl in another cradle close beside hers.

"The heart-broken girl stopped crying long enough to gulp the warm milk and sank back on her cushion. As we came out the matron said, 'Poor child—she certainly needs sleep. She was awake every time I was in here last night. We find it much more comforting and humane to have the women in a separate room. And those bunks are really much more comfortable than the hard benches outside. That girl we just saw has no work and no money. She came from the country to London to find work. Her father had just died, leaving her without a penny. When her luggage was kept until she could pay the room rent. We have cases like that almost every night.'"

Once a millionaire who had been robbed of forty pounds and his cards of identification had to seek shelter in St. Martin's. Sometimes Oxford and Cambridge students who have spent all their money go there, and on the very night of Miss Price's visit, a farmer from South Africa, who had come home for a visit and spent his all, was cared for until his ship sailed in the morning.

A strange thing happened, Miss Price says, just before she went:

"A young man and woman, both dressed in evening clothes, came in and asked if they might stay a few minutes. They walked to a bench before the altar, knelt for almost a quarter of an hour, and went out. As the young woman passed the alms box at the foot of the stairs, she dropped in a pound note. Not once did they seem to be aware of any of the other occupants of the room.

"It was almost one o'clock in the morning before I actually came away.

"As I reached the top of the stairs I heard a baby cry. The matron on duty there had just let in three more visitors, a whole family this time.

"The father was explaining why they had come; all their money had been spent for food for the baby, and they could not pay for a night's lodging anywhere else. Almost before he finished his story the infant stopped crying, and I wonder if even that tiny bundle of humanity could know that at last it had come to a place of rest and peace."—*The Literary Digest*.

Co-operation

(The following by the editor of the "Baptist Standard" we feel should have attention, and we are asking the brethren at Stanton to review this article for the benefit of our readers. We are requesting that they give special attention to the question

of baptizing the body. We can always afford to give up private opinions or unessential practices in order to co-operate with others. Is our position on the conditions of salvation a matter of opinion? If so, let us give it up; if not, then let us fight for it. Watch these columns for the reply to the following).—Publisher.

"It would certainly go a long way towards more co-operation if the disciples would frankly abandon the doctrine that baptism of the body is essential to the salvation of the soul. Thousands of the disciples do not believe it. Many of their preachers neither believe nor preach it. Everyone of them who believes in salvation by the blood of Christ alone is almost a Baptist.

"If Alexander Campbell had preached concerning salvation what many of them preach now, he would, no doubt, have continued a Baptist preacher until his death. It would not have been difficult for him and his contemporaries to reach an agreement concerning other differences, if this thing had not been in the way. Baptists never did agree and will not now agree for any amount or kind of human obedience to share with the merit of Christ's sacrifice in the salvation of violators of God's law. With Baptists Christ is the only hope of a lost man; and only Christ is a reliable hope. We are happy to believe that thousands of disciples are saved by Him alone."

Work in India

Pilchers Compound, Secunderabad, Deccan, Br. India, April 25.

Dear Brother in Christ:

We visited only ten of the villages this time with the Gospel message.

Several epidemics of cholera and small-pox broke out in the villages so bad that we could not go to such places. In some of the villages there is famine also.

In two of the places we had a very good gathering of the Hindus. They heard about the life of Christ with good attention. In the rest of the villages, all castes of people heard the Word of God earnestly.

The Sudras came in large numbers to hear the pure Gospel. The Christians in the villages have been spiritually helped in the meetings we had for them.

We are glad to report that we had very good success at Govalagudam this time. We had been preaching in that village very often.

It is no uncommon thing to see the street thronged with quiet listeners. Six of the Hindus in the crowd came forward, renounced their idols, and owned the Lord. There was little trouble from their relatives, but they very bravely kept their faith in the Lord and were baptized. Kindly pray for them whose names are as follows: Ankapangu Butchiah, Kalikapangu Veeriah, Kalikapangu Gopiah, Kalikapangu Guruviah, Mathangi Muthiah, and Mathangia Narasiah.

Brother Peters, one of our best workers, is laid up in bed with guinea worm on both of his legs. It will take some time before he recovers. Kindly pray for him.

All the brethren send their greetings and thanks. We depend much on your prayers; kindly pray for us.

Your brother in His service,
M. VANDANAM.

The Apostolic Way

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Passed On

Brother H. H. Montgomery of Shreveport, La. has passed on to await his reward. His body was laid to rest in the old family "grave yard," June 21.

A fuller statement will be given in our next issue.—Publisher.

Reaching Religious Neighbors

Some of us remember when every member of the Church of Christ knew what their religious neighbors believed and taught, and there was active interest in behalf of pushing the borders of the kingdom.

It is safe to say that not more than 50 per cent of those baptized within the last ten years know about the religious denominations and what they teach. If you think I am mistaken, try it out among the young members in your congregation.

The Apostle Paul, in addition to being educated in the Jew's religion, knew also the philosophy and the religious teachings of the nations about him. This information made him so effective as a worker in the Kingdom of Christ that he stands out from all the rest of the Apostles—"Labored more abundantly than they all," spake in more tongues than all the great congregation of Corinth. He understood the needs and the angles by which to reach Jews, Gentiles, and Samaritans; because he understood their views, opinions, conclusions, he was able to impress, influence and persuade the ruling spirits of his day.

His great knowledge of men and their religions enabled him to know how to apply the Scriptures in the most effective way, and when he approached the subject with us, he says, "Have your feet shod with the preparation of the Gospel of peace."

In this issue of the Apostolic Way, we begin a feature which we trust will assist the brethren to understand more about their religious neighbors, and thereby to be able to more effectively teach them the truth. You will find in this issue three articles under the caption: "Co-operation," "Women in the Ministry," and "Hospitality." We have asked the brethren of three congregations to reply to these articles. Many of our readers no doubt would like to reply, if so, write out your replies and then compare them with the brethren's answers as they are published.

As we have opportunity, we will talk with other congregations about their helping in this work and others that are willing to help can write us.

Show these articles to your religious neighbors, then show them the replies. If they think we have misstated them or not dealt fairly with them, let us know. We will use only articles from reliable sources.

If your religious neighbors want to reply to what the brethren have had to say, tell them they have the privilege. If their preachers want to discuss the question orally with one of our preachers, make the arrangements and have the debate. In all dealings thus with your religious neighbors, be humble, be kind but firm and aggressive. If they become fretted, excited or angry, you keep quiet, kind and in a good humor.

This can be made a very effective and profitable work.

R. F. D.

Personal Criticism

Your article in the Way of June 15, under caption, "Personal Criticism," was read with much interest and in my judgment you have displayed good, sound judgment.

If the brethren would follow Paul's example, preach the Christ and Him crucified, and not attempt to elevate themselves in such matters as personal criticisms, adhere to brotherly love, coupled with hope, faith, and charity, this wrangling, which is hurtful to the cause of Christ, would cease. Let us all work and pull together, keep peace, harmony, and charity, then we will all do better, be better as well as serve God better. I hope the brethren will desist from such spats.

W. M. BOYLE.

Thanks, Brother Boyle. I trust that many of the preachers and readers of the Apostolic Way said Amen to the editorial you commended.

It sometimes seems difficult for brethren to be firm and aggressive without being unkind and indulging themselves in personal criticisms.

We do not want the preachers to put on the "soft pedal," but with love manifest, let them "reprove, rebuke, exhort." "PREACH THE WORD" does not permit preaching personal opinions, quibbling over "words to no profit," but a straight forward presentation of the simplicities of the Gospel of Christ. There is power enough in the Word of God to meet and overcome every false doctrine or religious misconception that can be found in the world so far as man can be persuaded to hear and accept the Word, but the preaching of opinions, fine spun theories and misguided convictions do not correct error or religious conceptions.

Men who indulge their imaginations in an effort to find fault, magnify and then criticize, are usually on the wrong road and need to be converted to the love, mercy and simplicity of the truths of the Gospel of Christ. The only faith worth while is that faith that "comes by hearing" the Word of God. Then if the preachers of the Church of Christ will have the world saved, they must preach that which will produce saving faith and not their opinions that bring confusion, strife, and division.

R. F. D.

A Talk with Preachers

Yes, we are here talking to preachers. If others read this statement and feel left out, just remember we were thinking about the preacher, his position, his opportunity and his preparation for his work.

It is easily thought that all a successful preacher needs is to be able to quote and

sometimes properly apply the Scriptures, but the Lord thought differently, for he said to the apostles, "But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Christ was here telling the apostles what they would have to suffer, yet he told them they were to teach whatsoever he had taught them, thus I find the Lord was here preparing them for receiving and handling information dealing with the local situation at the time, through the power of the Holy Spirit thus showing the necessity for equipment and just how to deal with things in addition to the words which had been taught them by Jesus Christ Himself in person. Please do not lose the point, the only point I am here trying to make is that there has always been in the Gospel dispensation a need for information concerning folks, their conditions, religious convictions and general surroundings that the speaker might the better know how to deal with them. The Apostle Paul is a striking example of this. His writings show him to be familiar with not only the religious practices and convictions of the Jews but of the Gentiles of every tribe and country. He knew their literature, their history, their religious impulses, convictions, prejudices, superstitions and limitations.

Now this brings us to the point we are wanting to talk to the preachers about. First, I would like to ask the preacher how he would keep posted on the religious views, ideas, and convictions of the people with whom he is going to labor and work except through publications, and surely the preacher doesn't think that he can be successful without some information about the views of others, seeing such information was valuable to the apostles and especially so to the Apostle Paul who "labored more abundantly" than all the rest. But someone says, "I don't agree with what you publish, Brother Duckworth." You surely don't think that Paul agreed with all he read! I am sure I do not. I read religious articles almost every day with which I disagree. I read agricultural articles, articles in the daily newspaper, articles on education, articles on home life with which I disagree. But I don't stop taking the paper because I don't agree with the articles published therein. I want to keep up, keep informed with what the people are thinking about, with whom I am going to labor. To some degree at least the same principle applies to the publisher of a religious journal. But some preacher says, "I think Brother Duckworth made a mistake." Well, so do I, many of them, and I am sure I will make many more. I would not know where to start out to find a man who never made a mistake, nor one with whom nobody disagreed; in fact, if there didn't anyone speak evil of me I would be alarmed. "Woe unto you, when all men shall speak well of you." The preacher who really tries to do something will be spoken evil of. Some folks are going to draw on their imaginations and are going to tell you what they heard, not what they know. When someone comes to me telling me some evil report on someone else, I ask him for the evidence. No, I will not take his word for it. He must produce the proof or else I do not accept his report. Men and women are prone to

dream with their eyes open and the dreams they dream are not always true. I have no objections to folks dreaming dreams with their eyes open, but evil dreams do not spring from love, for love "thinketh no evil."

What am I talking to the preacher about? Well, it is this: I want them to do more for the circulation of the Apostolic Way. Some brother objects because there is personal criticism in the Apostolic Way. What I want the preachers to do when they find a brother like that is to show him that upon that same opposition he would stop the circulation of the New Testament, for in it there are personal criticisms, and that one preacher toward another, one writer toward another, even the criticism of whole congregations, and whole congregations criticising the preacher, even mention disputing on certain occasions. A little talk along this line by the preachers to such brethren would cause them to see that a paper without controversy would not be of very much value, and yet, personal thrusts, personal criticisms, should be seldom indulged in, and preachers should advise such a brother that he will not find a great deal of that in the Apostolic Way.

Another brother says that he finds articles in the Apostolic Way with which he does not agree. We want the preacher to tell such brethren that the publisher is constantly publishing articles with which he does not agree. Sometimes disagreeing with the writers on both sides of the question under discussion. But that he is not trying to force his views upon his readers, that his purpose in running a religious journal is to encourage his readers to study the subject under discussion, believing that the Bible is so clear and so strong and so powerful that the honest investigator will find a way to the truth without the publisher being a self-appointed guardian or protector.

Yes, we want the preachers to show the brethren that they cannot afford to do without a religious paper.

If 100 preachers would send us two new or renewal subscriptions each month our financial difficulties would be greatly reduced, not much of a request; just a little persistent thoughtful effort on the part of each; the preacher could send us the number of subscriptions suggested. The trouble sometimes is the preacher hears somebody object to the paper and becomes alarmed instead of showing the objector that the paper doesn't make any claim at perfection nor does the publisher feel that he is free from mistakes, but the paper will be good in each community and in each home where it circulates, and if one person objects to it sufficiently strong not to subscribe, there is another family that would be willing to take the paper. The \$2.00 spent for a year's subscription would be much more profitable than \$2.00 spent for my material indulgences, desires, or privileges.

Our plea is read the Bible for divine instructions, not forgetting that the preacher and the religious journal are not divine guides, but human commentaries on religious conduct, activity, and a means for edifying and encouraging brethren to a greater effort in the study and promulgation of the truths of the Bible.

R. F. D.

Announcements and Reports

Douglass Dunn, Lufkin, Texas, April 26.—I have just attended a debate between the Baptist and the Apostolics—New Lights—Holy Rollers—or as they style themselves, the Church of God. I have never seen such a victory for the Baptists in all my life. I extended a challenge to the Baptists for a debate and we may have one next fall. As I have no church history in my library, I would like to get three or four of the very best that can be got. Please advise me as to where I can get them and what they will cost me.

J. E. Allen, Littlefield, Texas, May 4.—We closed a very good meeting at Mountainair, New Mexico, April 20. There were six baptized and seven reclaimed. Brother Luther Gregg of Littlefield led the songs in this meeting. He did it to the satisfaction of all concerned.

My summer's work as I now have it outlined is as follows: Ireland, July 4-13; Pearl, July 18-30; Midway, July 31-Aug. 10; Pride, Aug. 15-24; Seagraves, Aug. 29-Sept. 7. All above points in Texas. Can assist others either before or after above dates.

J. M. Anderson, Hagerman, N. M., May 26.—I arrived here Saturday and met Brother Van Banneau. I met him at Fairview, Texas, in 1925. He is having a good crowd and good attention. I spent two weeks at Cliff, N. M., Mule Creek, N. M., Clifton, Ariz., and Reserve, N. M., where J. M. Bandy was for several years preaching and holding meetings. He left there a few years ago; they didn't have any more preaching but had the Sunday school. I met Bandy at Hatch, N. M. in 1927. He told me to quit fighting the Sunday school; let it alone, it would die, but he couldn't convince me, but it was true, for those places had a Sunday school and no preacher; so the Holy Rollers came in there and teaching the first principles as we do, fell in with the Sunday school and then the Holy Ghost and the Sunday school that they had, died, and the unknown tongue has taken its place. I was very unpopular as I couldn't speak that tongue. I preached to them but with no visible results. Are we guarding the little flocks on the borders? Think seriously about this. I have sacrificed the past three weeks and bore my own expenses. Who wants to see the cause of Christ go down? It will go down if we don't guard the flocks.

Brethren, I am offering my services to help in holding meetings throughout the year, teaching the Bible alone, and begging both saint and sinner, if they catch me teaching or preaching anything that is not in keeping with the Bible, to please show it to me, and I will quit it, and thank them. Today is the time to fight the battle. Tomorrow may be too late. Write me why we can't. I am sure we can.

J. M. Hutton, Sardis, Tenn.—I want to hold some meetings in July, August, and September. I am past 50 years old, have preached 30 years and baptized scores of people.

I own a farm in Alabama, which is rented out.

I want to locate somewhere in Oklahoma, Arkansas, Mississippi, or Texas. I have three large boys and three large girls. I

want to locate where I can have a good school and employment for my children and where I can preach most of the time.

J. W. Kelley, 762 Pecan street, Abilene, Texas, June 4.—I preached at the court house in Brownwood the third Sunday in May. We have some fine brothers and sisters there. I believe the loyal church there will build up. I preached at Kempner the fourth Sunday in May, and was with the brethren at Midway Sunday evening. I was at Temple the first Sunday in June. I am now at Lampassas with Brother D. D. Rose in a mission meeting for a few days. There will be a congregation here after this meeting as there are enough already to begin with and two or more able to take the lead. I will begin at Corsicana, June 11, and continue until June 22. I will begin at Hamilton, July 4. I still have August for meetings.

W. P. Jones, Sand Springs, Okla., June 17.—Since last report I have visited Enterprise, Okla., first Lord's day, Spaulding, Okla., 3 p. m. on yard's back. From there I went out in the country to Friendship and met with the faithful few who remain there. On Tuesday evening the 5th inst. I dropped off at Council Hill, Okla. Spoke three nights to increasing audiences. One wanderer returned to her first love. The brethren here, led by Brother L. G. Park, have the foundation of their church house laid and will finish soon. They had an arbor completed on their lot with lights attached. Brother Park is a very faithful leader and has had a hard struggle for years. We had the finest of singing there, which we enjoyed. We have last of August yet open, also first half of September.

I. A. Mullins, Point, Texas.—It has been reported that I had gone off with the Sunday school people; instead, I have gone after them with God's Word.

I have July and August open for meetings. Anyone desiring me please write me at Point, Texas, Rt. 1.

Brother James E. Knott please communicate immediately with Dewey Rice Gambill, P. O. Box 610, Tulsa, Okla.

J. S. Spencer, Oakalla, Texas, June 16, 1930.—Brother D. D. Rose of 713 Sharp street, Brownwood, Texas, for two weeks proclaimed the Gospel in its purity and simplicity to the people in and around Lampassas, Texas (a mission point). Two came out from the Missionary Baptist and were baptized, one reclaimed.

There were many oppositions to the meeting. The last week a carnival went on in 50 yards of the meeting. There were 20 members lined up for a thus sayeth the Lord and they are planning to build or buy a house as soon as possible. Brethren passing through Lampassas call on Bro. Sam Yates or Bro. Cantwell. Brethren call Bro. Rose out, keep him busy for he is a grand old man of the Gospel. We want to thank every one for their help in this meeting.

J. N. Cowan, Robstown, Texas.—A debate is scheduled to take between Brother Harper and I on the cup question, August 21, 1930, at California Creek, about 10 miles west of New Castle, Texas. The number of days has not been determined, but it is supposed to be a thorough investigation of the question.

I urgently request that all brethren within reach attend.

Don't forget the debate with Brother Musgrave on the same subject at Lorenzo, Texas, beginning July 1, 1930, 8 p. m.

J. A. Dennis, Union City, Ga., June 17.—I have here about 200 or more tracts that were published while Brother Teurman was living. One is a tract on "Christian Relationship to Civil Government." This tract is 28 pages and is a debate between Brother George Douglas and A. McGary. I will be glad to mail this to anyone sending the postage. The other is a one-sheet tract on "The Responsibilities of Parents," by Brother Teurman.

Sister Trott writes that she has a few of Dr. Trott's "Favorite Prescription" books, that she would like to sell at \$1.00 each. These books have 188 prescriptions dealing with many disease and organic troubles. Originally he sold these books at \$5.00 each.

She also advises that she is willing to sell Dr. Trott's tract, "The Cup," at 10c per copy, twelve copies to one address for \$1. Send all orders to Mrs. Donie Trott, Sunday, Texas.

I have a tract, "The Cup of the Lord," written by Dr. A. J. Trail, and it discusses the nature of the drink of the Lord's Supper, also an article by Brother Trail on "Individual Cups." The tracts are 10 cents per copy. If you are interested in the subject and cannot pay for the tract, send your name and address and they will be sent anyway while they last. Hewitt Smith, Route 6, Brookhaven, Miss.

Oscar Brannon, Box 683, Winters, Texas, Monday, June 23—This finds me in Dallas, Texas, on my way home from El Dorado, Ark., where I have been for the last two weeks.

The El Dorado meeting was very good in some respects and in others not so good. We had in competition a carnival, a Baptist meeting, two Holiness meetings and the brethren who lived in the country were very busy in their crops.

Our attendance was not as large as we would have liked, yet the interest was good. We found a number of good brethren and sisters here who are determined that the work of the Lord must continue in the Bible way and who are making a sacrifice to that end.

On this trip I had the privilege of hearing Bro. J. E. Tidwell twice as he was preaching near El Dorado at Souls Chapel. He also was with us the last night of the meeting and gave us a good talk in the close.

Bro. Tidwell has some meetings in Louisiana and a chance of a debate with a Mr. Tanner (Holiness) unless he (Tanner) backs down.

I am to preach here tonight and Bro. J. W. Kelly of Abilene is to continue through the week.

I have had some changes in meeting dates so that I have some time in July and August not promised.

I am planning a debate with Mr. Cogdill (Holiness) in the near future at Winters if we can agree on propositions and time.

J. D. Tipton, Queensboro Station, Box 304, Shreveport, La.—I have located my family at Shreveport, La., and intend,

henceforth, to put in my entire time to the preaching of the Gospel. I can book meetings for September and later.

Independence Meeting

The meeting at Independence school house was a success in spite of the many rains, hails, winds and slick clay roads. We did not get to have but about three good services, when the people could come out. We had meeting nearly every night, but only a few could get there. However, when we did have a good night the people showed that they were interested in the meeting. Two were baptized and two restored, and the little congregation greatly encouraged. Brother Thompson and wife, who recently moved from Littlefield, Texas, to Norman, Okla., will be with the congregation and worship with them each Lord's day. We were all very proud of the splendid material obtained in this meeting. They were very fine people and will be of great help to the cause. The meeting was supported to the amount of about \$67.00, most of which was raised by the brethren living at the place of meeting.

I am now at Blakeney, Texas, in the mission meeting as announced in the Apostolic Way. I was water-bound in Oklahoma about two days on the way here, and the meeting started one day late. Brother Roy E. Hazleton is with me in the meeting helping with songs, prayers, and good words. A great pleasure to be associated with him in the work. We are having a full house and great interest is being shown in the preaching. We are working and praying for great good to be accomplished. I will go next to Oklahoma City for the month of June.

Lovingly yours,

J. N. COWAN.

Mission Meetings

Brother preacher, you who are preaching mostly to old congregations and dealing mostly with some petty church trouble, or some fanatical and extreme position of a few brethren who are creating disturbances in the congregation, and where your entire audience is composed of members of the church, can you imagine what a grand and glorious feeling it is to get out into some destitute place where there are no brethren, and where your entire audience is composed of non-church members? I preached to an audience last night in a country school house packed full of eager listeners who were all prospects for obedience to the Gospel. More outsiders are hearing the Gospel in this meeting than will hear it in a half dozen meetings with the old congregations. I can remember the time when brethren had protracted meetings, they would group together and talk about those who were prospects, and how to reach them with the gospel and bring them into the ark of safety. An outsider could not attend the meeting without being noticed, and an interest shown in him. We all had a burning desire to go out and convert the world to Christ.

But how is it now? Brethren still group together and talk, but it is about some internal trouble caused by the agitation of some frivolous, immaterial questions, such as how to distribute the cup of the communion, whether it should be wine in the

fermented state, and whether it should be in the morning or evening, or at midnight. Sometimes it is about whether the saints should be sitting or standing while they eat and drink. What few outsiders who attend do so merely for the sake of finding out what foolish question they will start next. They are entirely disgusted with the rows and heated fusses they hear at the meeting, and on the meeting grounds. I have known brethren to "rare up" if you said loaf instead of bread when giving thanks at the Lord's table. They think they have discovered something smart, not knowing that Jesus called the same thing a loaf; and bread. I mention these things (and there are many more such foolish things) to call your minds to the real condition of things among the churches, and to draw a contrast between these conditions and the condition which should obtain. Instead of being satisfied to give a lesson which would benefit the worlding, or edify the children of God on practical Christianity, they spend the week preparing for each other on the mooted question being debated. As a result, the world is being neglected in the home community, and the mission point ignored. Souls all around are perishing for the bread of life while we fuss, FUSS, FUSS.

I am glad to note that we still have the missionary spirit among us. I have had many letters of encouragement and commendations from all over the country since my article on "Mission Meetings," which appeared in the Apostolic Way. It seemed to strike a respondent cord in many hearts. Churches have responded liberally to the call for help in this work. Some have not yet responded, which will require that I find another mission point and call on them again. This I shall do, as soon as I can get the rush of the summer and fall season over. I do not aim to go into winter quarters, so look out for the opportunity to preach the word in "regions beyond."

More later.

Yours in Christ,

J. N. COWAN.

Brother Jelley's Promptness

Dear Brother Duckworth:

Least some of the brethren should think me slow in starting, I will say that on the 16th of May the British P. P. C. office wrote me they had received a cable permitting me to enter India as a missionary. On the same date the Cunard Steamship Co. cabled an order for tickets for myself and children to London for the Steamer Orana. I am now enroute to New York, and God willing, I shall sail on the 11th.

This is an especially troublesome time and I ask the brethren's prayers that my efficiency and that of Brother Vandanam and other Christians may not be impaired.

I wish to employ Brother Parable at once upon landing—\$10.00 per month will support him. Will not brethren and churches, not at present supporting the work in India, begin sending a part of that \$10.00 at once?

New York City, June 11, 1930.

Dear Brother Duckworth:

We arrived here safely and sail today. God willing I expect to see Brother Vandanam on the 17th of July. I ask the prayers of brethren.

Very sincerely yours in Christ,

E. S. JELLEY.

An Apology

A year ago last spring I borrowed the Bogard-Borden Debate, writing the name of the owner and his address in the book. I should have returned it earlier, but my son, Paul, was reading it occasionally. From Littlefield I wrote directing him to return it, but unfortunately the building containing it and many of my books burned down. I have therefore no means of knowing the address of the brother who loaned it to me so that I may send him another copy. I would appreciate it if he would write me.

Very sincerely yours in Christ,

E. S. JELLEY.

Vambori, Ahmednagar District, British India.

Abraham and the Ten Commandments

Article No. 2

In our last article we proved beyond a doubt that the Ten Commandments were not given to Adam and Eve. In this we shall bring the same Scripture to prove that the Ten Commandments were not given to Abraham.

Exodus 20:2: "I am the Lord thy God, which have brought thee (Abraham) out of the land of Egypt, out of the house of bondage." No, Abraham was not in Egyptian bondage; this, all Bible readers know. Therefore, the following which is the Ten Commandments were not given to him.

We must concede, however, that they could have been given to him, and he could have done his best in obeying them. But where is the proof that he kept the Ten Commandments? And especially the fourth commandment: "Remember the Sabbath day to keep it holy." Now remember this: (1) That 2,500 years have passed; (2) 400 years have passed since Abraham; (3) They were given to those who were delivered out of Egyptian bondage; (4) They were written with God's finger; (5) They were written on two tables of stone; (6) They were delivered to Moses.

None of this could apply to Abraham for he was dead at the time the Ten Commandments were given.

When Abraham was 75 years old God called him. Gen. 12:1. In the third verse we find that "great promise:" "And in thee shall all the families of the earth be blessed." Time and again this promise was renewed. "In thee shall all the families of the earth be blessed."

Nothing could do away with this promise. It must be fulfilled. No law could have any effect on this promise. Rom. 4:14.

If Abraham kept the Ten Commandments (Law), why do the Apostles always refer to the Ten Commandments after Abraham's day?

First: The promise. Second: The law.

Paul says the "Law was added to the promise." And he also says "It was added 430 years after the promise." This being true, how could Abraham have kept the law. If Adventists be true in their contention, we would be compelled to add the promise to the law. We will now place the two together.

The promise and the law. Who dares to separate them? Who dares to make the law before the promise? How long shall they remain together? Paul says, "Till the

seed should come." Gal. 3:19. He also says that Christ is the seed. Verse 16. Therefore, Christ removed the Ten Commandments (law), and it would be a sin to try to bind it on God's people when He (Christ) removed it. Col. 2:14; Heb. 10:9-10.

We shall notice in our next article: "Are the Ten Commandments binding on Christians?"

J. A. DENNIS.

A Challenge

1. The Scriptures teach the devil is self-existent and co-existent with God.

G. W. PHILLIPS, Affirms.

2. The Scriptures teach the spirit of man is immortal.

G. W. PHILLIPS, Denies.

Brother C. R. Nichol steadfastly refuses to meet these propositions. I preferred him on account of his jibes, and that he espouses No. 2 in his book of the Nichol-Bradley debate. If I had sold this to the public as he has, I certainly would defend it.

I am willing to meet anyone else. Surely someone will defend these age old conceptions. So please set your time and date for an oral discussion.

G. W. PHILLIPS.

Ardmore, Okla.

Working in the Vineyard

Jesus said the Kingdom of Heaven is like a man that went out early in the morning and hired laborers into his vineyard, and when the evening was come, they were called up and paid according to their work. We learn from this that they had to go in and work to receive pay; so it is with us, if we expect to be saved we have to work, but I think some of the members of the Church of Christ don't believe that, or they don't believe they can fall from grace, for they just get in the church and stop. They won't meet on the first day of the week. Heb. 10:25. They won't save themselves and we know they won't save anyone else. Jesus said, "If a man love me he will keep my commandments." When we fail to meet, it shows we don't love Him. Brethren, He is coming again and have the reward with Him. Blessed are they that do His commandments. They are the ones that are going to enter into the city. Rev. 22:12-14.

"Draw nigh to God, and he will draw nigh to you." James 4:8.

G. A. COMFIELD (Colored).

Work in Georgia

I was with the brethren at Scott, Ga., Lords day, June 8, and had a very nice meeting. Brother Hugh Dasher and family drove up from Savannah to be with us. Brother Dasher is one of the good preachers of the brotherhood but he does not think so.

Brother Lampp has also developed wonderfully in the past few years, and he conducts the services every Lords day. He and his son, John, are only faithful male members there. The church is in his house, and yet they are known all over the brotherhood. Why? It is because they are ready in every good work, and, I venture to say that he and his, do more for the

Master's cause financially than most churches do where the membership is 100 or more. Brethren, think on these things. No, he is not rich. He is just a plain hard working man. I am sure that his contributions the year in and the year out are over \$500.00.

J. A. DENNIS.

Passed On

Mr. W. S. Whitworth, an old and highly respected citizen of Alba, was claimed by death at his home in Alba, April 7, 1930. While our hearts are broken over his departure, we know he is at rest, as he always lived a Christian life. He was born in Poulding County, Ga., May 31, 1849. Having reached the age of 80 years, 10 months, six days. He came to Texas in 1876; in 1885, moved to Alba. With the exception of a few years he has lived in or near Alba ever since.

He was married to Miss Elizabeth Kennedy on October 12, 1870. To this union nine children were born, all living except two, a son who died in infancy and a daughter who preceded him to the great beyond after she was married. She left children and he took them and reared them as his own.

The mother of his children departed this life August 26, 1921. Then he married Miss Dorothy Bryant on December 16, 1924. She and his seven children were at his bedside when the end came.

Mr. Whitworth was a good man, universally loved and respected by old and young. He was a faithful member of the Church of Christ for about 44 years. He was a strong believer of doing just what the Bible said, nothing more or nothing less. He was always ready to do his duty and help the lost ones to see the right way. He was a constant reader of the Bible. He met every Sunday to worship his God for many years. Brother Mullins conducted the funeral services. We feel he lived a true Christian life. We can't call him back, but we can go to him in the sweet bye and bye where there will be no farewells, we can all be happy. We must look to God for comfort in our sad hours. He will comfort us.—A friend.

The Church

"According to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5. Notice He saved us and not going to save, thus showing that the regeneration had already been done. He saved us not as some men preach, saved us eternal in heaven, but saved us from the curse of the law, saved us from this untoward generation as Peter told them on Pentecost. Now the law was given to Moses by the Holy Ghost and was renewed on Pentecost. We all can see when the renewing of the Holy Ghost took place. Why is it that we can't see when the regeneration was done? Now if any man can give a reason why Christ was baptized other than to fulfill the law of regeneration, I will give up and say I am wrong. Christ was a son of God before the world was, but when He was born of Mary He became a son of man, subject to all the laws of Israel, but when He was baptized He became a son according to the law of regeneration. Not until after He rose from

the dead was He ever declared to be the son of God with all power, for it was after He was risen that He said, "All power in heaven and in earth." Matt. 28:18. Now unless we mark time, cause and effect, we cannot get the truths of the Bible.

Now if John's and Christ's baptism did not make sons of God, their preaching was all to no purpose. Paul said Christ was seen of above 500 brethren at once. They must have been sons of God or Paul would not have called them brethren. Again in Acts 1:15, 16, we learn that there were 120 together when they chose one to take Judas' place. The 120 must have been sons of God, for I can't think it was left to unregenerated Jews to help choose an apostle.

Now read Matt. 19:28. "Ye which have followed me in the regeneration." Mark well the words, "have followed," not will follow me, but have followed me in the regeneration. No, the Bible nowhere teaches that the regeneration is to be in the future. I can't think that when this natural body is raised a spiritual body and when mortality has put on immortality, that there will be need for regeneration. Such beings need no regeneration, nor do I believe the apostles will follow Christ in a regeneration in the future. The Bible does not teach any such thing.

Now as to Acts 19:5. I Apollos was still preaching John's baptism after the new law was in force and that John's baptism was not valid after Pentecost. That has been my strongest point against sect baptism. If John's baptism was only valid till Pentecost, how could being baptized into full fellowship of some man-made church be valid? Now if the law given to Moses was not a fold for the Jews, will Bro. Clements explain John 10:9, and tell me what it was a man could go in and out of and find pasture? Christ said, "Other sheep have I which are not of this fold," thus showing there was a fold at that time and that was sometime before Pentecost. I read it they went into the Jewish fold and found pasture until Pentecost, and out of the old fold, into the new fold, the Church, an dfound pasture.

No, I have never found the scripture that says God recorded his name in baptism. I find several places where God recorded his name, the last which was in his Holy Hill of Zion, the house of God, the Church of the Living God, the pillar and ground of the truth. 1 Tim. 3 and 15.

In Luke 3:5 we read that Moses was faithful in all his house and we all can see that the law was his house. Why is it we can't see that the book of Acts and the twenty-one letters is the scriptural house, the church, the pillar and the ground of truth, the house of God, the church, and that all who have obeyed the Gospel are members of Christ's body, of His flesh and of His bones? Eph. 5:30. Now if the members are the church, then it is a Christian church and we are found wrong in our contending with the Christian faction over the name, but now is Christ the head of the body and we who have obeyed the gospel are only members, so then we are right insofar as the name is concerned. And now if you show that the members are the pillar and ground of the truth, I might agree with you that the church consisted of a body of baptized believers, but I am convinced that the book of Acts and the

twenty-one epistles are the spiritual house of God on earth.

When will men learn that Christ was born and lived and died under the law and that the new law of the New Covenant, the New Testament, begins in the second chapter of Acts? All man-made churches are built on Matthew, Mark, Luke and John and there is not one word in those four books that tells an alien what to do to be saved—but enough. I think I have made it plain enough.

W. N. PICKLER.

To the Youths

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecc. 12:1).

The wise prophet puts great stress on the importance of remembering the Lord in the early years of our lives. While our mind is not darkened by the evils and hardships that come later in life.

When people get old, they are generally set in their ways, and it is a hard matter to change an old person from the ways he has been brought up, and the surroundings he has had during his early life.

So the warning comes: "Remember now thy Creator."

There are nearly two thousand pupils graduating from the public high schools of Arizona this year. The question arises: How many of these young boys or girls who are ready to step out into life for themselves, have prepared themselves as God would want men and women to be? Are they, after going through our literary schools, remembering the Creator of all things?

There would be few, I am sure, out of the two thousand in Arizona who have any of the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

It is sad, indeed, to think of the fathers and mothers who are laboring and teaching their children to reach a high social standing in the world, and are leaving out the important things that should accompany education, the teaching to them the Word of God, which would make them wise unto the salvation of their souls (2 Tim. 3:15).

They seem to think that they will change after they get older, and want them to lead a gay life while young, not realizing that they will be so bent in their mind that when they get old they will never straighten.

Set a small tree out crooked and see if it is straight when it gets old. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

"Or what shall a man give in exchange for his soul?" (Mark 8:36-37).

The child is brought up, and is taught the modern ways of the world, and may reach a high mark in the sight of men, but when he comes to the judgment bar of God and is told to depart, I never knew you—who will be altogether to blame?

Then what should be the admonition of each father and mother, old and young? Teach them that there is more in this life to prepare for than just this world educa-

tion, and this modern way of living. "Bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

We need not think we can sow wild oats while young, and reap tame ones when we are old. We shall reap just what we sow. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:7-8).

Here the conclusion of the whole matter: "Fear God, and keep his commandments: for this is the whole duty of man. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:13-14).

W. A. JONES.

Christ Now Rules Over His People as King

(Continued from Page 1)

it just came very near coming, but went by!

Scores of men, including Jesus, had been preaching that the kingdom was at hand, the people had been led to look for its approach, men and angels had joined in preparing for it—all to be fulfilled in three men's seeing a vision lasting but a few minutes or a few hours at most? Who can believe it?

Jesus intended for His disciples to eat and drink at His table in His kingdom (Luke 22:29). The disciples at Corinth could eat at His table, therefore, they must have been in His kingdom, for the eating was to be in the kingdom.

Those who deny the present existence of the kingdom are forced to eat the supper outside the kingdom, for they cannot eat in a thing that does not exist. But there is not authority for eating the king's supper, outside of His kingdom!

The constituents of a kingdom are king, authority, law, subjects and territory. To deny any of these is to deny the Bible; to admit them is to admit that Christ now as a kingdom.

A throne is not necessarily a part of a kingdom any more than a house is part of a family. It is just a place where the king sits or stands when giving commands. It may be wood, earth, gold or what not. It may be destroyed by fire or other means; still, if the king has a law, subjects, territory and is able to command his citizens, he has a kingdom. But knock out king, authority, law, subjects, or territory and you cripple his kingdom.

It would be interesting to hear someone explain how that the king of kings, can have a perfect law, all authority in heaven and on earth, the righteous of earth and the angels in glory for his subjects, and all the world for His territory and still not have a kingdom!!!

Furthermore, Christ has ambassador (2 Cor. 5) (an ambassador represents a ruler at the court of another). Citizens, Eph. 2; Soldiers, 1 Tim. 6:12; armour for His soldiers, Eph. 6; seed of the kingdom, Matt. 13; Children of the kingdom, Matt. 13; principles of the kingdom—righteousness, joy and peace (Rom. 14:17) and His citizens enjoy the presence (though unseen, Matt.) and protection of their king. A more complete kingdom is unknown in fact or fiction than this which Christ now rules.

L. W. HAYHURST

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.

Prophecy 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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Christ Is Now In His Kingdom

(Article 5)



In Dan. 7:13-14, is a testimony that Christ was to approach the ancient of days and receive "dominion and glory and a kingdom, that all people, nations and languages should serve Him."

After His resurrection, He ascended to God. But when He did so, He received His kingdom.

Note, He was to receive dominion glory and a kingdom. After His resurrection He entered His glory (Luke 24:26); therefore He entered His kingdom.

Furthermore, He was to receive dominion, glory and a kingdom. When He ascended He received dominion over both men and angels (1 Pet. 3:22) hence He is now in His kingdom, for He now has the dominion (rulership).

All this agrees with Jesus (Luke 19:12) who went into a far country to receive a kingdom, and after a long time is to return, Matt. 25:19. Note, please, that He was not to go to the far country and make preparations and return to earth to establish His kingdom. Rather He came to earth to make preparations, went to Heaven to receive His kingdom. Luke 19:12, and after a

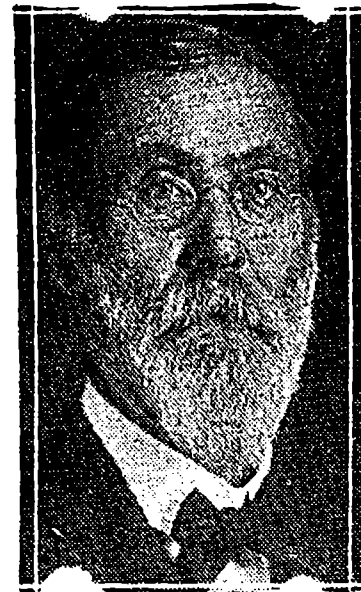
long time will come back to reckon with His citizens, to judge His people (Matt. 25:19), and purge His kingdom (Matt. 13:41), then He will deliver it up to God (1 Cor. 15:24). The idea that Christ will come again to set up His kingdom cannot be made to harmonize with the foregoing scriptural facts, therefore, such an idea must be wrong.

This dominion that Christ now has is the first dominion (a first implies a second). Christ rules over the first, God is to rule the second. See Mic. 4:8; 1 Cor. 15:24. The first was to come to Jerusalem (Mic. 4:8) from which place the law was to be sent out (Isa. 2:2; Luke 24:49; Acts 1:8). Jesus said the kingdom would come with power, Acts 2, records the fact that they received the power, hence the kingdom came—and the Gospel law went forth from Jerusalem. This is the first dominion of the kingdom. The people were prepared for it (Matt. 3:1); the time was fulfilled for it (Mk. 1:14); some were to live to see it (Mk. 9:1) the Hebrews received it (Heb. 12:28), Peter held the keys and admitted people into it (Matt. 16:19; Acts 2:38, 47; 10:35-48). The Lord's table is in it and those who love the Lord are to eat and drink at His table in His kingdom (Lk. 22:29). Those who are converted and become as little children—are born again—are in it (Matt. 18:3; 2 Cor. 5:14; Jno. 3:5). Paul and the Colossians were in it almost 1900 years ago. Likewise, John was in it. He said, "I . . . am . . . in the kingdom" (Rev. 1:9). Such persons are fellow-citizens of the kingdom (Eph. 2:19). After a long time, the king will come and reckon

(Continued on Page 8)

Passed On

A noble soul, Brother H. H. Montgomery of 2724 Penick Street, Shreveport, La., departed this life June 20, 1930, and his body was laid to rest Saturday, June 21, 1930, at Old Coleville Cemetery, six miles east of Benton, La.



Brother R. F. Duckworth of Dallas spoke words of encouragement and consolation to a large and sorrowful gathering of friends and loved ones. His subject was "Death" and was very beautiful and impressive. His lesson was to encourage the living, showing forth to them the hope of the Gospel and the consolation of living the Christian life.

(Continued on Page 7)

Interest Manifest Appreciated

Publishing articles concerning spiritual matters written by our religious neighbors in which they set forth their faith and doctrine, to which brethren in different localities are to reply, are creating no small interest. We did not have near enough sample copies of July 1 issue, though we published the regular number.

We have driven hundreds of miles, have talked with brethren of many congregations, have seen and talked with more than fifteen preachers within the last few weeks; all of these preachers but two promised to get behind the paper with renewed interest, both in writing to its columns and in talking it wherever they go. The two made no promises, but seemed interested. Some of the ablest of our preachers who have done but little writing are making public announcement that, hence-

forth, they will write more and are urging the brethren to subscribe for the paper. The brethren in communities visited and others by letter are urging that we keep the paper going.

We are thankful for this manifest renewed interest which certainly will bear fruit in behalf of the Master's cause and eventually bring the paper financial relief, if we can manage to hold on for a few more issues. It is the present financial situation that needs immediate relief and which a few hundred new and renewal subscriptions would relieve.

There are thousands of brethren who would be interested if they had their attention called to the three articles appearing in July 1 issue with the announcement that these articles would be reviewed in subsequent issues and that we now have

an even more interesting set of articles for next issue.

We are getting promises from brethren of financial assistance and the foregoing manifest interest makes the future look brighter, but our present financial condition is growing more and more acute. We need relief now, and a few new and renewal subscriptions sent in by a number of our friends would relieve the situation. I am asking each one, in a position to do so, to make a special effort to get us five subscriptions, more if they can. Will you please write us a letter within the next two weeks sending us all the subscriptions you can at that time and advising us of your continued help in this great battle. We will appreciate your encouragement.

R. F. D.

Women in the Ministry

In July 1 issue of the Apostolic Way there appears an article under the above caption. This appears to be an address made before the Methodist Conference which recently met in Dallas, Texas, to attend to matters pertaining to Methodist doctrine, government of the Methodist Churches South. Mrs. J. H. Spillman made her address before this body, in which she is asking the conference to recognize women's rights equal to the men in the clergy, on equal terms with them.

The publisher of the Apostolic Way has asked the brethren of Millsap Church of Christ to review this article. "If it is Scriptural, show why; if not Scriptural, show why." What I shall have to say, however, will just be an examination of some of the scriptures relied on in this article as proof of the position that it is Scriptural and in harmony with the Bible for women to become or are equal the man in the mind and recognition of God, of those who preach the Gospel of Christ publicly or from the stand—It is rather amusing to note that God, by His Holy Spirit, had called this woman to preach the Gospel and how she is pleading with men for the right to do that which God had called her to do. God has said, "My ways are higher than your ways, My thoughts are higher than your thoughts as the heaven are higher than the earth." I certainly believe if God called me directly by His Spirit to do a certain thing, He was able to furnish me with all the authority I needed and would certainly open up the way for me to do that thing and then tell me how to do it. If it were preaching the Gospel, He called me to do, I would feel like Paul did about it; I would not confer with flesh and blood, neither would I go up before them who were preachers before me; I would get busy by the highest authority under heaven. She offers the case of Miriam (Num. 12:2), when she said, "Did not God speak to Miriam and Aaron as well as to Moses?" She would have you believe that because Miriam said this that this is Scriptural proof that God has called the woman to preach the Gospel equal in every way to man. But examine the Record. It says that God heard what Miriam said and was displeased with it—to that extent He lifted the cloud from over the tabernacle and Miriam became leprous—a strong rebuke to the woman who would presume to equalize herself in leadership with man in things pertaining to the God of heaven. Passing to the New Testament, we note the case of the Samaritan woman in John, fourth chapter. Mrs. Spillman says this woman became the first Christian missionary to Samaria. I would call for proof. It would have been impossible at that time for her to even become a Christian, much less a Christian missionary to any where. Though she went from Christ to the city, she went to the men, yes, the men and said to them, "Come, see a man who told me all things which I ever did." Perhaps Jesus just called her to preach to the men of Samaria as she had had a good deal to do with them already, perhaps a leader of a young men's missionary society—"buncum." The next case offered as proof for women preachers is Jesus telling the woman to go tell His disciples that He had arisen from the dead? A very sweet message indeed. The fundamental truths of the Gospel—the very thing that the Apostles were to take to all

nations, but not then. When that Great Commission was given, (To go to every creature with that sweet message), not a woman was commissioned to go. So no proof here in this case.

We come now to Pentecost where a sure enough proof (?) for women to preach is offered. We are told that women received the Baptism of the Holy Spirit, same as the men, and tongues like as fire sat upon each of them same as the men—a wonderful revelation indeed. It would be a very good case if it just read that way, but it does not read that way. This is just another case of twisting the Scriptures, and not a respectable twist at that. Nearly as bad as some of my brethren twisting the same chapter (Acts 2), trying to twist an example of class teaching into it, and if they ever learn to twist the Scriptures like Mrs. Spillman, they will soon have the women up along side of the Apostle Peter, teaching a class at this Pentecost meeting. Get on the "bandwagon," brethren, ride with Mrs. Spillman, Phillip, and his four daughters down to Samaria to hold a protracted meeting, Phillip being assisted by his four daughters and Rev. Spillman—"shucks!" Those women that labored with Paul in the Gospel, Mrs. Spillman says, surely they were ordained. But she says she guessed they sewed on buttons, darned socks, reared the children—now talk about sewing buttons—just wait till she gets done twisting the Scriptures and the women will get into the pulpits and then the buttons will fly, and some of the "fat-salaried" men-pastors will get a promotion to the job of darning stockings, sewing on buttons and rearing—cane.

Finally, she bases her last claim on Joels prophecy, recorded in Joel 3:1-5, Acts 2:16-21. Peter says this is that spoken by Joel. This is that! This is what? Surely, the things taking place there on that day—a pouring out of the Spirit, marking the beginning of the abundant gifts of the Spirit that was to go to all races of people, not to Jews alone, perhaps to the four daughters of Phillip (Acts 21:9) as a part of the fulfillment of Joel's prophecy. But the distribution of those gifts of the Spirit merely marks the distribution of God's mercy extended to all nations, Jew and Gentile, male and female, and to qualify them as public proclaimers of the Gospel. To make it mean more is to make it mean too much, for the following reasons: "I suffer not a woman to teach" (1 Tim. 2:12). "Let your women keep silence in the churches" (1 Cor. 14:34). "It is a shame for a woman to speak in the church" (1 Cor. 14:35). "What? Came the word of God out from you? Or came it unto you only?" "It is a shame for a woman to speak in the church." What kind of speaking did Paul mean anyway? He couldn't have meant other than just teaching the church publicly or preaching publicly, making an address setting forth the Truth of God as a teacher equal to the man, for Paul said it, the word of God came to the woman from man and not from the woman to the man. Paul says in this same despised fourteenth chapter, "If any man think he is a prophet or spiritual (a spiritual call or gift) let him acknowledge the things I write unto you (here and elsewhere) are the commands of God." Poor deluded souls! Many will not acknowledge these as God's commandments; therefore, not spiritual in the least. How long will we question God's statements? How long will we rebel against God?

J. P. BAXTER.

Co-operation

(The following quotation by the editor of the "Baptist Standard" was published in July 1 issue of the Apostolic Way with the announcement that the brethren at Stanton would review it.)

"It would certainly go a long way towards more co-operation if the Disciples would frankly abandon the doctrine that baptism of the body is essential to the salvation of the soul. Thousands of the Disciples do not believe it. Many of their preachers neither believe nor preach it. Everyone of them who believes in salvation by the blood of Christ alone is almost a Baptist.

"If Alexander Campbell had preached concerning salvation what many of them preach now, he would, no doubt, have continued a Baptist preacher until his death. It would not have been difficult for him and his contemporaries to reach an agreement concerning other differences, if this thing had not been in the way. Baptists never did agree and will not now agree for any amount or kind of human obedience to share with the merit of Christ's sacrifice in the salvation of violators of God's law. With Baptists Christ is the only hope of a lost man; and only Christ is a reliable hope. We are happy to believe that thousands of Disciples are saved by Him alone."

As to thousands of the Disciples not believing that Baptism is essential to the salvation of the soul, if so, neither proves nor disapproves anything. But, what has the Lord said about it? "Let God be true, and every man a liar."

The Disciples of Christ today might be much closer to co-operation with their good religious neighbors if this so-called thing was not still in the way as it was in the days of Campbell, and shall continue to be so long as time stands with the true Disciples of Christ. Why? "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18-19).

As God has said, "Behold I set before you this day a blessing and a curse: A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse if you will not obey the commandments of the Lord your God" (Deut. 11:26-28).

For the Lord has said, "Not everyone that sayeth unto me Lord, Lord, shall enter the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

"And if it seem evil unto you to serve the Lord, choose you this day whom you will serve" (Josh. 24:15).

Paul has said in Ephesians 4:5, there is, "One Lord, one faith, one baptism." Now as we have John's baptism spoken of, and the baptism of the Holy Spirit, and the baptism of the commission that the Apostles were sent out to labor under, which one did Paul have reference to in Ephesians 4:5? If you say Holy Ghost baptism, you preach one and practice another. In Christ's commission to the Apostles when he arose from the dead, saying, "All power is given unto me in heaven and

in earth." Go ye for this reason, and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved" (Mark 16:15-16).

Is salvation promised after baptism or before? If you say before baptism, the salvation is promised before faith; if not, why not?

As Christ has said, repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem. The Apostles were to be witnesses and were commanded to tarry in the city of Jerusalem until they were endued with the power to carry out this commission, and we turn over to the Acts of the Apostles and find the Apostles gathered together, about 120 disciples in Jerusalem and the power came, and the multitudes came together, and they began to preach that how the people had taken and with wicked hands had killed and crucified the Lord, and God had raised him from the dead. When they heard these things they cried out and said, "Men and brethren, what shall we do?" Peter said unto them, "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." Now, then, if you say that they were baptized because of remission of sins, they would have had to repent for the same purpose.

Is it essential to obey the commandments of God? If you say no, then why teach anything at all? If you say there are some commandments that are essential, then tell us which are the more binding and why? As, God is author of them all.

Is baptism plainly commanded?

"And he commanded them to be baptized in the name of the Lord." Acts 10:48. It is unreasonable to suppose that God would command anything that was not essential.

The names that are associated with baptism, seem to me, would indicate its importance.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). There are two things the Apostles never did. First, they never did command alien sinners to pray for pardon. Second, they never did command persons already Christians to be baptized. If so, where?

What shall I do to be saved?

1. To a Jew who was under the law (Matt. 19:16-17).

2. To persons who are already believers (Acts 2:38).

3. To a person without faith (Acts 16:31).

4. To a person who has already believed and repented (Acts 22:16).

The first answer was to one desiring to obey as a Jew, and the other three to persons desiring to be Christians.

All true Disciples believe in salvation by the blood of Christ, but not alone without conditions as our Baptist friend claims.

Why do we not believe it?

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe" (1 Tim. 4:10).

"Much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

We are saved by the Gospel: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand, by which also you are saved, if you keep in memory what I preached unto you, unless you have believed in vain" (1 Cor. 15:1-2). By grace: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). By faith: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). By works: "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). By hope: "For we are saved by hope" (Rom. 8:24). By words: "Who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). By calling on the name of the Lord: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). By baptism: "The like figure where unto, even baptism, doth also now save us" (1 Peter 3:21). We save ourselves: "Save yourselves from this untoward generation" (Acts 2:40).

Who has the authority to say which one of the foregoing passages is more important than the other in the saving of our souls?

We believe it is necessary that we hear the gospel, for: "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

We must have faith. Why? "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The Scriptures teach that we must repent: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he has appointed a day, in which he will judge the world in righteousness" (Acts 17:30-31). "Except you repent ye shall likewise perish" (Luke 13:3).

The scriptures teach that confession is necessary, not that God has for Christ's sake pardoned our sins, not how we feel. We are to confess Christ. Why? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

The Scriptures teach that baptism is for the remission of sins: Acts 2:38. "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved. He that believeth not, shall be damned" (Mark 16:15-16). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

When an alien sinner has complied with these conditions, who is the person that regards the Bible as being true will say that he has not met the approval of the Lord? If this position is unquestionable, why should we abandon this co-called thing for co-operation with our religious neighbors on a position that is questionable and unsafe in the minds of many?

W. M. HENSON.

Work In India

Pilehers Compound, Secunderabad,
Deccan, British Indian.

May 26, 1930.

Dear Brother in Christ:

The villages are in the same condition as I have reported last month. Even grown up people are dying of small pox. Glad to report that none of the faithful have suffered from the epidemics of small pox and cholera up to now, we do not know how it would be in future. We are thankful to the Lord for His care and we are sure that your prayers are helping us a great deal.

The Sectarrians had their convention in the last month at Nalgonda Dist and I heard that they have discussed the plans of how to suppress the growing work of the Church of Christ in India. You see that the sectarians do not like the spreading of the pure gospel. They are just like the Jews, fond of power, money and man made creeds, hating Christ and the pure gospel. But we do not fear them as the work belongs to the Lord and it is supported by His worthy children.

One of our preachers is still in the sick bed and we could visit only nine of the villages which are free from infection. In some of the villages the Hindus are having festivals for their gods and goddesses to lessen their anger. When we preach, large crowds are coming to hear us. Some of them are not joining in the heathen worship and in the heathen festivals.

When we were preaching at Narasimhapuram a Hindu priest came forward and challenged that he would prove that Christ was only a myth and humiliate us in the large crowd. We accepted the challenge, but he was humiliated when we proved that all their gods and goddesses are man made and are lifeless and are not in a position to protect themselves. When we preached about Christ and pointed out what He did for the sinners he received the message carefully and finally requested us to grant him a New Testament so that he may study and learn more about the Lord.

Thumagudam heard the word of God well. After the street preaching was over a family came and requested us to go to their house. When we complied with their request they pressed us to stay with them until they are in full knowledge of the Lord and the way of Salvation. We were too glad to stay with them for a week and to preach to many earnest souls. The Lord has opened the hearts of M. Akkammah and M. Eriah and they were baptized into the name of the Lord.

The new village school opened at Goovalagadam is working very well, Brother Kanaka Rathnam is in charge of the same. The people of Rageshapuram are trying to build a hut for the worship.

We expect the monsoon to set in within 20 days. When the rains start most of the epidemics will subside, then we hope to visit many villages.

I am thankful to the Lord and thank you also for sending Brother E. S. Jelley to India, it would help us a great deal in the Lord's work in India. Perhaps by the time my letter reaches you he will be here in India. Kindly pray for us. All the faithful in India send their greetings and thanks. With Christian greetings and thanks.

Your brother in His service,

M. VANDANAM.

The Apostolic Way

CHURCH OF CHRIST

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Bring Them In

Matt. 22:9, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

Luke 14:23, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Acts 13:46, "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

I give the foregoing to call our attention to the fact that the Lord's teaching and the Apostles' practice point a way to reach our neighbors and friends.

In some instances, congregations have had preaching after preaching to the same old crowd with little variation, a lot of people attending who have shown themselves unworthy by hearing the gospel again and again and not obeying it. Others have heard occasionally but could not be depended upon to come regular.

In the quotations from the parable, the idea of compelling is held out. From this we understand that it is not by force that the Lord would have the Kingdom pushed forward but by leaving them without excuse and making it so insistent that they really feel compelled to come.

I have held meetings where brethren would take their families to the church-house and go after others, making two or three trips to get them back home, while their family was at the church waiting.

I am persuaded that I could name two or three congregations today whose present membership can be traced largely to this kind of work. Sometimes it is the work of only one brother in a congregation while others with just as good a car and with just as much time would watch him go again and again, meeting after meeting, and yet they could not find the time or find someone they could persuade to come if they went after them. We should never depend upon just one line of activity, but use all the available means within our reach.

We have received a statement from Brother Dennis that it was this practice that enabled the church there to maintain good crowds and have splendid results in a meeting. Brethren, let us work for the Lord. Let everybody get busy and see what splendid results will be accomplished.

Animadversion-Criticism

There is so much criticism on display in the press, the pulpit, and in private conversation that a study of it will be profitable.

Just what do you mean when you criticize? Do you mean to bind, to destroy, to be unkind, injurious or helpful? Criticism, within itself, is not wrong, if it be not wrongly applied; but when one indulges in criticism based upon opinion as though it was based upon knowledge, he is forfeiting his right to a hearing, and should apologize. Criticism may be based upon knowledge, faith, or opinion, but these distinctions must be maintained in the mind of the critic.

Animadversion means: a censorious remark or statement, usually unreasonably faultfinding, and, because it is personal, often unadvised and unjust. Is too often indulged in. Such improper indulgence poisons the mind of the critic, disqualifies him for such judgment and imposes upon his soul a stain difficult to remove. If hatred, animosity, jealousy or revenge are the bases of animadversion, the perpetrator is injured much more than the person criticized.

Mr. Andrew Mellon, Secretary of the United States Treasury, is quoted as saying: "When you know criticism is deserving, it hurts; when you know it is undeserved, why should it hurt?" Paul said, "Love thinketh no evil." Christ said, "Whosoever, without a cause shall say to his brother, Thou fool; is in danger of hell fire." A predicament or situation all of us should endeavor to shun.

We have New Testament examples of criticism, both constructive and destructive, but the spirit behind all such criticisms is clearly pure, clean and with the highest of motives.

Again, let me say—A close study of the subject before using it would be beneficial to all of us.

Among the Churches

Since moving back to Dallas, I am endeavoring to do more work than ever before, and so far my health is holding up fine. I have now working with me Brother E. W. Wooten, who is not only able to help me with my writing and general office work but is a good driver, knows how to keep a car in proper adjustment, and this dual ability on his part enables me to visit the churches more than ever before. If a trip requires that we go away from the office for a number of days, I can dictate to him and he can write the letters while we are on the road.

Since coming to Dallas we have been away from home nearly every Lord's day and made some trips through the week.

Having been called to Shreveport to attend Brother Montgomery's funeral which took place on Saturday, we remained over with the church and spoke twice Sunday. The occasion was sad because of Brother Montgomery's departure, but otherwise pleasant, and I trust beneficial to the brethren. Anyway, their encouragement, sympathy and fellowship was very much appreciated. As we returned from this trip we went by Tyler and had a short visit with Brother W. E. Massey. I had never met him before, though we had corresponded for years. I promised him that at my first opportunity I would come by and spend the day or night with him, this I am more than anxious to do.

We reached home June 23 and on the 25th left again for Southwest Texas. We stopped a few minutes with the brethren at Millsap and found them very much interested in the Master's cause and looking forward to a month's meeting beginning

there August 9 with Brother Leland Knight to do the preaching. From here we went to Hatchel, where Brother Charlie Watkins was in a meeting, and after a pleasant stop with him and the enjoyment of hearing one of those splendid sermons that Brother Charlie is so able to present, we went on to Eden and in company with Brother and Sister E. L. Martin, went to Fort McKavit, where, in a splendid grove for camping, and plenty of good spring water, Brother Alva Johnson was doing some great preaching to a host of campers and community attendance. I enjoyed the meeting very much. I tried to relieve Brother Johnson a bit by speaking twice for him, but so far as I could see he worked just as hard afterward as he did before.

Sunday morning, we drove back to Balingier for worship. I appreciated their manifest interest in our remarks concerning the kingdom. With these brethren I have labored a good deal in the past and rejoiced to have the privilege of meeting Brother Frank Stark and his wife from Anson, and I promised to visit him and the church there at my earliest convenience. After services Sunday morning, we drove to Hatchel, getting there in time to take part in the "dinner on the ground." In the afternoon I spoke to a house filled with folks, including a number of able preachers. It was a joy to meet these preachers and other brethren again.

In the afternoon we drove to Abilene where we were greeted by a splendid audience. I did my first work with this congregation in 1921. Since that time it has always been like going home, and their insistence upon my visiting them again was very much appreciated by me. Brother Leland H. Knight is to hold a meeting there, beginning the first of September. We drove home Monday afternoon and plunged into unfinished work in the office. In the afternoon of July 3, we drove to Waxahachie, where we had the pleasure of hearing brother Leland Knight again.

Sunday morning, July 6, with our families, we drove to Whitesboro in time to meet with the brethren for worship. They read the Nineteenth and Twentieth chapters of John, and after some remarks, asked us to speak to them. This we did, on the "Trial, Burial, and Resurrection of Christ, and What It Means to Us." We were to preach Sunday night and drive home that night, but the rain interfered, and we drove home in the afternoon.

The privilege of speaking to the brethren at the places visited, and the courtesy extended to us, was very much appreciated. I suppose there is no man in the brotherhood that enjoys preaching more than I, and with the stimulant of courtesy and manifest appreciation given on these trips, we are encouraged to do our best.

The people we have met on these trips as well as many other brethren have encouraged us to go on with our effort to extend the circulation of the Apostolic Way, promising to give us additional assistance, writing more and talking more for the paper.

We expect to continue to visit as many of the congregations as we can. We would like to preach a few nights or over Lord's Day in every community where we have a congregation. We have been invited to visit some places where we have not gone as it has not been convenient to arrange to visit other places on the same trip, but we will try to get to all just as fast as we can.

R. F. D.

Spiritual Healing

(The advocates of what is commonly called "Spiritual Healing" are endeavoring to place the foundation of their position upon a sounder basis and this, coupled with their activity in pushing their propaganda, is adding to their ranks more and more rapidly. They are mixing so much truth with their theories that it is not easy to expose their false conclusions without apparently opposing or running in opposition to the truths around which their theory is entwined. The following statement from an article written by E. V. Ingram will require some close study by an experienced thinker to deal with it effectively. To say, "Ah, pshaw," "Tut, tut," or "I do not believe any such stuff" does not carry conviction to the minds of the persons already confused by the teaching of the advocates of "Spiritual Healing.")

"The process that is involved in healing is really very simple, and it can be illustrated clearly, for example, by changes in your facial expression. Suppose you look at yourself in the glass sometime when you are feeling very blue, discouraged, angry, jealous, or you are in any of the other objectionable states of consciousness. Your facial expression very clearly depicts the state of consciousness that is prevailing at the time; but as you continue to examine this facial expression, the utter ridiculousness of the situation dawns on your consciousness, and you begin to realize the humorousness of the condition. Gradually the 'funny' side of it grows on you, until finally your humorous feeling reaches a certain point and your facial expression can no longer resist its influence, whereupon your countenance breaks into a smile. In this simple illustration the whole healing process has been exemplified. Exactly the same process has been worked out that is involved in the healing of cancer, rheumatism, or any of the other diseases that are common to man.

"All physical conditions, good or bad so-called, are the result of a mental condition that lies back of them. In other words, all the cell structures of your body are held and sustained in their present relationships are healthy or unhealthy conditions, by a corresponding structure of ideas back of the cells. That is, just as your face expresses a frown because you may be sad or worried, just so a cancerous condition is held in its manifest form by some destructive, disintegrating set of thoughts that lies back of it. In the case of cancer it might be jealousy, or a suppressed anger, or hatred. It is a self-evident fact that such states of consciousness produce a gnawing, disintegrating feeling throughout your being when you have indulged in them. It would therefore not be a difficult matter to conclude that some such habitual state of consciousness might develop a group of thoughts that would eventually take command of a certain area of the cell structure of one's being, and produce some festering condition, such as cancer.

"Now going back to the changing of your facial expression as described in a previous paragraph. You see, as you change your state of consciousness a similar change takes place in your facial expression. Exactly the same process holds good in the case of any disease. The physical disease is but the outpicturing of a mental disease, or a group of discordant, disintegrating ideas. Now, in the case of the frown you know that the important thing is to heal the despondent idea. As

the idea is changed, the facial expression is changed. So with any disease—change the state of consciousness back of it and you change the manifestation. Healing is therefore not primarily a healing of the bodily condition, but, like plucking 'from the memory a hidden sorrow,' it is a healing of the state of consciousness, a changing of the thoughts and feelings of the individual; then the physical adjusts itself to the new state of consciousness. The difference between the healing of a frown and the healing of any bodily condition is only a matter of intensity or degree. An intense and habitual despondency would require simply a greater degree of joyous realization to change the state of consciousness and its corresponding results.

"With this explanation it is easy to see that healing is not primarily a physical process, but a thought process, and the real healing is in the healing of the mind. 'As he thinketh within himself, so is he,' is an explanation of man's present condition and is a clue to the means by which his present condition may be changed. But new states of consciousness must be strongly enough ingrained into man's nature to nullify and dissolve the objectionable states of consciousness.

"Before the highest efficiency is to be attained in the practice of healing, man must reach back to that which is deepest in his nature. It is only in the God-realization that man touches the center of dynamic power that is capable of reconstructing his entire nature and restoring him to the perfection of his native divinity. This being the case, true prayer becomes the most effective healing practice, for it is through right practice of prayer that many learns his contact with God, and prayer has ever been the device by which he touches the Divine of the universe. 'The supplication of a righteous man availeth much.'

"The most important healing is the healing of the character of the individual until every thought and feeling is the direct outworking of divine realization. When the heart is made clean and a right spirit is renewed by habitual application of the spiritual laws of man's being, the body and affairs become automatically healthy and prosperous.

"Greater is 'he that ruleth his spirit, than he that taketh a city,' should be man's constant guide to health and success. He should know that self-control is paramount to the control of external things, that it is more important to be healed of hatred than to be rid of cancers, to be free from criticism than to be free of rheumatism, to be rid of fear than of any nervous reactions. Withal it is of great importance to attain to a constant state of peace, harmony, good will, love and courage, and above all to develop a truly Godly character in every detail, for such a character when fully operative insures the best possible physical conditions."—Unity.

We are asking the brethren at Purcell, Oklahoma, to review this article for the benefit of our readers.—Publisher.

Announcements and Reports

R. L. Ludlam, Jr., Glasgow, Ky., June 18.—I shall worship with the brethren at Edmonton, Ky. the 22nd; with the brethren at Gadberry, Ky. the 29th. On Monday the 30th I shall start for Turner, Montana, to hold a meeting. There are only a few brethren here, but they wish the word to

be given to that city and will need the fellowship of other congregations in this work. The meeting will start July 6. On July 26 I shall start a meeting at Foreman, Ark. They, also, will need the fellowship of other congregations.

R. C. Calvert, Roaring Springs, Texas.—Brother John R. Freeman will hold a meeting at Roaring Springs, beginning August 1 and continuing over two Lords days.

R. G. Hatter, Waco, Texas.—The church here at Waco is alive and working. We have had several debates with the sectarians. I preach at Clifton every first Sunday. Brother Alva Johnson begins a meeting here July 5.

G. B. Lambright, Ridge, Texas, June 2.—I was with the church at Holley last Sunday and baptized four and restored one. They have asked me to come back for a few days in August. I can go any place for a meeting where they want the book taught.

J. A. Dennis, Union City, Ga., June 30.—The meeting here closed last night with seven baptisms and all the members happy and very much strengthened in the most holy faith.

The attendance was good from the beginning, and I shall give the reasons why. First, we had circulars printed which were used to good advantage. Several of the members mailed out these to their friends or to any one they thought would be interested. The remainder of the circulars were distributed from house to house in Union City, Fairburn and for several miles around in the country. Next, we had a very nice write-up in the county paper. The last, but not least, we went "out and compelled them to come in." This was the best thing we did to get a crowd. Here is how we compelled them. We left them without excuse. We took our cars and brought from five to nine on each car.

Brethren, try this in your meeting. A little gas, and a little interest on your part is all that is needed.

I leave for Tennessee next Friday, 35 miles from Nashville.

Bascom Kenney, Wapanucka, Okla., June 5.—Brother W. P. Jones of Sand Springs, Okla., was with us at Enterprise Saturday night and Sunday. He preached two good sermons. He delivered an anti-Catholic lecture Sunday night. I have heard him through a good many sermons and they have all been good.

We have not arranged for a meeting yet.

If there are any brethren who are intending to change locations and want to get where there are no innovations in the church, this country might be the place they are looking for. We would be glad for anyone to investigate. Anyone interested can write Brother Ruel Choate, Rt. 1, Wapanucka, Okla., or myself. We will be glad to assist in any way we can to get Christians to locate with us.

D. E. Caudle, Hatchel, Texas, July 1.—We closed at the water this morning one of the most successful meetings in our history. While it was a busy time, the crowds and interest were good throughout. Brother Charles W. Watkins, of Petersburg, Texas, did the preaching. His long and varied experience seems to have fitted him to know just what we needed and he

gave to us the benefits of the same un-
stintingly. The visible results were eleven
baptized and nine restored, all grown folks,
among them, some eight or nine heads of
families. The church was strengthened,
encouraged, edified, and otherwise blessed.

Visitors from various congregations
came and helped in prayer and song, among
whom were the following preachers: J. H.
Stewart, Abilene; James W. Allen, Win-
gate; Oscar Brannon, Winters; G. B.
Sliger, Hylton; and R. F. Duckworth, Dal-
las, who preached one fine discourse.

This is our second meeting this year;
Brother J. N. Cowan having held us a fine
meeting in March with 17 added.

Brother Watkins will be with us again
the fourth and fifth Lords days.

Alva Johnson, Turkey, Texas, July 2.—
We had a great meeting at Fort McKavit.
I think there were about 25 camps—people
from El Paso to Houston, different parts
of the United States and some from Tur-
key, Ha. Up to the last day only one had
confessed Christ, but the last day at 3 p. m.
service three ladies came forward, then at
night, the last sermon, 21 responded to the
invitation. There was great rejoicing. We
are planning on another camp meeting
there in 1931.

Leland H. Knight, Waxahachie, Texas,
July 3.—I have been very busy since the
first of April in protracted meetings. The
first was held at Dodsonville, Texas. The
attendance was the best that I ever had
at that place. I endeavored to put Christian
living in the forefront and sought to keep
it there throughout the discourses present-
ed. Six obeyed the gospel. Some of the
best friends I have in the world are in that
church. I am always glad to visit the
congregation.

The second meeting was held at Peters-
burg, Texas. There, I had the pleasure of
meeting Brother Charlie Watkins. Sure do
like him. Attendance was good, despite
the fact that we were hindered by rain.
I believe the church was much encouraged.
Several were baptized, I do not recall the
exact number.

From Petersburg I returned to Arkansas
and held a meeting at Booneville in May.
Christian living was the leading topic dis-
cussed. One who had been a Baptist for
25 years obeyed the gospel.

The first of June found me on the pro-
gram of the Cleburne, Texas, church, its
program of sounding out the gospel. From
the first day until the 25th we preached
the Word in an open-air meeting on North
Wilhite street. There were 11 additions. I
love the soldierly, sacrificing, persistent
spirit of those brethren.

From Cleburne I came to Waxahachie.
Started here the 27th. We are preaching
at an open-air meeting place in the 400
block on Kaufman street. The interest
and attendance is growing. Will be here
until the eighth.

On July 10, if the Lord will, expect to
begin a mission meeting at Benton, Ark.
Brother Rex Sharp, Brother Bonneau and
Brother D. L. Jacobs of Little Rock have
their shoulders to the wheel in assisting.
This is the place where Brother Alva John-
son met J. E. Cobb, missionary Baptist, in
debate in March. Brother Johnson sure did
the work well, so we are expecting a
harvest. There are a few brethren there
who meet from house to house. Hope to
begin after the meeting with a little strong-

er force. Plan to continue there until July
23.

Why We Prefer the Authorized Version

(Article 4)

(Note: Brother..... is hereby
informed that "Authorized Version" is the
proper title for the Version prepared at
the command of King James and published
in 1611—the Bible read by all English
speaking people until recently.)

On page 92 of his book, Dr. Hort admits
that "beyond all question the late MSS
agree with the common text of the last
half of the IV Century—in fact, he holds
that there was an official revision about
that time, and while it was 1500 years
nearer the originals than he and the re-
visers, he flattered himself that he and
Bishop Westcott had the required critical
ability; whereas, the early "revisers" were
a lot of nit-wits.

He elsewhere says, "The text of Cryso-
stom—of the IV Century is substantially
identical with the common or 'Received'
Greek Text." Dr. Hort's reasoning is what
convinced me of the reliability of the com-
mon text instead of that of the Revision
he helped to form.

Now I admit that in a half dozen in-
stances, more or less, the American Stand-
ard Version is an improvement on the En-
glish of the Authorized Version, as for in-
stance "wot," "let," "prevent," "mortify,"
"concupiscence" and "conversation," a little
difficult as used, but if the reader will
look up these six meanings in the diction-
ary and then write their meanings down
in the margin, he will have a home-made
revision. But let us compare the character
of the English used in the two Versions.

Authorized Version: (2 Peter 1:5-7):
"And besides this, giving all diligence, add
to your faith virtue; and to virtue knowl-
edge; and to knowledge temperance; and
to temperance patience; and to patience
godliness; and to godliness brotherly kind-
ness; and to brotherly kindness charity."

American Standard: "Yet and for this
very cause adding on your part all dili-
gence in your faith supply virtue; and in
your virtue knowledge; and in your knowl-
edge self-control; and in your self-control
patience; and in your patience godliness;
and in your godliness brotherly kindness;
and in your brotherly kindness love."

Rom. 7:15, American Standard: "For not
what I would, that do I practice."

James 1:17, "From the Father of lights,
with whom can be no variation, neither
shadow that is cast by turning"—the
eighth verse is worse.

First Corinthians 14:34, English Revised
Version: "Awake up righteously." Mar-
gin: "Awake out of drunkenness righte-
ously."

American Standard: "Awake to sober-
ness righteously."

May I suggest that the Revisers needed
sobering up?

Imagine a company correcting Greek,
which did not know English, as shown by
the use of "Awake up"—instead "Awake,"
or "Wake up."

The American Company expelled the
superfluous "up" but adopted the ridiculous
thought of the English Revised Margin,
that a man may wake up righteous after a
sleep.

No wonder that the Revisers spoke of
Barnabas as "a man of Cuprus by race,"

and of Apollos as "an Alexandrian by race"
(Acts 14:36, 18:24). But I will just leave
the reader to compile his own list of blun-
ders—Brother R. C. White tells me he has
a list of 200 of them.

Wrong tenses: John 17:4-6, "I glorified
—I manifested," for "I have glorified," etc.

14. "The world hated them," for "hath
hated."

25. "Knew thee not but I knew thee and
these knew that Thou didst send me."

Matthew 16:7: "We took no bread" for
"because we have taken no bread."

Luke 5:5: "We toiled all night and took
nothing" for "we have toiled all night and
have taken nothing."

No need to excuse such Pidgeon En-
glish by saying the Greek tenses were
Aorist—our Bible is English and not
Greek; besides the revisers sometimes used
"have" in translating Aorists as in John
20:2. "They have taken away the Lord."
John 10:32; James 2:6; Acts 10:15 and
others. I submit that the American Stand-
ard Version is a menace to the English
Language and that for no cause at all but
the bad taste of the revisers.

However, it remains to show that com-
mercialism had a great deal to do with the
revision. For although there are hundreds
of blunders, omissions, etc., in order to in-
sure the sale of the Revised Version it was
found necessary to make changes in every
verse (5 or 6 to the verse on the average)
and so to fill up their 36,000 changes, hun-
dreds of them were introduced that make
no difference in the meaning (only lower-
ing the literary style a little) like the fol-
lowing: Matt. 2:1. "Behold wise men
came"—for "Behold there came wise men."

John 19:29: "Brought it to His mouth"
for "Put it to his mouth."

Luke 5:9: "Amazed" for "astonished."

John 21:1: "He manifested Himself on
this wise" for "On this wise showed He
Himself."

Titus 1:7: "God's steward" for "the
steward of God."

Matthew 12:40: "The belly of the
whale" for "the whale's belly."

Acts 17:29: "Device of man" for "man's
device."

Frequently, awkward readings are due
to the adoption of a mutilated Greek text.
However, I think it was often due to lack
of knowledge of Greek upon the part of the
translators. For instance, here is the end-
ing of the prayer in Matthew 6, "Bring us
not into temptation but deliver us from the
evil one." Note: The same Greek expres-
sion here rendered "the evil one" occurs in
Matt. 5:29—"Shall we not resist the evil
one."

The Revised margin is loaded up with
misleading matter, to which I have before
referred. Here are a couple of other ex-
amples: Matt. 1:18, a note that some au-
thorities omit "Jesus," although it occurs
in every Greek MS so far as known but
somehow got omitted from the two Latin
Versions (owing to following a hasty
copyist).

John 5:2, Bethesda, Revised margin:
"Some ancient authorities read Bethsarda,
others Bethzatha."

(Note: 'Bethesda' is unquestionably cor-
rect—the reading of 16 uncial MSS, the
mass of the cursives as far as known,
Peshito and Curettonian, Syriac, Didymus,
Chrysostom and Cyril. 'Bethsaida'—Old
Latin, Vulgate and 1 Greek MS 'Bethzatha'
2 MSS. 'Bezatha' 1 MS, Eusebius and
Cyril in one place. Bethzatha 1 MS—in fact

upward of 30 mis-spellings but why cumber the English margin with them?)

In conclusion I would note the bold forgery in 1 Cor. 1:20. The Authorized Version and the Greek reads "this is not to eat the Lord's Supper," showing that the proper purpose for meeting is to eat the supper. But the American Standard reads: "It is not possible to eat the Lord's Supper," the supplied word "possible" being printed in ordinary type—I submit therefore that the American Standard Version, being dishonest, is unfit for uneducated Christians to use, only a reader of Greek being capable of detecting its deceit. I think I have shown likewise that it is an ignorant production and unneeded.

E. S. JELLY.

Are the Ten Commandments Binding On Christians

(Article 3)

Christ said to Peter, "Whatsoever you bind on earth will be bound in heaven. Whatsoever you loose on earth will be loosed in heaven."

To begin with, we must conclude that "if the Ten Commandments are binding on Christians," Peter or some of the other apostles bound them on earth.

In order to keep the Sabbath Day we must know how to keep it, and this knowing how must come from the New Testament, but no Christian was ever told how to keep it. I wish to charge you right here that no Christian now can tell you how to keep the Sabbath Day, and no Christian keeps it like the Old Testament says keep it, and those who claim to keep it may holler long and loud and quote much Scripture concerning the Ten Commandments, Law and especially the Sabbath Day, but not one of them can tell you how to keep it, or even how they keep it.

The Word of God speaks of a "Better Testament," "Old Testament," "First Testament," "Second Testament," etc. The first is not the second and the second is not the first. The old is not the new and the new is not the old. This being true we will begin with Jer. 31:31 "Behold, the days come saith the Lord, that I will make a New Covenant." Now he did not promise to patch up the old one and call it new. Now if I am able to prove that the Ten Commandments were the first covenant, then I have established my proposition.

Turn to Ex. 34:28. "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water, and he wrote upon the tables the words of the Covenant, the Ten Commandments." This alone will convince any one that the covenant was the Ten Commandments. Now go to Jer. 31:31. Again, "I will make a new covenant." Turn to Deut. 4:13. "And he declared unto you his covenant, which he commanded you to perform, even Ten Commandments." Also read Deut. 9:9. This is enough sure, "His covenant even Ten Commandments." But Jer. 31:31 says that God should make a "new covenant," so if the covenant is the Ten Commandments we must say that the first covenant is not binding.

God, knowing how easy we are to be deceived, did not stop by saying he would make a "new covenant," but said, "Not like the one he made when he brought them out of the land of Egypt." But it was the Ten Commandment covenant he made with them then. From this I must conclude that

the Ten Commandments are not binding on Christians.

Now don't be alarmed, but from henceforth take down the Ten Commandments on your wall or else teach your children the truth about them.

We are now ready for the New Covenant. (1) This covenant was to be written in "their hearts" not on "tables of stone" and this was done when God sent his Holy Spirit into the hearts of the apostles. "They spake as the Holy Spirit gave them utterance."

The old command said, "Thou shalt not kill." "Thou shalt not commit adultery."

The new said, "He that hateth his brother is a murderer." "He that looketh upon a woman to lust after her—" etc.

Is this not enough to let you know that we do not live after the Ten Commandments any more. But under a better covenant upon better promises. May God bless you.

J. A. DENNIS.

Passed On

(Continued from Page 1)

Brother Montgomery was 83 years and 6 months of age. He is survived by his wife, Mrs. Emma Sibley Montgomery and an adopted daughter, Miss Alethia Vaughan Montgomery of Shreveport, and a devoted cousin, Mrs. Mamie Carson of Corbin, Ky., who was with him through his illness and until his death.

I have known and loved Brother Montgomery for 14 years and my heart is made sad at the loss of this brother and friend. The Church of Christ has indeed lost a valuable advocate. He was a true Christian, having obeyed the Gospel in his youth. He manifested always an unflinching, child-like faith in the Lord depending solely on His Word to guide, guard and direct his course through this world.

He so often spoke of the beauties and the peaceful realm of heaven and the glory of being there in the presence of the Lord and it was that hope and faith that anchored and stayed him through many trials here.

Brother Montgomery was a man of many sorrows but he bore them bravely and all alone save from the consolation he read from his God, "Weeping may endure for a night but joy cometh in the morning" (Psalms 30:5).

He so often spoke of love and would say, "What the world needs is love." His was a love that conquers, pure, warm, unselfish and unwavering. He was the apostleship of spiritual beauty and a clear-eyed seer of the laws of God. He was ever determined not to depart from the channel of truth and I'm sure that his will be a "crown of glory that fadeth not away" (1 Peter 5:4).

My sorrow is deep now but I trust that some day I shall see him on the bright side of the dark cloud in the courts of our God.

"As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even forever" (Psalms 125:2).

A. D. KING.

The publisher of this periodical has known Brother Montgomery about ten years. My first visit with the church there was on my return from Baton Rouge, La., where I had engaged with a Baptist in debate. Brother Montgomery's thoughtful-

ness caused him to inquire as to my compensation for the debate. Upon learning that I had received a little less than it cost me to make the trip, he communicated the facts to the brethren. The lack was supplied with surplus added for family support. I do not remember having been in Shreveport since that time that I did not receive a check from Brother Montgomery, and the church has sent to my necessities again and again. I mention these things to show that though a man of affairs, he was always mindful of others, and especially did he give of his means to the furtherance of the cause of Christ. Indeed, will the church there miss him, not only his advice, general direction and stimulus to activity, but also his financial aid and support.

Brother Montgomery contributed a good many short articles to the Apostolic Way. In the last few years he has written quite a bit to the children, signing these articles, "Uncle Haywood." His articles, like his talk, were filled with love and kindness.

The following is quoted from an article written by an old friend and published in the "Shreveport Journal."

"Mr. Montgomery was born in Tippah County, Mississippi, Jan. 30, 1847, and was the youngest of thirteen children, all of whom were living when he was 30 years of age, but none of whom survive him.

"His parents moved to Red River County, Texas, when he was 4 years of age, where they resided until the outbreak of the Civil War. When only a lad of 17, Mr. Montgomery enlisted in Company E of the 9th Texas Cavalry, Ross Brigade.

"In September, 1863, at the request of a friend who owned a small business on the Dillard plantation, a portion of which now comprises Bossier City, and with only one dollar in his pocket, in company of some wagoners, who were hauling cotton to Jefferson, Texas, then the head of navigation on Red River, young Montgomery started on his great adventure.

"He soon found himself at Coleville, where he remained as an employee until he married, on April 18, 1877, Miss Virginia Sibley, the daughter of Rufus Sibley, and a granddaughter of Dr. John Sibley of Natchitoches, also granddaughter of Major Jacob Erwin, and great-granddaughter of Larkin Edwards, one of the first settlers in or near Shreveport, for whom Edwards Street is named. Mrs. Montgomery died within a year, and on Feb. 29, 1880, he married her sister, Miss Emma Sibley, who, with an adopted daughter, Miss Alethia Vaughn Montgomery, survive him.

"It has been the privilege of the writer to have known Mr. Montgomery for more than fifty years, and in every walk of life you could always depend on the honesty of his spoken word. He was elected assessor of Bossier Parish for eight years, when he moved to Plain Dealing and was soon afterward elected mayor. Mr. Montgomery filled several important positions, including president of the Plain Dealing bank and secretary of the Bossier Parish Fair. Having made a trip back to his old home in Texas, he conceived the idea of installing a telephone system in Plain Dealing. At that time but little was known of the value of rapid communication.

"Mr. Montgomery's thoughtfulness of others' welfare was marked, and his kindness in lending money to girls to aid them in completing their education was well known."

Christ Is Now In His Kingdom

(Continued from Page 1)

with His people (Matt. 25:19). Those who have been born into His kingdom, and who through much tribulation have added the virtues of the Christian character—virtue, knowledge, temperance, patience, godliness, brotherly kindness, love, will enter the next state or second dominion of the kingdom (Acts 14:22; 2 Pet. 1:5-10). But those who have said "we will not have this man to reign over us" (Luke 19:14) will be gathered out of His kingdom (Matt. 13:41).

Even future kingdom advocates admit that we now have the kingdom in some sense. This "sense" that they admit is taught in Mark 1:14, 15 and 9:1; Luke 11:2; 12:32; 19:12; 22:19; 1 Cor. 15:24; Rom. 14:17; Col. 1:13; Heb. 12:28; Rev. 1:9; Matt. 13:41. It is the first state or dominion of the kingdom. The second dominion is referred to in Acts 14:22; Matt. 8:11; 2 Pet. 1:11; 1 Cor. 15:27, 28.

All this agrees with the fact that Christ is to be on His throne the same time He is priest (Zech. 6:13). That He is priest now all agree. Hence, He is on His throne now. But He must be priest and sit and rule on His throne. Therefore He is now ruling upon His throne—must rule till He destroys all enemies then deliver up the kingdom to God. Future kingdom advocates blunder here, for they assert that He must destroy His enemies first, then rule; whereas the Bible affirms that "He must reign till He hath put all enemies under His feet" (1 Cor. 15:25). People talk of Christ's coming to establish His kingdom: the Bible talks of His coming to gather out offenders and deliver up the kingdom to God (Matt. 13:41; 1 Cor. 15:22-26). But the Bible nowhere hints that He will come to establish His kingdom!

It is urged that because Christ will sit on His throne at His coming that therefore He will not sit on it till He comes. This is a wrong conclusion, for sitting on His throne is not like paying a debt—once paid always paid, but is a continuous affair. He may sit 10,000 years and still sit at His coming. "Then" (at that time) tells nothing as to when He began to sit or how long He will continue to do so. Illustration: When I met Elder Dyches he was "then" a married man. Who would be foolish enough to affirm that I taught he got married at the time I met him? Even so Christ is on His throne now (Zech. 6:13) and will be when He comes (Matt. 25:31). But the Bible nowhere hints that when He comes He will get busy, set up His kingdom and then take His throne.

Note, Christ will come in His glory, and the sitting on His throne, is synonymous with His coming in His glory, therefore Christ will be on His throne before His arrival for He is in glory in heaven and will be while He is descending. This spoils the Christadelphian and Russelite idea that

1. Christ will come
2. Set up His kingdom
3. Take His throne
4. Sit and rule.

For the Bible is plain that

1. Christ went to the far country—heaven
2. To receive a kingdom (Luke 18:12).
3. To sit and rule (Zech. 6:13; 1 Cor. 15:25).
4. After a long time He is to return.

5. To reckon with His citizens (Matt. 25:19).

The idea of Christ's judging people who have never been under His government—under the law of His kingdom—is foolish. But He is to judge all nations (Matt. 25:32). Therefore they are all under His jurisdiction for He will judge them all.

Let men, then, receive their king, be born anew into His kingdom, and as citizens of His holy nation (1 Pet. 2:9) be faithful till death that they may receive the abundant entrance into the glorious state, the future dominion of the kingdom.

L. W. HAYHURST.

Spiritual Gifts

(Article 1)

I have been requested to write a series of articles on Spiritual Gifts:

In order that we may reach a sane conclusion as to the purpose of the gift of the Holy Ghost, we desire to first notice this gift among the prophets of the Old Testament, Jesus Christ and His apostles, also the miracles they performed. Not only shall we notice the purpose of these miracles, but also the kind, and the surroundings under which they were brought to light. When we have done this, we are prepared to examine the proposition as to when they ceased, if at all.

We are told, that during the patriarchal age, that Abel offered sacrifice to God. Now Abel had a command or entreaty from God to offer that sacrifice and it was by faith, for Paul says that "Faith cometh by hearing the word," hence, he could not have had faith unless God's word had instructed him relative to same. We also learn that Abel's sacrifice was acceptable to God; therefore, it was of faith, for Paul says again that "whatsoever is not of faith is sin."

Now we pass from Abel to Noah. Noah offered sacrifices. God delivered him by the ark through the deluge. After the waters have dried up and Noah and his three sons and their wives are found in a new world, the first thing almost, we find Noah erecting an altar to offer sacrifices to God.

Now we pass from Noah down to Abraham and we find him offering sacrifices to God. Performing, if you please, the same order of worship. It seems that the oldest in the family acted as high priest to offer the sacrifices. All this was in the patriarchal age or family worship. Read Gen. 22:7-18; Gen. 28:1-4; Gen. 28:10-15. Notice now the 14th verse, "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and in thy seed shall all the families of the earth be blessed." God talked to these holy men face to face and performed miracles by his chosen men among them. Dreams had been interpreted by Joseph. These things had been done among them so long that it had become a well established habit and custom among them, so much so, that in order to change this form of worship, it required miracles to convince them that God was the author of change which was to take place. What do you suppose would have been the result if any one had gone to these people and told them that God was going to change the form of worship? Don't you suppose

they would have called on the party with this message to present the proof? I think they would, and not only that, but, I think they would have been acting honestly and wisely. Don't take what I may say, but DEMAND THE PROOF!! No doubt but they would have done that very thing.

So when God decided to change the order or form of worship from a family to a national worship, he appeared to Moses, and, after telling him that he had heard the cries of his people in Egypt, he told Moses to go and lead them out. Moses said, (Ex. 4:1-6) "the people will not believe me." Again in Ex. 20:22, "And Moses said, 'They will not hear me.' And Moses answered and said, 'But behold they will not believe me, nor harken unto my voice: for they will say, The Lord hath not appeared unto thee.' And the Lord said unto him, 'What is that in thine hand?' And he said, 'A rod.' And He said, 'Cast it on the ground.' And he cast it upon the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, 'Take it by the tail.' And Moses reached forth and took it by the tail and it became a rod in his hand." Then the Lord told Moses to thrust his hand in his bosom, and then told him to take it out and it was leprosy as snow; then he told him to put it back in his bosom and take it out and it was as his other flesh. He also told him to pour water upon the dry land and it would become blood.

Now the question naturally arises, what was all this for? There was a reason why God was having Moses to perform all these miracles and every thinking person will ask the question: "Why all this?" The honest person demands a reasonable answer to this question, and we will try to answer it in the light of God's word. These miracles were performed by Moses to convince them that God had sent him. God told Moses that if they would not believe the first sign they would believe the latter. So it was to produce faith, or convince them that God was behind Moses and had sent him to them and that he was no imposter, but was divinely sent. God did not only give Moses power to perform miracles before the children of Israel, but also before Pharaoh. We want to notice eleven miracles Moses performed before Pharaoh. Turning the rod to serpent, water to blood, calling the frogs up out of the river, smiting the dust and it becoming lice in the land, flies to be in Goshem but not among the Israelites, murrain in the cattle throughout Egypt though it was not to be among the Israelite's cattle, casting the ashes toward heaven and a breaking out of boils and blains among the Egyptians, Moses predicts hail storm, locusts destroy everything, three days darkness that could be felt, the death angel passing over the camp of Israel and the dying of the flocks and herds and eldest of every Egyptian family in Egypt. For a history of these miracles see Ex. 7, 8, 9, 10 chapters.

Now dear reader we are going to leave you here for the present, but will have other installments on the question.

DOUGLASS DUNN.

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 the 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.

Prophecy 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 Soul of Man

(Article 6)



The word, soul, means two things at least, "The spiritual, rational and immortal part of man," and "a human being; person; man; a pure or disembodied spirit"—Webster. This shows that the word sometimes denotes a person and sometimes

the "immortal part of man," that part that does not die.

If you want to know what the Greek word for soul means, be assured that the scholarship of the world is behind the Authorized and Revised versions of the Bible both of which give the word soul as the equivalent of the Greek word Pneuma. Do you think that they made a mistake? It means "a living being." "The soul as an essence which differs from the body and is not dissolved by death." It also has other meanings but materialists are forced to deny the word ever means a part that is "not dissolved by death"; for they affirm that man is "wholly mortal"; hence they are in direct opposition to the scholarship are in direct opposition to the scholarship of the world. A bold proposition for the majority of them, for they know they do not know the 24 letters of the Greek alphabet, nor are they able to speak correct English! What business have they translating Greek? The Bible has already been translated and that by scholars.

(Continued on Page 8)

Work in India

Pilchers Compound, Secunderabad, Deccan, Br. India, June 26, 1930.

Brother R. F. Duckworth,
Care The Apostolic Way.

Dear Brother in Christ:

I am glad to report about the gospel tour I made this time. As I reported in my previous letter that one of the preachers that was ill and unable to go on tour is now well and gaining strength. Another preacher also called Kanakarathnam was ill and I had to go into the villages alone.

I went into the new villages to the south of Khamammeth field to see any convenient place to start new work. But most of the villages this side have not heard the gospel even for the first time and the people are afraid of the Christians that they refuse to have any preacher. But we will not stop; we will try again until we convince them that the gospel of the Lord would improve their moral standard and give them new vision of life and show them the way of salvation. Two of the large villages, Janapadu and Padeedu, are convenient for the preachers to stay and preach in the villages round, but these two places have 25 per cent of the people who are lepers in each of them owing to the bad water so I have dropped the idea totally for the present.

The Lord has given me good time at Miriyalagudam, where I preached to many people. I spent that night preaching to other willing hearts until three o'clock in the morning. I had two hours rest there and started on foot-path with a guide. On our way I had a good talk with that man and asked his name. To my great surprise he said that he was called Abraham. I questioned him how he bears a Christian name being a Hindu. He said that his

(Continued on Page 7)

The Apostolic Way

Just a few words about the APOSTOLIC WAY.

I have complained some about the paper not being just what I would like to see it, and have heard others complain also, but have about decided that we (the teachers and the preachers of the church) are more to be blamed than anybody. For, what have we done to make it better? True, if we have a "crow" to pick with someone, or an opinion we want to "air out" we will run to the APOSTOLIC WAY for space. Of course, there are exceptions to this rule, but in the main this is about right.

Now, brethren, the thing we need to do right now is to look at the church as a vineyard and begin some constructive building or work. As an army—we are to put on the armor of soldiers and fight—destructive work, and I think we have done some splendid fighting. But we must be more than soldiers, to-wit: Workers in His vineyard, doing constructive work for the advancement of His cause.

But do you ask how we can help make the APOSTOLIC WAY better? I will say, in my judgment, one way to do it is for us to contribute to its pages such articles as will be inspiring, encouraging, uplifting, wholesome, kind, gentle, etc.; speaking the truth in love should be our motto. Such articles we will not be ashamed to hand to our neighbor or friend: that is cal-

(Continued on Page 8)



Your Answer Important

To Whom It May Concern:

This is to certify that THE APOSTOLIC WAY has enough delinquent subscriptions on its list to meet its present outstanding obligations if each of these delinquent subscribers would renew at once. Delinquents have been notified several times but a number of them have never responded; they haven't even asked us to continue the paper until they can get the funds to renew. Some, after being carried for several months, write asking that their name be dropped from the list, leaving the unpaid expense to be taken care of by someone else. When a letter is sent from this office advising a subscriber that his time has expired, such subscriber is expected to respond, sending in their renewal or advising us they will do so at an early date. On the subscription list of every publication a few are continually dropping their subscriptions. Such a person should promptly advise the publisher that they do not care for the paper any longer.

A publication is always anxious to keep its readers, but it is fair when any reader receives a statement of expiration of their subscription from the office of publication that they communicate with the publisher at once.

If two hundred new and renewal subscriptions could be received at this office within the next thirty days it would mean financial relief, and every reader who is interested in the maintenance of this paper is asked to make a special effort at once to send one or more new or renewal subscriptions.

Address THE APOSTOLIC WAY, 4819 East Grand Avenue, Dallas, Texas.

Women Not Created to Obey and Serve Man

(This article will be reviewed by Brother Van Bonneau.)

The address to the Bible Class of the Dutch Reformed Church of Westwood, N. J., by Mr. William H. Applegate, deacon of the church and leader of the class, in all earnestness, warned the Bible students against the influence of women in church affairs and quoted here and there from the Scriptures to show that God created woman to obey and serve man, her master.

Mr. Applegate's address stirred much discussion and an appeal was made to the pastor of the church to repudiate the address, but the pastor decided to take no stand in the controversy.

Louis Nankivell, the well-known evangelist, has prepared an answer.

The ideas which Mr. Applegate suggests, that woman is "peculiarly susceptible to the wiles of Satan," or that "God created her to obey and serve man, her master," and that she should be seen and not heard so far as the church is concerned, are all wrong.

It is preposterous to think God ever intended woman was to be man's toy or plaything, his willing slave—a slinking creature, grovelling through life upon her knees. In centuries past man has often held the iron rod over woman, making her the burden bearer, forgetting it was he not she who must earn his bread by the sweat of his brow.

The Bible enjoins a general spirit of submission one to another among Christians, that the Word of God be not blasphemed and a Christ-like spirit shall prevail among His people. "Submitting yourselves one to another in the fear of God" (Ephesians 5:21).

Man may very glibly quote Genesis 3:16—"Thy desire shall be to thy husband and he shall rule over thee," to prove woman's lost equality, but there are other Scriptures. Christ has signed woman's emancipation proclamation. He has redeemed her from the curse and dominion of a broken law. No doctrine of the subjection of woman ever came from the lips of Christ. His very silence on the matter shows He did not relegate her to a lowly or inferior place. Never did He speak a word against her privileges in domestic, social, religious or public life, although man has said much.

"When the fullness of the time was come, God sent forth His Son, made of woman, made under the law, to redeem them that were under the law." Gal. 4:4-5.

"Neither is the man without the woman, neither the woman without the man, in the Lord." 1 Cor. 11:11.

"There is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28.

If Genesis 3:16 ("he shall rule over thee") means that woman should have no place in public life or government, then God contradicted Himself when He placed a woman as ruler over Israel. For among the judges the "Lord raised up" to deliver Israel "out of the hand of those that spoiled them" was a woman named Deborah, who was also a prophetess. She had been exalted to her high position by God Himself, Judges 2:16-18. Her deeds were of such importance that they occupy two of the twenty-one chapters of the book of Judges.

At a time when Israel had done evil in

the sight of the Lord, and for twenty years had been suffering oppression at the hands of the enemy, the Lord raised up this woman leader to save His people.

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

"And she dwelt under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim: and the children of Israel came up to her for judgment." (Judges 4:4, 5.)

Deborah was the fourth Judge, one of a number of judges who ruled Israel following the death of Joshua. She was their chief adviser and leader, politically, socially, religiously, and caused the children of Israel to prosper. Here was a woman who performed the office of Judge, guiding the affairs of men and war. Deborah summoned Barak, made known to him God's will, gave instruction, encouraging him, stood with him on Mount Tabor, and it was her voice that commanded him to charge against the enemy.

"And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hands; is not the Lord gone out before thee? So Barak went down from Mount Tabor and ten thousand men after him." (Judges 4:14.)

"The inhabitants of the villages ceased, they ceased in Israel, until that I, Deborah, arose, that I arose a mother in Israel." (Judges 5:7.)

From this we can readily see that the Lord must have approved of this woman's part in public life and government. The Lord sold Israel's enemies into the hand of a woman, and so sweeping was the victory that there was peace for forty years.

Barak would probably never have gone into battle had it not been for Deborah's faith and courage. "And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh." (Judges 4:8, 9.) The Canaanites were defeated.

There was Miriam, too, in Bible days, who had a part in public life. Not only was she a religious leader, a prophetess, one who speaks for God to men, but by Divine appointment she is named with Moses and Aaron as national leader, occupying a position of power in civil authority. The Lord had sent Miriam before His people, as well as Moses and Aaron.

Miriam was a forerunner of the woman who is whole-heartedly devoted to God, and spends her time and energy in the welfare of the people.

The Old Testament speaks also of a woman prophet by the name of Huldah. At the king's command, we find the High Priest and men of authority in the nation inquiring the word of the Lord at her mouth. (2 Kings 22:11-20.) Women it seems were honored prophets in Israel. We find one of them, as late as the time of Christ, who departed not from the Temple, but spoke of Him to all them that looked for redemption in Jerusalem. (Luke 2:38.)

When it comes to the subject of women seeking their rights, the 27th chapter of Numbers tells us about the five daughters of Zelophehad who addressed a vast assembly composed of Moses, the High Priest, all the princes, and the congrega-

tion of Israel. By divine revelation we know they were not out of order, because the Lord said, "the daughters of Zelophehad speak right."

If the Lord discriminates against women it would be strange that two books of the Old Testament carry the names of women, the Book of Ruth and the Book of Esther.

But didn't Paul say, "Let your women keep silence in the churches?" Yes, he did, and I don't blame him either.

Paul had to regulate conditions in the Corinthian Church because of division, strife and confusion. There were misuses and abuses of privileges, some had a doctrine, some a tongue, some a revelation, some an interpretation, and Paul wanted all things done unto edification, decently and in order, for God was not the author of confusion, but of peace. In fact the fourteenth chapter of first Corinthians shows he was not only regulating the conduct of women, but of men as well: "Let him keep silence in the church," Paul said to the man who would speak in an unknown tongue, unless an interpreter were present. "Let the first hold his peace," if something is revealed to him that sits by.

There was a custom in those days, especially among men, of interrupting the speaker. Some of the Corinthian women were evidently beginning this same practice, and as it only increased confusion, the apostle admonished the women to be silent, and if they wanted to "learn anything" to ask their husbands at home. The fact that he says if they want to "learn anything" shows that they were not preaching but disturbing by asking questions or making remarks. If the apostle were forbidding women to prophesy or preach, he would not have said, "if they will learn anything." Such individuals pray or preach, they do not ask questions, or seek to learn something, but on the other hand they are imparting knowledge. The apostle is not chiding woman for an attempt to preach, but for an "out-of-place" effort to learn.

Many churches of our day do not believe in women preaching in their pulpits, and yet they are not consistent with what they profess to believe. There are churches that will not endorse women preaching in America, yet they continue to send women out to preach the Gospel in foreign lands.

Is it any worse for a woman to preach the Gospel in America than in China or India or Africa?

If the church would hold to a literal interpretation of Paul's injunction, then it shouldn't have any women standing at the door to greet strangers, but "let your women keep silence in the churches." And when the congregation sings, let the men do all the singing, and "let your women keep silence in the churches." If it is not permitted women to speak, then it is wrong for the young women to lead and address young peoples' services, as is customary in all the churches. Neither should the female of the species be allowed to teach Sunday School classes, or testify in public meetings.

Do we read about women preachers in the Bible? Of course we do.

Deborah, Huldah, Miriam and Anna were all prophetesses.

The New Testament tells us about the woman at the well. Christ had entered into a conversation with this woman, telling her of her sinful past, and of living water which He had to give. Leaving her pitcher,

and taking the well with her—the well of salvation—she went her way into the city and began to preach Christ to a crowd of men. This woman preacher got results, too, for many “hit the sawdust trail” and believed in Christ because of her sayings. Nor did Christ reprimand her for her labors in His behalf.

It was a woman, too, who carried the first message of the Resurrection, one of the greatest honors ever conferred upon a mortal soul. Christ might have reserved this privilege for Peter, for John, or some other man, but not, He gave this commission to a woman—Mary. Why then question as to whether women should preach? Jesus Christ, the Head of the Church commissioned a woman to deliver the first message of the Resurrection before men knew anything about it.

Christ always did honor and respect women. His first official announcement of His Messiahship was to a woman, Mary Magdalene.

Never anywhere in the New Testament do we read of Christ at any time raising a finger against a woman. Though a woman's accusers were many, Christ was always first in her defense. And how they loved Him—last at His cross, first at the tomb.

In the parables of the talents given by Christ, there is no suggestion that these lessons were directed exclusively to men.

Would it seem likely that the Lord would endow woman with talents which could be effectively used to His glory, and then deny her the privilege of using them?—San Antonio Light, July 13, 1930.

Confusing Questions

I. Is the church ruled by an ecclesiastical head?

II. Does 1 Corinthians 5:11 mean that I am guilty of sin if I eat with certain kind of sinners?

G. W. McDANIEL.

If we are not ruled by an ecclesiastical head, why not?

Who has the authority to decide?

What Scripture denies us selecting or electing our own ecclesiastical head?

We are asking the brethren at Shreveport to answer the foregoing. Watch these columns for their reply.

R. F. D.

As to Sunday School

Here are two views of the Sunday school with its women teachers, classes, human literature, etc. One who condemns it, the other commends, but neither have gone to the Scriptures for proof of their position. Is the Sunday school a human or divine institution? Does the promoting of the religion of Jesus Christ need it? What can the Sunday school do that cannot be done better without it? We are asking the brethren at Waco to review this article for our readers. Watch these columns for a reply.—Publisher.

“A Minneapolis preacher—the Rev. Phillips Osgood—says the Sunday school has outlived its usefulness and should be abolished. He says it undermines the church. Parents send their children to Sunday school and make that an excuse for not going to the church service. The argument looks weak and is weak. Some Sunday schools have outlived their usefulness. In fact, they never were useful.

“There are many today conducted in

For Sale

The trustee in bankruptcy for Littlefield Colleges advises he will offer for sale the college assets, August 12, at Lubbock, Texas, between the hours of 10 a. m. and 4 p. m. at the office of referee.

Persons desiring to purchase any of these assets should be present.

This does not mean that there will be any settlement of claims at this meeting.

The court will notify creditors when ready to make settlement.

R. F. DUCKWORTH.

R. O. CONNER,

such a way and with such lessons that young people learn nothing about life and its problems. They are not prepared for living. That is the fault of the teachers and the kind of lessons that are used. It is not an indictment of the idea of Sunday school. Get the right teachers, the right texts, and the right system, and Sunday school is one of the great character building enterprises of life.”—San Angelo Times.

Spiritual Healing

Under the above caption an article appeared in the July 15th issue of the Apostolic Way. By request I am reviewing said article.

“The process that is involved in healing is really very simple.” Yes, the kind of healing described in said article by E. V. Ingraham, is very simple, and as he has clearly shown in his article, is no greater than the mind of the individual to be healed. If he has a mind that is susceptible to suggestion, and the condition of his body is such that will respond to the mind, he may be healed by the so-called “spiritual healers” of today; otherwise, they cannot heal him. The hypnotist who denies the Bible can do the same thing. Some may say that Christ and His apostles healed the same way, that the individual had to have faith in order to be healed. How about Lazarus (Jno. 11:44), whom Christ raised from the dead? Did he have faith while he was dead? How about Eutychus (Acts 20:9-10), who fell from the third loft and was taken up dead, did he believe while dead that Paul could bring him back to life again?

Again, Mr. Ingraham says, “All physical conditions . . . are the result of a mental condition that lies back of them.” How about the individual who is enjoying a visit with friends and by some accident has an arm or leg broken, all unexpected to him, what mental condition caused it? “To the law and to the testimony: if they speak not according to this word it is because there is no light in them” (Isaiah 8:20). What does the Word say? John 9:1-3; Jesus say a man that was blind from his birth, and his disciples asked him who did sin, this man or his parents that he was born blind? What was the mental condition that caused this physical blindness? Did this man have the wrong mental condition or his parents? Jesus said, “Neither hath this man sinned nor his parents,” why then was he born blind? “That the works of God should be made manifest in him.”

I am frank to admit that the mind has

a wonderful effect on the body and that it may be either constructive or destructive, depending on the suggestion that the mind takes, but such healing as that has no relation to the divine healing manifested through Christ and his apostles. Let us notice the purpose of the healing and other miracles done by Christ and His apostles. John 9:3, “That the works of God should be made manifest,” or made known, that is to prove that Jesus was the Christ. Again in John 3:2, Nicodemus said to Jesus, “We know that thou art a teacher come from God.” How did they know it? “For no man can do these miracles that thou doest except God be with him.” That was the way they knew it. Jesus didn't depend on the mind of the individual to be healed doing the work for Him. His work was of God. Therefore God did the work for Him. Jesus raised the dead, turned water to wine; the wind and the waves obeyed His voice. The so-called divine healers of today cannot do those things therefore we know are not of God, for, “by their fruits ye shall know them” (Matt. 7:20). You may say then if you are of God why can't you do those miracles like the apostles and prophets? God commanded them to do those things (Matt. 10:5-8). He has not commanded me to do those things and if I try to do them I am a transgressor, and it is written, “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God” (2 John 9). Those things were to confirm the word (Mark 16:20, Heb. 2:4) The word has been confirmed, we now have the perfect law of liberty (James 1:21-25). The gifts of the spirit were in part and were to pass away when the perfect came (1 Cor. 12:28-31, and 13th chapter).

Again Mr. Ingraham says, “The real healing is in the healing of the mind,” then quotes from Prov. 23:7, “As he thinketh within himself so is he.” Now if you will turn and read that passage you will find that Solomon is talking about the man with an evil eye, that says to you, eat and drink, but his heart is not with you. The same lesson is taught by the Savior in Matt. 15:7-9, with no thought of bodily sickness. Again he says, “The supplication of a righteous man availeth much” and applies this statement of James to the healing of the body. Read James 5:16-20, “Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. . . . Brethren, if any of you do err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.” You see James is talking about being healed of sin, the error of your way, and bodily sickness. Again he says, “A truly Godly character . . . insures the best possible physical conditions.” Why should a man make a statement like that when Jesus says of a man who was born blind, “neither has this man sinned nor his parents”? (John 9:3). Is blindness the best physical condition? I think not, yet as Peter said, “They that are unstable wrest the Scriptures to their own destruction” (2 Peter 3:16). Then in the language of Paul, let me admonish one and all, “Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

W. S. SMITH.

Purcell, Okla.

The Apostolic Way

CHURCH OF CHRIST

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Facing a Responsibility

We are facing, to me, a serious situation, one that requires a prayerful consideration of every God fearing, self sacrificing member of the Church of Christ that desires the old paths.

There has been a general slump in religious fervor and denominational activity among the peoples of the world. In the United States there is only about one person out of three professing to believe in Jesus Christ who are actively affiliated with any church, and the churches are losing instead of gaining members? Why? Evidently because the people at large are indifferent to concrete religious convictions.

Our Sunday school brethren are going further and further into error in their efforts to reach these masses, and, as a consequence, they are disgusting and discouraging a large per cent of the members identified with them.

This condition, with the position held by those fighting for primitive Christianity, brings us face to face with the situation that demands quick aggressive action if we would meet promptly and effectively the opportunity.

We have preachers with the ability to preach the gospel, who are either idle or engaged in some other work. We have congregations that have persuaded themselves that they are not able financially to have a meeting in their community or to support one in another community where the gospel has never been preached, and yet, these brethren, in many instances, could spare enough to feed and clothe the family of the preacher who is idle.

I know of one congregation that didn't think they were able to have a meeting, but a preacher who had the time, and one or two of the brethren, said they could have it. The members said, "We are not able to support a meeting." But the preacher insisted that they just do what they could and he would be satisfied. This was an old congregation where many of the ablest men in the state had preached. They began the meeting, and something near 20 were brought into the fold of the faithful. Some of the leading men and women of the community were baptized into Christ, and then in two or three months they had another meeting; previously arranged for, but a number felt this meeting couldn't be a success since the available material had been reached in the previous meeting. It was a very very busy time, so they decided that since the preacher had arranged to give them the time that they would have a "half hearted" meeting, have preaching at night and attend what they could. As the meeting progressed the interest grew and

before the meeting closed, some 17 or 18 had turned to the Lord.

Just think of it, the congregation whose financial condition would not allow them to have a meeting and who were so busy in their crops they could not afford to attend a meeting, and yet, they have had two meetings, and, I am sure, neither preacher went away empty handed, 40 souls have been brought to Christ and these brethren have already made arrangements for another meeting this year. These good brethren, I know, will not blame me for holding them up as an example. As I sit here in my office, I could name two hundred congregations whose prospects for results are better than was the prospects of the congregation mentioned, and with the same activity, zeal, and determination, these two hundred congregations could each approximate the same result—eight thousand souls saved, but suppose you reduce the results one-half, then suppose one thousand congregations putting forth the same zeal and determined effort, with one-half the result—twenty thousand souls brought to Christ.

But someone says, "This is making the picture too big; we can't accomplish that much." Well, that is what the majority said at the congregation mentioned above, and the preacher in the beginning of the first meeting told me that he didn't see any chance to accomplish anything of consequence, but that he was going to preach the Word and leave the results with the Lord.

The combination of conditions that exist makes this one of the greatest opportunities that ever faced the Church of Christ. Thousands have recognized the futility of trying to find peace and comfort in the hurly-burly of the affairs of this world. Will we reach them? We can if we will. Will we make the necessary sacrifice? We can if we will. Will we put enough thought, time and energy into Christian living and Christian activity to get results? We can if we will. Will we pray individually and collectively with our hearts filled with a burning desire to save the souls of men?

Will you write me your mind about the situation and our opportunity and willingness and ability to meet it? My soul yearns for a forward movement, and a few words of encouragement and suggestion along that line would be appreciated by me and others. I would like to have a letter from everyone who reads this.

R. F. D.

Preparing for War

"We fear that some who cry a halt to talking about the next war are not opposed to war when undertaken by others than themselves. It is useless, worse than useless, it is dangerous, to peace to stop talking about the next war.

Girl Guides and War

"Some years ago, we referred to a newspaper comment upon the annual report of the girl guides. It was stated that a prize was offered for proficient rifle shooting by girl guides. Incredible! Impossible! said some. Time brings curious confirmation of our earlier reference to this. In the Daily Express, May 8, 1930, appeared two pictures, under which were these words: 'Being prepared.—A war office inspection of the arrangements made by the Kent V. A. D. to deal with civilian casualties in the

event of a gas attack from the air took place at Chislehurst yesterday. The famous caves have been fitted up with first-aid stations.' The pictures are described thus: 'Girl guides assisting members of the V. A. D. with a (casualty), and a stretcher-bearing party equipped with gas masks leaving one of the caves.'

"Those who cry 'Stop talking about the next war,' are busy preparing for the next war, and training boys and girls to be 'Aye, ready.'

"We remember one general said, 'Boy Scouts made the best soldiers.' Of course they do, that is their hidden object, camouflaged war preparations under the guise of peaceful pursuits and recreations.

"Christians are just as blind to the war clouds now as they were before August, 1914. Many of them, even now, support the penny daily that described a certain writer's articles on Germany's war preparations as 'political propaganda,' and it did not review the very book upon which these articles were based until two months after the outbreak of war. Yet people still support this blind leader of the blind, and again they say, as that misleading paper did in 1914, 'There will be no next war.' And while the ink is still wet what is happening in India? We hate war, and do not want war, but we are not ostriches, burying our heads in sand to shut eyes and ears to sights and sounds of war and war preparations, and neither do the militarists.

"The nations of the earth are learning war, and while navies are being reduced or limited, the war spirit is on the leash and some madman will run amuck unless restrained by you, and every follower of the Prince of Peace."

The nations go on preparing for war while Christians become so engrossed in the affairs of this life that they neglect to sound the warning and teach the principle of "Love your enemies."

The foregoing article, taken from the "Bible Advocate," July, 1930, published in Luton, Beds., England, edited by W. M. Kempster. This article shows how members of the Church of Christ in the old world view the situation as relates to war.

Recently, Mr. Girard, Ambassador to Germany under the Wilson administration gave out an interview in which he stated that France and Italy were preparing for war. If these two great powers clash, it is believed by the leaders of the nations, that another world war is upon us. Is the Church of Christ prepared for it? Will the church and the principles of the doctrine of Christ be forgotten or placed in an embarrassing situation by preachers, church leaders and other members as in the last world war? The only possible way to prevent this embarrassment is for the church to become informed on what the Bible teaches concerning Christian relationship to war.

If the members of the church are to have full benefit of our position provided for in the statement filed with the War Department by the Apostolic Way, it will be necessary that our position be well understood by the young men of the church and the authorities in the communities where churches are situated. Read this article from the European paper and then reread it.

R. F. D.

Politics and Religion

"The churches can render the best service to government by making citizens the right kind of men instead of going into politics," declared Dr. F. M. McConnell, editor of the Baptist Standard, in speaking Sunday at the First Baptist Church. Dr. George W. Truett, pastor of the church, is in South America.

"Indirectly, politics may be purified by religion but if religion undertakes to be political both the state and the church will be ruined. I am standing for righteous principles and clean, upright conduct. Every church member ought to be in favor of the enforcement of all the laws of the country."

Dr. McConnell's topics was, "Seeing the Kingdom." He took his text from Matthew 16:28: "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."

Spoke of Spiritual Kingdom

"That has been variously explained," said Dr. McConnell. "The coming referred to has been widely explained as the second coming of Christ. This is not correct. He referred to His spiritual kingdom."

"The Jews understood the Messiah as one who would establish His throne in Jerusalem and be a temporal kingdom, a political kingdom. Jesus taught the entire separation of religion from politics and that His kingdom was spiritual and not political. He told Pilate that His kingdom was not of this world; that if it were of this world His servants would fight for Him."

"It is an historical fact that every church that has mixed politics and ecclesiasticism has formented violence anywhere in the world."

"Need Spiritual Change"

Dr. McConnell said "this text does not refer to His second coming. Now let us notice what they did see, those who were standing there. They saw Him arrested, turned over to a mob and crucified; put in a grave which was sealed with a Roman seal and guarded with a Roman guard. But the third day they saw the resurrection. They were with Him forty days after the resurrection at various times, saw the ascension and on the fiftieth day saw Pentecost with all its spiritual power. Afterward they saw 3,000 added to the church, 5,000 added to the church at another time and many other hundreds added."

"They saw the church scattered by persecution. Everywhere the members went new churches were organized. Saul of Tarsus, the chief persecutor, was converted and they saw the gospel spread over the Roman world. The power by which whose churches were organized was His kingly power in the minds and hearts of men who submitted themselves to Him and became His citizens. Such a spiritual change is what the world needs today."—Dallas News, July 7, 1930.

It is refreshing in this year of political strife to have a statement like the above from a man of the prominence of the editor of the "Baptist Standard," speaking from the pulpit of one of the most talked about church edifices of the South, and then published in one of the State's greatest newspapers.

We are passing through an age when

many church people seem to think that one of the duties of the church is to dominate political issues. Indirectly, too many preachers and church leaders are becoming semi-political directors. There is no place in politics for the church. Give us clean men, even a strong plurality of clean men, and the majority will be found on the side of moral purity. It is the function of the Church of Christ to purify men by preaching the truths pronounced by Jesus Christ. A renovated mind, a purified heart, a clean life, in the man whose influence in behalf of right and righteousness will be effective.

The proclamation by the Lord after His resurrection, to: "go teach all nations," is the gospel, is the power, is the influence. All the power in heaven and on earth is in this proclamation. The effects of it upon the human is to electrify, to stabilize, to destroy traits of selfishness, envy and malice; it has the power to enable the individual to get a new grasp upon himself, a new conception of creation, an artistic appreciation of the harmony of the laws of all creation. It enables men to obtain the sculptors sense of accuracy of the divine plan, and the artists eye for the beautiful in the mysteries of the great scheme of things. Why then should the preacher, the church, leave off preaching of this wonderful, powerful divinely arranged system of instruction to preach human methods, plans and purposes which are so inferior? Why come down from the divine platform to the political platform of man's creation?

Arise, Oh man of God,

And view the road you trod.

R. F. D.

Hospitality

Note.—The article to which the following was repuned was published in our issue of July 1, in which we asked the Church at Abilene to reply.—Publisher.

The Scriptures are full of demands to Christians for hospitality, friendliness, sociability, love, and care one for another, which we as Christians are not doing as much as we could if we would only put forth a little effort and sacrifice, surrender a few of our pleasures.

There are many such instances as the one written in the "Literary Digest," that, organization of the world care for the sick and afflicted, feeding the sick and clothing the poor are often thrown up to us Christians, asking, if such is not a good work. We try to say, it is, but they are not in Christ's church or kingdom and therefore not Christians. Which is the better, to be outside of Christ and doing what we as Christians should be doing, or to be in Christ and not doing some of the most important commands and principles of Christianity?

The time is coming when we shall be gathered around the throne of God and judged according to our works (Matt. 25:31-46). When the Judge shall say, "I was an hungered and ye gave me no meat, Thirsty . . ." etc., when the King shall answer and say, "In as much as ye did it not to one of the least of these, ye did it not to me." Therefore, it behooves us to think and act.

There are many things that we as Christians are to do, and there are many things that we as Christians are not to do. We are told in Romans 12:10, "to be kindly affectionate one to another, with brotherly love, in honor preferring one an-

other." In the 13th verse: "Distributing to the necessities of the Saints, given to hospitality." Do we really distribute to the necessities of the saints? Do we really have the spirit of hospitality? How many poor people have we ever fed or clothed, individually or as a church? Remember the Church at Corinth gave to the poor saints.

I am sure there are many pieces of wearing apparel in most homes that have been discarded because of size, style, or ragged, that if properly arranged and distributed among the needy would help them and we would be doing our duty.

I was made to realize this fact last winter by a collection of clothes being made by the Baptist people. A salesman came in a store bringing an old rain coat which was too small for his son and an old sweater. Both of these were left with the manager of the store to be given out among the needy people. I am not giving this as an example for our authority to aid those who are in distress, but to show how the organizations of the world are continually doing the things which the Church of Christ should be doing. We do not want to organize a league or worldly institution to do these necessary things for people in need, but we do want to perform our duty through that wonderful institution which Christ established, the Church of Christ. Through this body only will the good work be recognized by Christ. Ephesians 3:21: "Unto him be glory in the church—"

As for using the church house or any part of a church house for the caring of destitute people, I find no scriptures to condemn it. In any city where there is an opportunity for a church house to be used as a lodging place for strangers and caring for the needy and where clerks and nurses could be employed for this noble work, it should be done. If not, that does not take away the obligations of us as individuals to be given to hospitality to the very utmost of our ability.

The spirit of hospitality was to be seen in the lives of saints and sages of old. Their houses were not only such in which to dwell, but when occasion required it, they became temporary hospitals. Abraham and Lot were such examples (Gen. 18:1-8 and 19:1). While showing kindness to these strangers they were entertaining angels unawares as in Heb. 13:2.

E. L. HUTCHISON.

Announcements and Reports

Charles W. Watkins, Petersburg, Texas, July 8, 1930.—The field work in the Master's good cause has been both pleasant and profitable in many ways so far this year. Beginning the first of February, I have conducted ten protracted meetings, at the following places: Hylton, Cedar Hill (near Camp Allison), Wingate, Eldorado, Verdi, McCoy, McCauley, Texas; Holly, Colorado; Houston, Ballinger, Hatchel, Texas.

Am now at Norton, in Runnels County, Texas, in an interesting meeting with fine crowds in attendance, and bright prospects for a good meeting. The church is interested, and on the alert for the best interests of the work here. I have booked meetings as follows: Pear Valley, July 19 to 27; Dodsonville, August 2 to 14; Floydada, August 16 to 31; Estelline, September 6 to 21; Brook, September 27 to October 12;

Robstown, October 19 to November 2; Verdi, November 5 to 16; Hatchel, November 22 to 30. May the brethren at these places do the necessary advertising, and have all things ready.

With hearts filled with love for God, His children and His cause, let us press on.

C. R. Graves, Lockney, Texas, July 10.—On account of having a meeting called off, I have time for another meeting in August. I would like to arrange this time.

D. F. Watson, Box 666, Broken Bow, Okla., July 10.—I preached at Broken Bow Sunday night, June 22, and two noble souls came out of the Baptist church, made the confession, and were baptized into Christ. I went to Mena, Ark., began a meeting on June 28, which continued over two Lords days; closed with good interest and baptized four. I am to conduct one or two mission meetings near Broken Bow, Okla. I will go to Mud Creek, Okla., near Duncan, Saturday night before the third Sunday in August to begin a two weeks meeting. I have some time in September and October that isn't taken; would be glad to arrange for meetings for that time.

Van Bonneau, Dodsonville, Texas, July 15.—I closed a meeting at Moro, eight miles northwest of Bradshaw, last night. Nine baptisms and splendid interest.

E. S. Jelley, S. S. Orama, Mediterranean Sea, June 28, 1930.—With the assistance of the prayers of brethren we have had a good voyage so far. According to wireless, things are serious in India. Five hundred hurt in Bombay in one day—bombs and tampering with the loyalty of the native troops.

The leaders are intensely anti-Christian and they draw no line at brutality. However, the hairs of our heads are all numbered. You may rely upon me to stand for loyalty to the dominant power, as long as it is dominant, and for peace and non-violence. I will leave the results to God.

Pray for all the India workers. With love to the brethren.

J. S. Spencer, Oakalla, Texas, July 9, 1930.—I handed out the four copies you sent me, Monday night; last three of the men came and wanted me to send in their subscriptions for them.

Brother Virgil Jackson is in a meeting at Kempner, and I have been going to hear him preach. He sure can handle the gospel to be as young in the cause as he is. Will do my best to send in some more subscriptions before the meeting is over. Will also send in money for my renewal in a few days.

We are planning to have Brother J. S. Hall with us at Lampasas the 19th and 20th of this month.

G. E. Holleman, Dodsonville, Texas, July 12, 1930.—The Church of Christ of Dodsonville will hold a meeting beginning Friday night before the first Sunday in August. Eld. Chas. W. Watkins of Petersburg, Texas, will be in charge. The meeting will be in progress for two weeks.

J. A. Bradberry, 110 W. Broadway, Sweetwater, Texas.—We have been meeting in the courthouse; convinced that we cannot build up without a home of our own. Eight or ten members raised \$75.00

as a foundation building fund. A move is of an added importance due to Sweetwater's location. The enemy is fighting hard.

Sam L. Schultz, Lexington, Okla., July 15, 1930.—I have just held a meeting at Beaty's Store, 25 miles northwest of Ardmore, Okla. I preached at this mission point over two Lords Days. The only visible results was one promising young woman reclaimed. Two families are all the members that live there. They want me to come back next year at the same time, which I promised to do.

We were helped in the meeting by brethren from Wheeler, Okla., by support, presence, song, and prayers. Brethren from Healdton, Okla., attended some. Our beloved brother and co-laborer in the gospel, J. C. Osterloh, was with us the last Lords Day morning services. He was in a meeting at Wheeler.

I hope all the Lord's servants are now busy trying to win precious souls to Jesus. I have all of September open for meetings.

F. K. Reeves, Marion, La., July 11, 1930.—Brother J. E. Tidwell from Dallas, Texas, has just closed a meeting at Fairview Church of Christ with good attendance. No additions but the congregation was strengthened. He left for Russ, Texas, for a meeting, and is expecting to meet Brother W. N. Ferguson at Monroe, La., on September 1, 1930, in debate on the Sunday school question.

I. A. Mullins, Point, Texas, July 21, 1930.—I closed a series of meetings at Hortons Chapel, six miles southwest of Point, Sunday night, July 20, with 11 baptized into Christ. The church at this place is greatly strengthened.

I still have August for meetings.

E. J. Smith, Crowell, Texas, July 27, 1930.—I held a meeting at South Bend, June 25, to July 6. It was good in many ways; there were three baptisms. From there I went to Sperry Schoolhouse north of Gunter, Texas. Began July 9, ended July 20, with two restored, the meeting closed with good crowds and fine interest. I began a meeting at Santa Anna, Texas, July 25, which will continue over two Lords Days. That will end my summer work so far as I have dated. I am ready to preach the gospel.

G. W. Coon, Stidham, Okla.—Our meeting will begin Saturday night, August 2, and will last three weeks.

Anyone wishing to locate near here, we will be glad to help locate. We own our church house and do only what we find written in the Bible. Write Bro. I. W. Treat, Lenna, Okla., for further information.

D. D. Rose, 713 Sharp street, Brownwood, Texas, July 19, 1930.—To the readers of the Apostolic Way, I beg to say that I have the third and fourth Lords Days in August of this year not yet promised, and if there be a place where I can hold a meeting at the above time, please write me, as I do not want to be idle. I also have some time yet in September not promised. Yours for the Bible way.

Oscar Brannon, Box 683, Winters, Texas, July 23, 1930.—I am in a meeting at Union Tabernacle, about seven miles out of

Blanket, which we began last Saturday night. Attendance and attention is good; I am hoping for some visible results.

Brother D. D. Rose of Brownwood is in an interesting meeting at Downing, not far from here, and Brother Bryant of Arizona is at Pompy, which is close by. May the good work go on.

Am well pleased with the last two issues of the paper; hope we can continue it.

S. W. Higdon, Hamilton, Texas, July 21, 1930.—We have just closed a 17 days meeting with Bro. J. W. Kelly doing the preaching and I must say it was well done, but am sorry to say there was no one moved, but it may be for the best as we are at a very low ebb spiritually. Our congregation is small and some discord among the brethren that seems hard to remove.

In a letter under date of July 21, 1930, Sister W. S. Smith of Purcell, Okla., writes concerning the Doctor's work: "We are busy at present getting ready for a six weeks vacation from the office. We have three meetings of two weeks each. The first one is at Stillwater, Okla., beginning August 1. The second one is at Oak Dale school house near Mountain View, Okla., and the third one at Enid, Okla. This is our first vacation in the seven years we have been married and we want to spend it in a way that we are not ashamed of, for we feel that we have no time to play. We have a new doctor here getting acquainted with our patients and our business, to take care of it while we are gone."

R. L. Ludlam, Jr., Foreman, Ark., July 21, 1930.—Saturday the 19th, Bro. John F. Reese of Nashville, Ark., and I began a promising gospel effort. It was a mission effort to set the church in order. The attendance at the first meeting was encouraging. Thirty-four kept the Lord's appointment in breaking bread. Some 20 have found the true body here. Within 70 miles of here I had to detour over some bad roads. A part in the engine gave way, and the estimated cost of repairing is \$61.00.

I did not expect any local support in this effort owing to drought conditions; the Lord's people here are in a condition almost to suffering. The churches and individuals that have given fellowship in this effort are as follows: Ottumwa, Iowa, church \$10.00; Gagberry, Ky., church \$6.50; Vineyard Knol, near Glasgow, Ky., \$1.20; Edmonton, Ky., church \$2.25; L. L. Red, Summit, Miss., \$10.00; S. E. Gloss, Glasgow, Ky., \$20.00; Ira C. Anderson, Elder, Sycamore church near Rochester, Ind., \$5.00. This came in response to an appeal by the church at Logansport, Ind. I was with the church from April 6 to June 1. They were greatly strengthened. My wife is with her brother who lost his wife. She passed away June 1, leaving one child. The babe, a girl, died at birth.

At the first of the year I started to give all my time to gospel work. I wish to spend the rest of my days in this way. My efforts are blessed. I will do and have done all I can to secure readers for the "Way." The work began well here and we expect some to obey the gospel.

J. A. Dennis, Union City, Ga.—Begin a meeting at Celina, August 2; Dallas, August 18; Chilton, August 30. Brethren at each of these places are expected to have everything ready.

Work in India

(Continued from Page 1)

father was a Christian and named his children after Christian names. When he lost his father about 20 years ago he left his native country near Bezwada, came to Miriyalagudam to find living. Since then he is there like a Hindu, worshiping idols. When I told him about the Lord and the necessity of confessing Him and becoming a Christian he felt very much. I asked him to consider well and give his decision when we met next.

From Miriyalagudam to Wadapally we suffered a great deal for water, the hot winds were blowing against us and the hot sun was above; I finished drinking from my water bottle within half an hour and we had still two hours walk to reach the other village and we were thirsty and hungry. We came to a wayside well, sunk by some philanthropist to help the travelers, but when we drew the water we found it to give stinking smell. With great aversion we drank the water and filled my water bottle. We reached the other village in the evening and took complete rest, being tired. Praise the Lord we had nearly 300 people to hear the gospel. I preached until two o'clock in the morning and then retired to rest. Before I got up from my sleep a large crowd came and was waiting for me. Then I got ready within ten minutes and preached to them until mid-day. The total villages I have visited are 50 but I had good hearing only in two of them. We hope to do better next time as the preachers are well and able to go on tour. I shall let you know about our village schools next time.

Kindly pray for us, we are praying for every saint there. The brethren send their greetings, with Christian greetings and thanks.

Your brother in His service,
M. VANDANAM.

The Lord's Church

"Upon this rock I will build my church" Matt. 16:18. These are the words of Christ, so please remember I am not talking about your church or my church, but the church of the Lord Jesus Christ. Your church will not save anyone. My church will not save anyone. But the Lord has a church of which He is the Savior. Eph. 5:23. "Christ also loved the church and gave Himself for it" Eph. 5:25.

Should you give \$50 for a cow and then learn the cow was not worth \$50, you would say—cheated, robbed. Then to say the church is not equal to Christ is to say He was cheated. "He gave Himself for it." Should you have one-half dozen rocks, would you not have six? Why? Because six are equal to one-half dozen. Then if you have Christ, you have His church; they are equal. If you have redemption in Christ, you have redemption in His church, they are equal. If you have salvation in Christ, you have salvation in His church; they are equal. If you have salvation outside of His church, you have salvation outside of Him; they are equal. "The church which is His body—" Eph. 1:22-23. The Bible being true then the church is His body. Now, dear reader, lay down all your prejudice and get this. "In him dwelleth all the fullness of the Godhead bodily" Col.

2:9. The body being His church, then all the fullness dwells in His church. Oh, why will we let the devil steal the Word out of our heart, and keep us from believing and obeying God?

More on the church next time.

R. C. HATTER.

Mission Meeting

The Blakeney meeting was announced some time ago in the Apostolic Way. I went on time and preached one week and baptized six grown people. It was the most enjoyable meeting I ever held. Large crowds to preach to and every one of them a prospect. I left the people hungry for preaching, on account of the fact that my time was engaged elsewhere. I want to spend a month there as soon as I can get the time. Those baptized surely need a leader, and it will require at least a month to establish a congregation.

Brother Roy E. Hazelton was with me in the meeting helping in prayer and song, and in exhortations.

I received about \$65.00 support for this mission work which was duly acknowledged by letter to each donor. We need the co-operation of the congregation in mission work in North East Texas. I mean to go, and call on the congregations to help me establish the cause of Christ there. I have more calls for meetings with established congregations than I can possibly fill, but I had rather hold mission meetings, and arouse an interest among the brethren in that work. I am not hunting a job, for I have more of them than I can attend to, but I do want to do the most good in the shortest possible time while I have a little time left of my life to work. I have passed the fiftieth mile stone, and observation tells me that in a few short years I will be put on the shelf on account of being "too old to preach." I will be glad to have letters from brethren who are interested or disinterested in regard to mission work.

Yours to serve in Christ,

J. N. COWAN.

A Few Suggestions

Since Brother Duckworth has asked Abilene to answer the article copied from the Literary Digest, "The Door of St. Martins in the Fields," one of London's famous churches, is never closed. I am away from home and some of my brethren will answer this article, but I will make a few remarks.

Since this church is a human institution and not a place for spiritual devotion in true worship for the Church of Christ, it could let the city with the police woman care for it and use it to relieve the city's suffering. But the Church of Christ could not keep their house of worship unlocked all the time for such use, for that would rob the church of its place of worship. Besides, such work is home every day life-work and is classed with bringing up children, lodging strangers, washing the saints feet and relieving the afflicted. 1 Tim. 5:10. The church in every city should care for its own poor and unfortunate. We are taught to use hospitality one to another without grudging. Some brethren think I ought to be so charitable toward them that

I should not call in question their position no matter how absurd it is. For that reason, I don't like to write on this subject. But when I hear a brother miss-read the Word of God and say that Christ said His disciples had followed him in the regeneration, I can't give my consent to any such without rebutting that Christ never did need to be regenerated, because he never did loose His generated or birth condition. The Son abides in the house forever. John 8:35.

When any one denies there is legal increase of the law of Christ in the gospel age and I should show him hospitality and not write or preach on that subject—such charity is not becoming in a soldier of Jesus Christ. "Of the increase of his government and peace there shall be no end upon the throne of David," Isa. 9:7.

When anyone denies there is any personal devil and says all the devil there is, is the evil in man, they teach that the devil was in Christ strong enough to take Him and set Him on a pinnacle of the temple. Matt. 4:5. When the devil (the wickedness in Christ) failed to get Christ to worship him, he left him. Shall I be so charitable as to surrender the right to defend the purity of the Son of God. No, if they become offended at me because I defend God and His Word I can only say, God pity and have mercy on them when they show mercy.

J. W. KELLY.

Cowan-Arceneaux

Brother Early Arceneaux and I are to have a discussion of the Sunday school question at El Paso, Texas, beginning Sep. 24. The length of the discussion has not been determined as to the number of days. We have agreed that six two-hour sessions should be given to the discussion. If we can have two sessions per day, three days will be enough; but if at night only, it will require six days.

Quite an interest is created in the proposed discussion, it bids fair to be a lively one. Every one should come that can.

Yours in Christ,
J. N. COWAN.

Be Thou an Example of the Believer

(1 Tim. 4:12)

Example: a pattern; a mold or copy; an illustration of a rule or precept; sample; specimen; one punished for the admonition of others.

Christians should be examples of believers. That is: characters that others might use as patterns to measure or size their lives by, even as a carpenter cuts every piece of timber by the pattern given him that his building may fitly frame together, or, as the dressmaker depends on her patterns that her clothing should come up to the required neatness or standard.

Our lives in every respect should be that that others might use as a model or mold by which they might form or shape their every action of life. We should ever endeavor to be a copy for others to imitate as the student in the school room makes the letters of the alphabet like the copy set by his teacher.

Representatives of any line carry with them a sample of that which they sell;

even so, should we be examples of Christian characters, true to the Divine pattern, mold or copy of the believers.

Our daily walk and conversation should be an illustration of the one rule or precept given by our Lord and Master. In our trials and persecutions we should always manifest the spirit of the believers in Christ.

Be an Example

1st. In Word: always preaching or proclaiming that for which we have authority from Christ, putting our trust in Him and His revealed will.

2nd. In conversation (manner of life). As we associate with our families, friends and neighbors we should use language and expressions that becometh a believer in Christ and talk upon the themes that are spiritual and elevating.

3rd. In charity. Our manifestations of charity or love should show to the world that we are not selfish, neither striving for our own individual good, but that we have the good of humanity at large in mind and are willing to sacrifice for them.

4th. In spirit. In preaching, conversation, and in all acts of life we should always manifest the spirit of a Christian, or of the believer in Christ.

5th. In faith. Always relying upon the Word of God to guide us in the things we say and do all through life.

6th. In purity: pure thoughts, pure words, pure actions; indeed, a life above reproach. Always thinking, saying and doing those things that if others should pattern after they would always meet with the approval of God and never come under His condemnation.

Couple this with the language of Paul in 1 Cor. 11:1: "Be ye followers of me even as I also am of Christ." Take Paul's life for an example, pattern or copy of the believer, noticing how he followed Christ; then turn to the language of Peter (1 Pet. 2:21), "Christ also suffered for us, leaving us an example, that ye should follow his steps: . . ."

Behold! Christ as an example, mold or copy in word, in manner of life, in love, in faith, in purity: always saying both publicly and privately what His Father would have him say—there was no guile found in His mouth. His deeds of love and kindness being of an unselfish nature, when he was reviled He reviled not again Oh! Just think of that spirit of His—when He suffered He threatened not. Faithful to His Father in all things: not an impure thought, word or action in all His life. (Purest of the pure.)

Brethren, let us strive to be more like Him every day of our lives that we too may be an example unto others in all these things that the more others follow in our footsteps the better the world will become.

Dear, beloved, let us think, reason and decide, then act while time and opportunity is before us that we may not be too late and find the door closed when we knock and have to go away into outer darkness: remembering that we shall be judged according to the lives we live.

OSCAR BRANNON.

Box 683, Winters, Texas.

The Soul of Man

(Continued from Page 1)

One materialist said he would not affirm man to be wholly mortal. This being true, there is a soul that does not die—is not mortal—and materialists are wrong.

When we read that "eight souls were saved by water" we readily understand from the context that the word "souls" as here used, means persons, but when we read "Fear not them which kill the body but are not able to kill the soul," we know it means "that essence which differs from the body and is not dissolved by death." Whatever God will do to the soul after death has nothing to do with the case now. A man can kill the body but cannot kill the soul. But he could kill the soul if the one being killed were wholly mortal; but man cannot kill the soul, hence the "soul" as here used is not mortal.

The idea of the soul's leaving the body is seen in Rachel's death. "Her soul was in departing" (for she died) Gen. 35:18. She experienced "That separation of the soul from the body by which the life on earth is ended."—Thayer.

A young man had died; Elijah, the prophet, prayed, "Let this child's soul come into him again." And "The soul of the child came into him again and he revived" 1 Kings 17:21-22. This agrees with Solomon: "Then shall the dust return unto the earth as it was and the Spirit shall return unto God who gave it" (Ec. 12:7. David expresses about the same idea when he says our strength "is soon cut off and we fly away." What flies away, the body? No, but the spirit that returns to God who gave it.

When Jesus was dying, He said, "Father, into thy hands I commend my spirit: and having said thus He gave up the ghost" (Luke 23:46). The ghost was the spirit or soul that was to return to God and be in paradise. But Jesus was not alone in His death; He promised the dying Penitent that he would be with Him in the happier condition that very day. At the time of the promise they were both writhing in agonies, but were to pass immediately into paradise. "Today shalt thou be with me in paradise" (Luke 23:43). And so while their bodies were in death tending toward corruption their souls were in paradise, "That part of hades which was thought by the later Jews to be the abode of the souls of the pious until the resurrection."—Thayer. But His soul was not left in hades neither His flesh did see corruption" (Acts 2:31). for His soul came back from hades and His body arose from the grave—He was resurrected.

This harmonizes with the case of Lazarus and the rich man. After death, and while his body was in the grave, he who had heard the petitions of a poor but righteous man for crumbs, found himself in an uncomfortable place in hades "The nether world, the realm of the dead; the infernal regions"; "the common receptacle of disembodied spirits."—Thayer. But Lazarus was borne by angels into Abraham's bosom: "The next seat to Abraham."—Thayer. He further says it means "to be partaker of the same blessedness as Abraham." Josephus says it is "a region of light in which the just have dwelt from the beginning of the world . . . the countenances of the fathers and of the just, which they see always, smiles upon them,

while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham." And Jesus says Lazarus went to Abraham's bosom. This evidence from history, lexicons, and dictionaries, is sanctioned by the Son of God. Who can deny it?

L. W. HAYHURST.

The Apostolic Way

(Continued from Page 1)

culated to quicken their interest in Christianity. True, it may become necessary to reprove, rebuke or criticize a brother, but we can let love lead the way. Wrap it up, in love and send it in. Say it in a way that it will be received with thanks, to the saving of the soul.

Now we have hundreds of good brethren competent to write such articles who are not helping any, just a few have been writing. I am a very poor hand to write anything, but am going to do what I can. And I solicit the help of such brethren as Leland and Paul Knight; Howard, King, D. J. Whitten, Frank Strother, T. J. Thomas, T. H. Norman, Homer Gay, Earl Cantwell, Brother Harrold, Brother Bellemey, Joe Bailey, John R. Freeman, J. Frank Copeland, Oscar Brannon, Virgil Jackson, Van Bonneau, Roy Hazelton, Jack Sidney and Billy Smith, Brother Stewart, Frank Stark, J. T. Cordor, Hardin Nall, C. R. Graves, Oliver Burk, Dodson Lewis, C. W. Watkins, L. W. Hayhurst, J. N. Cowan, J. W. Kelly, Brother Lilly, Leonard Prichard, Brothers Hatter, Long, Mickle, Lambright, Bankhead, McGuffin, Rasco, etc. Space and time would not permit me to mention all of the good brethren, preachers, teachers and elders who could send in reports of the work and write good articles. Come on, Brethren! Souls are dying all around. We need the encouragement of each other. Do what you can to help.

The Jelly Mission

I must say a few words about Brother Jelly and his mission to India. He is at this writing somewhere out at sea; expects to reach India about July 17. I had a letter from him last week, dated June 26. All was well with him then. I have sent him a letter with \$100.00 check which will be there when he arrives. Brother Hayhurst and I are depending on you to help us send the \$100.00 per month for his support over there among the heathen. Do you ever wonder what will become of the heathen? Let me say, they are lost; it is up to us to save them with the gospel. Now what will become of us if we fail to do our part? Quite a number of congregations and individuals are contributing to the mission fund, but I am not receiving the \$100.00 per month yet. Let me urge other congregations who would like to have fellowship in this work to plan so much each month, what you think you can do, and notify me soon that you will help. I keep a record of every cent sent me for this fund, deposit money to Church of Christ, send a \$100 check to Brother Jelly in India each month, signed: "Church of Christ" by F. A. J. Thus the Church is advertised and we give God glory in the Church, God's true missionary society. The books of this account are open for your inspection at all times, and I am responsible for every cent sent me or that I receive.

Submitted in love. I am, as ever,

Your brother in Christ,

ALVA JOHNSON.

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.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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The Soul Survives the Body

(ARTICLE 7)



Jesus forever established the doctrine that the soul does not die with the body when he told the disciples, "Fear not them which kill the body but are not able to kill the soul." And John further confirms the fact that souls continue to live and to rest between

death and the resurrection when he both saw and heard their souls after their bodies had been slain. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled." Rev. 5:9-11.

These souls unlike Abel's blood, were talked to by the Lord, were told that they should rest, and were given white robes, and a man saw and heard it, told what kind of voices that they used (loud voices) told where they were (resting under the altar) and related the conversation that they had with the Lord. Abel's blood is no parallel to this: these souls were alive—those who killed their bodies had not been able to kill them. These souls had hope in their death-state. The righteous hath hope in his death (Prov. 14:32). They not only hoped in this life, for then there would have been no joy after death (1 Cor. 15:19) "If in this life only we have hope in Christ, we are of all men most miserable." But in their deaths their hopes were not

cut off, for as they rested they continued to look forward to the judgment.

While the righteous dead are in hades they are in a state of happiness. "Happy are the dead which die in the Lord." (Rev. 14:13). But they could not be happy if unconscious. Therefore, the soul must continue to live after the body falls asleep. This is not out of harmony with Jesus, for he says, "All live unto Him" (God), and that God is the God of Abraham, Isaac and Jacob. Hence Abraham, Isaac and Jacob, in some sense live now, for God is their God and He is not the God of the dead. This should not be surprising, for Abraham has been seen in Paradise since his death (Luke 16:23).

Paul anticipated a like happy state at his departure from this life, for he thought that to die is gain. He did not know which to choose, "Abide in the flesh which was needful to the brethren, or to 'depart and be with Christ.'" He was talking about his death, at which time he would be absent from the brethren and absent from the body, he could not have referred to the resurrection, for then he will neither be absent from the body nor from the brethren. No one can keep from seeing this except a man with a theory that will not let him see it. "I am now ready to be offered and the time of my departure is at hand" (2 Tim. 4:6). Materialists cannot conceive of departing at death to be with the Lord unless the Lord be in the grave! But Paul thought of it and spoke of it in his writings, hence Paul was not a materialist.

Nor was Paul the only Pharisee on this point, they were many. Stephen was one, and at his "departure" while his enemies were stoning him to death, knowing according to the promise of Jesus, that they could not kill the soul, he prayed, "Lord Jesus, receive my spirit." (Acts 7:59, 60). Materialists do not so pray when they die, if one did he would mean, "Lord Jesus receive my breath." The exalted hope of departing at death to be with the Savior is not cherished in one of their hearts: to their minds there are no surviving spirits which men cannot kill, and their paradise

to which they look at death is nothing more than a place of dead bones where the worms destroy the body! Wonderful paradise, isn't it?

According to the foregoing scriptures, death is a "dissolution of body and soul," a separation of the body and spirit (Jas. 2:26). A yielding up of the ghost (Luke 23:46); a departing from the body (Phil. 1:22-24); a being absent from the body (2 Cor. 5:6-8). No materialist can conceive being absent from the body for he, in his judgment is all body; death is a putting off this tabernacle. (2 Pet. 1:13, 14). Materialists could not put off the tabernacle, they know nothing to put off of the tabernacle, they think they are all tabernacle. At this event the dust returns to the earth as it was but the spirit returns to God who gave it and is kept in hades; if it be a righteous spirit, it goes into that place of paradise where Abraham is; if a wicked spirit, it goes where the rich man went.

A vast majority of honest Bible readers, or truth seekers, have so believed from Solomon's day, a period of nearly 3,000 years. However, there have, at least at times, been materialists from Christ's day to ours. The first materialists known to the writer were the Sadducees, a sect of the Jews denying spirits and the resurrection, for they knew that if there were no spirit to survive the body at death there could be no resurrection; it would have to be a re-creation. For before man was created he could not have been resurrected, although his materials existed, and so if the materials of which man is composed go back to the same state as before creation, then there could be no resurrection, it would have to be a re-creation.

L. W. HAYHURST.

A Necessary Medium

To the brethren, readers of the The Apostolic Way:

My candid decision is that it is simply compulsory that the Church of Christ opposing the divisive societies that are making inroads upon the church today should

A Pickup

We appreciate the increasing interest in behalf of The Apostolic Way manifest by letters, donations and subscriptions. However, this very much appreciated increase has not been sufficient to meet running expenses, and we urge upon all the necessity of sending in new and renewal subscriptions. Of course, donations are necessary and appreciated, but more to be desired just now is a strong effort in behalf of extending the paper's circulation. And when we say, "PLEASE HELP", we mean to emphasize the importance of every subscriber doing something. You can send us your renewal, secure a new subscriber or send the paper six months or a year to some friend, or send a donation. Send all remittances to THE APOSTOLIC WAY, 4819 East Grand Ave., Dallas, Tex.

have a medium through which to expose such ungodly practices, and as The Apostolic Way is doing that—why not stand by it? Therefore, brethren, RALLY TO ITS SUPPORT!

D. D. ROSE.

713 Sharp Street, Brownwood, Texas.

As to Sunday School

(In our issue for August 1, last, we published two views of the Sunday school, clipped from the "San Angelo Times." We asked the brethren at Waco to review this article. Here is what they had to say):

—Publisher.

The Sunday school is a human device. It is the product of the carnal mind (Rom. 8:6-7). If it has ever had any scriptural usefulness, the inspired apostles either did not know it or else forgot to mention it in the scheme of redemption. And yet we are taught that through the scriptures we are thoroughly furnished unto all good works (2 Tim. 3:16-17).

The reason that people build Sunday schools and other man-made institutions through which to teach the Bible is because that they are not satisfied with God's divine arrangements. People send their children to them for the same reason (Eph. 6:4). Christ purchased his church with his precious blood (Acts 20:28), and cleansed it by the washing of water by the Word (Eph. 5:26-27) that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish. Why is it that humanity cannot be satisfied with such an institution? Who purchased the Sunday school? What did they purchase it with? How did they cleanse it? Whom did they present it to? God has only built one religious institution on earth and that is His church (Matt. 16:18). He can only be glorified through this one institution. (Eph. 3:21). According to His eternal purpose the gospel was to go to all nations through the instrumentality of His church (Matt. 28:18-20; Eph. 3:10-11). Christ is the head of his church (Col. 1:18). The church is his body (Col. 1:24). And he is the savior of his body—the church (Eph. 5:23). Who is glorified through the Sunday school? Who is the head of the Sunday school? Who has promised to save the Sunday school?

Finally, God tells us how to conduct His church (1 Tim. 3:14-15). He tells us what lessons to teach (1 Pet. 4:11). He tells us what kind of teachers to have (1 Cor. 14:29-35; 2 Tim. 2:1). He tells who to teach and what to teach them.

Does God tell how to conduct a Sunday school? Does he tell what kind of lessons to teach in a Sunday school? Does He tell what kind of teachers to have in a Sunday school? Does He tell the kind of texts and the "right system" to make the Sunday school "one of the great character building enterprises of life?" If not, that is all the indictment necessary to bring the Sunday school and all its supporters into condemnation. And for this reason it ought to be abolished. I hope the editor of the "San Angelo Times" may think over these things.

R. M. MICKLE.

Route 2, Waco, Texas.

Woman Not Created to Obey and Serve Man

In the San Antonio Light, July 13, 1930, appeared an article by Miss Nankivell entitled, "Women Not Created by God to Obey and Serve Man." (Published in A. W. August 1).

This article clearly shows why it is a shame for women to speak in the church. Give women the privilege of public church leadership and they immediately blaspheme God's word. How does the foregoing title "Women Not Created by God to Obey and Serve Man" harmonize with that which elderly women are required to teach to the younger women?

We read: "The aged women . . . 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." (Tit. 2:3-5).

Miss Nankivell is teaching the very thing that God said would blaspheme His word. Is there any wonder why the Lord said "It is a shame for women to speak in the church"? I know of no religionists who teach that woman is man's "toy or plaything" or his "willing slave." When men thus treat their wives they violate the divine injunction: "Husbands love your wives and be not bitter against them."—Col. 3:19. But when women think that freedom from such cruelty licenses them to teach publicly in the church they are sadly wrong.

Miss Nankivell says that Christ signed woman's emancipation proclamation and says that he redeemed her from the law: "Thy desire shall be to thy husband and he shall rule over thee." (Gen. 3:16). I am made to wonder! Has she ever read: "Wives, submit yourselves unto your husbands, as unto the Lord?" (Eph. 5:22). But she will likely say: Christ did not say this as it is the language of the Apostle Paul. Well, what of it? Jesus said to his apostles: "He that heareth you heareth me." (Luke 10:16). "For it is not ye that speak, but the spirit of your Father which speaketh in you." (Matt. 10:20). Paul also said: "I say the truth in Christ, I lie not." (Rom. 9:1).

Miss Nankivell's citations will now be briefly reviewed:

1. "There is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28). The idea of equal privileges among the sexes in teaching church assemblies is not once hinted at here. The Lord is talking about an equality in inheritance. The woman receives the same inheritance that the man receives. For the proof just read the next verse: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. If Gal. 3:28 teaches that a woman can discharge her duty as a church official anywhere that a man can, then she can be a bishop. But a bishop must be the husband of one wife. 1 Tim. 3:3; Tit. 1:6. Can a woman be the husband of one wife?

2. Deborah—Judges 4-5.

There is no evidence that Deborah ever spoke to a public assembly of Israelites and gave them spiritual instruction as 1 Cor. 14:34-35 signifies. Judges 4-10 shows that the children of Israel came to her for judgment, that she privately conversed with Barak, and that she appeared

with Barak, in leading an army. Judges 4:1 shows that Israel did evil at this time, too. While Deborah was permitted to appear with Barak at the head of an army, the Lord later laments disconsolately because women did such things. Proof: Isa. 3:12—"As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Who caused God's people to err? They that ruled over them. Who ruled over them? Women.

3. Miriam—Numbers 12.

This case is certainly against Miss Nankivell. In Num. 12:2 Miriam said the Lord had spoken by her. This statement made the Lord angry and He smote her until she "became leprous, white as snow." Women who publicly address church assemblies might do well to take heed at this.

4. Huldah—2 Kings 22:11-20.

Read the above reference and you can clearly see that Huldah taught in private and not publicly before the congregation of Israel. The same is true of Anna in Lu. 2:38. Women are commanded to teach in private but not in church capacity. See Titus 2:3-5 and 1 Cor. 14:34-35.

5. The daughter of Zelophehad—Numbers 27:1-11—were simply requesting their share of their father's land, and were not giving religious instruction. They were appealing to civil law for protection in their rights and not teaching in the church at all.

6. The Samaritan Woman (Jno. 4:7-42) and Mary Magdalene (Matt. 28:1-10) did not proclaim their respective messages in church capacity, but related them in a private manner as the context in each case shows.

7. It is true as Miss Nankivell says that, if women can teach Sunday School classes and testify in public meetings of the church that they can publicly evangelize. Women are forbidden to speak in any church capacity where the prime motive of said speaking is spiritual edification for the audience. A close survey of 1 Cor. 14:31-35 will show that singing is not under consideration. The principal purpose of singing is praise to God. Col. 3:16.

8. If Miss Nankivell could establish the proof that every woman teacher she mentions who taught previous to the death of Christ did so before the public assembly of the church, it would prove nothing for us today. Christ completed the first covenant when He died on the cross. Col. 2:14. We are not under it today. Heb. 8:7, "For where a testament is, there must of necessity be the death of him that made it. For a testament (covenant) is of force where there hath been death: for it doth never avail while he that made it liveth." Heb. 9:16-17. Give us some examples of women who taught publicly in the church this side of the cross, Miss Nankivell.

9. 1 Cor. 14:34-35. Miss Nankivell seeks to apply this to the local Church at Corinth only. She says that women were interrupting speakers with their questions, hence the reason for the command, "Let them ask their husbands at home." She says that Paul told the men to be silent, too. Verse 28. Fine! Now isn't it remarkably strange that the Lord told both men and women to be silent while a man was speaking, and then informed the men to speak "One by one," and com-

manded the women to "ask their husbands at home"? If both sexes had the same privileges in the church, why didn't He tell the women that they could speak when the men had finished their discourses? He gave the men that privilege (1 Cor. 14:30-31), but told the women to learn at home. Too bad for the woman who isn't satisfied in filling the place the Lord gave her. But 1 Cor. 14:34-35 applies to all churches instead of Corinth alone. Proof: "As in all the churches of the saints let the women keep silence in the churches..."—1 Cor. 14:33-34. Why, Paul? "For it is a shame for women to speak in the church," verse 35. To whom was this epistle addressed? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord..."

1 Cor. 1:2. Again "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church," 1 Cor. 4:17. Timothy was to bring Paul's way of teaching to them. What did Paul tell Timothy to teach? Listen! "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," 1 Tim. 2:11-12. Where does this apply, Miss Nankivell? Jesus says: "If a man love Me, he will keep my words..." Jno. 14:23.

VAN BONNEAU.

Dodsonville, Texas.

Methodist Preacher Testifies

"I was a member of the North Nebraska Conference. My wife had been a semi-invalid for several years. She had had operation after operation, and had been in the hospital several times. Though under the care of numerous physicians, no doctor could do her any good. We decided to go to California, thinking that the change of climate might help. She got better for a little while, and then went down to the very gates of death. Hours and days passed by, and we expected that almost any moment her spirit would take its departure to the other world.

"Somebody said, 'There are some people over here who believe in God.'

"The prayer of faith was offered; God laid His healing hand upon my precious wife, and she was marvelously healed. For fourteen months she had lived almost exclusively on raw eggs and malted milk. When the Lord healed her she began to eat beef steak, mashed potatoes and gravy, and everything she wanted. And she has been doing that ever since, and we have not had a doctor in our home, nor a medicine chest.

"I read one evening 'The Baptism of the Holy Ghost,' and just before going to bed I knelt down and said, 'Lord, I would like to have this blessed baptism.'

"That night I had a dream. I was looking off toward the west and saw a chain of mountains; I could just see the outline of them. It was dark. Morning seemed to dawn. The sun rose, and the rays of the sun fell upon that chain of mountains. The mountains remained just as dark as they had been before the sun rose; but there was Two Little Foothills that shone

like gold. I said, 'What can that mean?' And the Lord seemed to say, 'Those two little foothills represent two people baptized in the Holy Ghost and fire. The rays of the Sun of Righteousness are falling upon the big mountains just as they are falling upon those little foothills, but the mountains are not receiving and reflecting the rays.' When I awoke I was sitting up in the middle of the bed, looking off toward the west.

"I fell asleep again, and found myself in a large room. The room was about half-filled with rubbish, and I seemed to realize it was my duty to clean the rubbish out; so I was throwing it out through the doors and windows, getting rid of it as quickly as possible. Again I awoke, and said, 'What can that mean?' And the Lord said to me, 'Your heart is half-filled with rubbish, which will encumber My work. If you want the Spirit of God to come in and take full possession, you must get rid of the rubbish.'

"I'm going to pack my grip and go to Cazadero, and attend a few of the meetings of the Full Gospel in progress there. I am going to see what these people are preaching and doing anyway.'

"On the afternoon of that marvellous day, the last Sunday of the wonderful camp meeting, I went to Brother Smith Wigglesworth and said, 'I have had spinal trouble for several years and have been a great sufferer. The Lord has baptized me in the Holy Ghost. I believe He is able to heal me.' He anointed me with oil, laid hands on my head, and prayed for me; and I walked away. And the devil said, 'You are in exactly the same condition physically that you were in before you were prayed for.' About half an hour afterwards, however, I became conscious of a mysterious power that seemed to be working in my spine. The Lord seemed to be massaging it. And that continued for hours. A few mornings later, when I got up to a room in a hotel in the city of San Francisco, I tried to find a sore spot somewhere on my back, but I could not find one anywhere. The Lord had made me over physically."—The Full Gospel Advocate.

When Christ was on earth he performed a great deal of physical healing; physical afflictions of long standing were healed by Him. Some claim this power was transferred to the word and that he who complies with the teachings of the Scriptures may now be healed of physical maladies. We are asking the brethren at Winters to review the foregoing article. Watch these columns for this review.—Publisher.

The Establishment of the Church

"Was the church conceived at the birth of Christ and brought forth on Pentecost?"

"No. The figure is not a happy one. The church is a local organization and there is nothing about it comparable to conception. Again, Pentecost had nothing to do with the beginning of the church. The church was organized long before the first Pentecost after the resurrection of Christ.

"We have a list of members, instruction concerning church discipline and the celebration of a church ordinance before that Pentecost. Just why anybody ever took the notion that the church at Jerusalem

was organized on the day of Pentecost is difficult to imagine."—The Baptist Standard.

The foregoing answer, published in the "Baptist Standard," shows what the Baptists are teaching those who make inquiries. When was the church established? If before Pentecost, just when?

We are asking the brethren at Booneville, Ark., to review this article. Watch these columns for their reply.—Publisher.

The House of God

Dear Brother Duckworth and family:

Am sending you a check as a very small proof of our appreciation of the sacrifices you are putting forth to keep up the APOSTOLIC WAY. This is for your own personal use. Am sorry we can't do more, will try to do more later.

We like the WAY considerably better since you left off so much of the personal criticisms and back-bittings that didn't interest any one only those directly concerned. We sure enjoy and are greatly benefitted and edified by the good articles that fill the paper's columns, and would be very glad to have you call on us in your visits to the churches, but realize that we are too far from you to hope for such a pleasure.

We went to hear Bro. Watkins when he held the meeting near Holly, Colo., in May. Heard him twice and felt well paid for the trip (130 miles, there and back). Bro. T. V. Nidey and W. J. Kirk are the only preachers in this part of the country. Don't know of any others closer than sixty or seventy miles. We hear them each once a month.

I don't understand the teachings on the church as Bro. W. N. Pickler explains it in his article of July 1. He says, "I am convinced that the book of Acts and the twenty-one epistles are the spiritual house of God on earth." If so what governs the house of God on earth? Christ said that the Word is the seed. And as Paul writes to Timothy—"These things write I unto thee... that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth." According to this statement the epistle here is also the pillar and ground of the truth. The Church of the living God, the House of God, and the Pillar and Ground of the truth being used synonymously, I believe. And again, Peter says, "Ye also as lively stones are built up a spiritual house a holy Priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ."

Bro. Pickler says the Acts and epistles are the spiritual house, but the ones that Peter addresses as "ye," I understand, are the ones who are built up as the spiritual house.

We like to get other's reasoning on all subjects. They give us something to think and study over.

We sincerely hope that you will be able to keep the WAY going. These tight times can't last always.

Hope we haven't been tiresome and let us hear from you often as to financial, physical and spiritual. Some of the time we are in condition to help while again we are not. In love of the brotherhood.

J. H. LACKEY AND FAMILY.

The Apostolic Way

CHURCH OF CHRIST

4819 East Grand Avenue, Dallas, Texas

Publishers:

W. J. RICE.....1913-1916
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Among the Churches

Since our last report we have visited Waxahachie, Edgewood, Denison and Farmers Branch, and drove out to India.

We appreciated the privilege of hearing Brother Rasco preach a number of splendid discourses here at Dallas. It was our first time to meet him. He is a man of power, convincing, and impresses you with his love for God and His truth. The brethren here are planning to have him with them again next year.

Brother J. W. Kelly spent a few days in the office and we enjoyed the opportunity of being with him. He is always ready to talk about the Bible, its power and purpose, and his great fund of information, especially of the prophecies, makes his conversation of especial interest and profit.

J. E. Tidwell paid the office a short visit on his way to Alba, Texas, from Okra, Texas, where he had been in a meeting.

Brother J. A. Dennis, wife and boy stopped a couple of nights on their way to Celina, where at this writing he is in a splendid meeting. Of course, Mrs. Duckworth and I had an old-time feast with them talking about the old neighbors and friends, the Church, its difficulties, and Bible remedies.

We are receiving a number of invitations from brethren in different communities to visit the church at these places. We appreciate these invitations and wish we could visit everyone of them at once, but to reach some of them would require long drives. Gasoline and automobile tires cost money, so we are trying to arrange our dates so as to make our drives by the places as short as circumstances will permit. On each trip we will try to visit as many of the places writing us as we can. At some places where the brethren are not satisfied with the financial assistance rendered us, they give us fruit, vegetables, or meats, canned or raw. Such things really mean more to us than money, so if you think we can be of help to you in your community, or the visit will be profitable to the work generally, let us know and we will come by at our first opportunity, and do not hesitate because you feel the support will be inadequate. We have never hesitated or stood back because of the lack of financial support.

We cannot stay very long at one place, but will spend what time we can at each place where we stop.

Mission Work

Weimar, Texas, is located in the very heart of the foreign population in the

state. This is just a small village that votes wet, drinks wet, dishonors the Sabbath, scrambles for the dollar, forgets God, and worships idols. You cannot buy a Bible in this community. You find every type of business running full blast on Sunday. You find 1,500 people at mass on Sunday morning and 3,000 at the platform dance on Sunday evening. Conditions in this section of Texas are intolerable before God. Yet these conditions are due to the fact that the masses of the people have been kept in ignorance of the will of God toward men. The ignorance has been maintained by keeping the open Bible out of the hands of the people.

Nearly 300 Bibles and Testaments and thousands of religious tracts have been distributed within the past few months. It is very difficult to keep filled a bulletin board which is placed in front of the Post Office for tract distribution. Five hundred people pass the bulletin board each day. Many of them take tracts home and read them. We are confident that the Word of God shall not return "void."

We believe in state missions. A few years ago our church was receiving \$300 per year from the state department of pastor's salary. They now send more than double that amount each year for outside objects and support a much greater local program also. We are supremely happy that our State Mission Department has made a survey of the mission opportunities in this section of Texas. We are praying that the Baptists of Texas will respond to the appeal for missions until there will be sufficient funds to keep missionaries on these fields for the Germans, Mexicans and Bohemians. Our little field is only one of a multitude. We are sure that every reader of these words yearns to help in this mission work. There is a way for you to help. Write to your leaders and reveal your interest. Include with your letter a sacrificial contribution for state missions. Pray for those of us who are fortunate enough to have the privilege of preaching Jesus to those who yearn for Him!—Baptist Standard, July 17, 1930.

Comment.

The foregoing shows something of what the Baptists are trying to do in the way of mission work. These same fields are open to the Church of Christ. Our conviction that the Baptists' idea of a mission board, like the Baptist church, is all out of harmony with the Scriptures is not enough. There is a Bible way to carry the gospel to these people. Is the Church of Christ using it? There are people within a few miles drive of every congregation that never heard the gospel preached without being colored, wrenched, twisted, perverted by sectarian doctrines.

We have the preachers who have the ability to do the work. We have congregations who have the ability to see that one, two or three mission meetings are held every year. What are you doing about it, brethren?

The Bible furnishes examples of co-operation between preachers and churches. Are we using this Scriptural procedure to extend the borders of the kingdom, or are we satisfied to have one or more meetings in our own congregation while the false teaching in outlying communities is allowed to go unchallenged, unchecked by the preaching of the full, unadulterated

gospel of Jesus Christ? We would like to have a number of well-written articles on "Spreading the Gospel," "Reaching the Untaught," "Mission Work," "The Church's Responsibility in Mission Work," "The Preacher's Responsibility in Mission Work."

We are not only ready to visit communities where there are congregations, but avail ourselves of every opportunity of going into communities where there are no congregations. We are publishing many articles that should be broadcasted. Thousands of copies of the APOSTOLIC WAY should be sent into the homes of our religious neighbors.

"Preach the Word," is a privilege every member of the church should gladly avail themselves of.

Things in Brief

Speak the truth in love.

The kingdoms of the world rule by force.

The kingdom of heaven rules by love, unselfish love.

Service prompted by hope of reward is worldly. Service prompted by love is heavenly.

The mind filled with the affairs of this world has no room for spiritual love. Selfishness and unselfishness do not grow together.

The very essence of the principles and activity of God and Christ is unselfishness guided by love. The selfish, therefore, are out of fellowship with divinity.

He who would secure divine fellowship must through love fight selfishness from his own heart. The word "Christian" means Christ-like. The word "Godly" means God-like. As these are followed, selfishness disappears.

The filling of the mind with an honest preparation of the gospel, drives out selfishness, fills the heart with love for God and man, and carries us into that activity so pleasing to the Father and the Son.

We usually miss August 1st issue; we did not this year. We may miss September the 1st.

Building Articles Appreciated

I have been receiving The Apostolic Way for several months now, some friend having had it sent to me I presume. During this time I have read a great many things that have been interesting and helpful. However, I rather like the ideas expressed in Bro. Alva Johnson's article, "The Apostolic Way," in your August 1 issue. I, too, think that your paper has been used as a medium, too often, for "crow picking" and the elaboration upon someone's high flown ideas about something that had no bearing whatever, or at least but very little bearing, upon man's salvation, either as salvation relates to the

forgiveness of past sins or the living of a Christian life leading to salvation eternal.

As Bro. Johnson suggests, why not have some of the able men of the Church of Christ write some articles upon vital issues which will lead towards the fulfillment of the divine command of Christ as given in Math. 28:19-20. The gospel is the power of God unto salvation; Christ commanded that we preach the gospel; Peter as he was led by the Holy Spirit on the day of Pentecost preached the gospel; Paul preached the gospel, which he fully defines in the fifteenth chapter of the first Corinthian letter, and we of today need to realize that "if the world is to be saved, if we are to fulfill our responsibility as individual Christians and as congregations of Christians, and if the kingdom of the Christ is to be advanced as he would have it, we too must preach; live and teach the simple gospel of the blessed dead, buried and risen Christ, and leave off our eternal "crow picking," airing of personal theological wisdom and "harping" upon things that have no fundamental bearing upon the salvation of souls and advancement of Christ's church.

I would suggest, if I may, that you establish the custom of printing a regular weekly discussion of suggestive topics for mid-week worship services, by some able teacher. This also might furnish help for congregations for their regular weekly Lord's Day worship where it was not needed for mid-week services.

In your editorial, "Facing a Responsibility," you called attention to a very grave situation, namely, that many churches were without regular preaching services and did not have even annual evangelistic meetings because they did not feel able to support such work financially. This is a prevalent condition all over the country among all religious people. Your suggestion that the congregations simply go ahead and have their meeting and let results take care of themselves seems about the best thing to do. However, the brethren should certainly put some zeal and earnestness behind every effort; they should enter upon the work determined to pay "as the Lord has prospered them," and most of all, they should first give themselves unto the work of the Master, and, if necessary, carry on the needed work without calling in an outside elder or minister. If any congregation fails to grow and accomplish something big for Christ, it will not be on account of "hard times" or "crop failures" or small numbers or anything else but simply the failure of the leaders of the congregation to do their work properly to meet their responsibility as leaders. A great many people contend that the teacher, the minister, the elder and other leaders of the church should not be expected to walk more conspicuously than the regular church member. Such belief is certainly not in accordance with the teaching of the New Testament and I believe that the success or failure of any congregation depends more upon the action of its leaders than any other one thing, presupposing that the simple gospel of Christ is truthfully manifested.

I am looking forward with interest to the discussion of the Sunday school; however, I do hope that it will be an honest, intelligent and constructive discussion

given in love and with the one purpose of finding truth, and not with the view of using every conceivable argument merely to support preconceived ideas.

Sending very best wishes to you in your work as editor of The Apostolic Way, I am,
Yours in His name,
C. V. ALLEN.

We are glad to have Brother Allen as one of our readers and contributors. His suggestions in the foregoing are entitled to serious consideration.

However, I think that his suggestion that I publish regular topics for discussion at mid-week or Lords Day meetings by some Bible student might be misleading. I do not think any one man or set of men can make the suggestions or topics suited to all occasions or all congregations. I would have no objection to publishing a list of topics as a matter of suggestion, just as other articles and suggestions are printed in this periodical. Local conditions and the needs of each congregation are met by the Scriptures, but no set of topics compiled by any man less than the entire list furnished by the New Testament will suffice, and a list going beyond that furnished by the New Testament is dangerous, misleading and displeasing to the Lord.

Yet every worker knows that the congregations as a whole are lacking when it comes to planning their work at meetings or the subject matter to be discussed at them. The leaders of every congregation should plan their work with a definite consideration of the needs of the membership and the opportunity of reaching all attendance. I hope Brother Allen's suggestion will cause brethren to realize that the lack of leaders meeting the opportunity in their own community is largely responsible for the adopting by some suggested list of subjects to be discussed. It is not wrong to use a subject because somebody suggested it, but when used, there should be an adaptability of the subject to the conditions prevailing at the place it is used.

R. F. D.

Mission Meeting at Benton

I am glad to report to the brethren who may be interested in mission work, the success of our labors at Benton, Arkansas.

First, the advertising was well done. The value of such is not yet realized by our people. Brother C. H. Bonneau of Little Rock, Arkansas, took the matter in hand. The Benton Courier carried announcement and such teaching as space would permit of. That paper reached the surrounding country. The city advertising was carried out by the use of handbills, which were placed in the homes of the people.

As we had no house there, we secured a lot, seated it, and had it wired, making arrangements for plenty light.

The attendance surpassed our expectations. The people seemed anxious to learn the truth, and came night after night to hear us. The crowds remained large to the close.

I was only there 12 days, but tried to utilize the time to the best advantage. Talked in the homes and when I had opportunity made special dates to see some and reason with them.

I tried to fully preach the gospel. Covered the first principles well, discussed Christian living, stressed the need of repentance among our people, and drew the line between the truth and error. Fifteen were baptized, and 17 were restored. Left a congregation of 40 members to keep house for the Lord. May God help us to carry the truth into other fields.

LELAND H. KNIGHT.

Announcements and Reports

J. H. King, Garvin, Okla., July 24, 1930.—I began a meeting at Shoat Springs near Hugo, Okla., July 12, ended July 20, with four baptisms, good interest, large crowds all the time. I go next to Manchester, Texas, for a few days. I'll begin a meeting at Garvin, Okla., the first Lords Day in August, continues 12 days. The third Lords Day in August I begin a 12 days meeting at Oak Grove, near Foreman, Ark. I then go to Swink, Okla., for a few days. I have nothing after that date. Anyone needing me can write me at the above address.

H. Hall, (Colored), 523 Bell Ave., Fort Smith, Ark., July 23, 1930.—I began a meeting at Vian, Okla., July 19, preaching every night. I have had nice crowds of both white and black. I'm on the job and the future looks bright.

Alva, Johnson, Turkey, Texas, July 24, 1930.—I am in a good meeting at Hastings, Okla., two baptized so far. One, an old lady about 70, a Baptist. Monday and Tuesday was spent in discussion here with I. P. Whitiker. I believe Whitiker is about the strongest man I ever met on the Adventist doctrine. I consider he put up a better fight than A. S. Bradley when I met him. Last night he only used two passages of Scripture in his first 30 minutes, and in his last speech he did not use even one Scripture. He is nice, and all seemed to enjoy the debate.

This is the second time I have been called on to answer a speech in discussion when the proposition read: "The Scriptures teach . . ." and not one passage to answer and me in the negative. The other time was at Tulsa with C. M. Stubblefield. Brother C. C. Clevenger will send report of discussion here.

I go next to Eola, Texas, then home for third and fourth Sunday in August.

W. F. Jones, Sand Springs, Okla., Aug. 1, 1930.—I am now in a good meeting in Ryall Valley, seven miles east of Henryetta. Six have been baptized to date with prospects for more to follow. I visited and spoke three times for the brethren in Springdale, Ark. These brethren have bought the M. E. church house in central part of the town at a real bargain. Bro. J. D. Hart who lives there is doing evangelistic work in Madison County. Next I visited Stony Point, Logan County, where I held a one week meeting. Next to Bryant County, Okla., at a point near Denison, Texas, and spoke thrice. In all these places drought has ruined the crops. Next to Devco, Okla.

H. Hall, 523 Belle Ave., Ft. Smith, Ark., July 31, 1930.—I preached on the street at

J. A. Dennis, Union City, Ga., Aug. 1, 1930.—Will begin a meeting at Dallas, August 18, at 3601 S. Fitzhugh.

Patience

W. M. B. WALDEN.

Spiritual Gifts

(Article 2)

A band of thousands of people who had

To make it more positive proof that it was John who spake, let me call your attention to the fact that in the 66th verse we have this language, "And all they that heard them laid them up in their hearts, saying what manner of child shall this be! and the hand of the Lord was with him." Now what was marvelous about him, that caused them to marvel and say what manner of child shall this be? Why did they not say, "What manner of man shall

John was to prepare a people for the Lord by baptizing them for the remission

of sins. He was undertaking a task which was difficult indeed. He was preaching to a people who had been worshipping under the law for over 2000 years, then it was necessary that he be filled with the Holy Ghost to convince those Jews that his message was from God. But I am devoting too much space to this one phase of the question, and will say that after Christ came on the scene he selected his apostles to carry the message of salvation to the world. Before he would risk such a tremendous task in the hands of frail man and trust to human memory he instructed them to wait until they were indued with power from on high, or until they received the baptism of the Holy Ghost. So we see they waited until they were baptized with the Holy Ghost before they preached a single word of salvation to the world after Christ's resurrection. And after they received this power they performed miracles of all kinds, so much so as to raise the dead, and the man or woman who has that power of the Holy Ghost today that they had, he can do likewise. If not why not? Why has it ceased?

DOUGLASS DUNN.
(To be continued)

Adam and Eve, and the Ten Commandments

The prevalent idea is: That the Ten Commandments were given from the beginning, given to Adam and Eve. Of course, it would not make any difference to me if such had been the case, but suppose we try every one of the ten commandments to Adam and Eve and see how they fit. We will begin with Ex. 20:1: "And God spake all these words saying," (Now remember the above verse is to Adam and Eve.) "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Of course A. & E. would have to say: "Al-right, Lord, we know not from whence we came; but, Lord, where is Egypt? and what do you mean by being in bondage?" Fifth verse, "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." Now, Lord, who was, or is, our father and did he commit iniquity? Did he have any more children besides us? And have we passed the third or fourth generation?

We will now pass to the eighth verse, which is the fourth Commandment of the Ten Commandments. Sabbatarians are so sure that the Sabbath was given to men at creation; and the reason they know it is this: Christ said, "That the Sabbath was made for man." And, of course, A. & E. were men (in the above sense); therefore, the Sabbath was given to them. Now we will examine this as we go along. "Remember the Sabbath day to keep it holy." Adam and Eve: We will gladly do so, Lord. "Six days shalt thou labor and do all thy work." Adam: Alright, Lord, you said in Gen. 2:15 for me to dress and keep the Garden of Eden, and I will work at it six days. (Yet I know that I am not to earn my bread by the sweat of my brow.) Adam and Eve, "your son must not work either," saith the Lord. Adam:

But, Lord, who is my son? and where is he? and tell me about my daughter? and how many manservants have I? and where are they? and tell me about the maidservants? and where are the strangers? and where did they come from, Lord?

Before we examine the fifth Commandment, let me say that there is no excuse for any man or woman for believing that they were from the beginning. A. & E. were not in Egypt, they had no children, no servants, no strangers around them.

The Ten Commandments were given to the Jews fifty days after their deliverance from bondage, 2,500 years, or about, after A. & E. were created.

We will now examine the fifth Commandment. "Honor thy father and mother." Did A. & E. do this? Sixth Commandment: "Thou shalt not kill." Who was there that could be killed? Seventh Commandment: "Thou shalt not commit adultery." Could A. & E. have done such a thing? Eighth Commandment: "Thou shalt not steal." From whom, please? Ninth Commandment: "Thou shalt not bear false witness against thy neighbor." Who were the neighbors of Adam? Tenth Commandment: "Thou shalt not covet thy neighbor's house." Adam: Lord, where is my neighbor's house? where is my neighbor's wife? do his manservants and maidservants live with him?

The 18th verse says, "And all the people saw." What people? saw what?

The 19th verse: "And they (A. & E.) said unto Moses, Speak thou with us, and we will hear." Before you quit reading this article turn to Ex. 20 and read the first 23 verses, and I am sure you will be convinced.

We will now examine a little of the New Testament (keeping A. & E. in mind while we do so). 1 Tim. 1:19. "Knowing this, that the law is not made for a righteous man," (now were A. & E. created righteous or unrighteous? Were they not created in the image of God?) "but for the lawless and disobedient, for the ungodly and for sinners for unholy and profane, for murderers of fathers and murderers of mothers," (could A. & E. have been guilty of murdering father and mother? "For whoremongers—" etc. I trust to your fairness to reach your own conclusion from the above.

J. A. DENNIS.

The foregoing article is the first of a series of articles written by Brother J. A. Dennis. It was copied and sent to our printers while we were still at Littlefield, but in some way the article was displaced, and the second article having been prepared for the next issue, was published without our having detected the mistake in reference to the first article; but all desiring to read these articles in connection, will, after reading the foregoing, turn to our issue of July 1, and then to our issue of July 15, thus get all three articles in their order.—Publisher.

The Lord's Church

(Article 2)

Not only did the Lord give Himself for the church (Eph. 5:25), but we learn that He bought (purchased) it with His own blood. (Acts 20:28). Should you purchase

a cow with fifty dollars, would this mean that all the cows in the country belonged to you? Why then say that all the churches belong to Christ? The Bible says He purchased one. Again, if the fifty dollars is more than the cow was worth, did you not get cheated? If the cow was worth more than fifty dollars, did not the other party get cheated? Do you think the Lord would cheat anyone? If not, then the church is equal to the blood of Christ (the purchase price). Then in order for the blood to save, we have to be saved through the thing the blood was spent for. Should the Lord have bought an automobile with His blood, we would all understand that we would have to ride in that car to get the benefit of the blood. Even so, we have to be saved through the church to be saved by the blood of Christ. No wonder Paul says, "He is the Savior of the body" (Eph. 5:23). "Unto Him be glory in the church" (Eph. 3:21). To glorify Him through any institution, let it be an aid society, Sunday school, young people's, or anything else other than the church, is to violate this commandment.

To be saved through any other institution would mean to be saved without the blood of Christ. "Think on these things."

R. G. HATTER.

Horn-Shelnutt Debate

This debate was held in the school auditorium at Slocumb, Ala., beginning July 18 and lasting three days. Mr. J. Eli Horn (Russellite) affirming that, "Man is wholly mortal and unconscious between death and the resurrection." Brother W. L. Shelnutt affirming that "All responsible people who die in disobedience will suffer eternal torment."

The writer of this debated the Kingdom question with Mr. Horn in October, 1929. We had signed four propositions, but Mr. Horn claimed that he did not have the time at that time to debate all four of them, so we agreed to debate the Kingdom question at that time, and debate the other two at some future date, so we agreed to begin July 18.

Brother Shelnutt came down to moderate for me, and was expecting to assist in meeting before the debate, but was disappointed, so I told him that I would let him do the debating in my place, as Mr. Horn and I had agreed that we may substitute a man if we wished.

To say it was a victory for the truth is to say it mildly. If the brethren anywhere are bothered with Russelism, just call for Brother Shelnutt, he will silence them as he did at Slocumb, as far as debating is concerned. We left a standing challenge to debate with them for six days, but they said "they did not care to debate any more."

W. H. REYNOLDS.

P. S.—I am to engage W. T. Grider in debate on the Sunday School question sometime after the last of September. Will report as soon as time and place are arranged.—W. H. R.

Cowan-Musgrave Debate

This discussion was held at Lorenzo, Texas, July 1 to 3. It was fairly well attended and I believe much good accomplished. A good spirit prevailed throughout. In this report I will give a few of the statements made by Brother Musgrave and let the reader judge as to the result.

He said: "Containers nor container were not mentioned in the Scriptures in connection with the Lord's Supper."

"The issue is not what the cup is, but how to divide it."

"Drinking vessel included in the word cup."

"I know a cup can be divided by pouring it into other containers."

"The thing in the cup is not the cup."

"Takes both to constitute the Lord's cup."

"How did they all get a part of that cup unless they drank from the same vessel?"

"The container represents His blood in a measure."

"I don't care anything about what the cup is."

"I don't know what I wrote in the paper, nor it does not matter what I said this morning."

"If they had such a big crowd at Jerusalem, and they all communed together, they not only needed containers but had to have them." "One container enough for a few."

The above are a few of the remarks made by Brother Musgrave as gleaned from my notes of the debate. I presented the following syllogism, which was both accepted and rejected, viz., "This cup is the New Testament in my blood." (Jesus.) "This cup" means both the container and contents. (Musgrave.) Therefore, both the container and its contents are the blood of the New Testament. Everyone knows that such a conclusion is false. Then we must look for the trouble in one or the other premise. The major premise is right, for it is the words of Jesus. Then, the minor premise is bound to be wrong, viz.: that it takes both container and contents to constitute the cup. The only proof offered which could have a semblance of defining the number of containers was, "They all drank out of it." I showed Jacob and his cattle all drank out of the well, and children of Israel all drank out of the rock. Musgrave said that I could not prove they used more than one container. He had Jacob and his cattle all drinking out of a deep well without a bucket to draw with, or else they drew the water and put it in another container, and that made two, the well and the bucket.

An amusing argument offered was, that if the cup can be divided and still be the same cup, the assembly can be divided and still be the same assembly, therefore, the Sunday School folks are right. I showed that the Sunday School folks claimed after the assembly was divided it was not the same assembly, but different private assemblies, and that is why a woman may teach in one of them. We contend that it is the same assembly though divided into parts, and when a woman teaches in it she is teaching publicly. If it is the same assembly after division, then it is the same cup after division. If to "divide it" makes

more cups, then to divide the assembly makes more assemblies, and Brother Musgrave should no longer condemn woman for teaching in them.

What these good brethren need to learn is a simple rule or axiom known to every school boy, which is, "The whole is equal to the sum of all its parts." The One Body is a whole and equal to the sum of all its members or parts. "Many members, yet but one body." I showed to drink from the rock was to drink of the supply which it gave. To drink out of the well was to drink of the supply the well afforded, and to drink out of the cup was to drink of the supply which it afforded.

My candid opinion is that it will not take many such debates to settle the question, and stop the contention which has, to a limited degree, disturbed the church.

Yours for fair investigation,

J. N. COWAN.

Unity

"I perceive of a truth that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him" Acts 10:34-35. There can be no other barrier in anyone's way that would stand in the way of God or man, if the fear of God and the work of righteousness is properly exercised on man's part. The apostle states he "perceived this of a truth." When did he? When he was on the house top and when the vessel was let down and the voice from heaven said, "What God has cleansed call not common nor unclean" Acts 10.

In these statements are inculcated the spirit of the commission: "Teach them to observe all things whatsoever I have commanded you" Matt. 28:19. All this commanded is all anyone should observe, more than this is more than has been commanded; less is less than what has been commanded. All these things have been handed down to us by those who preached the gospel by the Holy Spirit sent down from heaven (1 Pet. 1:12). Here is the solution for every evil, every thing that can cause division. What has been commanded? Let us then speak as the oracles of God (1 Pet. 4:11). The oracles of God speak of one baptism (Eph. 4:1-5). This should be done in the name (by the authority) of Jesus Christ. Acts 2:38. This is commanded, Acts 10:47-48. Hence, we should observe these things. There is not one exception (should we say to this rule, better say) to God's plan. This is right and can't be wrong.

I affirm again that the foregoing is the only solution for division in the churches and the only solution for man's salvation. Proof: Is unfermented grape juice the "fruit of the vine?" Yes, let us observe it, and don't fuss over these things. The arguments over such, or at least such reasonings, would forbid baptism being performed in anything but a river.

Are we commanded to use fermented grape juice? No. But we are obligated to use the fruit of the vine. Both grape juice and fermented juice are one and the same thing, and they are the fruit of the vine; therefore, the use of either is in keeping of the New Testament teachings. Two

things equal to the same thing are equal to each other. Fermented grape juice and unfermented grape juice are the fruit of the vine, therefore, are equal to each other. Should we cast our lot with those who use grape juice (unfermented)? Should we raise a fuss and stir up trouble with them because they don't have grape-wine? No!

'Tis safe to observe all things commanded. The fruit of the vine is commanded; let us use it if it happens to be pure juice or wine. Look out now, for a claim of unloyalty. In love,

J. B. MADDOX.

Our Judgment vs. God's Revelation

Which Shall We Follow?

Notwithstanding God commanded Adam not to eat of one certain fruit, after some experience in the garden he ate of the fruit. What was the result? Gen. 3.

God commanded Cain and Able to make a certain kind of offering. Able obeyed; Cain substituted. What was the result? Gen. 4, Heb. 11:4.

Enoch walked with God (kept God's commandments). What was the result? Gen. 5:22-24; Heb. 11:5.

Noah kept God's commandments. Heb. 11:7. The world rejected God's commandments and followed their own judgment. Learn their fate. Gen. 6 and 7.

At one time the creatures of God's hands, after his own image and likeness, were one people, but they left off obeying God's commands and began to follow their own judgments; the result was that instead of the creatures of God being one nation temporarily, and one people spiritually, they were divided by strifes, envyings, and fightings. Gen. 11:1-9.

Abraham offered the kind of offering in the way and at the place that God commanded him. Gen. 22:1-12; Heb. 11:17. Abraham is called the Father of the faithful. "Faith" belief of testimony; received by hearing God's word. Rom. 10:17. "Without faith it is impossible to please God." Heb. 11:6. "For whatsoever is not of faith is sin." Rom. 14:23.

The difference between two brothers, Moses, a man of faith in God, and Aaron, after the wishes of the people, is told in Heb. 11:23-29 and the book of Exodus. We walk by faith and not by sight. 2 Cor. 5:7. "Faith" or system of faith: belief and obedience to God's word—"sight:" council of ones own will. Prov. 3:5, "Trust in the Lord with all thine heart and lean not unto thine own understanding." Col. 2:21, "Touch not, taste not, handle not, which all are to perish with the using; after the commandments and doctrines of men."

Moses taught the people there was only one God, and none other, and for the people to worship him. He led them across the Red Sea and in the wilderness for 40 years, by faith. Aaron was persuaded by them; made them a golden calf-god to worship, and they all perished in the wilderness save two that were faithful, Joshua and Caleb, the only ones from twenty years old upward to reach Caanan across the Jordan.

L. B. BADGETT.

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.

Prophecy 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 Am Not a Materialist (Article 8)



Some Historic Statements of Belief in Immortality

"A belief in immortality, in some form, has been a part of almost all religions,"—"Tis divinity that stirs within us"—World Book pp. 234-235. "There are so many reasons to render immortality probable that with most nations the belief is as clear and firm as the belief in a God."—Collier Eneve. p. 126.

The Pharisees believed the soul to be immortal. "They also believe that souls have an immortal vigor in them. It will be remembered that Paul was a Pharisee, and believed in angels and spirits (Act 23:6-8), and altho he did not agree with them on all points of the law, he did agree on this one, see 2 Cor. 4:16; Eph. 3:16; Phil. 1:21-25; Rom. 7:22; 2 Cor. 5:6-8.

The Sadducees were materialists. "But the doctrine of the Sadducees is this, that souls die with the bodies." There were but few Sadducees so Josephus informs us. And that was a good thing, for they considered it a virtue to dispute with their teachers and were more brutal than the other Jews.

The Essenes were not materialists. "The doctrine of the Essenes is this that all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be striven for." Josephus book 18, ch. I, sec. 3, 4, 5.

Objections to the Materialistic Theory

1. It is the lowest conception of man; it places him on a level with the brutes. Evolution cannot do worse.

2. It tends toward brutality, for he who thinks of men as brutes will likely deal with them as such. The Sadducees who had been taught this doctrine for generations are a fair sample of the fruits of materialism. "He (Annas) was also of the sect of the Sadducees, who are more savage

in judgment than the other Jews as we have already signified." Josephus.

3. To accept Materialism is to reject the standard works on "soul," "spirit," "death," "hades," and "Abraham's bosom," etc. When the dictionaries and lexicons are reformed there will be a better chance to establish the idea that man is wholly mortal.

4. But worse still it contradicts the Bible. Here is a quotation from a tract written and published by a materialist, and scattered by his sympathizers as their doctrine in Texas. "Jesus could not have gone to Paradise the day he was crucified, without the grave was paradise. For the following reasons: He gave His life a ransom for many," etc. Now read what Jesus says: "Verily I say unto thee, today shalt thou be with me in paradise" (Lk. 23:43). These two statements flatly contradict each other. If Jesus went that day to paradise "the abode of the souls of the pious until the resurrection," then materialism is false. But if Jesus did not go to paradise that day, then Jesus is not to be relied upon to fulfill His promises. But he went to paradise. He said He would, and He did, then the soul does not die with the body, and man is not wholly mortal.

5. Further, they contradict the Bible by affirming that "man," all men, every man is wholly mortal, that there is no part of him that is not subject to corruption and decay. But the Bible in speaking of the adornment says, "But let it be the hidden man of the heart in that which is not corruptible," even the ornament of a meek and quiet spirit which is in the sight of God of great price." Note, the ornament is not the incorruptible part but the adorning is to take place "in that which is not corruptible."

6. Preachers of this "wholly mortal" doctrine place interpretations on scriptures that they themselves do not believe. They interpret 1 Tim. 6:16 to mean that only God has immortality, and reason that since no one else has it, hence the souls of men must be mortal. But these same preachers believe that the Holy Spirit (not breath) has immortality, that Christ has it, and that the angels also are immortal!! But if the angels can be immortal and 1 Tim. 6:16 remain true, then the souls of men can be immortal and the passage remain true.

Again they tell you that if you had immortality you could not seek it, (Rom. 2:7), that you cannot seek a thing that you have. But they say that they have honor, and still seek for it. Our idea is that we have an immortal vigor in the soul and we seek immortality for the body. Rom. 8:23; 1 Cor. 15:42.

7. Nothing is to be gained by advocating the doctrine of materialism. Convince a man that he is a brute, or that he is no more than one, and what good have you done him? He despairs of a hope of a paradise such as Jesus held up before the penitent man dying with Him, and consigns himself to total extinction! It makes paradise the grave. A glorious paradise!

L. W. HAYHURST.

"Hard Times"

According to the best information I have been able to accumulate I started on my journey 56 years ago, October 10, next, and according to my memory I have failed to record such a universal cry of hard times as is now being hurled by everybody at everybody else. It is no wonder that we are so scared. Everyone has holloed hard times until the cry has become an obsession. Some call it the "blues," but it sure doesn't seem blue to me; it looks black. The darkness is so dense that we are already feeling it and the prospects are that many of us will have to continue to walk in financial darkness for some months to come. Of course, when a man has a place to stay and something to eat, shutting off his income, while bad, is not fatal.

But when a paper like the Apostolic Way, with no financial backing at all beyond subscriptions and donations, has its source of income interfered with it becomes next to impossible to travel and when a family is dependent upon donations from brethren for every mouthful they eat, for the shelter over their heads, in fact for every necessity, while the man and woman give every bit of their time to church work without a dollar of income or support except from donations, and these donations practically stop, would you call the situation blue or black.

We sent out a letter to brethren scattered throughout the country in which we asked that 100 brethren send \$10.00 for a ten year's subscription to the Apostolic Way or send a \$10.00 donation. In this letter we said in part:

"I am talking to all of our friends and workers as I come in contact with them, and the pledges of assistance and co-operation, coupled with the letters we are getting from those we have not seen, give me courage to press the work on, but we must have some financial assistance and must have that AT ONCE, else the paper will face an embarrassment that will be serious in its effect. In order to reach this present necessity, the quickest and most promising plan is to ask that 100 send us at once, \$10.00 each for a ten years' subscription

to the Apostolic Way. This would meet all present pressing demands and give time for further consideration of other suggestions and plans for extending the paper's usefulness and care for it financially."

We are glad to be able to report that some have responded and if they will continue until the 100 is reached, without being too long about it, the blackness may become only blue with hopeful rays of light shining even through the blue.

We can't help but believe that enough brethren realize what it would mean to suspend the publication of the Apostolic Way to cause them to continue to stand by it and enable us to continue its publication. It seems sometimes that the discomfort and sacrifice incidental to the paper's publication is more than Mrs. Duckworth and I ought to have to endure. Life was always much easier for us when we were engaged in secular work and even when I was giving all of my time to preaching the gospel the load was much lighter. I do not mention this by way of complaint but by way of saying we have made up our minds to endure what ever hardships are necessary to continue the paper just as long as subscriptions and donations will pay for the actual essentials necessary to the work.

With this in mind we are still asking that at least 100 come to our relief with \$10.00 each then with such assistance that others may give we hope to continue the work. We surely would appreciate a few words from every reader of the paper; write us a card or letter. You hear from us through the paper but we hear from you only when we see you or you write us. And when the load is heaviest, and the hour seems saddest, and the criticisms seem severest, it certainly helps when somebody passes along a few words of encouragement and expresses appreciation of our work.

R. F. D.

Methodist Preacher Testifies

After carefully studying the article bearing the above caption, which appeared in *The Apostolic Way*, August 15, 1930, as copied from the *Full Gospel Advocate*, May 30, 1930, we wish to say we have no doubt that both this preacher and his good wife were sick and that they regained their health and possibly gained it "marvelously," but we do not believe it was "miraculously." Many people who are stout and healthy are often taken seriously ill or even die suddenly to the astonishment of all. Shall we say that the healing was the "miraculous work of God?" If so, shall we not also say that God still smites people with disease and death as in days of old? And if this be true, is He not a respecter of persons, seeing that many men live in sin, committing murder, adultery, fornication, and all kinds of evil and are allowed to live on and enjoy the best of health, while others who are law abiding citizens, morally good and even prayerful Christians are continual sufferers of various diseases and many die seemingly without cause?

With these extreme cases before us shall we say that the regaining of the health of the above man and his wife was the "miraculous work of God?" Possibly if she had eaten something other than "raw eggs and malted milk" she would have gotten well long before she met with those

people who offered the "prayer of faith." Nutritious food and proper exercise are all some folks need to make them healthy and strong.

In the case of this man, he says that he was "conscious of a mysterious power that seemed to be working in his spine." Again, "It seemed that God was massaging it." If the "power that seemed to be working" in his spine was "mysterious" (or incomprehensible, as Webster defines the word mysterious), by what authority should we say that it was the work of God? Who knows? Possibly the "mysterious" (incomprehensible) seemed (imagination) working or massaging" was only the reaction caused by the wonderful sea breeze from the Pacific ocean coupled with the rest in both mind and body after the recovery of his wife.

Why be so bold as to say that "the Lord has made me over physically" when he admits that all the evidence he has is mysterious (incomprehensible) or just merely a seemed (appearance or feeling not necessarily real).

Now let us consider this dream. He said he had a dream. "Morning seemed to dawn; the Lord seemed to say. 'Notice it was all a dream or a seemed. He was not looking toward the west; he just dreamed he was. He saw no mountains; it only seemed like he did. Morning did not dawn, neither did the sun rise; there were not even two little foothills that shone like gold, nor did the Lord say they represented two people baptized in the Holy Ghost and fire. He did not find himself in a large room, and there was no rubbish for him to throw out.

There being nothing real, it was only a dream or a seemed to be. Why should anyone take such as this for evidence that they had been with the Holy Ghost?

The baptism of the Holy Ghost and the working of miracles were given to the apostles and other Christians in the beginning of the gospel age to confirm the Word. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. Again, "God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:4.

This miraculous power to perform "divers miracles" was to continue until "that which is perfect" should come, or until the perfect word was fully confirmed and then cease. I Cor. 13:10.

By reading James 1:25, we learn that the gospel is called the perfect law of liberty, and from 2 Tim. 3:17, we find that its is able to make the man of God perfect, also we find in Rev. 22:18, that we are forbidden to add anything else to that which has already been written, then there is nothing else to be confirmed, and without doubt the power to perform "divers" miracles has passed away. I Cor. 13:10.

God at one time spake to men in divers manners including dreams, but to us he has spoken plainly. John 16:29.

Submitted in love for the sake of edification.

OSCAR BRANNON.

Confusing Questions

(In August 1 issue, under the above caption, was published the following questions from G. W. McDaniel, also a state-

ment announcing that the brethren at Shreveport were being asked to answer them. Read their answers.)

1. Is the church ruled by an ecclesiastical head?

2. Does 1 Cor. 5:11 mean that I am guilty of sin if I eat with certain kind of sinners?

G. W. McDANIEL.

Question 1. Webster's unabridged dictionary defines ecclesiastical as: Called out, pertaining to the church; relating to the organization or government of the church.

The Church of Jesus Christ is not ruled by an ecclesiastical head (mortal ecclesiastics; clergyman or priest) as some think. One of the most beautiful illustrations of the church is that given by the Apostle Paul in 1 Cor. 12:12-27, and in Eph. 1:22-23; we learn that Jesus Christ is HEAD over all things to the church (not man) which is his body. It requires the individual members, such as the hands, feet, ears, nose, eyes, etc., to compose the members of the human body, and as the head (mind) directs, the members move as directed. So it is with the church and Christ. The church is his body and we as individuals compose or constitute the members of that body, and as Christ directs (in the New Testament teachings) we obey his commands.

We are at liberty to select or elect our ecclesiastical head as some men do. It is given to Christ to be HEAD over all things to the church which is his body.

Question 2. Paul plainly says, "if any man that is called a brother be a fornicator, or extortioner, idolator, covetous, railer or drunkard" not to eat with such—have no communion with such a one, in things either sacred or civil. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but we must not even thus far acknowledge a man professing Christianity, who is scandalous in his conduct. I think such a one should have this extra mark of our abhorrence of all sin, and let the world see that the Church of Christ does not tolerate iniquity. Paul says, "not to eat with such a one." Surely it would be sinful to disrespect him.

W. P. CAPPS.

Shreveport, La.

A Misconception of Baptism

The Methodist discipline speaks of infant children as having been born "into this world in Christ the Redeemer." This is made a reason for their being baptized. The statement seems to imply that they are to be baptized and reared in the church because they are born in Christ the Redeemer. The minister is to pray that the child "may ever remain in the fellowship of God's holy church."

This does not seem to agree with the creedal statement earlier in the discipline to the effect that original sin is "the corruption of nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." This creed is more in line with the reason given in the older discipline for baptizing infants that "all men are conceived in sin." But some years ago the statement to be used in "baptizing" the infant was changed

from saying that all are "born in sin" to read that, though fallen, all are born "in Christ the Redeemer."

Infant baptism came into the churches in early Christian history on two grounds. One is that men are born depraved and must be regenerated to get into the kingdom of God. The other is that baptism is a regenerating transaction in which the candidate has his sins washed away and his nature renewed. As a matter of fact, of course, baptism has no such magical effect, and the child baptized into the church is no different, so far as moral and spiritual disposition is concerned, from other children. The natural result, therefore, of infant baptism was to fill the churches with unregenerated people with all the evil consequences of such a situation.

The root of heresy, it seems to me, of Christian history was infant baptism. It was founded on a false view of the effect of baptism, and led to an utter perversion of church order. As a matter of fact, it misconceives the very nature of Christianity. Christianity is in its essence an experience in one's own heart and life of the grace of God that redeems the soul and revolutionizes the life. To substitute for this experience a ceremony that is supposed to work some kind of magical effect in the life is to pervert Christianity altogether. I am not surprised that the Methodists in administering infant baptism should want to change a statement that seemed to be based on this idea of the regenerating effect of baptism.

But no matter whether the administration of infant baptism is based on the assumption that the ordinance has some mysterious effect in renewing the child's nature, or whether it is based on the assumption that the child is born in Christ and only needs baptizing and rearing under Christian influence so as to develop without regeneration into a Christian character—no matter which is the philosophy underlying the practices, the practical effect is the same. The effect is that the child is brought up to depend on its baptism, church connection and religious activity for salvation. The necessity of a distinct experience of the grace of God in salvation is obscured in theory and lost in practice and Christianity is changed into something else so far as this practice predominates and controls the situation.

Herein lies the importance of the Baptist insistence on believer's baptism and a regenerated church membership. And this is no time to let up on our insistence on this doctrine—for it is one rather than two. Men are still lost in sin as they always have been. And it is natural for perverse human nature to seek some substitute for the regenerating power of God's spirit in the lives of men. But when we make such a substitution, we are on the wrong track. And the error is not a trifling one; it is fundamental. To put anything other than the regenerating power of God's spirit at the center is to give the world a gospel that is no gospel at all. That is why Paul insisted so strenuously in his conflict with the Judaizers that nothing but faith in Christ is necessary to salvation. Some men say that Paul insisted that his gentile converts did not have to be circumcised and keep the Jewish law to be saved, and these same interpreters say that Paul taught a sacramental view of baptism—that is, that regeneration was somehow conditioned on baptism.

To say the least, that is not giving Paul

Sale of Littlefield College

Judge Girard of Lubbock, has decreed that on October 3, 1930, all real estate belonging to Littlefield College shall be sold to satisfy credits of same.

As it appears to me, the Plains Investment Company is the only one financially able to bid on these holdings if they are sold under one bid. That will be unfortunate indeed for the certificate holders, for this company could not be expected to bid more than the amount of their lien of \$20,000. This would freeze out all other credits. If enough of the brethren holding these certificates would be present to justify the sale in small parcels, even at the low bid of \$60.00 an acre, the holdings would bring enough to pay the Plains Investment Company and certificate holders along with other creditors. The Plains Investment Company has less than \$30.00 an acre claim on this 700 acres. It seems a shame to let it go for that amount. This is a splendid opportunity for the certificate holders to get some cheap land and save the money they have invested. The sale will be held at Littlefield Friday, October 3, between ten a. m. and four p. m.

R. O. CONNER.

credit for much intelligence. For Paul to say that circumcision and the keeping of the law were not necessary to salvation and then turn right around and say that baptism is necessary to salvation would be such a contradiction as to show, it seems to me, little power of consistent thinking.

Infant baptism, therefore, is a dangerous practice. Whether it is based on the idea that the child is thereby regenerated and thus saved or on the idea that the child does not need regeneration and should therefore be incorporated into the church, the practical effect is the same, namely, to get into the church people who have no conscious experience of the saving grace of God in Christ Jesus.—The Baptist Record, Aug. 16, 1930.

How can some men mix so much error with truth without seeing their own inconsistency? Why ascribe powers and effects that were never intended and then in an effort to overcome this misconception go to the other extreme, denying the position that Divinity intended that baptism occupy in man's redemption.

We are asking Brother J. N. Cowan of Robstown to review this article. Watch these columns for what he has to say.—Publisher.

The Sabbath Again

Will ask a favor of you as I am very much concerned about the Sabbath question. As I see by studying the Scriptures the Lord commanded us to keep the Sabbath. Why have we drifted in to paganism as some worshippers, taking over the first day of the week as our day of worship? We find in the New Testament that Jesus kept the Sabbath, the apostles as far as the New Testament records show kept the Sabbath 82 times; also we find in the New

Testament that the first day of the week is mentioned eight times and nowhere does it say or teach that it takes the place of the Sabbath. This is a sad thing to think about. We want more light on this than we have at the present time or we are bound to admit that Sunday is not the day for us to keep. Will you please be so kind as to help us in this our time of perplexity. There are many here that wants the answer to this question. Help us please.

In the past we found that the Apostolic Way was always for the truth as it is in Christ Jesus and we trust that it is the same today. That is why we are writing you today. There is an Adventist preacher here offering \$100 to any man that will bring up one passage of Scripture either by precept or example that we are to keep the first day of the week. We are not after the \$100. No. But we want the truth. Will you help us—thanks.

Your brother in Christ,

J. H. LAWRENCE.

427 W. Walnut. Altus, Okla.

Are Christians by the New Testament directed to keep the Sabbath? If not, why not? If the Jews and the Lord Jesus Christ kept the Sabbath, why shouldn't we? We are sending the foregoing to Brother J. A. Dennis, of Union City, Ga., requesting that he answer the brother's question and take sufficient space to fully discuss the question even though it take more than one article. Watch these columns for his explanation.—Publisher.

Cowan-Harper Debate

While I had the pleasure of attending this debate held at Graham, Texas, which began August 21, and moderated for Bro. Cowan, and I am in perfect agreement with him that the "cup of the Lord" is not the drinking vessel used, but is the fruit of the vine, the communion of the Lord's blood, I shall not give a report of the debate, but conditions that have developed in the Church of Christ over this contention. I have been preaching 38 years and I never heard of any preacher of the church publicly contending for only one vessel to be used in waiting on an assembly, regardless of the number present, until less than 15 years ago. For several years I contended for one cup, but always said it was permissible to use two or more cups in waiting on an audience. Less than three years ago I was made to see that such a position was inconsistent and to contend for one cup only, in dividing the Lord's cup, the fruit of the vine, the ordinance of the Lord's blood among the members, I would have to make a law where the Lord had made none. Brother Cowan challenged Brother Harper to give the Scripture where the Lord told how to divide the wine among the members. He never attempted to do it. Why? It is not there. Yet H. C. Harper says he won't fellowship a congregation that uses more than one cup. I only know of a few others that have publicly taken this stand. Some of these brethren I have labored with personally and learned to love. Less than ten years ago one of these preachers said another division was needed in the church and that over the cup, and they were going to see that it come. My dear brethren everywhere, read Romans 16: 17-20 and act on it and God will bruise Satan under your feet.

J. W. KELLY.

The Apostolic Way CHURCH OF CHRIST

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The Printing Plant

The question of the printing plant is still in the minds of many of the brethren. I do not feel that more funds should be called for that purpose now; however, it does seem that it would be a happy arrangement if some brother who already has a printing plant or some individual who is financially able to purchase one could be arranged with to undertake the printing end of The Apostolic Way. Not knowing of a brother who has a mind for such a work I feel that it is not out of place here to announce that we would like to confer with those thus minded.

We have had some inquiries and suggestions recently. To all such I will say that what ever arrangements are made, the brethren who made donations to the printing plant will be conferred with at the proper time and the fund handled as determined.

A printing plant will have to be kept busy on commercial printing when not engaged in printing The Apostolic Way in order to successfully maintain itself; hence, its location would be an important feature, and the location would have to be determined by prospect and opportunity for securing commercial printing at profitable prices. If any brother who is in a position financially to handle the proposition is interested I would appreciate hearing from him.

R. F. D.

Christ's Prayer Answered

"Jesus Christ, while in this garden, in the greatest agony of all His career, earnestly prayed three times to His Father to remove the 'cup' from Him. We have been told all our lives that His prayer was not answered. Why? Because of a mistaken idea of what He asked God to do. It is so easy to make 'cup' refer to death, or in some manner, that death might be removed from Him. But this is the very opposite of what He prayed for. For at least six months He had repeatedly told His disciples that He would be crucified and die for the sins of the world, and that He came into the world for this very purpose. It would be a very weak view of the Lord, after learning He had come into the world to die for the sins of the human family, and then to shrink from death when He came to the testing time. This is certainly out of harmony with the strength of character manifested by 'The Lion of the Tribe of Judah.' It is not the nature of a lion to run from a fight or flee from danger. But what was the 'cup' He was asking God to remove from Him? His sorrow and anxiety were so great that He was sweating blood.

The history of the few examples of sweating blood shows that up to the time of our Lord's Gethsemane experience, no one who had sorrow enough to sweat blood, had lived more than a few hours. When our Lord began to sweat blood, He knew that according to the natural course of events, He could not live long enough to go through the disgraceful trial, and then be crucified, and thus fulfill the mission for which He had come into the world. Instead of praying to escape the cross, He was evidently praying to God to give Him strength to live through all the terrible anxiety and sweating of blood; and that He might die on the cross for the sins of the world. We trust hereafter we will have more faith in our Lord than to think He shrank from the cross, and tried to escape dying on it. Hear what Christ says about it Himself in the following language: 'I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' (John 10:17-18). Jesus chose the way of the cross to die, and deliberately laid down His life, and it is not doing our Savior justice to say He shrank from the cross and prayed to have death removed from Him. In the 53rd verse of the chapter from which this lesson text is taken, Jesus declared that He could ask His Father, and more than 12 legions of angels would be sent to His rescue. In the Roman army a 'legion' was from 3,000 to 6,000 men. The least number a legion could have was 3,000. Our Lord had the power to call '12 legions of angels' to prevent His going on the cross, had He chose to so do. This would have been at least, 36,000 angels; and the mob that crucified Christ would have been as powerless in the presence of 36,000 angels as a paper kite would be to stop a western cyclone. If we don't learn anything else in this lesson, let us be sure to learn that when Jesus prayed: 'Let this cup pass from me,' He was not praying to escape death on the cross."—Firm Foundation.

Comment

The foregoing from L. S. White, published in the "Firm Foundation," July 8, is worth passing on to our readers, as so many of our ablest Bible students are still making the common error of thinking that Jesus Christ prayed that He might escape the death on the cross.

Some 15 years ago, a preacher called our attention to this error, stating that he believed that Christ prayed that He might escape death from agony prior to the cross. I then gave the matter close study and was thoroughly convinced that our Lord had never prayed a prayer that was not answered, and I have been preaching for more than 14 years that when Jesus was sweating from agony "as it were great drops of blood that fell to the ground." He realized He was at death's door, and prayed to escape that death, if it be the Father's will, and finish His mission. God sent the angels and strengthened Him so that He was able to go through the agony, endure the humiliation, see His disciples forsake Him, and be nailed to the cross where He died from agony.

The thieves who were nailed to the cross did not have that agony, hence were not dead when the soldiers came to break their legs, but when they came to Jesus, He was already dead. The agony of His soul was

more than the flesh could endure and he "yielded up the Ghost."

I can not think that it was ever the mind of Jesus Christ to desire to escape the death on the cross, and I cannot think that He ever prayed a prayer to the Father that was not answered. Agony has killed many people. It killed our Lord, the agony of the soul coupled with the suffering of the cross. His agony was so great that the flesh would not endure without its being strengthened, hence, the angel came to Him in the garden of Gethsemane. But when He had finished all, God withdrew, turned away His face and with the agonizing cry, "My God, my God, why hast thou forsaken me," the flesh yielded and the spirit of our Redeemer left His body of flesh.

I think Brother White or the printers made a mistaken when he said, "He sweat blood." Men from great agony do not sweat blood, but a substance thick like blood. The Son shed His blood at His death on the cross.

R. F. D.

Announcements and Reports

Estell Luttrell, Decatur, Ky., Aug. 9, 1930.—Brother O. B. Perkins began a series of meetings near here last Monday night, August 4, and will continue until August 15. Having good crowds, and good attention.

Brother Perkins is a young man, 20 years old, but he can sure tell the old Jerusalem story. He is an able speaker and stands for the truth and the truth only. I can recommend to anyone as a sound gospel preacher.

W. P. Fleeman, 502 W. Park, Enid, Okla., Aug. 11, 1930.—Brother H. Hall (colored) of Fort Smith, Ark., began a meeting here Friday night, August 9, preaching in Government Springs Park. He is in our judgment well qualified to preach the gospel to the people. He does so in a very pleasing manner. Never compromising, but always defending the truth. He came to preach to the colored people, but so far more white than colored have heard him. If the Lord wills the meeting will continue until August 16 and perhaps longer if interest continues. Brother Hall was recommended to us by Brother Cowan.

Price Bankhead, Sweetwater, Texas, Aug. 11, 1930.—Closed at Owens, Texas, August 3. The church is at peace and only needs to be more active in the Lord's work. I could hold one more meeting in September.

Oscar Brannon, Winters, Texas, Aug. 6, 1930.—Brother J. Frank Copeland began a meeting here last night and will be with us over next Lords Day; meeting started off fine although we had but very little notice and no time to advertise but are busy today billing the town. We are hoping for good results. Pray for us.

O. B. Perkins, Cooper, Ky., Aug. 5, 1930.—I closed a good meeting Sunday night, August 3. Good interest was shown from the beginning to the last. Had eight additions, seven by baptism and one from the Christian church after hearing me discuss the subject of "Christian Union." I laid down the fundamental principles of Christian union and showed my audience that

musical instruments and all societies, including Sunday school, were wrong. This meeting was held at Oak Grove Church of Christ. Anyone wanting to know about me write J. E. and James F. Thomas. Let us keep busy in the vineyard of the Lord.

O. C. Ribble, South Bend, Texas.—The meeting began at Crowell, Texas, the 12th of July and continued over three Sundays. We baptized four grown people, one an old lady near 80 years old. Six were restored to the Lord. There are some good brothers and sisters there. We had large crowds every night. May God bless his church there.

J. A. Dennis, Union City, Ga., Aug. 19, 1930.—The meeting at Celina, Texas, started August 3 and continued two weeks, day and night services, 27 sermons preached in all. The interest was good from the beginning and the attendance increased until the close of the meeting. Three returned to the fold and four were baptized into Christ. From the statements made by most of the brethren and sisters we feel sure that they will be better prepared to live the Christian life. We were not able to visit in all the homes there, but every home was ours to enjoy. While there, Brother Leland Knight came over for morning service one day and we enjoyed his short visit very much. We found that Brother Knight was in the hearts of all and the good work he has done there will no doubt live and be the means of salvation to many.

We also went down to Gunter, where Brother Homer Gay was preaching, and enjoyed meeting him and hearing a good lesson. Brother Gay and several of the brethren came up one day and heard me preach.

We are now in a good meeting at Dallas, and are enjoying our stay in the home of Brother and Sister Duckworth. From here we go to Chilton and then to Sulphur Springs, Texas.

R. G. Hatter, Waco, Texas, Aug. 15, 1930.—Meeting at Bryant Station crossing on Little River in Milam County, Texas, closed Sunday night. Six baptized, one restored. Interest was fine, with from two to four hundred at the night services. I go back there if it be the Lord's will the last Sunday in July, 1931, for a nine-day meeting.

W. P. Jones, Sand Springs, Okla., Aug. 15, 1930.—This leaves me at Devco, Okla., in a meeting. Good crowds notwithstanding the severest droughts and hottest weather in years. We closed at Ryalls, the 6th with eight baptized, four restored to first love. Will go from here to Nashburn, a point near Denison. We sure appreciate the good articles in the last Way. Especially your editorial suggestions. Brother J. P. Baxter's reply to Mrs. Spillman's defense of women preaching was fine. Break into print again, Brother Baxter.

Charles F. Reese, LeSage, Ariz., July 29, 1930.—Just in home from Phoenix, Ariz., where I preached for the brethren worshipping at Longfellow school building on Adams street. I found as true a loyal congregation as there is in the state and the very best singing I ever heard. All of the members sing with the spirit and the understanding. All of the brethren

and sisters are of one mind, and speak the same thing and no division among them. All true preachers are invited to stop with them and take part in the worship. Wife and I visited in Bro. Walden's home while there took dinner with Bro. Jones on Lords Day and enjoyed ourselves with the good hospitality the good brethren bestowed on us while there in Phoenix. Brother Jones is a son of Brother W. P. Jones of Oklahoma. Brother Jones is just as true as his father. I was invited to come back and preach for them again soon.

W. L. Shelnett, Wedowee, Ala., Aug. 16, 1930.—Left home Thursday before third Lord's Day in July for Slocum, Ala., to assist Bro. W. H. Reynolds in a meeting, supposed to run two weeks. I arrived there and found meeting closed and Bro. Reynolds gone. The church there of the "In the Name of Jesus Christ" offered to get a tent and give full support to him if he would "let us baptize you," and because he told them "No," and that he was not for sale, they brought the meeting to a close. I was then near 300 miles from home and disappointed. Went to Sweetgum Head, Fla., and held short meeting. A Bro. Grider had held meeting there prior to my coming and had Sunday school in full sway, which may result in a discussion between Bro. Reynolds and Bro. Grider. I returned to Slocum and took Bro. Reynolds' place in debate with "Melinial Dawns" three days. Their doctrine is the very essence of perversion. Would like to meet any of that faith anywhere. From Slocum I went to Dadeville, Ala., where I was scheduled for a meeting. Knowing that I would get there late I had Bro. Y. O. Moore, of Tallasee, Ala., to start it for me. He had three baptisms. I continued the meeting until Lords Day and had five more additions. This is a mission point. Bro. W. J. Spratling of the Mt. Carmel congregation is holding a fine meeting at home; yes, at home. His preaching is clear, logical and forceful.

May God's blessing attend the work everywhere. Would be glad to make a trip through Mississippi, Louisiana, Texas and into New Mexico if it could be arranged with profit.

E. J. Smith, Crowell, Texas, Aug. 21, 1930.—I was at Santa Anna, Texas, from July 26 to August 3. Had good crowds and good attention. Two baptisms. I found as in many other places, lots of work needs to be done in the church there. The existing conditions hinder the preaching done having the results that it should have in converting the world to Christ. May such things be soon removed from the body of Christ, is my prayer to God. I am ready to go anywhere I am needed to preach the gospel.

J. L. Pritenard, Dodsonville, Texas, Aug. 21, 1930.—The meeting here held by Bro. Charlie Watkins resulted in seven confessions for baptism. One Catholic and some Baptists were baptized. Had large crowds. May the Lord bless the work done here and may we all fight on until the battle is over and victory won.

R. L. Ludlam, Jr., Horatio, Ark., Aug. 23, 1930.—Bro. J. H. King is in a very promising gospel effort at Oak Grove, a country location. Eleven have confessed Christ and will be baptized into his body Lord's day the 24th. The attendance has

been very large, people are coming from many miles. The services are held in the open air under a grove.

A new concrete structure, complete except wiring, has been erected at Horatio; my next effort will be there. Brother King goes next to Winthrop, Ark. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Heb. 13:18.

A. M. Griggs, Stillwater, Okla., Aug. 16, 1930.—Dr. W. S. Smith of Purcell, Okla., closed a two weeks meeting here August 15. There were good crowds and good attention during the meeting. The excellent lessons were presented in a kind, though forceful manner. Much good seed was sown.

Whitesboro, Texas, Aug. 26, 1930.—The meeting at Whitesboro closed August 8, with six baptisms, all of those baptized were dissatisfied with their former baptism. Bro. Leland H. Knight did some wonderful preaching. He is one that declares the whole gospel, not ashamed of any of it, or afraid to tell you your duty, rides no hobbies. We need many more like him. He leaves the church greatly benefited and all who heard him. May God bless him in his efforts to continue to declare the truth as is recorded.

C. R. Worsham, Nocona, Texas, Aug. 26, 1930.—Brother J. C. Osterloh will begin a meeting here September 6. Will report results.

D. D. Rose, Box 713, Brownwood, Texas, Aug. 26, 1930.—We closed a meeting with the church at Wingate, last Lords Day night with five baptized and three restorations. To the Lord be the praise. I am due at Red Hill, Dickens County, next Saturday night to begin a meeting. Let the good work go on, the church at Lampasas have their tabernacle completed and are worshipping in it.

James T. Tidwell, Dallas, Texas, Aug. 27, 1930.—I came home on August 18 and was glad to hear Brother Dennis of Union City, Ga., in a meeting here on Fitzhugh avenue. We had good crowds and fine interest, also one baptism.

This is the second meeting the church has had here this year.

Brother Dennis is one who takes much interest in his lesson and presents it with equal force to few or many. This was my first time to meet him and was indeed a pleasure. He preached ten nights and we believe much more could have been accomplished if he had been here longer.

We also had the pleasure of having Brother Horn and Brother Key with us, which was very much appreciated.

I leave Friday for Cove, Texas; be there for a week and will come back to Houston to see Mr. Gray, who is publisher of the American Railway Journal and is a skeptic. I am to debate with him in November.

G. A. Comfield, (colored) Rt. 1, Box 78, Marion, La., Aug. 15, 1930.—I held a few nights meeting here with my home congregation. Had good crowds and two baptisms and two confessed their faults, and I think much good done with all the faithful.

Sam L. Shultz, Box 123, Lexington, Okla., Aug. 18, 1930.—I held a good meeting with the brethren at Loco, Okla. It

lasted about 11 days. We had good interest from the start and the preaching was as good as I could do. Result was three baptized into Christ. One was a man 73 years old, who had been a missionary Baptist for 40 years. The brethren all seemed to be well pleased with my efforts.

I am now in a meeting near Colony, Okla., which bids fair to be a good one. We are preaching in a tourist park where Highway No. 1 crosses Cobb Creek. Sure is a fine place for a meeting.

G. B. Lambright, Austin, Texas, Aug. 18, 1930.—After preaching for the Taylor Street Church here for five days we began a mission meeting five miles out at a school house. We had a good audience to begin with. We hope to do much good; there are many people around Austin that have never heard the pure gospel and the brethren have asked me to hold some mission meetings. Every congregation should have a man to hold mission meetings and support him for all his time and not rob the treasure to have one meeting a year at the church house. The mother church sounded out the word; we ought to do the same.

I like the Apostolic Way and wish it a long life, but I think it can improve some, if we can have more reports from the brethren and less debates, such as the Mickle-Dunn debate. Their arguments divide the church. Let us preach the things that make peace and leave off the things that divide.

N. L. Clark, 2627 Greene Ave., Fort Worth, Texas.—My meeting at Newark, Texas, was well attended, interest good, no additions. I am home again for my work in the Fort Worth schools.

Alva Johnson, Turkey, Texas, Sept. 1, 1930.—Began a meeting at Stanton, Texas, Saturday night. Prospects for a good meeting. Two baptisms and two restored at Turkey.

Enclosed find check for \$10.00. Hope the 100 brethren will respond and send \$10.00. Will write again at close of meeting. Go next to Roswell, N. Mex. Brother Atchison is sending check for \$10.00 also.

Ira W. Chisum, Box 174, Mountainair, N. Mex., Aug. 21, 1930.—Beginning August 2 and closed August 10, a meeting was held by Bro. Verner Gregg of Littlefield, Texas, at Mesa school house. Ten were baptized and five restored. He sure is a fine young preacher and speaks where the Bible speaks and silent otherwise. Any congregation that wants a young preacher will not make a mistake in getting Brother Gregg.

B. S. Kenney, Ruel Choate, Wapanucka, Okla., Sept. 8, 1930.—Bro. R. F. Duckworth and E. W. Wooten were with us in a splendid meeting from August 30 to September 7. Brethren who had heard Brother Duckworth years before said it sounded like old times. His sermons were convincing, instructive, full of enthusiasm and interest. Many people who had never shown interest in our meetings before attended. The crowds grew from the first. The comments and expressions of appreciation showed that conviction of the truth had been driven home and if the meeting could have continued another week we are persuaded that others would have accepted the gospel. We requested that Brother Duckworth return again next year. We

especially appreciated the lessons to the church and believe they will do much good.

Bro. Wooten did his part of the work well and we hope that he may be able to continue his labors with Bro. Duckworth in the great work they are doing for the Master. One was baptized.

L. H. Barron, 11 Wilkerson Ave., Alabama City, Ala.—I want my address changed from Piedmont No. 3 to the above address. I have been reading the Apostolic Way for eight years and I think it is getting better. I am contemplating doing more for the paper in the future than I have in the past.

Brother C. E. Murphy and B. N. Floyd recently held a discussion at Lebonon Church of Christ near Piedmont, Ala. The debate was to last four sessions. Murphy in the affirmative first session. Floyd confessed he was wrong and gave up the proposition. The proposition was: "Is it wrong for Christians to engage in pleasure games such as pool, horseshoe pitching, and such like?" I moderated for Bro. Murphy. Everybody seemed to be well pleased with the debate.

Bro. G. W. Jarrett came along a few days later and he said he could prove that Sunday school and women teachers were scriptural, so we signed propositions and it lasted two sessions. If anybody ever made a failure, Bro. Jarrett certainly made one trying to prove his proposition. Bro. B. Hubbard met him on the proposition and did his work well. Bro. C. E. Murphy moderated for Bro. Hubbard and I for Bro. Jarrett.

Percy C. Rouse, Box 154, Marion, Ohio, Aug. 23, 1930.—This is to let you hear from this part of the country and to let you know that there are some workers for Christ here. My wife and I are the only ones that I know of in the state of Ohio that are abiding in the doctrine of Christ. We meet regularly on the first day of the week. We are earnestly trying to plant the word of God in and around Marion. I have talked with one of the leaders of a group of brethren that are walking disorderly and am going to talk with him again and also to the rest of them if I get the opportunity. And it may be that some good will be done up here.

I enjoy and get lots of good out of the "WAY."

James E. Tidwell, 1123 Caldwell street, Dallas, Texas, Aug. 23, 1930.—Sometime ago I promised to give the Way an article once a month for a while, but my eyes are so bad it seemed that I could not and as some have already asked me why I did not do as I promised I thought that I would answer this question through the Way. So remember it's my eyes and not that I'm displeased with the paper nor Bro. Duckworth.

My meetings this year have been of much success and I have had fine manifestations of interest. Next to the last one I held was at Alba, Texas, the home of Bro. A. J. Robbins who died while I was there. He was 55 years and 14 days old. Obeyed the truth at the age of 18. Bro. Robbins was one who always let his life be the speech of his religion to his family, friends, and the church. He left a wife and four children. All who are acquainted with Bro. Robbins will miss him for his works sake and especially will the church and his family.

I conducted his funeral service, August 5, the day following his death.

J. N. Cowan, Robstown, Texas, Sept. 8, 1930.—Meeting at Jenny Lind, Ark., resulted in 11 being baptized and four restored.

Meeting at Holdenville, Oklahoma, 13 baptized and three restored.

Victory Hill, Oklahoma, seven baptized.

Debate with H. C. Harper at Graham, Texas, two preachers settled on the cup question, and quite a few brethren gave up their contention for one container only. The debate was entirely satisfactory on our part in every way, and I believe it will go a long way in bringing quiet and peace among brethren on that question.

I am at this writing in a meeting at Riverside church, 22 miles southeast of Oklahoma City. Will go from here to Sullivan, Ind., to begin there October 1.

Several Things

The Hastings, Oklahoma, meeting closed with nine baptisms and six reclaimed. Five came forward the last night and four the night before. Some of the best people on earth live there. Bro. J. C. Osterloeh and family live there. His youngest daughter (married) was among those baptized, also an old lady about 70 years old. My home was with Bro. J. C. Clevenger, as fine people as you ever meet.

The Eola meeting closed Sunday night with three baptisms and four restored. The church there has a bright prospect, one of the best congregations in the state. I enjoyed the work with them, however the support (financial) in both these meetings was the poorest I have received in years. Perhaps it was as good however as the preaching. Anyway the preacher must give an account of how he preaches the gospel and the church for the way they support it.

Constructive Work

I had something to say in a former article about constructive building or work. Of course the first thing to consider in any building is the foundation. If a building is to stand the storms, it must have a solid foundation. The foundation upon which we are to build is Christ and the Apostles. (I Cor. 3:11; Eph. 2:20). Hence faith in Christ and his Apostles rooted and grounded in love is the foundation for our work. (Eph. 3:17). Faith is a very suggestive expression, suggesting at least three items, namely: "Belief, trust, and obedience." Void of either, the foundation would be impaired, and at the rise of the very first storm the whole building would probably tumble.

Jude says, "Contend earnestly for the faith." Hence, we must insist that we not only obey and trust the Lord, but believe every word which he has said. If I find that I myself do not believe part of the Word of God, then how could I insist that anyone believe it.

The following from Bro. Tant in Firm Foundation, August 12, 1930, is worthy of our consideration:

"I am glad to note Brother F. W. Smith is elated over some discussion he has recently held through the Advocate with some of our brethren. Also glad that Jim Allen has stated repeatedly in the Advocate that all the Advocate founders and supporters believe in Bible investigation because the Bible plainly says, 'Debate thy cause with thy neighbor.' Christ and all

the apostles carried this principle out in all their teaching. So when the Advocate engages in earnest investigation to bring out the truth I am sure they are on Bible ground. Yet I fear the Advocate is fast losing out among many of my brethren who are not only afraid of controversy but of the truth also. Just received a letter from C. B. Massey, a Baptist debater, telling me it is almost impossible to get my brethren to defend their doctrine in his part of the country, and he doesn't live so far from Nashville either where some think the brain power of the Church of Christ is located.

• Massey tells me that Sloan, another Baptist preacher, debated with one of my brethren who went home and committed suicide. He also tells me that he met one of my brethren at Pleasant Hill, Macon County, and one of my preaching brethren who attended the debate professed salvation, (I guess he means Baptist salvation) as a result of the debate. He then tells me that he held two debates in his own town, and as a result of his last debate Buffalo weeds grew ten feet high in front of our church house as the brethren quit using it. He also writes me that Henry Smith met one of my brethren in four miles of him and my brethren had a large church house there which is now being used as a dwelling as my brethren quit meeting. He also tells me that 90 per cent of all debates in that country are held in Baptist church houses, as my brethren are all afraid to furnish the house.

"As C. B. Massey is a Baptist preacher of some note whom I have met in debate, I would think he was lying, or doing some Baptist preaching in making such hard statements if I did not have further truth. But I remember being up around Portland last year and hearing C. C. Brewer, one of our ablest preachers and debaters, condemned by some of my brethren because he met the Advents in debate. Also I remember C. D. Crouch, who is able to meet any Baptist preacher on earth, was booked for a debate last year near Portland with Massey, but on account of the Baptists having a small house Brother Crouch got our house from the elders at Portland to hold the debate in and later to cancel the debate to keep from dividing the church at Portland as many were so afraid of the Bible that they did not want the debate. Later someone got up a debate between Massey and me at West Moreland and my brethren backed out and wrote me they did not want the debate. J. A. Sloan arranged for me to meet him in the opera house at Hartsville last year and wrote me he was confident 1,000 Baptists would attend the debate. Knowing the Baptists never hear the truth only in debate I was rejoicing to have the opportunity of preaching the gospel to so many Baptists but was greatly disappointed to get a letter from one of my brethren telling me the Church of Christ did not want my debate there.

"I go to many Christian homes where they once took the Advocate but quit as they could not bear so much wrangling. I am confident we would have a government job on hand, yet all my preaching brethren would spend about five years to weed out the weed, hay and stubble we have and try to convert the church instead of trying to convert new members we would have a stronger church and more in accord with God than we have now. We have gone number crazy instead of conversion crazy at

the present time. I am confident I can go to any one of our leading churches and hold a meeting, not preach a single gospel sermon and not have a single scriptural convert, but have 40 unconverted unscriptural additions and my brethren will report it as a great meeting; pay me well for it and engage my time for next year. I can go back next year and preach the gospel straight and have three scriptural converts and the brethren will look on the meeting as a failure and never call me again. Brethren don't forget we are drifting."

What Brother Tant says about going number crazy is to the point and should be remembered by all who would build for Christ, and that we should ever be ready to defend the truth of the gospel, I think no one would deny. I am guessing the number referred to by Brother Tant as not being willing to meet the Baptist in debate have found that they too do not believe all the Book, and that the Baptist would have as much right to explain a part of the Bible away as would they themselves.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16. When a man has the Book, nothing but the Book to defend, believing trusting and obeying Him (Book's author), he has nothing to fear. Brethren I am fully set for the defense of the gospel of Christ. Let us be about our Father's business.

Yours in hope of eternal life.

ALVA JOHNSON.

Baptist Preacher Converted

I preached for the Baptists for about five years; I was an ordained preacher, but I went to hear a debate between a Christian and a Baptist and came home and told my wife that I was no longer a Baptist. So I was baptized into Christ for the remission of sins. (Acts 2:38). Was baptized into Christ. (Rom. 6:3-4). Obeyed the Gospel of Christ. (Mark 16:15-16; Matt. 28:19-20; I Cor. 15:1-3; Rom. 1:16). There are plenty of good people who say they were saved and then joined the church, while Acts 2:47 says the Lord added to the church daily such as should be saved. If the blessed Lord added to the church, surely he will not add me to one church and my wife to a different church. If people would quit joining things and let the Lord do the work, we would all just be Christians, members of the one body, the Church of Christ. There is but one body, or Church of Christ. (Matt. 16:18). Now get this in your mind: Christ said, My church." We are told that He purchased it with his own blood. (Acts 20:28; Eph. 5:25-27). When you call the church by any other name than: the Church of God, the Church of Christ, or Church of the First Born, you miss-call it. There is but one way into it and let me tell you we must do the will of our Father in heaven. (Matt. 7:21). In Rom. 6:17-18, we find that we must obey that Divine will in order to be made free and it must be from the heart. He became the author of salvation unto all them that obey him. (Heb. 5:9). "Seeing ye have purified your souls in obeying the truth." (I Peter 1:22). "Blessed are they that do his commandments." (Rev. 22:14). In 2 Thess. 1:8, we are told that those who will not obey him will be punished when Christ

comes again. God's people should be ONE; every reader believes this I think, if you don't, you don't believe the Bible. Christ prayed for this. In John 17:11, he says in speaking of his disciples that they may be one as thou (God) art in me and I in thee, that they also may be one in us. Verse 22: "That they may be one, even as we are one." Verse 23: "That they may be made perfect in one." Now as Christ prayed for this, we, as his people, ought to work for it.

Written in love for the truth.

J. C. WILLIAMS.

Alexander, Ark., R. F. D. 2, Box 46.

Johnson-Whitaker Debate

This debate was held at Hastings, Okla., July 21-22, between I. P. (Pack) Whitaker, Russellite, and Bro. Alva Johnson. There were two propositions with two sessions of two hours duration given to each.

Bro. Johnson opened the debate affirming the present existence of the Kingdom. Whitaker denied. Space will not permit all the arguments. Needless to say that Alva did a splendid work, produced an abundance of scriptures; but very few of them were noticed by Whitaker. He soon realized that he had his hands full, and drifted far from what he had been preaching and admitted that the kingdom is here in its preparatory state. He insisted that all must be prepared to enter when Christ comes with the kingdom. But he seemingly forgot that he had recently preached in Hastings that God is not attempting to teach or convert the world in this present, or gospel age, hence, no preparation. Johnson asked in what sense are we in the kingdom and patience: of Rev. 1:9. Whitaker replied: "In the preparatory state." Johnson then showed that Whitaker had no patience and couldn't keep a single command regarding it since his kingdom in the preparatory state forced his patience to be in the same condition.

Whitaker affirmed that man is wholly mortal in all that it takes to compose man. He labored hard to prove that both soul and body is dissolved in death. He quoted Eze. 18:20, "The soul that sinneth it shall die." Hence the soul dies. Bro. Johnson quoted in reply "Eight souls were saved by water." I Peter 3:20, and showed that the expression "soul" was often applied to man in general without exclusive reference to the inner man. Hence, the man that sinneth shall die.

Some negatives used by Bro. Johnson are as follows:

1. Separation of body and spirit brings death to the body. James 2:26.
2. The body goes to dust. Ecc. 12:7.
3. The spirit flies away. Psa. 90:10.
4. The soul survives the body. Gen. 35:18.
5. The spirit returns to God. Ecc. 12:7; Acts 7:59; Phil. 1:23.
6. When Christ returns he will bring these spirits with him. I Thes. 4:14.
7. The graves will then give up the bodies and spirit and body will be reunited. Jno. 5:28-29.

The climax of this question was reached when Johnson submitted two questions. First, can man, who is wholly mortal, be the offspring of God who is wholly immortal? Acts 17:28-29. Whitaker denied that we were the offspring of God saying that Paul was merely quoting from an Athenian poet. We were all made to wonder. Acts 17:29 says: "Forasmuch then

as we are the offspring of God." Heb. 12:9 was introduced to show that God is the Father of spirits. Whitaker denied that this passage teaches that God is the father of our spirits. He insisted that God is the Father of angels (spirits). Since our physical parents are the fathers of our flesh, and God is not father of our spirits, we wondered if we had any right to call God our Father at all. It is a shame that men will teach such doctrine. Bro. Johnson quoted: "Your heart shall live for ever." Psalms 22:26; challenged Whitaker to say that he believed it, and tried to get him to shake hands with him on that passage. Whitaker waited until his last speech when Johnson had no reply and said that Psalms 22:26 applied to the Millennium, and not today.

The discussion is destined to do much good. Both men conducted themselves in the finest possible manner. This debate was held during our meeting; after the debate the meeting went on nicely. Nine were baptized and six restored. Alva Johnson is able to meet any materialist—on land or sea.

Elders of the Church of Christ.
Hastings, Okla.

Am I Right?

Quite often when I Cor. 14:34-35 and I Tim 2:11-12 are used to show that the sisters are forbidden to speak in the church, we hear our Sunday school brethren speak right up and say: "Oh you are wrong; these quotations do not teach your contention at all: if so, the sisters are also forbidden to take part in the song service, but you permit them to sing; therefore, you are not consistent." Let us investigate this just a little and see. Read Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In this passage of Scripture some, at least, are permitted, yea even commanded, to sing. Are the sisters included? Yes. Read I Tim. 1:1 and see that the writer is addressing the saints at Ephesus and also the faithful in Christ Jesus. So we must conclude that if there were any sisters in the church at Ephesus (and undoubtedly there were), they there spoken to in 5:19. In fact, it would at least be just as easy to prove that the sisters were addressed to the exclusion of the men as the 22nd verse shows that the wives are addressed. So we see that the sisters can and should take part in the song service. Again we read in Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Here is a plain outright command to sing, but, is it given to the sisters also, or to the male members only? By reading chapter one, verse two, we conclude that the sisters are also given the command to sing unless we say that unfaithful brethren were addressed as saints. Col. 3:18, also shows that wives are included.

It is very clear that the sisters are not permitted to teach or preach in public, but are forbidden to do so by the Holy Ghost, through Paul (I Cor. 14:34-35, also I Tim. 2:11-12). It is equally clear that she can teach in the assembly in so far as teaching can be done in song as she is not only permitted, but commanded to sing, in the Scripture cited. She must not usurp

authority. She can sing without usurping authority. She cannot teach without usurping authority over the man.

To my mind nothing in the Bible is taught more plainly than is this proposition, and I hope the readers will consider this article in the same spirit in which it is written. In view of this plain teaching from the Holy Spirit I do think our Sunday school brethren should cease charging us with inconsistency by arguing that singing and teaching are permitted or are forbidden alike. That idea is a misconception. More could be said but this is enough.

Brethren, let us be honest with ourselves, with the Bible, with Jesus Christ and with God. Let God be true, but every man a liar, for we are going to have to face God at the judgment bar and be judged according to our work here in this life whether it be good or bad. Brethren we are living in a land of religious freedom where Bibles can be had in every home, written in language that can be understood by the average reader. There is no excuse for Christians failing to know our duty to God. Let us be careful how we handle the word of truth, and let us study it more often and more prayerfully. Do not err my beloved brethren. "Let love be without dissimulation, abhor that which is evil, cleave to that which is good, pray without ceasing."

H. L. PULLEN.

Bryant, Texas, Rt. 2.

Let the Church Know

I have been preaching for 25 years. I once considered the Sunday school issue a question to be settled by the law of expediency. I, therefore, let the elders of every church handle the question as they saw fit.

I am now persuaded that the Sunday school cannot be defended by the Bible nor the law of expediency either.

I am ready to labor wherever the church needs a man that does constructive work and pays no attention to little hobbies and opinions held by a few "wandering stars" or untaught brethren.

My Record

I am financially embarrassed. I owe more than I could pay today. But I have never denied an honest debt, and I am now paying some every month on what I owe. I'll get it all paid some day. I mention this because some who cannot meet the doctrine I teach try to cripple my record by telling that I owe so and so. They only tell part of the truth.

I was never called on but one time by any church to give an account of my stewardship and I have a letter of fellowship signed by the elders of that church given as a result of my statement made in the presence of some 40 or 50 members of the church.

My Request

When any man states that I have a bad record, that I stand withdrawn from because of bad conduct, please get such a one to sign his name to the statements he makes and mail his statement thus signed to me. Do this brethren and see how quick they wilt. They won't sign up.

As Paul said concerning Alexander the copper-smith, "They do me much harm circulating damnable hear-says." The Lord reward them according to their works. In the interest of honest dealings. I am

PRICE BANKHEAD.

Sweetwater, Texas.

Labor of Love

There is plenty of work in the vineyard of the Lord to keep all leaders and preachers busy. If we would co-operate together as one man in the army of God, and speak the same things, be of the same judgment, preach the word, and earnestly contend for the faith as once delivered to the saints, keep the unity of spirit in the bond of peace, if any man speak let him speak as the oracles of God, the Church of Christ would be in a better condition.

We preachers don't think we are loyal unless we are having a debate every little while, and preaching two hours on women keeping silent in the church, and never teaching the woman her duty in the church. The same amount of time is being spent on cup, or cups and never mention the death and sufferings of Christ.

The church that the Lord bought with his own blood, he is the head of, the Savior of, and that is to save the lost world, let us get together and speak where the Bible speaks and be silent where it is silent. Let us realize the great work that the Lord is depending on us to do, and lay aside the man made theories and speak the truth in love. Let us not be so weak that we have to look to a preacher for instructions, but all be satisfied with the examples and commands of Christ, but some one is going to say now that this is too soft, but the Word of God is soft to an obedient heart.

It is going to be hard in eternity for self praised men.
O. C. RIBBLE.

Should Be Encouraged

Dear Brother Duckworth:

This is to let you know that I am in good health and hope you and family are the same. I arrived here, Wichita, Kansas, Saturday the 16th, and found a nice little band here better known as the Christian Church, but they wear the name of the Church of Christ. I preached for them Sunday night. My text was Hebrews 1:1. I made quite an impression on them, but the pastor was opposed to my preaching any more. The members enjoyed it so much that they carried it over his head and I was allowed to preach four nights. At present there is quite a bit of confusion in the church. I was there this morning and the pastor preached. They did not have any Sunday school as they usually have. So everything is very rocky for their pastor now and for good it seems. I think there can be some good done here in the future. I came here from Enid, Okla., where I ran a meeting in the government park. I shall go from here to Emporia, Kan. I have just received a call to preach to a strange congregation. I do not know who they are, but I will find out tonight. I had a letter from my wife last evening and she said that you had sent me copies of the Apostolic Way. I thank you very much for them. I am going to have my wife send them to me and I will do my very best to put one in every home. It is very sad that I am the only man of my race who is on the road who is taking a stand for the whole truth and I am taking a hobo's fare. I could do more if I had more help financially, but I mean to stay with the New Testament Scripture just as God gave it to his Son and his Son gave it through his apostles. Revelation 22:18-19; Ecc. 3:14-15.

Yours out and out for God and the right.
H. HALL (Colored).

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 the 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.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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Meeting Their Arguments

(Article 9)



Materialists quote a part of Ecc. 9:5 but forget the rest of it. Their interpretation of this can be met in three ways:

1. Living human beings know that there will be a separation of body and soul (remember that man cannot kill the soul), but the dead, that is the body knows not anything.

2. The preceding statement refers to animals. "A living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." The writer does not say that this interpretation is correct, but he does say that it fits the context better than the one the materialists take.

3. If this is to be taken in an absolute sense, then a dead person will be utterly forgotten and will never have any more reward! But materialists do not believe this, hence they must admit that the language is used in an accommodated sense, as Job 8:9, "For we are but a yesterday, and know nothing, because our days upon

earth are a shadow." And as 2 Sam. 15:11, "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything." And 1 Cor. 4:4, "For I know nothing by myself."

We believe that when a soul returns to God, it ceases to have anything to do with the affairs of this life. It ceases to have knowledge, reward, or memory under the sun. (And who will deny that under the sun means on this earth?) But in the other world the memory of them is not forgotten, and they have rewards, for "Happy are the dead which die in the Lord." Rev. 14:13. The souls that John saw after they had been slain knew something; Lazarus and the rich man knew each other, and Jesus led the repentant thief to believe that they would know each other in the death-state the day they died. Paul thought that when he departed from this life to be with the Lord that he would know. True a man's thoughts concerning things of this life perish, but his "thinker" does not perish. When the unrighteous man forsakes his thoughts they perish, but his "thinker" does not perish. (Isa. 55:7), for it is the spirit that does the thinking. 1 Cor. 2:11.

They tell us that Lazarus represents the Gentiles and the rich man the Jews. Then both nations died, and the Jews should have begun begging for the Gospel, but they did not. But if they had, not a Jew could be saved because of the impassible gulf! And there could be no five brethren! Read Luke 16:19-31, substituting Jew and

Gentiles for Lazarus and the rich man, and you will see the folly of their explanation.

From these Scriptural facts it is clear that man is not wholly mortal but being the offspring of God and bearing His image has a soul which man cannot kill, and worms destroy. When the bodies of the righteous shall be redeemed from the grave and adopted into the family of immortals, happy are the dead which die in the Lord, yea, asleep in Jesus.

L. W. HAYHURST.

Our Prayers Have Been Answered

For the past few years there has been a desire and a demand made that the reading matter of the Apostolic Way be so changed that there would be more constructive work fill the columns of the paper and less destructive; less wrangling, and unchristian-like personal attacks, and unkind words, underestimating of each other among brethren, who should be perfectly joined together in love, who should be ready at all times to try to view every question with that degree of fairness that sees the other man honest, even though he be wrong. This desire and demand is just what the publisher has seen all the time. But there is a time to every purpose under heaven, said Solomon. And there was a time that it looked as though it wasn't best to make a change.

But that time has past and now we have the prayers answered for the change to be made. Are we now satisfied, with our

A Necessary Step

The following described conditions and opportunities causes us to offer the Apostolic Way to new and renewal subscribers ten months for only \$1.00.

We wrote a few brethren advising them of our needs and that we would credit a ten years' subscription to each of one hundred who would send us ten dollars. Ten dollars each from one hundred brethren would relieve our present financial needs.

A few have already responded; others advise they will, and still others we have not heard from will send the ten dollars. It seems that one hundred should respond quickly; the response would enable us to go forward with the work without serious financial embarrassment.

The hard times are being felt in all parts of the country and this is holding back donations until the support of the paper and the family is becoming serious. Promises of help soon are being made by a number and we are hoping others will join them.

We are being advised that the hard times are delaying new and renewal subscriptions, yet the commendations of the paper are stronger than they have ever been before. The special feature makes the paper of unusual value as a means for reaching and interesting people outside the Kingdom. The brethren in each community can use the paper to reach their neighbors. May we suggest that in each place where we have a congregation it would be a splendid work to give the paper to ten families for ten months for only ten dollars.

In order to enable us to make this offer we have decided to publish only one issue a month for the balance of this year. We do this because we believe that the times and conditions warrant us taking this step and we hope that the brotherhood will avail themselves of the opportunity to use the paper for the furtherance of the cause in their community.

We will extend subscribers' time ten months for one dollar, ten years for ten dollars and we will enter the names of new subscribers ten months for one dollar, ten years for ten dollars. We make this proposition for a short time only and ask our readers to make good use of it while they have the opportunity.

4819 East Grand Avenue, Dallas, Texas.
THE APOSTOLIC WAY

wishes granted, and our fond hopes realized? Are we now willing to fall in line and be an asset to the paper that is helping to fight the battle for the truth we love so dearly, by giving our full co-operation? By helping it to carry the teaching of the New Testament into every home among the brotherhood and not only there, but be glad to hand it to your religious friends? Brethren, you who have stayed with the Apostolic Way through these times of criticism and unpleasant things, will you just do a good turn for those who are fighting the battle on the fields which you cannot cover by going to some brother who has in the past read the Apostolic Way, and has quit it on account of its former style, or for some other cause, or to those who have never read it, and show them a copy and ask them to try taking it for at least six months? Times are tight and money is hard to get, that is true, but remember, souls of men are perishing just as fast as when money was plentiful.

We must work while it is day for night cometh when no man can work.

For the Lord's sake don't be a knocker, but let us all be helpers. Will you?

E. J. SMITH.

The Sabbath Again

In answer to an article published in the Apostolic Way of September 15, under the above caption, let me first insist on the readers of this journal to re-read my articles on the Sabbath which have been published in July 1st, 15th, and August 15th issues, reading the August 15th article first.

(1) The brother states that he "is very much concerned about the Sabbath question." This being a Bible subject, each of us should be "very much concerned." But when you say, "I see by studying the Scriptures the Lord commanded us to keep the Sabbath," you are very much mistaken. There is not one passage of Scripture in the New Testament where any Church of Christ or individual Christian was ever commanded to keep the Sabbath, nor is there an example or implication where they did such. Neither have we "drifted into paganism" on this question, as you charge. We stand where the early Church stood, and therefore, deny "taking over the first day of the week." As you know, and all Bible readers know, the early Church was commanded to not "forsaking the assembling of ourselves together." Hebrews 10:25. Now when did the early Church assemble? Was it on the seventh day? Or on the first day? The Apostle Paul said, "Upon the first day of the week let every one of you lay by him in store." 1 Cor. 16:1. Then in Acts 20:7, it says, "Upon the first day of the week, when the disciples came together to break bread."

The Word of God is our authority for meeting and worshipping on the first day of the week, and ALL AUTHENTIC authorities teach that the early Church met and worshipped on the first day of the week.

Next you say, "Jesus kept the Sabbath." Of course he did; he was a Jew, born under the old law, lived according to it, and died while it was in force. He was also circumcised, and he kept the feast, but this is no authority for our doing so.

Next you say, "The New Testament record shows that the apostle kept the Sabbath eighty-two times." Now Brother Lawrence, this is pure Adventists' doc-

trine; nowhere does it say that the apostles or any other Christian kept the Sabbath day. In Acts 18:4, which reads, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Now, if Paul were keeping the Sabbath, he was also keeping the synagogue worship—and I am sure Advents don't believe that he was doing so. But we find in the eleventh verse that "Paul continued there a year and six months," and all that an Adventist can see is that there are seventy-eight Sabbaths in a year and six months. But when the Jews "opposed themselves, and blasphemed, he shook his raiment," and went unto the Gentiles. So there is nothing in this chapter to indicate that Paul even preached on the Sabbath day to the Jews any more after he went to the Gentiles. A subject is very weak that needs such props.

Next, the Bible does not say that the first day of the week takes the place of the Sabbath, and neither do we teach such. The Sabbath was abolished. The first day of the week is the resurrection day of Christ.

It is the day that Christ was crowned King.

It is the day that the Church of Christ was born.

It is the day the Holy Spirit came.

It is the day for Christians to assemble and worship.

Therefore, we are willing to meet any Sabbatarian on the following proposition: The Scriptures teach that the first day of the week is the day for Christian assembly and worship.

Affirm: J. A. Dennis.

Deny:

The Scriptures teach that the Sabbath day of Exodus 20, is day for Christian assembly and worship.

Affirm:

Deny: J. A. Dennis.

In love of truth,

J. A. DENNIS.

Union City, Ga.

The Establishment of the Church

There appeared in the August 15th issue of the Apostolic Way, under the above caption, a question and answer copied from the Baptist Standard, and also an announcement to the effect that the brethren at Booneville, Ark., would review the article. In answering or making reply to the answer, will say, there are about four positions occupied by the religious world today as to when the Church or Kingdom of Christ was or will be established. Some contend that it was set up in the days of Abraham, some in the day of John the Baptist or personal ministry of Christ before his death on the cross. Others say it will be set up at the second coming of Christ. Still others say that it was established on the first Pentecost after the resurrection of Christ. Now there is just one of these positions that is true. The last one is taken or is believed to be true by the Church of Christ, which belief is based on the plain teachings of the Scriptures. Jesus, in questioning the disciples as to who he was, said unto Peter, (Matt. 16:18) "That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." Meaning that the gates of hell should not prevail against or be able to stop the work of building the church. "I will build" shows

that the church had not been built at that time, but was still in the future. We read in Isa. 2:2-3, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob: and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This shows that the Church and its law was for all nations, and the Jews were not all nations. Jesus told the apostles while he was with them, for them to go to Jerusalem and there wait until they were qualified by the Holy Spirit for the work of preaching this law; then, it should go forth by authority of the Holy Spirit. This law was not to be preached until the old covenant had been taken away. His blood had to be shed in order to purchase the Church; the Church of Christ is a blood bought institution which was shed in his death on the cross. Therefore, no Church could be established before the death of Christ or before his blood was shed. The Church was not built upon Peter, but upon the statement or truth that he had expressed in saying that "Jesus was the Christ." If you remember, Jesus asked, "Whom do men say that I am?" These men were just like some men are today; they were divided, some said one thing and some another. Men always do this way—have different opinions which belong to the flesh and blood, but it was said of Peter that flesh and blood did not reveal such to him, but the Father in heaven; therefore, what Peter said was divine. Again, John said he was to decrease but Christ must increase. Therefore, a church built by John the Baptist or in his day or during the personal ministry of Christ would decrease and be established without the blood of Christ, for Christ's blood was shed in his death. John said, "Repent ye, for the kingdom of heaven is at hand." Matt. 3:2. Government, church, or called out is not yet established. Mark 9:1, Jesus said, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The power came on the first Pentecost after the resurrection of Christ. These two passages show that the kingdom or church was not yet in existence. After Jesus had risen from the dead he said to his apostles, (Acts 1:8) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were told to wait in Jerusalem until the power came, which they were to receive and they waited until Pentecost. The Spirit was not given while Jesus was on earth. The Holy Spirit was not given because Jesus was not yet glorified. When was he glorified? Dan. 7:13-14, tells us it was when he went to heaven. He was given dominion, that all peoples, nations and languages should serve him: his dominion is everlasting and shall not be destroyed. Jesus was not glorified until he went to heaven and the Spirit was not given until he was glorified. It is safe to say the Spirit was not poured forth until Pentecost. Jesus left the earth for heaven and a cloud received him out of their sight. This was the time when Dan-

iel said he went to the Ancient of days and there was given Him glory, dominion, and a kingdom. I here use kingdom and church as synonymous.

On the day of Pentecost while the apostles were waiting at Jerusalem, Isaiah tells us that out of Zion shall go forth the law and the Word of the Lord from Jerusalem which occurred at Pentecost when Peter preached the first gospel sermon by which a new and living way was then opened up by the shed blood as an atonement for sin and the resurrection wherein death, Hades and the grave were conquered and life and immortality was brought to light by the gospel. On Pentecost they received power and began to speak with other tongues as the spirit gave utterance. The kingdom and power were to come together and we are bound to conclude that the kingdom or church came on Pentecost. Peter told those Jews what they had done and his words were so convincing that they which heard were made to cry out, Men and brethren, what shall we do? Peter told them just what they must do: Repent and be baptized for the remission of sins. And there were added unto them (now "them") were the apostles who were first set in the church at Pentecost) about 3,000 souls, and Peter tells them that Joel had spoken of this very thing (Joel 2:22), and it shall be in the last days. Peter then went to Cornelius and witnessed the outpouring of the Spirit upon him. He said, "And as I began to speak, the Holy Spirit fell on them as upon us at the beginning." Peter recognized Pentecost as the beginning, Jerusalem the beginning place. A. D., 33, the time, and Jesus made Lord (ruler) and Christ (anointed) as the chief corner stone which became head of the church, Col. 1:18; Eph. 1:21-23. Space forbids a write-up of the other positions and the Church of Christ relies upon the fact that men are often mistaken as they were in Matt. 16:14. But when we speak as the oracles of God, we say as Peter in Matt. 16:16. When this is done, flesh and blood does not reveal the truth except according to truth, or by the revealed will of God.

Youth in faith,

W. D. WALKER.

"The World Church Movement"

The evidence is very plain that at no distant date the Baptists are going to face the crucial test for their rightful existence as a separate and distinct religious denomination, specifically set aside and anointed by God as a people chosen to preach the whole gospel to the whole world. The fanfare of unifications' trumpet grows louder in the secular press each day, and in many of our Protestant denominations the cry is continuous for this merging of forces. The mania for co-operation, mergers and consolidations today reaches into every line of endeavor; religious work not excepted.

If mergers and mass production in the financial world are daily driving many into the realm where their highest thought is to secure enough bread and meat to sustain life, what will this monster do when turned loose in the spiritual world with authority to say when to preach, where to preach, and what to preach? Christ, looking down through the ages, say the danger of centralizing in one great church

power to domineer over the many, perfected the organization that was to spread His gospel to the end of the earth in such a way that each church is a sovereign institution within itself, subject to no authority save God. From the heart of these local institutions the world is indebted for both political and religious freedom, and should the day come when this church established by our Lord is absorbed by one great ecclesiastical machine, with authority to dictate to the people, gone will be the security on which nations rest.

Baptists teach and believe that when Christ established the first church he made it perfect, so far as its organization was concerned, and not only perfect but that he placed in this institution certain ordinances to keep it as first instituted. They do not believe that man has the right to take from or add to this institution anything, though in man's way of thinking it might seem wise. They are willing to co-operate with other religious bodies for the betterment of humanity and the glory of God, but when this co-operation goes so far as to require them to set aside the ordinances that God said were vital to the teachings of the whole gospel, they cannot, though persecution drives them back to the wilderness.

Baptists through the ages have been criticized many times and often unjustly for their tenacity in holding to the faith once delivered to the saints as they understand it. They have been branded as narrow-minded, bigots and fanatics because they would not open their arms and receive into their worship all who came to offer alms. Baptists never have and do not now believe that they or any others have the right to adopt rules and ordinances by which a church should be governed. They believe that Christ in establishing the church gave to it laws and ordinances to govern it for all time, and it is obedience to these that have brought on Baptists epithets of the most violent nature. Many people of honest intentions and unquestionable character hold that the church should be made to conform to the time it serves. Baptists believe that the church was so built that it can serve any age without losing its identity, and that it should color the age and not to age mold it.

The great cry for consolidation of religious denominations has its pitfalls; of which Baptists had best beware. Many of the economical values of this merging of forces, that seem to be wise, are tinged with the wisdom of the devil in one last and greatest effort to defeat the One whom he could not beguile. It is Satan bringing up his heavy artillery in the final charge to dismantle the institution, which Christ said the gates of hell could not overcome. The wind swept caverns along the silent catacombs tell of the fidelity of these early churches, while the iron hand that split the blood of its early followers has not yet sheathed the sword. Echoes from wild forest and barren deserts call to its posterity to be faithful. Social needs are demanding of this church that it make of itself a social and commercial center, where the doves will again be sold around its blood-sprinkled altars. Political factions are desiring to enter its sacred walls and set brother against brother. Economical pressure is demanding that we rebuild the tower of Babel by merging together forces

that will bring back to earth the Son of God, who brought this church with his own precious blood. "There is a way which seemeth right unto man, but the end thereof are the ways of death."—Baptist Standard, July 10, 1930. (Elbert Gist, Childress, Texas.)

If all Protestant churches were combined in the one ecclesiastical body, the dominating spirit of Roman Catholicism in the dark ages would no doubt be surpassed; yet, the Bible teaches us that there is but one church. Does the New Testament provide that all Christians belong to one body? What provisions are made to prevent the church from becoming a dominating institution? In what way does the Baptist doctrine conflict with the doctrine of the New Testament?

We are asking the brethren at Crowell to review this article. Watch these columns for their reply.

PUBLISHER.

Drifting

The nations of earth are drifting farther away from God,

The people too, who upon this earth have trod,

Even also the Church of the living God

Is drifting farther away in sin.

Neighbor against neighbor, friend against friend,

Brother against brother; Oh, what a terrible sin!

Brethren let's turn about on our journey

And face about in the fight,

Stand against sin and the enemy

With all our strength and might.

We need not expect to accomplish much in this life as long as we are divided among ourselves: backbiting, talebearing, and saying all kinds of hard things about one another. When I find trouble and try to overcome it and I approach one brother and begin to talk to him about his faults and he begins to tell me about what some one else has said or done, I am at the end of the row. For no one can see himself as long as he is looking at someone else and magnifying their faults, but when I can get a man to forget the other fellow and just think of himself and his standing in the sight of God it is not hard to get his part of any trouble straightened up.

Examine yourselves and see whether you be in the faith.

OSCAR BRANNON.

A Recommendation

To Whom It May Concern:

This is to certify that O. B. Perkins, of Cooper, Kentucky, Wayne County, 20 years of age, is a preacher of the Church of Christ of no mean ability, in fact, a wonderful boy; has preached here at Oak Grove, Gilpin, Kentucky, many times and we believe that he is faithful to the Master and therefore, worthy of the support due a true Christian. As Satan is desirous of him we ask all true Christians everywhere to pray for him.

J. E. Thomas, Gilpin, Kentucky.

Otis Thomas, Gilpin, Kentucky.

Herbert Russell, Liberty, Ky., Box 132.

The Apostolic Way

The International Field and Home of the
CHURCH OF CHRIST

4819 East Grand Avenue, Dallas, Texas

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Winter Meetings

The reports of meetings show a general increased interest in matters religious. When men face difficult problems they begin to realize their weakness. It is then that they are the more easily reached with the gospel.

The emptiness of the mad rush into which the country's prosperity plunged it has become apparent to many. Now is the time to give them something worth while, solid and lasting, something dependable; give them Christ. Many will accept His guidance, His counsel now. Brethren, do not miss the opportunity. Keep the preachers busy all winter, do not bother about the weather but have the meetings while "the iron is hot hit it."

I have promised to be with the brethren at Anson, Oct. 15 over the 19th. I expect to visit as many churches and mission points as I can. As I see it, from two to five days at a place, longer if interest demands, preaching will accomplish more during the next few months than the same effort will next summer. Keep the preachers busy.

Times are so hard we cannot support a meeting, say some. "Let's see." You can attend? Yes. You can give all you are able? Yes. Then have the meeting. Our preachers do not ask what they are to receive. Keep your conscience clear before God, meet His requirements by doing what you can. The preachers are ready to preach, men are more easily reached just now, owing to depressed conditions, souls are precious, do not miss the opportunity. Winter meetings will be profitable.

Poverty a Necessity

There is possibly no greater humiliating force than that of poverty. It causes men to realize their utter dependence. Plenty of funds with which to do the things we want to do robs us of the benefits of sacrifice. The man who cannot give until it hurts, doesn't receive the balm for his giving that comes to the man or woman who gives to others what they actually need for themselves.

I can't help sometimes but wish that I had the funds or the financial arrangements that would enable me and my family to live and continue the publishing of The Apostolic Way without having to call on the brotherhood for aid. When a shortage arises and we make a call and the brethren respond and help us over that difficulty and then we have to turn right around and call again and then again, and on and on, as we have had to do for the past seven years, well, our courage almost fails. Once in a while someone will say: "Brother Duckworth, I would quit. I would

kick that paper out in the street and turn my attention to making a living for my family." And you know it is hard for us to keep going on, but I suppose it is better that we have to endure these unpleasant conditions that our hearts may be kept humble and that we may feel our dependence.

I know when the hour looks dark and the road difficult, when it seems we can go no further and we advise the brethren of our condition, and they respond, our soul is moved and we say with much feeling, "Thank God for His mercy and His love, long-suffering and patience that has caused these good brethren to help in our work."

Yet, we can't help but feel what a relief it would be if we could be placed in a condition financially that we could continue the work we have in hand without ever calling for help. In this we are not unmindful of the brotherhood who have responded again and again. We appreciate the fellowship and sacrifice and letters of encouragement and expressions of sympathy. We wouldn't mind just making one call, but to call again and again. However, we know of nothing to do but meet the situation as best we can, and request that the brotherhood pray for us that our courage fail not, and that we may have the wisdom to direct the paper into those channels where the greatest amount of good may be accomplished. Some day our work will be over here and then it will be for someone else to carry on. May the Lord choose our changes for us and use us while we remain as seemeth good to Him.

—R. F. D.

Letters and Suggestions

We are getting many splendid letters and suggestions concerning the paper. The articles we are publishing and asking the brethren of different parts to reply to seem to have met with almost universal approval. We are also getting requests for articles and editorials on different subjects. If we were to meet the demands of all such requests we would have to find a way to publish a sixteen-page paper each issue. Wouldn't that be fine? But for the present the funds are not in sight for increasing the size of the paper. We are too far behind with the printers now. But if the interest continues to grow there is no telling how much good can be accomplished, where so many are pulling together.

We would like to publish all the good articles and letters received, but the following must suffice for the present. Just before receiving the letter from the brethren at Nocona, Texas, we received a good letter from Brother N. L. Clark, in which he stated he would try to prepare some material for the paper at an early date. When a man teaches school all winter and preaches all summer, as does Brother Clark, he hasn't much time for writing. Yet we are urging him to furnish an article for every issue, feeling that it would meet the approval of the brotherhood and be a source of much profit to the cause of Christ if he could find time to meet this request, and what is true of Brother Clark is true of other preachers as well as many of the church leaders.

It is within the power of the preachers and church leaders to furnish articles and make reports that will enable us to give the readers the best and most effective

religious journal published. In unity there is power and effective activity. In strife, division, wrangling, personal thrusts, unkind utterances and fault finding there is death and destruction.

A sister writes that some are finding fault with our agitation of mission work. Another writes that we have too much to say about money, another objects to us ever having a debate in the paper. Who I hear such criticisms I wonder what these brethren would do with: "Go teach all nations," "preach the gospel to every creature," "give as you are prospered," "lay up your treasures in heaven," "come let us reason together," "I withstood him to the face," "debate thy cause with thy neighbor."

But we promised to give the letter from Nocona. Here it is:

"We will drop you a few lines to let you know what we think and how we like the way you are now conducting the Apostolic Way.

"The paper is better than it has ever been since we have been reading it. We certainly appreciate the improvement. We can now hand the paper to anyone we wish to and feel sure there is nothing in it that they should not read. We hope and pray that it will continue so.

"We suggest that you write a personal letter to Brother N. L. Clark and get him to report his meetings, and we would certainly like to hear from him on some subject.

"We need a good piece on 'Triune Baptism'."

The subjects in this letter are well worth careful consideration. Every preacher should see that his work is reported. Every church would do well to report its work. Preachers should not neglect to write. Congregations having a special need for some subject which would be of interest to the general field should suggest that subject. Let us all work, work, work, while it is day for the night cometh when no man can work.

—R. F. D.

Brother Jelley's Letter

Vambori, Ahmednagar District,
August 27, 1930.

Dear Brethren:

I have been visiting the field invaded by ex-Brother McHenry, who is now superintendent of the Seventh Day Adventist work. I find about the only success he has had outside of his own former field (which I have not yet visited) was at Hivre, where Brother Desha of Abilene had baptized several. There he had promised to join the Adventist Church, but will not do so now, having promised me to meet every Lord's day for the breaking of bread. I explained to the brethren everywhere that "As many as are of the works of the law are under the curse" Gal. 3:10, and that the Decalogue is no more "the Law of the Lord" than are the commands to sacrifice animals, Lk. 11:23-24.

I have attended 14 baptisms in all, and 12 more are reported from Devlali camp.

On the 24th there were two baptisms—one Nathasasane, a young man who had been devoted to a goddess by his mother. He attended our school and learned the Gospel, and so cut his own long hair. Finally he made up his mind not to be deprived of partaking of the Lord's Supper, and so he came and asked for baptism. The

other was a former member of the Maratha (high) caste.

I am not satisfied with our work among the high caste people—I want to keep an evangelist among them regularly, and I have found a man, B. R. Waghmare, who is simply a treasure for that work. He is the Vambori school teachers, but if the brethren will send me \$10 per month for him, I can easily find a new teacher for Vambori. Brother Janes has failed to find two (or even one) missionary families to go to India for work among the high castes and I am disappointed, but never mind, just send Brother Waghmare's support, and I will guarantee that he will do more work of an effective kind than the two families could have done among high caste people, at a saving of \$2,000 on the start, and \$290 per month or \$3,480 per year.

Some people approve of Brother Janes missionary work and they support it liberally; some disapprove of it and want the work done through the church. Will the latter please note that aside from the \$40 or so per month which Brother Vandanam receives, and with which he maintains six workers, I have no native helper support at all, and only \$88, in fact, is sent for my work in the large field where I have worked so long, for the remainder is (properly) used by Brother Vandanam in his large Telugu speaking field. I may add that at the present time, Brother Vandanam's support has fallen off \$40 per month, and he is in debt about \$100.

It may be nice to be reputed as the most successful missionary, but I would gladly exchange all of the renown for the support of 13 native workers, to be divided among the 130 villages where there are Christians in the Ahmednagar District. Brethren begging not being in my line, I have never built buildings except out of my own support and I have never had half the native workers whom I absolutely needed; now, however, I am going to suggest that in view of the labor, lives and money already put into this promising and paying field, for once we support the work enough to supply the few native workers who are absolutely necessary. This will not be done unless YOU send your dollar or five dollars regularly, for most of the brethren are happy to read the reports of baptisms and say: "A great work."

Please remember and do what you can conveniently. Please pay up Brother Vandanam's indebtedness.

Very sincerely yours in Christ,
E. S. JELLEY.

Passed On

Mrs. Mary A. James died August 14, 1930, at the age of 60 years. She was born May 8, 1870, married to Charles H. James April 10, 1892. To this union were born four children: Jesse Ernest, Vera Tresse, deceased; Audra Stella, and Bernice Irene. Her husband and three children survive. She was baptized into Christ 36 years ago and continued a faithful Christian until death. Was buried at Roswell, N. M., where she had lived for the past three years. Bro. T. F. Thomasson spoke words of Christian consolation to those left behind.

We are lonely and sad but we have the blessed hope that if we continue faithful until death finds us we will all meet in that beautiful home that is prepared for all those who love and keep His commandments, where there will be no death, no

parting and no sad farewells, and that we will all be able to be together forever and ever with our blessed Lord and all the redeemed to sing praises to Him forevermore. C. H. JAMES AND CHILDREN.

Merkel, Texas, Sept. 22, 1930.

Dear Brother Duckworth:

My dear wife passed away Sept. 10 at 4 o'clock p. m.

Your brother in the one faith,
TOM HENDERSON.

Our Treasures

In Matthew 6:19-21, Jesus says, "Lay not up for yourselves treasures upon the earth where moth and rust consume and where thieves break through and steal, but lay up for yourselves treasures in Heaven, where neither moth nor rust does consume and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also."

Of all of the great truths presented by the Master, there are none more easily understood than this one. First, we know that he was talking about our earthly possessions. We understand that in the days of Christ they did not have the great banking systems with the facilities that are enjoyed today. One who was the possessor of money, frequently buried it, thus subjecting it to rust and corrosion. Costly and ornamental apparel was also reckoned as treasures. That's why James 5:2, says, "Your riches are corrupt and your garments are moth eaten. Your gold and your silver are rusted."

Oriental houses were frequently made of loose stones or sun-dried brick. The thief found it easier to enter by digging through the wall than to enter by the barred door. After showing us in the 19th verse the impossibility of hoarding earthly treasures and feeling safe and secure therein, he uses in the 20th verse the contrast between the two banking places. It is natural with us if we are going to make a deposit in some bank or an investment in some financial institution to make a thorough investigation as to the soundness and claims of such institutions. We want to know about the directors, as to their characters, honesty, integrity, etc., before investing our holdings that they might be safe, and so in this figure here, we have God Almighty as banker, and Jesus, who represents the directors, and declares that no harm shall befall our investment. Anyone that wouldn't be satisfied with such security is indeed very skeptical. In the 21st verse, the Lord gives a further reason, "For where thy treasure is, there will thy heart be also." Since the heart follows the treasures that it may dwell with the object of its love, we should place our treasure in Heaven that our hearts might be in Heavenly places rather than on this sin-cursed earth.

Now for an application of the lesson. In as much as it is a physical impossibility to lay up treasures in the literal Heaven, we understand the lesson is figurative, and the principle is what concerns us. The kingdom of Heaven or church has its governmental features the same as worldly governments. For no government can exist without a financial arrangement. In other words, it takes money to successfully run any government. The government that is the richest is the most stable, the most progressive, the most enlightened, because it is not embarrassed by lack of funds to

operate and be aggressive in these particulars. These funds are raised by some system of taxation. God recognized this principle. That the Jews had this custom long before the institution of the Mosaic law is shown by Genesis 14:17-20, and Genesis 28:22. Taxation is as old as history itself, either divine or profane, and while the system has sometimes been abused, there has always been just one aim in taxation, viz: support of government. Therefore, in the Jewish economy we are not surprised in God giving to Israel a law of tithing. It is interesting to read and learn of this tithing. A tithe had to be given of the seed of the land, of the crops, of the fruit of the trees, oil, and wine, of the herd of the flock. As the herds and flocks passed out to the pasture, they were counted and every tenth animal that came out was reckoned Holy to the Lord. The owner was not allowed to search among them to find out whether they were good or bad, nor could he change any of them. If he did, both the one chosen and the one for which it was changed were holy; consequently he lost in that transaction.

We find no complaint on the part of Israel in this taxation. Only in the years after coming out of exile do we find that the tithes were partly paid, Neh. 13:10, Mal. 1:7. This is remarkable indeed, when contrasted with the free-will offerings of today.

God had been schooling his people for 1,500 years, that they might be the proper recipients of the Gospel truths. Those who from infancy had been taught the beautiful attributes of God, in charity in love, in unselfishness in the care of widows and orphans, the sick and the downtrodden, the lame and the poor. They only needed an incentive to put in action all this pent-up teaching, and that incentive is Christ. So we are not surprised that immediately following Pentecost, we find thousands assembled together and having all things common and saying that nothing they had was their own. Neither are we surprised when Paul says that the "Church at Macedonia in much proof of affliction the abundance of their joy and their deep poverty (not plenty) abounded unto the riches of their liberality, for according to their power I bear witness, yea, and beyond their power. They gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

Imagine such a church, so poor and yet giving so much that the apostle hesitated in accepting it, looking at their poverty. We never hear preachers making such reports today. What was it the early disciples had that we are lacking in today? I am persuaded they found the key to the bank. They caught the spirit of the Savior's teaching.

Today the preacher is blue. They are not to be blamed, their every environment and association is with those that are blue and down-hearted. How could they being human escape? The common report is that the congregations are dead, are asleep. Well, how could it be otherwise? How can one work at a thing they have no heart in? And there can't be any heart in a thing where there is no treasure, for where your treasure is there will your heart be also. Those who are making a success of any business enterprise, whether it be commercial or agricultural, are those who have their treasures in such. Their hearts are there to safeguard those treasures.

ures. They are there early and late, hot and cold, dry and wet, and when the safety of these treasures are threatened through depression or otherwise, they give the more earnest heed and anxiety to preserve them. We find them working, watching, spending, restless nights in an effort to safeguard and protect them. Jesus knew this was the disposition with man; that is why he said for us to lay up our treasures in Heaven. What if 10 per cent of this wealth and labor and affections were spent in the kingdom of God, where would the church be today? During the gospel dispensation, God has removed the tax or tithe that it might be a system of love, but He never removed the principle. The whole theme of redemption has been built on the foundation of love as John puts it, we ought to love Him, because He first loved us. And Paul expressed it thus: "Let this mind be in you which was also in Christ Jesus." I have made some study of the life of Christ for therein is his mind revealed. I have failed to find one selfish act. While he contrasted his wealth by the birds of the air and the fox of the earth while he himself had no place to lay his head, yet with all this poverty he found time to minister to the needs of others. No wonder then that the apostles said to withdraw from those who are covetous. How can the covetous man have the love of God in his heart? How can he hope for spiritual placings? We too often put up the cry, "Laying aside for a rainy day" and we are so persistent in it that one would think we were expecting to have another Noah's flood! The Lord knew that a rainy day was coming and he wanted us to have something on account. So he says lay up yonder where all is safe and secure and in that great day when your account is closed and you can make no more deposits, you shall have all sufficiency. More anon.

R. O. CONNER.

Announcements and Reports

H. Hall (colored) has just completed a four-day revival for the Indiana Avenue Church of Christ, Wichita, Kans. The revival has had a great effect on the spiritual growth of the church and has strengthened the brethren in the work of the Church of Christ. Elder Hall is a very forceful speaker and is well equipped with the scripture to defend the program of the Church of Christ. We highly recommend him to the brotherhood. (Signed) H. B. Daniels, James Adkins, J. H. Butler, Flem Fort, Edlers.

Leland H. Knight, Abilene, Texas, Sept. 10, 1930.—Since last reporting to the "Way" I have held three meetings. One at Whitesboro, Texas, one at Millsap, and another at Brannon Bridge, south of Millsap. The meeting at Whitesboro was very successful. The attendance was better than even the brethren had expected. Six were baptized, who became dissatisfied with their former baptism, and the congregation was much encouraged. The meeting began at Millsap August 9 and continued until the 21st. There were seven baptisms and two restorations. Began at the Bridge the 21st and continued to the 31st. The attendance was fine, interest became great, eight were baptized, and three restored. Truly, we had a great meeting at the Bridge. One that I very much enjoyed. I began the meeting here Sept. 1. The first week is now history. Five have obeyed the

gospel to date. This week we have been hindered by rain, but the outlook is still splendid for a great meeting. Paul and I are to begin a meeting at Eldorado, Ark., in October. Brother Paul will begin preaching there Sept. 28, and I will join him in the work as soon after that date as possible.

D. D. Rose, 713 Sharp Street, Brownwood, Texas, Sept. 9, 1930.—I closed a meeting with the church at Red Hill in Dickens county last Lord's day night, which is the seventh protracted meeting I have held since May. While the ingatherings have not been large, the interest has been satisfactory and the order excellent. I am now open for meetings or monthly work where I can do any good in the Master's cause.

Charles W. Watkins, Petersburg, Texas, Sept. 8, 1930.—The Dodsonville meeting embracing the first and second Lord's days in August, resulted in seven baptisms. Five of these were Baptists, one from a Primitive Baptist family, and one a Roman Catholic. I enjoyed the work and the association with this good band of brethren. The Floydada meeting, which embraced the third, fourth and fifth Lord's days in August, resulted in thirteen baptisms and two restorations. Many things hindered in this meeting, but much good was done. I am now in a meeting at Sand Hill (Mickey) eight miles west of Floydada. Good crowds so far, and the spiritual support is good. We are working together for a good meeting. I am booked for steady work to the end of November. I want to arrange for meetings through December and January. There is no time to take out. Let's keep busy, and trust the Lord of the harvest for a bountiful yield.

Sam L. Shultz, Lexington, Okla., Sept. 5, 1930.—Since my last report, I have held a meeting of two weeks in Caddo county, Oklahoma, near Eakley. Had good audiences, good attention, and good interest, but no additions. But I did not give satisfaction. The brethren wanted me to come back next August and try it over again, which I promised to do if the good Lord is willing. I preached at Purcell, Okla., my home congregation, yesterday. Had a nice crowd out to hear me. The meeting in Caddo county ended my promised protracted work for this summer. At present I am picking cotton at 60 cents per hundred pounds, trying to make a living. Sixty cents per hundred means sixty cents per day and a slow way to make a living. I had rather be preaching the gospel of our Lord and Savior Jesus Christ. But so many brethren say we are not able to have a meeting this year. Crops are short and we are hard run, so can't have any meeting. I had just as soon hold a meeting for little remuneration, as to pick cotton for little pay. So if there are any congregations anywhere that wants a meeting this fall, let me know it, and if there are not too many calls, I'll come and hold it for you. Let us work while it is day for the night soon cometh when no man can work.

J. F. Lilly, Enochs, Texas, Sept. 8.—This writing finds me at Ogden. The meeting started on Aug. 24, will end Sept. 10. It has been a real meeting in every way. There have been eight baptized and two have confessed for past way of living, and we hope to still do more good yet. I have

helped in several meetings this summer, have had excellent success in each one. I helped in a meeting at the place I now live in the month of June. It was by rights the best meeting I have ever helped in. We baptized six and succeeded in establishing the great cause of Christ. We now meet each Lord's day evening. There are between fifty and sixty members meeting now. Should any brother be passing, through, we would be glad for them to stop with us. I consider the brethren at Ogden to be very loyal to the Master's cause. This makes the second meeting I have held here. There has been some very good material come into the church this time. Brethren, I fully endorse Brother Alva Johnson's idea concerning the paper, and am now willing to do all I can to make it come up to that mark. I am for doing all I can for the cause of Christ, as I am a young man and not very well known yet, and especially out of Texas. I would be glad for anyone to let me know if they know of any place where they would want a young preacher to help in a meeting. I am now in my third year of work. For reference, I can refer you to any place I have ever helped in a meeting. I am now subscribing for the Apostolic Way paper and I intend to do all I can for it as long as it is run like it is now, and like Brother Johnson described. I am willing to write at least once a month on some theme that will be upbuilding to Christians as well as show the world the necessity of obeying Christ. I am for nothing but the truth.

D. J. Whitten, Stockdale, Texas, Sept. 10, 1930.—I began a meeting at Baskin, Louisiana, July 19, and preached over three Lord's days. Fifty-two persons were baptized and two restored. A great number of these were from the Baptist. This was a mission meeting. I came from there to Galatin, Texas, began a meeting on Monday night after the first Lord's day in August. I preached over two Lord's days. Eighteen were baptized and three restored. I went from there to Pleasant Valley, about 20 miles east, I think, and held another mission meeting. Five were baptized and the seed sowed that we hope and pray may bring forth fruit to the glory of God some day. In the three meetings I baptized seventy-five persons and five were restored. This appears to be the greatest success I have ever had in the same length of time. Let's all rejoice and give God the glory for the message of salvation which is the power to deliver poor sinful men from eternal destruction.

W. P. Jones, San Springs, Okla.—This writer closed in Devoe, Okla., near Burkburnett, the 17th of August. Two were restored. Thence to Nashburn, ten miles northeast of Denison, for two weeks' duration with unusually large crowds. Two were baptized and the church greatly encouraged and edified. Am now in an interesting meeting at Micawber, Okla., in Okfuskee county. In all of these meetings we press the battle in word and deed. I have some time now open. Who wants a meeting?

R. G. Hatter, 1721 Burnett, Waco, Tex., Sept. 12, 1930.—I preached to the Pleasant Hill congregation, nine miles east of Waco, last Lord's day. The sectarians forbid the brethren meeting in the school house there about two years ago. They have started again now with new zeal to

keep house for the Lord. Attendance was good, and interest fine. Will go there again first Lord's day in October.

G. A. Cornfield (colored), Route 1, Box 78, Marion, La., Sept. 18, 1930.—Had good services last Lord's day. Two young ladies confessed Christ and were baptized into the one body.

Alva Johnson, Turkey, Texas, Sept. 19, 1930.—Closed at Stanton Sunday night at the water. Twenty-three were baptized and four restored—one Christadelphian, two or three Baptists, county judge and wife, and sheriff and wife were among the number. A fine congregation there. I stayed with Brother Atchison. Bro. Earl Evens, Bro. Shelburn and Bro. Virgil Jackson were with me and helped much. I go to Roswell, N. M., tomorrow for third and fourth Sundays in September, thence to Fort Smith, Ark., for the first and second Sundays in October; Elder, Colo., for third and fourth Sundays in October; Harper, Kan., for first 20 days of November, then to Rosston, Okla. (I can arrange for a few meetings in January and February). Expect to meet Bro. Timpleton at Estelline on Sunday school issue Tuesday week. Hope the 100 send the \$10.00 each you called for.

Jelly Mission

Brethren, don't forget Bro. Jelly. The fund is getting low and times are very hard; let all do a little.

J. A. Mullins, Route 1, Point, Texas, Sept. 20, 1930.—I closed a series of meetings at Fairview, eleven miles northwest of Weatherford, on Sept. 15, 1930. We had fine interest but no additions. I will be back there if the Lord wills about the middle of August, 1931. Any brethren wanting me to preach for them address me as above.

Douglass Dunn, Lufkin, Texas, Sept. 20, 1930.—I am just home from a mission meeting at Cross Cut, Texas, which was one of the most enjoyable meetings I was ever in. Several loyal members there but no established congregation. I wish to heartily thank the Christians from Cross Plains, Cotton Wood, Burkett and Pioneer and surrounding country for their hearty co-operation and fellowship in this meeting. We baptized three and four young men were restored. This finished up my protracted meetings for this year so far as I now know. Will preach for my home congregation next Lord's day.

K. S. Howard, McKinney, Texas, Sept. 22, 1930.—On the last Lord's day in August Bro. J. Frank Copeland and Walter H. Horn started a meeting here and Brother Copeland is doing most of the preaching. A congregation was organized with about twenty-five members. We had lots of good preaching. Brother Copeland is an able preacher. In this two weeks' meeting four were baptized and several restored. The church is now meeting in the court house. Visitors passing by are invited to meet with us.

T. E. Avaritt, Box 821, Tucumcari, N. M., Sept. 23, 1930.—I enjoyed one of the greatest meetings I ever had the privilege of attending while at Benton, Ark. The preaching was done by Bro. L. H. Knight. Results: Fifteen baptized, nineteen returned to the truth, bringing the body to

about fifty members and are worshipping according to the Book each Lord's day at 3 p. m. at the Saline county court house. This body is under the leadership of Bro. Rex Sharp, Brother C. H. Bonneau and Bro. D. L. Avaritt.

C. H. James, Route 2, Box 157, Roswell, N. M., Sept. 24, 1930.—Brother Homer L. King has just closed a month's meeting at L. F. D., and Greenfield. Five baptized at Greenfield and twelve at L. F. D. Brother Alva Johnson is now in a meeting at Roswell. Pray that we may all speak the truth in love.

D. F. Watson, Broken Bow, Okla., Sept. 24, 1930.—We closed the fourth Lord's day night at Mud Creek. Had large crowds, good attention and two baptized and one restored to the first love. I don't think I have ever met more loyal brethren.

C. R. Worsham, Nocona, Texas, Sept. 25, 1930.—Brother Osterloh closed his meeting here Sunday, Sept. 14. The congregation was strengthened, but no visible results otherwise.

D. D. Rose, Vancouver, Texas, Sept. 25, 1930.—Wife is now able to sit up most of the time and can walk across the house by holding to something. I ask the prayers of all Christians amidst her serious illness. She is now so I can fill my appointments by returning immediately. Address me at the above address in care of S. C. Crouch.

M. T. Payne, Bryan, Texas, Sept. 28, 1930.—A few members of the Church of Christ are meeting in the auditorium of the Carnegie Library on Main street in Bryan, Texas, every Sunday at 11 a. m. There may be members living in or near Bryan who do not know this since we began meeting there Sept. 21st, of this year. We began meeting at the same place in 1917, and since that time the Sunday school has come in with class division, the women teachers, uninspired literature, and individual communion cups, and they have moved from that meeting place and we are starting over again since returning to Bryan. There may be parents who have boys attending A. & M. College who would prefer that they meet with us, if so, they may see this notice and advise them of the meeting place. We believe that it is safe to meet on Lord's day without the Sunday school as an aid to the church.

D. L. Jacobs, 1116 R. J. Ave., El Dorado, Ark., Sept. 25, 1930.—Everyone seems to be taking an interest in the work here. Most all of the members are out for worship each Lord's day. We have been unable to get a debate with the Sunday school folks here so far. Brother Leland and Paul Knight will begin a series of meetings here Oct. 4th. We are looking forward for great good to be accomplished as they have held some of the best meetings here we have ever had. Everybody is anxious for them to come back. Brother Alva Johnson has promised to be with us in a meeting in the fall of 1931.

J. D. Dossey, Brittan, Okla., Sept. 18, 1930.—I am about to do something I have never done before, ask the brethren for help in a financial way to assist me in getting food and raiment. My companion and I have struggled along for over twenty years and have denied ourselves of the

common comforts of life to keep from being burdensome to the brethren. I will be 72 years old in November. I have been preaching the gospel forty-seven years. I have been totally blind for over twenty years. I have never swerved from the truth. My companion will be 67 years old in December, has been a sufferer from asthma forty-seven years. The brethren have been awful good and kind to me and for a number of years I got more calls to preach than I could fill, but I can't preach much more now and I rejoice to know that soon the last battle will be fought and the last victory won and wife and I will go on to our final reward.

(Brethren acquainted with Brother Dossey, especially churches where he has labored, should give this call the attention needed. Preachers who have spent their life in behalf of the Cause should not be allowed to suffer for necessities in their old age.—Publisher).

M. Sellers, Loco, Okla., Aug. 27, 1930.—Brother Sam L. Shultz of Lexington, Okla., has just closed a meeting here. This meeting began the first night of August and continued eleven nights. Three obeyed the gospel. Brother David Watson has just closed a good meeting at Mud Creek, nine miles southwest of here, with two baptisms. Brother Bob Musgraves is in a good meeting now thirteen miles east of here. Two baptized at last report.

J. H. King, Garvin, Okla., Aug. 29, 1930.—I began here at my home the first Lord's day in this month, continued over two Lord's days, with two baptisms; interest grew all of the time. Then I went to Oak Grove, nine miles north of Foreman, Ark. Began Friday night before the third Lord's day and continued ten days, with twenty-four baptisms and four restorations. Bro. R. L. Ludlam, Jr., was with me in this meeting a great part of the time. I start today for Winthrop, Ark., for a ten days' meeting. Pray for me. The gospel of Christ is the power of God unto salvation. Rom. 1:16.

J. N. Cowan, Robstown, Texas, Sept. 18, 1930.—I am now in a good meeting at Banner, Okla. Four baptisms to date. I begin a meeting at Sullivan, Ind., Oct. 1st. The debate with Arceneaux at El Paso not certain.

Encouraging Letters

Chillicothe, Texas, Sept. 3, 1930.

Dear Brother Duckworth:

Enclosed find check for \$10 for ten years' subscription. Hope the brethren will respond to your call and put the Way over. It gets better as it grows older. Hope you and family are well and hope you can call on us soon. May God's blessings rest upon you.

Fraternally yours,
J. J. COATS.

Robstown, Texas, Sept. 7, 1930.
Dear Brother Duckworth:

In answer to your appeal, am enclosing check for \$55.00, amounts from brethren on list. Hope others have responded before now and that the paper will not be handicapped for the want of funds. Hope to be able to help more in the near future. May God bless you and Sister Duckworth while living with health and strength to carry on the good work you are doing and in the end reward you both for the great

sacrifice you are making is my prayer. Don't hesitate to call on us when in need and will do our best to help some. Let's always keep in mind that if we fail to work here, we will not be rewarded over yonder.
R. B. HUMPHRIES.

Chillicothe, Texas, Sept. 4, 1930.
Dear Brother Duckworth:

Am enclosing check for \$10 to renew my subscription for paper ten years in order to help out in the present distress. I trust that it may be possible to soon get enough to get on a sound basis. The paper is very good last few months. Much love to you and yours. HAROLD V. COATS.

Hatchel, Texas, Sept. 4, 1930.
Dear Brother in Christ:

We are sending you a check for \$5.00, which is the contribution for last Sunday, which we are sending you and Sister Duckworth for your personal use. Hoping this will find you both well. You have the best wishes and prayers of the Church of Christ at Hatchel.
T. W. FERGUSON.

Crockett, Calif., Sept. 5, 1930.
Dear Brother Duckworth:

Yours of the 28th of August addressed to Lenna, Okla., was forwarded to me at Crockett, Calif. Of which I make haste to answer with a \$10.00 money order, as a donation to the relief of the paper. I am very sorry indeed to know of the embarrassing condition you are in just now in regards to the paper. I hope and pray that enough brethren will respond to your assistance to save the paper. We can't afford to give up the paper. It's true there are some articles published I can't endorse, while there are many more I admire. It's the only way we have of keeping up with the brotherhood at large and that alone is well worth the small sum of \$10.00 per year. So hoping you will be blessed with your work. Yours for the truth,
JOHN L. REYNOLDS.

Ottumwa, Iowa, Sept. 8, 1930.
Dear Brother Duckworth:

I am sending herewith money order for \$4.00—\$2.00 for what I am in arrears and \$2.00 for renewal. I am well pleased with the variety and quality of reading matter. Hope you and yours are well.

BURLEY F. BLACK.

Greeley, Col., Aug. 29, 1930.
Brother Duckworth:

Just got your letter as to the financial condition of the paper, and I for one am sending the \$10.00 for the ten-year subscription. Hope the 100 will do likewise, as the Apostolic Way is the only paper that wife and I care to read, as we do not care to read papers that are not satisfied with what the Lord wants us to do. I do hope that the brethren will not overlook this call. Best wishes to you and wife and family.

From your brother in Christ,
C. E. GILLESPIE.

COMMENT

We are tempted to go on publishing the good letters we have received, but for the demand on our space we would. The good letters we are receiving are surely encouraging to us and we thank all who have responded. Donations and ten-year subscriptions were already one to three years ahead. Thus their subscriptions will expire in '41, '42, '43, and so on. A number

who were behind with their subscriptions are paying up and ahead one and two years. All of this helps. If every subscriber that is behind with the paper would send as much as \$4.00 and everyone not behind would send at least one year's subscription we would be relieved.

We especially want to thank those who have sent donations to the familys support. Mrs. Duckworth and I do not mind giving all of our time, and living as economically as we can. Of course, if we work, we must have enough of the necessities of life to keep us going, but having food and raiment, we are therewith content. Brethren near Wapenucka, Okla., when we were leaving there, loaded our car with chickens, vegetables, cornmeal, etc. Enough of such things to meet the family needs, are worth more to a preacher than money.

In these hard times we hesitate to urge upon the brethren the necessity of making contributions to either the family or the paper, but it is the only way for us to keep going; hence there is no choice. We either have to make the calls or stop.

Again, we want to thank everyone who has sent remittances. Our appreciation cannot be expressed in words, and we pray that the Lord may reward all abundantly.
—R. F. D.

The Written Word

J. A. Dennis,
Union City, Georgia.

Dear Sir:

Please advise me if there is Scripture that reads that God in olden times spake to the people by the prophets and by his Son and last days is speaking through the volume of the book.

Please give all the information you can in regard to this scripture.

Yours truly,

R. T. BRAY.

Dear Mr. Bray:

You evidently have two passages of Scripture connected together: Hebrews 2:2 and Hebrews 10:7.

You further say, "Please give all the information you can in regard to this Scripture." Therefore, I will give you a few thoughts from the Word of God along this line. First, it is a conceded fact that "God spake to the people in times past by the prophets." Second, It is also admitted that Christ speaks to us today. Yet the world is at variance as to how this is done. Some claim that "Christ speaks to them in secret." Some "in a dream"; some "direct from heaven," etc. Christ speaks through the "New Testament only."

I will offer the following Scripture for proof: John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." Christ also said to Peter (Matt. 16:19), "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The two statements are positive and declare that we must depend on the words of the twelve Apostles for our salvation, for our knowledge, for our authority to worship Christ "in spirit and in truth." As to how they received this truth, turn with me to John 14:26, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance whatsoever I have said unto you." I firmly believe that the Spirit did just what Christ said he would do. Teach

you all things," not a part, but all. Then in John 16:13, "When he, the Spirit of truth, is come, he will guide you into all (not part) truth." This being true no wonder that Peter could say (2 Peter 1:3), "According as his divine power hath given unto us all things (not part) that pertain unto life and godliness." All of the above being true, how can we know this truth, and how do we come into possession of it? First, we know it by reading Col. 4:16, "When this epistle is read among you." 1 Tim. 4:13, "Till I come, give attendance to reading." Second, we know by studying 2 Tim. 2:15, "Study to shew thyself approved a workman that needeth not to be ashamed, rightly dividing the word of truth." Third, by preaching 1 Cor. 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Twenty-first verse says, "It pleased God by the foolishness of preaching to save them that believe." Then in 2 Tim. 4:1, "Preach the word."

So in conclusion will say that all of God's will is written in the Volume of the book (the New Testament) and sealed with a curse to those who add even one word to it. Rev. 22:18, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Verse 19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." May the above be helpful to you and others is my prayer. Glad to hear from you.

Yours very truly,

J. A. DENNIS.

The Transparent Mannikin

Job 32:8, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." R. V. "But there is a spirit in man and the breath of the Almighty teacheth him." Put the accent on the two words "there is." Man proper is a spirit—an entity—a creature capable of being taught. The soul electrifies, and animates our body, the tenement or house in which it lives. It is the God-consciousness—psyche—physical man, or inner man—the conscious "I"—image. If it could be seen with the natural eye, or aid of the telescope, it would stand out a model man, or image. Our souls (spirits) are immortal; they will never die; our bodies are mortal, they will soon die. The spirit or soul of man survives the body. At death it is not annihilated or blotted out of existence, for death is a separation.

The spirit of man or conscious "I", being immortal, never dies. The "I am" within me, is one thing, and this body is another thing or something else. Our federal head—Adam, died about three deaths. First, spiritual death; soul separated from God. On down the line he died a physical death; soul separated from body. And third, an eternal death, both soul and body separated from God forever, for he was a "goner," lost. In the first Adam, death, in the second Adam (Christ), life. In Adam all die; in Christ all may be made alive. The first Adam became living soul; the second Adam became a life giving spirit.

As to the spirit of man, see Matt. 10:28 and Matt 25:46.
J. J. BATES.

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.

Prophecy 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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Several Things



The Roswell, N. M., meeting was very pleasant in most every way. Of course some in the church are not doing their best, but all I think enjoyed the meeting. A number were baptized; I don't remember how many. They said, "Best meeting we ever had."

Brother Claud McGuffin is their leader and is a fine one. Brother Warren was there also and helped much in the singing.

I came from there to Estelline, Texas, for discussion with Brother Templeton (on the Sunday School question); began on Monday night with two-hour session. Brother Templeton said he could not be back for a few days, so it was decided on account of his health that Brother R. R.

Price would finish the discussion. December 23 is the time set.

The Fort Smith, Ark., meeting was next; three baptized and one reclaimed were the visible results there and promised another meeting in 1932, Lord willing. From Fort Smith I went to Jenny Lind, Ark., for a week. I enjoyed both meetings very much; some good people over there, such men as Dr. Scott and John Stover, leaders for the two congregations, are not found everywhere. Four were baptized in the Jenny Lind meeting. Two, I believe, were from the Methodist, one the Baptists, and one from the Catholic. I then came home for a brief visit with loved ones. Expect to begin at Harper, Kan., Saturday, November 1. Brother John R. Freeman is to be with me there to assist in song and otherwise. Twenty days are to be spent in Harper. Thence to Elder, Colo., for last two Sundays in November; Rosston, Okla., for first and second Sunday in December. Arrangements have been made for Brother J. D. Tant and me to discuss the Sunday School question at Eldorado, Texas, beginning December 16, (Continued to Page 8)

Our Treasures

Under this heading in last issue of the Apostolic Way we dealt with the idea of tithing, Israel's tenth as offered in the service of the Lord. We should all respect the judgment and justice of Jehovah and it seemed good to the Lord and justice to His subjects to demand that a tenth of all Israel had, belonged to Him. This is the basis of equality. As the Apostle Paul says, not that one be burdened and another eased. If a man had a thousand sheep, one hundred of them belonged to the Lord. If he had one hundred sheep, ten belonged to the Lord. If he had ten sheep, one belonged to the Lord. The Lord reasoned that such an arrangement was fair. That made one's gift acceptable according to what he had and not according to what he hath not. And under such an arrangement Israel tried to be fair with the Lord so far as the Record goes. The man with the thousand sheep didn't watch the man with the hundred sheep to see how many he was going to give, and then say I will do my part and feel that when he had (Continued to Page 7)

An Opportunity—A Necessity—A Building Activity

A good gospel preacher speaks to a large crowd of interested listeners; the truth is sown into honest hearts and all hearers edified. These hearers, realizing the good that would be accomplished if everyone should hear such sermons, make an effort and gather in thousands to hear the gospel so ably preached. More souls are saved and all are edified through the efforts of those who were responsible for bringing the thousands to hear him.

The Apostolic Way's good writers on gospel subjects are reaching a multitude of men, women and children in Christian and non-Christian homes. Much good is being accomplished. The many good and faithful men and women who have increased the paper's subscription list are responsible for this accomplishment. But we must not be satisfied with the present accomplishment while thousands more should be reading the good articles that are now and shall continue to appear in every issue of the paper. Help us increase this crowd of readers that more good may be accomplished from these good articles.

You have read articles and reviews published in the Apostolic Way dealing with the doctrines and teachings of our religious neighbors. We have a number ready, such as: "The World Church Movement," "A Skeptic," "Misconceptions of Baptism," "Difference Between Baptists and Protestants," "He Taught as One Having Authority," and "Conflicting Views," and are preparing others for publication in which you will be especially interested and in which your religious neighbors can be caused to become interested. Papers with such articles should go regularly into every home, whether members of the Church of Christ or not.

This paper is now free from personal criticisms between brethren and other objectional features as referred to by Brother E. J. Smith in October 15th issue, and no one need hesitate to hand it to a friend or have it sent for a period of months.

In depressed times like these through which we are passing, people are more easily interested in a study of the Scriptures than when times are flourishing. This increased opportunity of putting the truth before our families, members of the Church, and our religious neighbors has increased our responsibilities.

Talk the paper, its good features, and effects and others will follow your example and the harvest will be a great army of unconverted turned to the Lord by being interested and caused to study the Gospel, God's power to save. Do not put the matter off, but get busy, please. A few hundred brethren pointing out the good features and urging others to subscribe for themselves and their friends, will soon put other hundreds talking for the paper and thus spreading the influence and stimulating the effect of the good articles appearing in our columns. You can be one of these talkers. Such an effort will not only mean a great deal for each community, but the aggregate from all the communities thus responding would build a mountain of interest that would have a great stimulating effect to the entire brotherhood.

Paul said, "I beseech you," and we are sure you will pardon us if we manifest the same interest in beseeching you and others to help us to push the paper, carrying these good articles into the many homes of more men and women who need them.

There are families in each community that could be aroused to a closer study of the Scriptures if the Apostolic Way was read by them regularly for the next ten months. And we feel sure that where there is a congregation, a concerted action of the brethren interested in the spreading of the gospel will enable them to send us from each community at least ten dollars for ten ten-month subscriptions as per our announcement on page one of October 15th issue, "A Necessary Step."

Make a list of names of folks who should be reading the paper and see that they subscribe now or have someone subscribe for them. They need the paper; the paper needs and must have funds at once with which to meet expenses.

THE APOSTOLIC WAY.

A Misconception of Baptism

The article which I am reviewing published in the *Apostolic Way*, September 15, was directed at the Methodist Discipline and Methodist practice of infant baptism. The writer criticizes the Methodist for changing their discipline from "Inasmuch as all men are conceived and born in sin," to "Inasmuch as all men are conceived and born in Christ Jesus the Lord." It is a well known fact, that the doctrine of inherited sin gave rise to the practice of infant baptism. John Wesley said this aim was washed away by baptism. (See his *Doctrinal tracts*, page 241.) The same doctrine of "original sin" as taught by the Baptists also gave rise to the doctrine of a direct, distinct, immediate and "magical" operation of the Holy Spirit in the conversion of the sinner. The Methodist were consistent enough to see that if children were born sinners and died in that condition they would be lost. They got the practice of infant baptism from the Catholic Church. The Baptist who received the doctrine of hereditary sin from the Catholics, argue that nothing short of a magical operation of the Holy Spirit can remove such sin, and they have never furnished the proof that the infant ever received such an operation, hence the logical consequence of their doctrine is infant damnation. If infants did receive this direct operation of the spirit, the Baptist should be able to point out a change in the nature and disposition of those infants who had been operated on. This they cannot do. They criticize the Methodist for not being able to see a change in the disposition in the child after baptism, yet they are not able to point out any change in any child who may have had the direct operation. If children do not receive such an operation in their lifetime, and die before the age of accountability, their doom is sealed, unless it can be proven that the Spirit operates on them at or after death. The Bible does not furnish such proof. We are glad to see the Methodist getting nearer the truth by teaching that children are born in Christ and not in sin; but the Baptist are holding onto the doctrine of inherited sin without showing any remedy for the child which dies in infancy. The capital error with both was inherent sin, and the Baptist still hold on to it.

The Baptist have no room for censuring the Methodist for changing their creed. They have changed their's several times during their existence, and they have not produced one yet which they will defend in public discussion. No Baptist of America can trace their succession without incorporating the old Philadelphia Confession of faith as one link in their succession, and there is no branch, arm, or set of the Baptist today that will endorse this confession of faith. There are two false doctrines under consideration here, viz: The doctrine of infant baptism, and the doctrine of direct operation of the Spirit. Both are wrong for the reason they are based on the doctrine of hereditary sin. The Baptist charge that infant baptism is filling the Methodist church with unregenerated material. Every candid observer will testify that the majority of conversions in Baptist revivals are children from five to twelve years of age, the majority of which are baptized under excitement and have not the least idea what salvation means, and the most of them are not old enough to have any sins to account for.

"People who live in glass houses should not throw stones."

We quote from the above article as follows: "That is why Paul insisted so strenuously in his conflict with the Judaizers that nothing but faith in Christ is necessary to salvation." Paul did not teach anything of the kind. Faith is a command of God (1 John 3:23). Baptism is a command of God (Acts 10:48). Why will faith have such a "magical" effect and not baptism? Why not argue that the regenerating power of the Holy Spirit does the work and not attribute any magical influence to faith? If it be argued that God does the work to the man that believes, then why not argue that God does the work to the man that is baptized? If God imposed the command to believe in order to salvation without giving faith any magical power, could he not impose the command to be baptized in order to salvation without giving baptism any magical power? Christ did say, "He that believeth and is baptized shall be saved." God healed Naaman's leprosy when he washed in the waters of Jordan without giving the water any magical power. If Christ healed the blind man when he washed in the pool of Siloam without attributing any magical influence to the pool, then why can not He save those who believe and are baptized without any magical influence coming from the water of baptism? One trouble with the Baptists is, they fail to comprehend that one may receive a spiritual effect from a physical act. When we eat the Lord's Supper we physically eat bread and drink wine, but the effect is entirely spiritual. This because of the condition of the mind when we eat and drink. Just so in regard to being baptized: our minds are looking to God to pardon our sins when we perform the physical act.

We quote again as follows: "Some men say that Paul insisted that his Gentile converts did not have to be circumcised and keep the Jewish law to be saved, and these same interpreters say that Paul taught a sacramental view of baptism—that is, that regeneration was somehow conditioned on baptism. To say the least, that is not giving Paul credit for much intelligence." "For Paul to say that circumcision and the keeping of the law were not necessary to salvation and then turn right around and say that baptism is necessary to salvation would be such a contradiction as to show, it seems to me, little power of consistent thinking." The above is a fair sample of the ignorance of sectarian preachers of the proper division of the word. With the view that the law was abolished which contained circumcision, and that a new law was in force now which did contain baptism, it was perfectly rational and entirely consistent for Paul to teach those Gentile converts that they were not to be justified by the old abrogated law, but by the law of the Spirit. The Jews had to be taught this lesson. The scribe we are reviewing seems to be the inconsistent one. He will tell the sinner that he cannot do anything and turn right around and tell him to pray for salvation. He will tell the sinner he cannot be saved in obedience to a command of Christ's law and then turn around and tell him he must exercise faith in Christ to be saved.

For proof of the abolition of the law of Moses and the importance of keeping the law of Christ, we refer the reader to the following Scriptures: Read them. Eph.

2:14-17; Col. 2:14; Gal. 3:21-29; Jam. 1:25; Rom. 8:2; Gal. 6:2.

Yours in Christ,
Robstown, Texas. J. N. COWAN.

The World Church Movement

If the World Church Movement as being fostered by the Protestant world, urging the merging of all Protestant religious bodies into one great body, were crowned with success, the world would no doubt see a body with a domineering spirit that would cause Roman Catholicism to blush with shame, even when it was decked with the madness of the dark ages.

Why should Baptists object to the proposed merger of the Protestant religious bodies and claim for themselves a rightful existence in the world as a separate and distinct religious denomination and become nervous at the fanfare of unification? The scribe of the Baptist Standard makes the claim that "Baptists are a separate and distinct religious denomination, specifically set aside and anointed by God as a people chosen to preach the whole Gospel to the whole world."

Now we have two things to look at, which are: God's anointing and the whole Gospel. The Baptists appropriate both to themselves. Then, first, God's anointing must stand, but for it to stand Baptists must preach the WHOLE Gospel; the whole Gospel when preached by the apostles made disciples, or Christians, and there was only one Gospel then and no more now. Paul condemned the man or angel who would preach any other (Gal. 1:8). Baptists are the only people in the world that preach their doctrine; then, if that is the WHOLE GOSPEL God anointed them to preach, and it takes that WHOLE GOSPEL to make Christians, then every Christian on earth must believe the Baptist doctrine. But Baptists claim that all Protestant religious bodies are Christian bodies, and if Christian bodies, their several members are Christians. But if the Baptists preach the "whole Gospel" as God has anointed (?) them to do, and it takes that to make Christians, and other religious bodies preach another Gospel (?) and make Christians, and Baptists say they are Christians, then it is up to the Baptists to give to the whole world an explanation how God anointed them to "preach the whole Gospel" to make Christians and cursed man or angels that would preach anything else. But now we see according to Baptist doctrine that men all over God's footstool are preaching another Gospel (?) and making Christians. Then if Baptists are right in the doctrine that they are God's anointed people to "preach the whole Gospel," then they are wrong in their claim that other religious bodies are Christian bodies; if other religious bodies are Christians, then they are made so without the "whole Gospel" as preached by the Baptists.

It takes the "whole Gospel" to make Christians, but Christians are made without the Baptist doctrine; therefore, the Baptist doctrine is not the "whole Gospel." When God chooses and anoints man to a mission, man always fills that mission. Baptists do not preach the "whole Gospel"; therefore, God did not choose and anoint Baptists to preach the "whole Gospel."

Man cannot be saved out of the body of

Christ, and the body of Christ is the Church of Christ (Eph. 1:22-23). But Baptists say that man can be saved in any other church as well as he can in the Baptist church; therefore, the Baptist church is not the Church of Christ.

They "(Baptists) are willing to co-operate with other religious bodies for the betterment of humanity and the glory of God," says the Baptist writer. But why should there be a need for such co-operation if God gave the Baptist church the "whole Gospel" to preach and then anointed that church to preach it? What more was needed? There are two reasons for giving the Gospel: to better man and to glorify God. Everything that is required for either is incorporated in the Gospel. Then if the Baptists have the "whole Gospel," they have all that is needed for the betterment of humanity and to glorify God. But the very fact that they are willing to co-operate with other religious bodies to better man and glorify God virtually admits that they have not all that is needed to better man and glorify God; therefore, they seek their needs in the arms of other religious bodies.

Such claims as the writer in the Baptist Standard made brings the charge against God (Christ) and the Holy Spirit of giving the "whole Gospel" for man and choosing and anointing a people to preach that "whole Gospel" and then leaving something out of it that is needed for the betterment of man and the glory of God. Christ died to perfect the Gospel and shed His life's blood to purchase the Church. Then for a people to claim to have, by God's appointment and anointing, this Gospel, and then claim to be this blood-bought institution, then say that at any time it is necessary to co-operate with other religious bodies for the betterment of man and the glory of God is equal to rebellion against God, insulting the Holy Spirit, challenging Christ's power, and causing man to be lost.

Wilt thou know, O vain man, that thou art on the bosom of human sophistry, floating to that dismal harbor of eternal loss!

To say that Christ built but ONE CHURCH is to speak as the oracles of God speak. The New Testament plainly teaches that all the saved must be in this ONE CHURCH. To prove these statements is a pleasure.

"Jesus said: 'Upon this rock I will build my church (not churches)' (Matt. 16:18). 'There is one body' (Eph. 4:4). 'Christ is the head of the body, the church' (Eph. 1:22-23). 'For the husband is the head of the wife as Christ is the head of the church; and he is the savior of the body' (Eph. 5:23). If Christ is the savior of the body, how can man be saved out of the body, and how can man be in the body and not be in the church, since the church is the body and the body is the church? Christ is the head of the body (Col. 1:18). Christ is the head of the church (Eph. 4:23). Salvation is a spiritual blessing, and all spiritual blessings are in Christ (Eph. 1:3). So spiritual blessings are all in Christ where salvation is (II Tim. 2:10).

Conclusion: All saved people are Christians and all Christians are in the church without a single exception.

The merging of human institutions into one great body might produce a body with a dominating spirit, but the Christians cannot belong to such a body. All Christians belong to the church of the New Tes-

tament and are forbidden to have such a spirit. When God placed man in that happy place—the Garden of Eden—He surrounded man with all that was good for him to have, and placed there in his reach a tree, the fruit of which, if it were eaten, would bring death, and He told man of this tree and the results that would be experienced if its fruits were eaten. Of all the trees, only one such tree in all the garden. God never tied or handcuffed the devil that he couldn't tempt man, but only appealed to man to act wise that he might live. After God goes away, the devil comes to find man left to act as he pleases; man had heard God; now he hears the devil. Man disbelieves God and believes the devil; disobeys God and obeys the devil; death was the result. Man exercised his own will; he was not forced. This set a principle that will last as long as there is a man on earth to obey or disobey God; a principle of placing right and wrong before man, with blessings promised for doing right and condemnation for doing wrong. This principle of right is one of the priceless jewels of the Church to which all Christians belong. "Bless them that persecute you; bless and curse not" (Rom. 12:14). "Do good to all men" (Gal. 6:10). This body and spirit can never be a dominating power. God forbids.

Since Baptists claim to be anointed by God to preach the "whole Gospel," let us note a few differences between the teaching of the New Testament and the Baptist doctrine.

Baptist doctrine teaches man is so depraved that he can do nothing to save himself; the New Testament teaches man to save himself (Acts 2:40). Baptist doctrine teaches man is saved wholly by grace; the New Testament teaches man must work out his own salvation (Phil. 2:12). And if saved without works we are saved without that which God before ordained we should walk in (Eph. 2:10). The Baptist doctrine teaches man is saved as soon as he believes; the New Testament teaches man received the salvation of his soul at the end of faith (I Peter 1:9). Just the opposite to Baptist doctrine. Baptist doctrine teaches man is saved by faith, and once saved always saved. If that be true, then once in faith always in faith; the New Testament teaches man can leave or depart from the faith (I Tim. 4:1). But when they depart from the faith they give heed to seducing spirits and doctrines of devils. Will such be saved? If Baptist doctrine be true, they will be saved; if the New Testament teaching be true, then they will be lost. Baptist doctrine teaches man can be saved before and independent of baptism; the New Testament teaches man is saved by baptism (I Pet. 3:21). Baptist doctrine teaches there is no salvation in the church, and man can be saved out of the church; the New Testament teaches that man's salvation is God's glory, and God saw fit to put His glory in the church (Eph. 3:21). Therefore, God put salvation in the church. How can man call a doctrine the WHOLE GOSPEL that seeks to destroy the value and the glory of that blood-bought institution that Christ gave His life's blood for! No, it can't be the whole Gospel revealed by the Holy Spirit, but it is the doctrine and commandments of men which Jesus condemned as that which produced vain worship (Matt. 15:9). It is enough to cause God to frown, the Holy Spirit to grieve, Christ to be insulted, man to be lost, and

Satan to rejoice when man for whom Christ died so perverts His Gospel.

There are other points of difference, but we will let these do for the present. Submitted with a hope that it may be the cause of some poor traveler on the sand of time to forsake the doctrines of men and accept the Gospel of our Lord Jesus Christ and be saved before the night of death overtakes him.

E. J. SMITH.

An Appeal

Brethren who know Bro. G. C. McCraw should send money to his relief. He is, I am reliably informed, in dire financial straits. He recently underwent an expensive and dangerous operation in Temple. Now his wife must do likewise. He has exhausted his means of support and must have help from some source.

Brother McCraw has preached much at his own expense, has contended earnestly for what he believed to be the truth, and has now in old age come to suffering and want. Address G. C. McCraw, Robert Lee, Texas.

N. L. CLARK.

Home

We arrived home Thursday, Oct. 9, at 10:50 p. m. We were tired and our hearts were sad. We had left a widowed sister in Tennessee (where we had gone to hold a meeting at her request) with a great burden to bear. Her life long friend, companion, and a sister in Christ was at the point of death and had been for about three weeks. Friday night I received a message from Alabama to come by 2 p. m. Saturday to preach the funeral of a beloved brother in Christ, Bro. B. A. Taylor, of Roanoke, Ala. He had been sick for about four years, but was patient and cheerful at all times. All plans and arrangements were made by him some two years before. A very large crowd attended the funeral and most of my remarks were to them. Sister Taylor has been a faithful soldier to her companion and his children and friends have been loyal to him. He died in the faith. On Friday night our next door neighbor's boy died. He was about 26 years old, strong and healthy, and one of the best liked boys in the county, and his death brought much weeping to those who knew him best. I am sure that more than a thousand people were at the funeral, and flowers and beautiful wreaths were in abundance. This young man was our grown boy's companion for several years, and always on my return home from long trips he would greet us and show his appreciation for our return home, but this time we were afraid he would not pull through the sickness, and this made us very, very sad, and we weep with his mother, father and sisters.

We earnestly request the prayers of all who know us that our determination will be greater in this lonesome field.

Yours for more laborers,

J. A. DENNIS.

Notice

We are offering the Apostolic Way ten months for one dollar to new and renewal subscribers. To enable us to do this we are publishing one issue a month for the present.

The Apostolic Way

CHURCH OF CHRIST

4819 East Grand Avenue, Dallas, Texas

Publishers:

W. J. RICE 1913-1916
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Meeting the Issue

The National Election is over for another two years, so far as the voting is concerned. The disappointments, re-adjustments and re-alignments will soon be smoothed out, but ah! the bitter, harsh, fault-finding, abusive criticisms. They will not be so easily forgotten. Friendships have been broken forever by them. Men who once loved each other now despise and hate each other. All because the contestants were not sufficiently developed in kindness and in love to cause them to meet the issue, and leave off bitter, abusive, accusations, many of which could not be proven and many against which were criticized, would not have been offensive but for the coloring placed on them, by the accuser. Men have been accused for things for which they were not responsible, but with the proper coloring some voter or voters could be persuaded, moved, changed. Such tactics caused the honest-hearted to even question the system of the government under which we live. Meeting the issue fairly and square is loosening its hold upon the minds of the professional politician. "All is fair in love, in war, and in politics" is as untrue now as ever. Injustice is never fair. False presentations and misrepresentations of one's opponent is never fair.

The state of affairs in a political arena is bad enough, but it doesn't stop there. The same lowered standard is being used in business promotions, in educational activities, and in religious propaganda. In religious discussions and in religious writings there constantly appears personal grudge ideas, "I will get even with him" is to be seen in the conversations and utterances of men who should have so imbibed the spirit of the Master as to have avoided such worldly human or inhuman tactics.

Here, then, is an opportunity for members of the Church of Christ to magnify the spirit of our Lord, meet the issue when one arises without attacking your opponent. Do not belittle or abuse him publicly or privately. Meet the issue, not the spots of the characters of your opponent. There is a scriptural way of proceeding with him. But his character, honesty or dishonesty has but little or nothing to do with the issue. If there has grown up an estrangement between you and him, you might not be in a position to properly detect his weakness or understand his shortcomings. Deal with the issue in a scriptural way.

It seems hard even for preachers, and religious writers to get the full significance of the evils of fault-finding. They seem to fail to understand that truth and not victory is the thing to be promoted. He who spends his time trying to injure others by fault-finding needs to learn from

the greatest Teacher that this world ever saw, who said, "Father, forgive them, they know not what they do." And from the next greatest teacher that ever lived on the earth, "Love thinketh no evil." If we presume on the purposes and intents of those with whom we disagree we put a bar between ourselves and our love for our enemies.

Meeting the issue fairly by kindness, without a feeling of hatred, malice, enmity or spite is worth working for, is worth striving to attain and we believe preachers, writers and church leaders should teach this principle until it stands out before the world in the light the Lord would have it appear. Little petty "spite work" in many public men in all avocations should be discouraged, dispensed with. It is useless, hurtful, damaging. Let us rise above it, and show that the religion of Jesus Christ makes men fair, honest, kind, even in the face of opposition.

"The Way of Truth Discontinued"

The above caption in the Firm Foundation, November 11, 1930, is followed by a statement telling that because of financial difficulties this monthly has ceased publication.

Horace W. Busby, one of the best known and considered by many as one of the most successful evangelists in the Church of Christ was induced to become editor of the Way of Truth. Lined up with him were many of the best writers and most successful preachers. Prospects looked bright to those not experienced in publishing a religious journal. Among their friends were many wealthy brethren; but the financial aid did not come; its many thousands of subscriptions failed to pay expenses.

It is regrettable when men of influence, a success in their chosen professions, undertake a work in which they are not experienced, but which to them looks easy, but which in reality is fraught with difficulties, disappointments and oft times failures. We say oft times because of the great number of religious journals launched under encouraging prospects that were forced to cease publication. It is sad because it hurts the very cause such efforts were undertaken to help. It is sad because it adds to the burden and discouragement of papers already going. Every bank failure hurts every other operating bank; whether it fails or not, and every religious journal started that fails has its depressing effect upon the journals continuing. It is sad because good men lose some of their prestige whenever connected with such a failure.

The publishing of a religious journal like other lines of endeavor appears easy to the onlooker.

The Gospel Advocate succeeded because connected with it were men financially able to contribute liberally to its support. The Firm Foundation has continued because men connected with it were able to contribute liberally to its support. Both these papers now have a large printing establishment connected with them from which they can draw, meet the deficit, and keep the papers going. The Apostolic Review and the Christian Leader, old, well-established papers, are urging that their supporters come to their relief with donations that these papers may be kept going.

It is doubly sad when a paper represent-

ing the Church of Christ springs up, flourishes for a few days, with fond hopes, and then withers and dies.

It is easy to sit down with pencil and paper and figure how a religious journal can be made to pay, even pay a profit on the investment. But men who are experienced know that a religious journal is a liability, and not an asset and they know that somewhere besides from subscriptions must come the funds with which to support the publisher and meet other unforeseen and unfigured obligations.

In the write-up referred to, appeared this statement: "Not being equipped with a printing establishment of their own—" This, of course, means more than just a printing press. A printing establishment without a sufficient amount of commercial printing to maintain the publisher, the plant, and donate to the paper's support, would be an additional handicap, but a printing plant with a sufficient amount of commercial printing to pay all of its expenses, maintain its force, make a living for the publisher and contributed to the paper's deficit would give a substantial financial backing. But such a business is not built up overnight. It takes years and years of diligent effort to build up a commercial printing business that will render a profit. We feel that these brethren are not entitled to be criticized for the paper's failure. They couldn't help it. If they made a mistake, it was in undertaking a work for which they were not equipped with a sufficient amount of finances of their own to meet the paper's demands, trusting no doubt, upon their friends to furnish the funds but those depended upon soon tired, ceased their support and the paper failed. A sad story often repeated.

R. F. D.

Difference Between Baptists and Protestants

(R. G. Lee in Baptist Messenger)

Baptists have never gone out from any religious body and, therefore, do not claim to be Protestants on the grounds of Protestantism as accepted. Baptists are called Protestants only on the ground that they do not agree in belief with the Roman Catholic church.

On the ground of identity with the New Testament churches and the New Testament church government, Baptists claim a birthday that dates back to the days of Jesus and the Apostles.

Some of the ways in which Baptists differ from most of the Protestant sects are these:

Baptists believe in the rights of individuals, not in ecclesiastical rights.

They believe in a believer's baptism, not infant baptism.

They believe in free grace, not sacramental grace.

They believe in the voluntary principle of religion, not coercive.

They believe the Lord's Supper is a memorial supper to show forth the death of Jesus, and not a fellowship supper to show friendship to neighbors or those of other denominations.

They believe that the only Scriptural baptism is the immersion of a believer in water, and that this baptism has nothing to do with one's salvation. It is purely an act of obedience to Christ.

They believe that all believers are equal in the church and there is no superiority of bishop or preacher.

They believe in the absolute separation of church and state.

Every Baptist church is a local, self-governing, independent, democratic body.—The Baptist Record, Iowa, Sept. 13, 1930.

* * *

We are asking the brethren at Bryan to review the foregoing. Are the practices or doctrines of the Baptists as set forth here Scriptural? Does the New Testament or history justify the claim of their having existed from the day of Christ and the Apostles? Watch these columns for the review.—Publisher.

A Skeptic

"I have been for 40 years a disciple of Robert Ingersoll. I have never seen his arguments against the Bible answered satisfactorily. I have read the replies of Gladstone, Field and Father Lambert, but all of them move so largely in the realm of speculative thought based on questionable premises that I am still unconvinced as to the inspiration of the Book. I do not believe in such a God as the Christians assert exists. I believe in some creative force far beyond the reach of my imagination through which laws have been developed that govern the actions of mankind. I don't say this in a vainglorious mood. Under these laws I have been fortunate in having strong self-reliance, yet at times when crises in my life were approaching I felt the need of more strength, but having only faith about the size of a mustard seed, I groped in the dark for outside support and found none which appealed to me. I am not positive nor am I fond of my opinions. I am seeking only to know the truth. The more I seek the farther away it seems to get."

"Thanks for your interesting letter. If you have been Ingersoll's disciple for 40 years you must now be an elderly man. This may account for the evident fact that as your years increase you discover the inherent weakness of skepticism as an explanation of life. When its tides begin to recede they reveal those serious questionings which cannot be silenced by doubts about the reality of the things of the spirit.

"Ingersoll reacted eloquently against an impossible theory of the Bible. He had the intellectual vision to detect and the courage to expose the implications of that theory. It made the just and Loving God a tyrannical monster, immoral, revengeful and cruel.

"But surely you should know that few, if any, responsible Christian thinkers now defend the theory of the Bible which stimulated Ingersoll's skepticism. Its implications are no longer binding on believers. We regard Holy Scripture as the historic record of man's search for God, and of the response which God made to that search. This great dual approach reached its climax in Jesus, who is the light of all Scripture.

"We read it in His radiance. What He said and did is the law of the Christian faith and order. Believing Him to be perfectly good we accept Him as the revelation of the Father. He shows us what God is and what He desires for all His children.

"I submit that you can share these great privileges. Experience confirms their validity. What is there in them which is irrational? The faith that produced earth's

Splendid Gifts

Notice our list of books on last page. If you are going to give Christmas presents or birthday presents, look this list over.

There must be one hundred congregations the brethren of which could send the Apostolic Way as a gift to ten families for ten months for only ten dollars. If you want to interest someone in a study of the Scriptures, make them a gift of the Apostolic Way for ten months.

best men and women should be worthy of your attention."

The foregoing, sent us by a reader, is clipped from the "Oklahoma City Times," July 26, 1930.

There are but few people in this country that declare their atheistic convictions, yet we think it well to occasionally publish something on the proofs of the all-powerful, merciful God. We are asking the brethren at Hereford, Texas, to reply to this article. Watch these columns for their reply.

Publisher.

Announcements and Reports

J. M. White, Munday, Texas, Sept. 23, 1930.—Bro. Roy Hazelton has just closed a good meeting here of two weeks duration. Four baptisms—my daughter-in-law and three of my children. You know that I was made happy.

P. G. Hatter, 1721 Burnett, Waco, Texas, Sept. 24, 1930.—I preached for the loyal congregation at Teague, Texas, last Lord's Day. They built a nice meeting place there last year and are now doing fine. Bro. Rasco, a man who has done much good work, preaches there once each month.

Sidney W. Smith, Box 483, Abilene, Texas, Oct. 10, 1930.—I held a mission meeting at Leaday, Texas, from August 30 to September 7. Brethren from Hardin, Ballinger, Hylton, Santa Anna, and Tricham visited the meeting. There is no congregation at Leaday. Very few of the community came out at first, but interest increased until we didn't have seating capacity part of the time. The meeting was terminated with two men and their wives making the confession and being baptized that night. Many unconverted begged for the meeting to continue. I could not under the conditions but promised to return there next year, the Lord willing, and with a tent if possible. The churches at Chillocothe, Norton, Ballinger, Hylton, Stanton, Eliza, and Pear Valley sent to my support in the mission work, a total of \$56.50. Others were written to but never responded.

When I returned home I found my wife sick with typhoid fever. She has been down 39 days and shows no sign of improvement. As a result I have lost some work in Texas and my trip to California is delayed. The Lord willing, I will go to California as soon as conditions are such that I can leave.

Let us plant the gospel in mission fields.

B. J. Parker, Denison, Texas, Oct. 16, 1930.—Bro. John R. Freeman will hold a

series of meetings for the Myrick Avenue Church of Christ in the city of Denison, Texas, from December 2 to 14. Those who are in reach and can do so please come and help us in this effort and let Bro. Freeman, with his knowledge of the Bible and many years of experience, help you.

Geo. J. P. Masser, Abilene, Texas, Oct. 24, 1930.—I want to let the readers of The Apostolic Way know that I am ready to go and preach the Word wherever wanted. I hope to do more in the future than I have in the past. Those that want me to preach for them please let me know as soon as you can, so we can arrange for the work.

D. D. Rose, 713 Sharp Street, Brownwood, Texas, Oct. 16, 1930.—I beg to say that I am moving wife back to Brownwood for treatment as she is growing worse day by day. I am now cut off from all my gospel work and I ask the prayers and support of my brethren and sisters in Christ everywhere in this sad time of distress and afflictions.

J. C. Osterloh, Hastings, Okla., Oct. 22, 1930.—I have held eight meetings this summer. Most of the churches with which I have labored seem to be in peace and to have more zeal than has heretofore been manifest, and more brotherly love, probably due to hard times. I am now idle. Would be glad to get out and hold a few meetings this winter, rather go south, but can go anywhere called. I think if we can have more peace among ourselves and less strife we could do much more good. I believe we ought to settle our differences among ourselves as much as possible and not advertise them to the world. I am well pleased with the tone of the Apostolic Way. Hope we can get sufficient funds to continue it twice a month, but we must do the best we can during these hard times.

G. B. Lambright, Dotham, Texas, Oct. 16, 1930.—I have reached the plains again. Spoke for the church here. We are all at peace. I visited the brethren at Levelland and found them meeting. I was in the country on Lord's Day, it rained so I could not meet the church, but they are at peace. I will go next to Dotham, Texas, for the winter. I would like to do some preaching this winter or I could meet with and teach one or more places. If any brethren desire to build up they can write me at Dotham, Texas.

I have traveled 1,500 miles this year. I have preached for nine congregations. I have held two mission meetings. For one I received \$11.00; for the other \$10.00. I have baptized four, caused three to confess faults. I have sold some Bibles and other books. I had no contract, but received the freewill offerings and lacked \$11.50 getting enough to pay my expenses. Shall I quit or continue. Now winter is near and I am without money. No home. Will the Church of Christ allow me to suffer this winter. Past 70 years old, nearly blind, and 45 years' experience. Must I quit or not? What can I do? Christ said, "Preach the word." The gospel is God's power to save. I am able to tell the old story, but out of money. Cannot pay the \$11.50 that I am due. What must I do?

Frank Stark, Anson, Texas, Nov. 3, 1930.—On Wednesday night, October 15, Brother Duckworth began a short meeting with

the church at Tuxedo, which closed Sunday evening, October 19. In this meeting there were no baptisms, and yet, from the standpoint of results, I consider it one of the best meetings it has been my privilege to assist in for several years. The reason that I thus consider is, in the first place, the preaching was not directed especially to the sectarian world, but, to the church, showing them that the Christian life is a walk of faith in which each individual Christian must exercise him or herself in order to receive the reward and that the world and those in error might see the beauties of Christianity.

Then the result: the brethren seemed to catch the idea that each of them as individuals needed to exercise their ability, whether small or great, in the service of the Master that those in error might be made to see that the Lord's way of doing things is superior to man's ways of doing the same things. This idea took such a deep hold on them that on each first day of the week since the meeting, some have taken active part in the services that heretofore have made no effort, and others have expressed a willingness to take a part in the future.

Brethren, in my judgment, this is the kind of meetings that most of our congregations are now in need of, something that will arouse individual activity, not only in public service, but in the homes also, because the present condition of the church in its departures from the truth has been brought about by inactivity, or, in other words, the Lord's way has been presented the wrong way, for it has been presented in the theory whereas it should have been presented in practice.

O. C. Riddle, South Bend, Tex., Nov. 4, 1930.—Sunday night we closed a meeting at Breckenridge. There were brethren from Bunker, Graham, Lusk, Anson, New Town, Albany, Wayland, Cado and South Bend who attended the meeting. Brother Duckworth, who had been called to do the preaching, is an able teacher. He preached the word of the Lord, showing that the words that Jesus spoke, taught truth, life and the way.

There is a large congregation of Sunday school people in Breckenridge, but no loyal Church of Christ until this meeting began, Wednesday night, October 29. There will be about eight or ten meeting in the court house every Sunday morning at 10:30 and 7:15 at night.

I think there should be more mission meetings held. It is a shame that such a large place as Breckenridge and other places have not had a loyal congregation established before now. There are lots of people in those places that have never heard the truth.

After the meeting was over Sunday night, several people living in Breckenridge came to Brother Duckworth and stated that much had been accomplished in the meeting and were glad they had met him. The twelve apostles had the charge to go into all the world and preach the gospel to every creature. That looks to us like a great task. The Lord has given the church the same charge, in as much as it is the pillow and ground of the truth.

I have agreed to meet with the congregation at Breckenridge every Sunday until they are strong enough to take hold of the work.

Brethren passing through on Sunday will find a hearty welcome.

J. H. S. Harbour, Fort Smith, Ark., Nov. 3, 1930.—Brother Alva Johnson began a meeting here on October 11 and closed October 19, with three confessions and baptisms. He gave us the pure gospel by the word of God, and I believe the church has been greatly strengthened. He gave the gospel straight as I tried to point out when I came to this church 16 years ago and found them with six classes and other things not in God's word. I stood alone and fought for the truth and in a few years the church divided and I thank God we have a true little body. May God's blessings be with us and all those contending for the truth.

A. J. Kenney, Arbala, Texas, Oct. 23, 1930.—Dear Brother Duckworth: You will find \$1.00 inclosed. Use it as you see fit. Wish I could make it a hundred, but I can't. I am in debt badly. Why didn't you come during the meeting? I was sure disappointed. Was in hopes I would get to see you and Sister Duckworth and hear you preach again. I want you to come to see us and preach for us at your earliest opportunity. We had a good meeting, ten were baptized and several restored. Brother Dennis did some fine preaching especially towards the close of the meetings. He appeared tired at the beginning and of course a man can't do any kind of work as well when they are tired. Brother Duckworth, I sure appreciate the Apostolic Way. I think you are doing a wonderful work, but oh, it makes me feel so sad when I think what a great sacrifice you and Sister Duckworth are making, but when I think of the reward I am sure will be given you, then my sadness turns to joy. What is the matter with Brother Cowan? I hardly ever see anything from him. Guess he is too busy preaching to write much.

Reward

I once heard an employer say to his employee when asked what wages he would receive: "What ever you put into your work will be what you take out of your pay envelope." I often think of this as applied to spiritual life. We know that we are commanded to lay up treasures in heaven, and we also know that the writer was not referring to such as gold, silver, etc. The only thing possible for us to deposit in heaven is a record of our deeds done while here on earth. In I Cor. 3:8 we find this language: "Every man shall receive his own reward according to his own labor." In various other places we find that we are promised a reward for good deeds—read Luke 6:20:38. There is not a Christian living, with a reasonable amount of physical strength, but what can do something almost daily to help someone and to make his burden lighter. True, we can't all preach or sing, but there is some work we can do and unless we do that work to the very best of our ability we are laying down on the job and need not expect to take much out of the pay envelope. Most of us are so engrossed with a selfish desire to provide comforts and luxuries for ourselves that we have allowed our eyes to become blinded to the needs of others, when by sacrificing only a few of those luxuries we could relieve the suffering and need of someone who has been less fortunate than we have been in

this world and as a result we would be laying up treasures for ourselves in heaven. Christ says in Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say he shall in no wise lose his reward." As for giving, I don't think it matters so much what we give just so the gift is accompanied by the spirit of love. It is true a gift other than this kind may do the one who receives it much good, yet as far as the giver is concerned, there is no reward attached. When we contribute on Lord's Day, the money dropped into the treasury may help to feed some hungry person or help hold a mission meeting, but if we do not make a sacrifice in giving we will not be rewarded. We ought to give and give till it hurts. If Christians would do this there would soon be very few fraternal orders, Salvation armies, Red Crosses and such like for the church would be filled to overflowing and "pure religion and undefiled" would be a fact instead of a fancy. Let us think about it and get busy.

T. H. NORMAN.

Notice

We are offering the Apostolic Way ten months for one dollar to new and renewal subscribers. To enable us to do this we are publishing one issue a month for the present.

We Want Your Report

Brethren, have you read Brother Baxter's report of the work of the Millsap congregation? If you haven't, read it, and then write us a report of what you have done this year. If you haven't held a meeting at some mission point, or helped some weak congregation, perhaps you had a meeting at home. Write us about it and then write us what you are going to do the next month and the next, and so on. The brotherhood will be anxious to hear of your plans. It is encouraging to others. It will cause some to try harder when they see what you are doing. Paul said so and I believe it.

R. F. D.

Mission Work

Dear Brother Duckworth:

Wish to compliment you for the splendid paper October 15th issue. It had so many good things in it that seems to me we need right at this time to encourage us all and especially those that have the cause so much at heart and that have that burning desire to see and know the cause of our blessed Lord is again taking hold of the hearts of men and women over our great state of Texas. There are so many good reports published in this issue, the work of strong and brave soldiers of the Lord, and I mean both preachers and the membership of godly men and women who have had a mind to live for God and his Cause. Men and women who will spend and be spent for the truth of God. The encouraging thing to me about the things in this issue of the paper is I know that those kind of lives have been lived and this kind of brethren and sisters live and are living in and around the places where these reports come from and the fruits of their labor of love have touched the hearts of those who know them, and when the sweet

story of the cross, the seed of the Kingdom, touches the soil, the heart thus prepared, it doesn't have to lie there and wait for the sunshine of brotherly love and the dews of the spirit of our Master to bring it into germination for these are there waiting for the planter and hence the report goes out, the salvation of so many precious souls.

Brother Duckworth, these reports are encouraging to the readers of the Way, and so I want to say to the brethren, let's report more of the work being done, report more of the work of the church generally, and then get more and more readers to read these reports and see how soon we can establish the confidence we so much need among our people. Just here is a good place to report our work from Millsap from the 9th of August, 1930, to October 12, 1930.

Brother Leland Knight, twelve days at Millsap. Seven baptisms, three restored. We moved seven miles south of Millsap where we had previously had planted the Cause. Brother Knight doing the preaching, continuing to September 1. Eight baptized and five restored. Then with Brother O. C. Ribble, we began at a mission point about 13 miles southeast of Millsap for eight days. No baptisms. Then with Bro. Chas. W. Watkins began the 27th of September and closed October 12 at Brock, where we had started the work a year before. No additions here, but the cause was strengthened much and look forward to results pleasing to the Lord. Brethren,

Shall I be carried to the skies
On flowery beds of ease
While others fight to win the prize
And sail through bloody seas?
Sure, I must fight if I would reign
Increase my courage Lord
I'll bear the toil, endure the pain
Supported by the Word.

How many will begin now to let these words of this old poet ring in our ears until they fruit abundantly in the kingdom of Christ? I would be glad to hear the echo, I will arise and go to Jesus and say, Lord I give myself to Thee, all I am and all I hope to ever be. We can touch the hearts of our neighbors in this way, and then we will want him to hear the Gospel and we will take it to him gladly and he will accept it readily and God will forgive him freely. The good Lord will bless every effort we put forth according to His will. May these feeble words encourage some humble soul, is the prayer of your Brother in Christ.

J. P. BAXTER.

Millsap, Texas.
P.S.—Brethren reporting meetings you hold and work you are doing, give your address. We Elders and brethren generally would like to know where you live. Then if we want to come to see you we can do so and know where to find you.

Comment

Thanks, Brother Baxter, we appreciate your commendation of what appeared in The Apostolic Way for October 15. We are doing our best to make the paper just what is needed to assist the brotherhood in reaching and maintaining that spiritual attitude and activity that is so much needed just now.

We were glad to have this report from you concerning your work at Millsap, and nearby places. It is such activity that builds and strengthens the church of Christ. "Carry the gospel to the borders

beyond," should be our cry. If every church and every congregation would see to it that they help carry the gospel into two or three or four nearby points each year, it would not be long until we would be establishing hundreds of congregations.

Just in this connection I want to express my appreciation for such work as that done at McKinney, where Brother Frank Copeland did the preaching. I have met with those brethren once since the meeting there. A splendid congregation put to work, doing things the Lord ordered, in the way He ordered them. The brethren who had part in the establishing of the congregation at McKinney are to be commended for whatever part they played. A report of the work appeared in these columns in a recent issue.

The brethren at points near Breckenridge decided to hold a mission meeting there. They asked us to assist them. We did. Preached five nights, met with them on Lord's day and established a congregation, not large, but well selected and equipped for development individually and collectively. They have a mind to work; they are determined they will grow. I enjoyed this work immensely. I wish I could preach five nights in each of fifty-two cities within the next twelve months where we could establish just such a congregation as was established at Breckenridge.

Brethren, do not think me too insistent or persistent in agitating this idea of mission meetings. We need them, let's hold them this winter. There are fifty preachers in the brotherhood that could visit ten such places each between now and Spring, and if at half the places a congregation could be established, we would have 250 new congregations, but of course, every congregation can easily say, "we can't," and if they say it they most surely "can't." But if each congregation would say, "I believe we can; we can find a place and while the support of the meeting might not be much, we can pay the necessary expenses and feed the preacher's family while he preaches." How many congregations will undertake such work.

R. F. D.

Notice

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Mission Work

Brother Jelly went to India, a dark heathen land, and baptized 2,450 people. Then Brother Janes cut him off from support without giving us a reason. Hayes says it was jealousy. But why should the giant of a mission field be cut off when he was anxious to fight? This question was not answered. So last February, Brother Johnson and I and ten congregations—Turkey, Wolf Flat, Dodsonville, Loco, Floydada, Lockney, Sandhill, Petersburg, Littlefield, and Lubbock, raised funds and sent him back to convert more heathens before his opportunity passes.

Today Brother Jelly and ten native workers are braving the dangers and undergoing the sufferings of the dark continent in order to carry out the wish of the Master and preach the Gospel—the only

good news to the lost. Brother, do you have a part in this work or do you spend all of your income on self and family, for land and luxuries, not laying up any treasures in heaven? "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9. Of one who heard such a statement and closed his heart against it, Jesus said: "How hardly shall that they have riches enter into the kingdom of God." Mark 10:23.

Brother Alva Johnson of Turkey, Texas, is forwarding funds to Brother Jelly. Those who wish fellowship in the work should send their checks to him. The need requires ten ten-dollar checks a month. Times are hard—the hardest we ever saw. Many people have nothing to eat and nowhere to stay, but some have money and can keep this work going. The Baptists are spreading their realms, furthering their creed. They are sacrificing to do so. Do we love the Gospel as much as they love their creed? Our works will answer. The Adventists are furthering their theory on the Sabbath day, at a great sacrifice: the observance of which was never enjoined on any Gentile at any time. Should we not love the life-saving Gospel as well? surely we should. Do we? Our contributions will tell.

We have four classes of brethren; the largest class who have nothing and through inability cannot get it. This class can never support the Gospel. The rich man's class, who suffer the needy to beg for their crumbs. These people can see the world go to destruction without the pity of a cup of cold water. They will not help the work in India. They are too busy laying up treasures on earth. The third class waste what they make—a Jew peddler, a car salesman, a company selling luxuries, etc. get all. They do not give the first to the Lord and the last is gone before they get it. Happily there is another class, for this class have nothing, give nothing, do nothing. The fourth class consists of those who work and save that they may have to give. These are they that have made the work possible in India and if it continues they will have the honor of it, and when the evening comes on—it will be before long—they will look away from the cross to the glittering crown awaiting in heaven for them.

Those who are able and find it in their hearts to do so will please mail their checks to Alva Johnson, Turkey, Texas. Your check will be your receipt, and your money will go 100 per cent to the poor who are preaching the Gospel to people who have never had a chance to hear it, but who are willing to listen to the wonderful working story of the cross.

Yours in Gospel labor,
L. W. Hayhurst.

OUR TREASURER

(Continued from Page 1)

given ten sheep he had done his part. It seems that that system had been reserved to be practiced under the gospel reign; leastwise if we are carrying out the Lord's divine plan certainly no one will deny that that is the very way we are acting toward the Lord's treasure. If 10 per cent was necessary to carry on the Lord's work with Israel when she was not concerned as to the welfare of the nations around her, what per cent do you think

spiritual Israel is expected to give, when preaching the gospel to all nations is entrusted into her hands? As Paul puts it, the church is the pillar and ground of the truth. Jesus says men shall know the truth and it shall make them free. But the truth must come through the church. Eph. 3:10-11, "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church, the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord."

God purposed the salvation of man through Abraham 430 years before the giving of the Law, then schooled fleshly Israel for 1500 years or until the promised seed came, and now the church is lending aid to and assisting Satan to defeat the purposes of God by its inactiveness and indifference toward the salvation of man.

"But," says one, "what has all this to do with giving?" Well, here is the point: Rom. 10:14, "How then shall they call on Him in whom they have not believed, and how shall they believe in Him whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" I have heard it said there are some passages in the Bible that are so plain one could understand them even though they read them backwards. This surely is one of them. Let us try it, and here's what we have: sending, preaching, hearing, believing, turning to or calling upon God, salvation. The Commission itself isn't plainer than this. Now whose job is it to do this sending? Examine Acts 13:1-4 and we see that the church at Antioch did the sending. I Cor. 9:13, "Do you not know that they which ministered about the holy things lived of the things of the temple? And they which wait at the altar are partakers with the altar. Even so has the Lord ordained that they which preach the Gospel should live of the Gospel." When did the Lord ordain this? Matt. 10:10, Luke 10:7. While Paul waived these rights and privileges while at Corinth for reasons of his own, nevertheless he gives under six heads in this chapter the scriptural right for the preacher to expect support by the church, and this work is to be taken care of through the church treasure.

No doubt there are hundreds of congregations today whose slumber and inactivity can be traced directly to their indifference and failure to give as they are prospered. Having no financial interest in the cause of Christ deprives them of a heart interest, for "where your treasures are, there will your heart be also."

God made many rich and glorious promises to those who would be faithful with the things he has given them to glorify His Son. I don't know whether it is because we don't know our duty or if it is a lack of faith on our part that is robbing us of some of the promises of God.

We invite you to turn and read with us from the ninth chapter of 11 Cor.; here Paul is talking about this very thing, beginning with verse 6, "But this I say, he that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." The same law which pertains to the physical world pertains with equal effect in the spiritual realm, so that those who are stingy in giving to others shall receive scantily of the blessings bestowed of God. Seventh verse, "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful

giver." The thought here is don't part with your money half-crying or be influenced to give from any motives of necessity, such as popular approval or to keep up with someone else. God doesn't value such gifts, only those that come through cheerfulness. Now the eighth, "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." Ninth, "As it is written (Psalms 112:9) He hath scattered abroad, he hath given to the poor, his righteousness abideth forever." God is able to bestow blessings spiritual and temporal and so He can give blessings to those who will dispense them, thus enabling him to abound in every good work for the Lord continually supplies him with means to that end. Tenth verse, "And he that supplied seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness." God in the economy of nature makes returns to the sower so that He not only gets His seed back, but bread for food, and so the man who uses the goods placed in his care to carry on the Lord's work, God multiplies the gifts so he can continue in this grace. The Lord teaches this lesson in Luke 6:38.

"Give, and it shall be given unto you good measure, pressed down and shaken together and running over." As soon as the church learns to have faith in the above statements, our financial worries will be over. Preachers will be going everywhere preaching the Word. The Word of God will be magnified, the Son of God will be glorified and the church will take her place as the Bride, the Lamb's Wife. In our next, we will deal with sacrifices.

R. O. CONNER.

SEVERAL THINGS

(Continued from Page 1)

7 p. m. All in reach please note date and be with us there, then I come back to Estelene, Texas, for the discussion with Brother Price, beginning December 23, 7 p. m. which will close or finish my work for the year.

I find the church in most places rather luke warm. Would to God we could all awake to the great work before us.

I have long ago thought about the best argument we could offer against the instrumental music was to show to the world we could sing without it, and about the best argument we can make against the Sunday School is for the church to get up and carry out the great work of the Lord, thus showing to everybody we don't need a Sunday School. Our mission as members of the Body of Christ is to carry out the plans of our supreme Head (Christ), namely—redeeming lost man. My head forms all plans, purposes, etc., but the members of my body must carry them out; just so with Christ and His body—the church. Col. 1:18; Eph. 1:19-22, but enough this time. So let us all work, watch and pray, the Lord of the Vineyard will soon appear.

ALVA JOHNSON.

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THE APOSTOLIC WAY

4819 East Grand Avenue
DALLAS, TEXAS

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

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Dallas, Texas, December 15, 1930

Vol. XVII—No. 10

From the Evangelistic Field



J. N. COWAN

"Do the work of an evangelist, make full proof of thy ministry." Notwithstanding the wide drouth stricken area, and the great business depression, I have not been idle one day, but have taught "publicly and from house to house" the glorious good news of the Gospel of Christ. I

have gone through the fight against the organ and society innovations, then later, the Sunday school error, and more recently, I have combatted other hurtful positions which have bled the cause of our blessed Redeemer. I'm glad to report that conditions are getting better generally, and the trouble makers are losing ground in every combat.

After being called to Plainview, Texas, where one of my daughters was operated on, where I spent about one week, I went to Riverside church, about twenty miles Southwest of Oklahoma City for a meeting, in which ten were baptized. From there I went to the state of Indiana, where I have spent six weeks with brethren at the following places: Sullivan, Unionville, Spencer and Bethany. Found division and church trouble at each of these places which I labored hard to overcome, with some degree of success. I was invited to Fairmount, W. Va., where I am now in a very interesting meeting with the Church of Christ, Columbia Street. Three additions to date with interest and attendance growing. Will close here November 30, and turn towards the Lone Star State.

Brethren, the time is short for our labors here, and no sacrifice should be considered too great in advancing the cause of Christ, and sustaining it wherever established.

My financial support has been far below the ordinary, but I have not allowed that to stop me. Have booked work for 1931 in the face of financial disaster, but I'm determined to preach the Gospel as long as I can get one hearer.

Yours in Christ,
J. N. COWAN.

International Council Joined

"What will seem something of an anomaly to many of the brethren is the fact that the Churches of Christ, by which are meant our conservative brethren who have such notable work at Nashville, and elsewhere, applied for, and were granted, admission into the International Council, and were heralded as the fortieth denomination to join. It was claimed for them that they have a curriculum committee qualified to determine the lesson courses for their communion, though it was stated that they were rather loosely federated.

Now it has been charged against these brethren that they will not co-operate in good works—and unjust charge we believe, based on their well known zeal to avoid all traps of ecclesiasticism. How great, then, must be the hunger for Bible-school leadership that it can thus overcome an ingrained timidity; and how regrettable it is that such an eagerness for Bible-school growth, of which eagerness this action is but a typical example, should be stifled by the denominational preconceptions that hampers this medium of co-operation."

—Christian Standard, March 2, 1930.

* * *

It has been said by many that "we are drifting," and the above is a convincing example of the "drifting." The writer of the above clipping says that something of an "anomaly" has taken place. That is something out of the ordinary or unusual custom, a new thing, something that had not been done before. Yes, a thing that the Church of Christ all over the country has always refused to do, to accept the position with the world as a "Denomination." As that is a natural production of a gradual departure from the Lord and His word. The first is just a seed sown, but the har-

vest is the natural result of the sowing of the seed. First was the publishing of a system of lesson helps designed to be subscribed for just like a paper, then later, it was adopted as a text-book for a Bible study in the church, such study then was known as a Bible class. Then when this course became so very popular and world-like, many of our once thought to be real standard bearers of the truth, began to go over to the popular side. Yet still saying that we are not a denomination. Just like the man born in America and saying all the time, "I am not an American."

Hear again the great move of the latest type, "The Churches of Christ," by which are meant our conservative brethren, who have such notable work at Nashville and elsewhere, applied for, and were granted admission into the International Council, and were heralded as the "fortieth denomination" to join. To join what? The International Council, that big council of learned men that dictates to the churches of this nation and others as well what they shall have for a lesson for each Sunday in the year. And these learned men are selected from the big denominations of the world, and the Churches of Christ at Nashville, Tenn., have become a part of this big denominational combine. I am made to wonder if becoming a part of this big Council of International Religious Authority makes our once acknowledged defenders of the truth feel any smarter or more Christ-like and nearer to God?

I here ask the reader to just think of such men as C. R. Nichols, J. W. Chism, Joe S. Warlick, W. T. Kidwil, J. D. Tant, Early Arceneaux, G. H. P. Showalter, and many others that I could name, who have yielded to the influence of the denominational world, insomuch that they are in line with the conservative brethren at Nashville, Tenn., and who have for all these years stood contending with and convincing the world that the Church of Christ is not a denomination, and was victorious in each battle, and now see them pull down the Banner of Prince Emanuel and hoist (Continued to page 8)

They are coming, but could come faster. We are talking about new and renewal subscriptions. Our offer to send the paper ten months for only one dollar has met with response and we have decided to extend this offer a little longer. We wish we could receive a thousand new and renewal subscriptions within the next thirty days, then we could publish the paper twice a month. Not hard if everybody will get busy. Suppose you try it, reader; send us one or more. You know of two friends who could spare one dollar each for this ten months' trial subscription, or maybe you could spare two or five dollars and send it to several families. Remember, we are only publishing one issue a month for the present and while we thus continue we are offering the paper ten months for only one dollar.

THE APOSTOLIC WAY
4819 East Grand Avenue, Dallas, Texas

Difference Between Baptists and Protestants

In November 15 issue of the Apostolic Way was published the article of which this is a brief review, was written by R. G. Lee, and appeared in the Baptist Record of September 13. Some of Mr. Lee's vague expressions do not clearly reveal, even if they do not conceal, important doctrinal issues which Baptists and non-Baptists should understand. It is clear, however, that by fact and artifice he would induce his readers to believe the Baptist church dates back to Christ and his Apostles, and that it is identical with the New Testament church. There are thousands who would like to know, and who need to know, whether the Baptist church, either in name or in doctrine, reaches back to Christ or His Apostles.

A church called a Baptist church was not known in the world for about fifteen centuries after Christ. By reading the Bible only, one would never suspect that a Baptist church exists. "In 1521 their [the Anabaptists] first rising took place at Zwickau [Germany], under the leadership of Thomas Munzer." *Encyclopaedia Britannica*. The modern Baptist church, however, was still non-existent at that time. "It should also be understood that the rise of the modern Baptists was wholly independent of the Anabaptist movement in any of its forms." *Encyclopaedia Britannica*.

The first Baptist church of the modern type was formed by John Smith (or Smyth) and a few others, about 1609, in Amsterdam, Holland. The first Baptist church worshipping on English soil was formed in 1612. The first Baptist church in America was founded by Roger Williams, in 1636.

It is certain, then, that no such thing as a Baptist church of any kind was known in the world for about fifteen centuries after the Church of Christ had its origin. Since no New Testament writer ever applied the name of John the Baptist to the Church of Christ, no one today can follow the New Testament and so apply it. It is to the name of Jesus the Christ that every knee shall bow; and there is no other name under heaven whereby we must be saved. Surely it is clear that in name the Baptist church does not reach beyond modern times.

But is the doctrine of the Baptist church identical with that of the New Testament church? The Baptists have some truth, and so did the Pharisees and Sadducees, yet they were condemned. A church which refuses or disbelieves any New Testament doctrine is guilty of rebellion or infidelity, and is thereby ruined. "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." James 2:10.

Mr. Lee says that Baptists "believe in free grace, not sacramental grace." It is true that God freely extended His grace to all men. "Even while we were yet sinners, Christ died for us." "The grace of God that brings salvation has appeared to all men." This grace has appeared to all, and yet most people will be lost. Since nothing is left undone on God's part, there must be something for man to do in order to receive this salvation. Salvation comes, not to those who merely say Lord, Lord, but to those who do His will. Matt. 7:21. When people obey from the heart the form of doctrine, they are then made free from

sin. Rom. 6:17. The central doctrine of the gospel is the death, burial, and resurrection of Christ. 1 Cor. 15:1-4. By believing, repenting, and being baptized, one obeys the form of this doctrine, and is then made free from sin. To stop short of obedience to this form of doctrine is to stop short of remission of sins. Since one is baptized into Christ (Gal. 3:17), he who stops before he reaches baptism stops before he enters Christ. If one is not in Christ, he is lost.

Mr. Lee says the Lord's supper is "not a fellowship supper to show friendship to neighbors or those of other denominations." Surely no one can know for certain what he here has in mind. If this is meant to justify close communion, however, it is certainly too vague to produce conviction. The Lord's supper is for none but Christians, but it is for all Christians. Not only are the members of a given congregation one, but all true Christians throughout the world are one in Christ. In eating the supper, no one is to judge another. "Let a man examine himself, and so let him eat." If one eats who is a sinner, he will still be a sinner. If one is a Christian, even though a visitor from another nation, he is one with all other Christians, and may eat the supper with them. Otherwise, it would often be impossible for one to obey the Lord's command in the eating of this memorial supper.

Mr. Lee says that Baptists believe that "baptism has nothing to do with one's salvation," and yet their very name is a variation of the word "baptism." To some it may be interesting to know that a form of the word "baptism" appears more than a hundred times in the New Testament. Jesus also commanded His disciples to baptize people throughout the world and until the end of the world. When Peter, who had the keys of the kingdom, opened the door of salvation to the Jewish world, he commanded them to be baptized. In opening the door to the Gentile world, he also commanded them to be baptized. The Pentecostans were commanded to be baptized unto the remission of sins. The penitent, believing Saul was commanded to be baptized to wash away his sins. What is already gone cannot be washed away. Christ said, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Believers, moreover, are baptized into the name; they are baptized into the body; they are baptized into Christ. There is no other revealed way to get into the name or into Christ, and there is no salvation apart from the name or out of Christ. If the Baptists believe, as Mr. Lee says, that baptism has nothing to do with salvation, their belief is evidently not in accord with the New Testament.

Finally, Mr. Lee says that every Baptist church is a self-governing, democratic body. Perhaps he does not mean just what he says. The Church of Christ, which is the body of Christ (Eph. 1:22, 23), is not self governing, but is always governed or controlled by the head, which is Christ. If the Baptist church is a self-governing body, certainly it is not the body or church of Christ.

The Church of Christ, furthermore, is not a democracy but a kingdom. To agree with Baptist doctrine, I suppose we should modify the Bible and have Christ to say, "The democracy of heaven is like to a grain of mustard seed" or "Then shall the democracy of heaven be likened unto ten virgins." No, kingdom is the right word;

and if a Baptist church is a democratic body, as Mr. Lee says it is, then it is not the body or any part of the body, which is the church of Christ.

To all who seriously think, then, it must be evident that the Baptist church, both in name and in doctrine, began long after the days of Christ, that it is not in accord with the doctrine of the New Testament, that it is therefore not the body or church of Christ, and that Christ is neither its head nor its savior. Christ is the savior of his body. Eph. 5:23.

P. C. KEY.

Sommer-Cowan Debate\$1.00

A Skeptic

Phil. 2:12-13, "Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." It would be a very unjust God who would require man to work out his own salvation that he might inherit eternal life and then not give him a specific plan or law to be guided by. Where may we look for this measuring reed or plumb?

There are two great powers extant in the world. God's power, and Satan's power. God wills that all men should work out his own salvation and become heirs and joint-heirs with Jesus Christ; while Satan wills that all men should follow him in that broad way that leadeth to destruction. He has devised many plans and schemes to lead men and women astray. He has employed men of talent and education to deny there is a God. He has formed many organizations, all claiming there is a God, but in practice deny the power thereof. These organizations have creeds different from the other or different plans of being saved. With all this confusion and division among the people to lead as many as possible from obeying the gospel of Christ and being saved.

There are two reasons why only a few find the true way of salvation. First, they do not seek; second, they do not seek in the right way. Having become convinced there is a God; that those of talent and education are mistaken; that the universe declares there is a God, and being disgusted with so many ways, the skeptic begins to seek; he turns to the Bible for relief. He begins seeking in the right way; surely the Lord will assist him in this great work. He sends the preacher (Acts 8:29). The preacher preaches unto him Jesus (Acts 8:35); he tells him who Jesus was and gives him the whole plan of salvation and that his mission on earth was to save those who believe; he hears the gospel preached.

What is the Gospel? It is good news about Christ, and how to be saved in him. Skepticism vanishes and he has faith. He repents of past sins. Repentance is a change of will or mind and with it is a deep conviction of sorrow which brings about a reformation of life and turning from sin. The preacher asks him to make the confession. He says: I believe with all my heart that Jesus Christ is the Son of God (Acts 8:37), and they both go down into the water, both the preacher and the subject and he (the preacher) baptizes him (Acts 8:38). This case of conversion is given by the inspired writer that all may see the difference in God and his Christ's way of making Christians, and that the

devil's ways of making so-called Christians. Peter says (1 Peter 3:21), "The like figure whereunto even baptism doth also now save us." Again turning to Romans 6:17-18 we read, "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." From this we learn obedience must be done in a certain form to be acceptable with God. In John 8:32, Jesus says, "Ye shall know the truth and the truth shall make you free." When one knows and obeys the truth from the heart in the revealed form, they are then made free from sin—saved.

Those Roman brethren had been sinners, but Paul thanked God that they had done what God required of them to be saved. We are living under the same law and dispensation that those Roman brethren were and they did what they were commanded to do in order to be saved, thereby becoming God's elect.

In the Lord's plan of salvation there is only one faith, one method of repentance, one confession, and one baptism. Faith, repentance and confession are the three first steps taken unto (in the direction of) Christ, and Baptism is the last and consummating act that brings one into Christ. Gal. 3:27. Take the New Testament, which is God's last will and testament to man, burn midnight oil in the study of the blessed truths contained therein. Work out your own salvation with fear and trembling and obey it in the revealed form to the saving of your never dying souls.

W. A. BERRY.

Why Methodism?

Methodism was born to a purpose. That purpose being, "To spread Scriptural Holiness over these lands." If that task could have been accomplished by the preaching of the doctrines and the practicing of the polity of any other church on earth, there never would have been a Methodist church. There would have been no need for it. But since that could not be done, God brought the Methodist movement into action and it automatically shaped itself into the Methodist church, for this specific purpose. "To this end was it born, and for this purpose it came into the world."

At the time of the appearance of Methodism, and for two centuries before, the theology (religious teachings) of all other denominations was predominantly Calvinistic. Their messages were saturated with Calvinistic interpretations and the people believed and practiced accordingly. Yet at the dawn of the eighteenth century (the birth time of Methodism) moral standards were low, grossness and social wickedness were common, and spirituality had waned unto the dying. Not since the days of the Apostles had there been an influence in action possessing sufficient power to check the ongoing of evil customs, and to create high moral ideals. Clearly Calvinism through two centuries of opportunity, had been unable to cope with the situation. This demonstrates the fact that the preaching of Calvinism never brought about the conversion and spiritual cultivation of a soul on earth and never will. Its preachers found it out long ago and quit preaching it. The situation that had developed under these conditions demanded prolonged efficient treatment—Methodism appeared

and the spiritual temperature of the world began to rise and has been steadily rising ever since. The impact of Methodism's message upon the untoward conditions was wholesomely effective and soon became widespread. Descriptions of every phase of its life and of its vitalizing power soon found expression in almost every form of literature. Mr. Wesley, himself a prolific maker of books, and after his day, the sons of Wesley, lighting their torches from his, have not let the meaning, the experience and the light of Methodism be shadowed in darkness. And also, 'twice born men' some of whom possessed high scholarly attainments, and all of them possessed a culture which comes alone of an experimental fellowship with God, persistently preached Methodism's message—everywhere; with the result that phases of Methodist theology have found expression in the teaching of well nigh every denomination of Christians in the world. Not only has Methodism proven to be a need, but also, a competent antidote to the moral ills of the world; and has also proven to be an evangel of light and leadership as well. Such has been the extent of its influence upon the thinking of the world that every vital change that has been made in the creeds of Christendom since the appearance of Methodism, all such changes have been in the direction of Arminian theology.

Therefore, not a garbled but a full statement of the content and intent of Methodist theology is our message to the souls of men; and the preaching of this message is the need of the hour all over the world.

It was the preaching of these doctrines that saved Europe and vitalized the young American Republic 200 years ago, and the repurching of them, under the influence of sufficient knowledge and personal conscious experience, will prove sufficient for this and all other days. We sincerely repeat, the faithful persistent preaching of the full content and intent of Methodism's message is the need of the hour all over the world. The preaching of the Gospel presupposes hearers of the preaching; "And he that heareth these sayings of mine (the preaching of the Gospel) and doeth them, is likened unto a wise man who built his house upon a rock." But, the man who acts otherwise is "likened unto a foolish man who built his house upon the sand." This is an appeal of Christ having a two-fold purpose—to urge people to attend upon and hear the preaching of the Word; and to remind preachers of their serious obligation to give the hearers the essentials of the gospel. How can we hear without a preacher?—does not imply "simply noise making"—but sound doctrine—something to hear. This can only be balanced by—How can we preach without hearers? and does not imply "simply being present," but absorbing and practicing the principles taught in the message.—Texas Christian Advocate, August 14, 1930.

We are asking Brother N. L. Clark of Fort Worth to review the foregoing. His article will appear in an early issue.—Pub.

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THE APOSTOLIC WAY

4819 East Grand Avenue

DALLAS, TEXAS

The Apostolic Way CHURCH OF CHRIST

4819 East Grand Avenue, Dallas, Texas

Publishers:

W. J. RICE.....1913-1916
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Reminiscence and Comments

We have received many good letters from Sister Trott in which many fine expressions of courage and determination to carry on were given. She is always trying to encourage someone else. I have refrained from passing these letters on to our readers because they were private letters to the publisher, however, I am quoting from her last letter: "Times are of course mighty hard now every place, but it makes me want to try the harder to get or do something, knowing that you are having a hard time, and I am feeling for you and everyone that is struggling and trying to live as the Lord would have them live. Oh, if I could only be able to help as I would love to; it is about all of my desire in this world now and all I feel like I have to live for is to try and do something for the cause of our Lord, and to help suffering humanity.

"I am inclosing list of those who gave me the dollar and I hope you can send them the next copy of the paper.

"I am, also, Bro. Duckworth, sending you a copy of the piece my boy, George, wrote thinking about his poor dear old papa.

"I do hope your health and Sister Duckworth will hold up good through these awful struggles that I am sure you are having to go through with, and now praying the Lord's richest blessings and that you be guided in the right and best way, I close."

The following is from Brother Trott's youngest son, George. It is a splendid tribute of a boy to his father and mother:

I've been reading of record breakers, sailing in the sky,
Seeing how long they could stay there, up in the clouds so high,

Some of them sitting on flagpoles, and some of them dance on a floor,
While others try swimming the channel, and some of them race on the shore.

Now there's been the queerest notion going through my brain;
Perhaps when I tell you about it, you'll think me insane;

I've been thinking of record breakers, whose deeds are higher far more,
Who are setting records daily, without this great uproar.

Of a father working daily for years and years and years,
And he set an endurance record that brings me close to tears;

A Doctor driving madly through many winter nights,
Racing against death's angel, and winning most of his fights,

And a mother smiling sweetly, and giving all she can,

Her endurance record would shame just any man.

They are not looking for honors; they simply say its their duty;

They've never been given a medal, but should have, and a beauty.

Thus we ignore life's essentials, and often give our praise,

Not to those who earn it, but to those who have a craze,

For getting in the papers, their respective names,

And acquiring notoriety and questionable fame.

I sit here and I ponder, and I wonder with a sigh,

Just how they'll rank in Heaven, with the Father up on high,

How long will it take the people to learn this higher art,

And use their whole and entire brain, and not the one-tenth part.

—George I. Trott.

Noble sentiments, George. They should pull you away from temptations and cause you to walk in the path of righteousness so faithfully and unselfishly trod by your father. I never go into a community but what I am told by men and women of the influence upon their lives by the writings of Dr. Trott. I wish I had the funds with which to compile and publish a book of his sayings. His unyielding devotion to truth and sacrifice for it should help us all, and I am glad to have this material with which to call our minds back to the splendid work, life and sacrifice of this great father in Israel, who has passed on to his reward. As publisher of the Apostolic Way, I leaned on his arm heavily. He counseled freely, maintaining the attitude of an advisor even in reference to matters where he might have appeared as a commander. He endured criticism without reply unless such reply would in his judgment help the cause of the Master. Such an attitude is not easy to attain or maintain.

R. F. D.

Making Mistakes

We are often impressed with our own weakness. The study of the scriptures has caused us to realize more and more how weak men are. James realized this when he said, "Confess your faults one to another." It gives us added strength when we can realize our weakness and talk to someone, not "a fault finder," but one who understands and is able to help us overcome our weakness; however, to talk to brethren who do not understand simply adds to our own difficulties and often involves others. This has discouraged brethren from talking as freely with each other as they actually need to do. The remedy for this seems to be found in correcting the "fault finder" who thinks on the negative side and feels that he is divinely called to point out the short comings of others. Usually such a person becomes "a busybody in other men's matters" and simply aggravates the very thing he or she would help. Such a person usually is sincere and if you suggest that they are getting out of their place and that you think the matter can be settled better and more effectively if they leave it to others

they become offended and you have another case on your hands to deal with.

This office is often communicated with in regard to individual and local troubles, misunderstandings and mistakes. Usually, if such misunderstandings and mistakes are let alone they will heal themselves and be forgotten and temporary feelings between the parties brushed aside. But when some brother with a beam in his eyes tries to remove the mote the situation is aggravated, brethren are estranged, wounds are made that never heal, whereas if self appointed fixers would allow the Lord's plan to have free operation such differences arise between brethren could and would more often be properly adjusted. If a brother is not sufficiently offended to go to and talk to the offender between themselves "alone" then he is not sufficiently offended or disturbed to cause any serious or permanent estrangement. Then, if two brethren would love the truth as they should and love each other as they should, "love thinketh no evil," if they will get together and talk things over they can find a way to remove their differences and heal their wounds.

I have for several years persistently declined to take up the cause of any brother until he has first complied with the Lord's recommendations. We have letters in our office now from brethren on both sides of local questions, and, in some cases, brethren on both sides are pained at us because we have not published their criticisms on the other side and visa versa.

A person not familiar with all the facts should not permit himself or herself to reach a conclusion; often times after the conclusions have been reached it would be better not to announce them. Time often heals many a wound. Patience is a Christian virtue that needs developing. Confidence in each other should be cultivated. This confidence can be increased by looking for virtue and not faults, by each person realizing that he or she has his or her own faults and that the faults may surpass the virtues.

Brethren, let us learn more and more to talk to each other about our differences and our weaknesses and labor to remove the difficulties and fault finding suspicions, impuning of motives, in love teach the truth. "Preach the word" most of which is affirmative; even the rebukes of the scriptures are often put in the affirmative form. If we keep our own hearts full of the word of God we will be in a better state to sympathize with the feeble hands and the weak knees of others.

I have just heard of a fabrication that is travelling about. Just how far it has gone, just how fast it has gone, I do not know and I do not know how much has been added to it since the first tell told it, but as it reached me it was as follows: "Brother—came to my—while I was visiting there. He was walking with a cane and begging for money." We purposely leave out all names because we are not caring about criticising folks but the spirit that is abroad in the land, misrepresentations, false conclusions.

This brother went to the place and the party was reported starting the story, was there and the brother was walking with a cane, as he usually carries one to help him see his way, and this much truth lends color to the balance of the story. But this brother had heard that a meeting was wanted in that community. A preacher

was in his home who had some spare time so they drove down to the community to see if the meeting was wanted at this time. No money was asked for, nobody thought of trying to get a contribution. But such is the imagination when people are hunting things to tell on somebody, they can find it. Most of us have enough weaknesses to start the imagination of an imagining imagination and when the imagination starts to imagining it can imagine enough evil to condemn the best of us into depths of disgrace. It was the evil of a fruitful imagination that caused the Jews to put the Lord to death. It was the same kind of an imagination that caused the Corinthians and Galatians and others to try to discredit the Apostle Paul's apostleship.

Again I say, let us turn from foolish imaginations, fill our hearts full of the word of God and our lives full of real aggressive Christianity, for "Love thinketh no evil, it is patient, peaceful, and easy to be entreated." R. F. D.

Questions

Please answer the following questions in the columns of your paper.

1. Is it Scriptural to use Bible helps (literature) in studying or teaching the Bible at home or in the Assembly?
2. Please give Scripture that will justify the use of the Song Book in the Assembly.
3. Harmonize the 31st verse in 1 Cor. 14, with the 35th verse. The former reads, "till all may learn," while the latter reads, "If they will learn anything let them ask their husbands at home." Just what does the 35th verse mean? J. H. HICINS.

Comment

These questions have held a prominent place in the church for years past and I suppose will be with us in many years to come. I presume that Brother Hicks has in mind the New Testament scriptures. In many places we visit we find brethren asking where is the scripture that justifies us in doing so and so in the way we do them. They seem to be more concerned about the plan than the doing. I sometimes feel that the Lord was more charitable toward us than we are to ourselves. In other words, he seemed to think that our judgment, wisdom and understanding would suggest the most pleasing and profitable way to carry out his plan of redemption and did not enforce iron-clad rules that would be workable in one part of the world and a hindrance in another, but gave us much freedom in Christ, admonishing us, however, not to use this freedom for an occasion of the flesh and whenever Law intervenes, our freedom stops; and Law may be construed to mean examples, precepts, or commands, with the principle of eating meat being equal to either of these three. While the Holy Scriptures recognize eating meat permissible, yet forbids it, when it says, Rom. 14:20, 21, "Overthrow not for meat's sake the work of God," then comes love with equal force when it says, Rom. 13:10, "Love worketh no ill to his neighbor." Love, therefore is the fulfillment of the Law. Now with these restrictions before us, we will examine question No. 1.

1. So far as I know, the New Testament says nothing of Bible helps or literature as evidently used here. Well, what will we do about it? Liberty steps in and we follow her until Law says stop. I have never heard any objection to the use of Bible helps and literature in the home, as helps to study the Bible. We look upon them as human and not Divine, and we should treat them as such and it is those who are not able to sift out the human

from the Divine should be very cautious as to their use. The Holy Bible holds an exalted position in the Christian home and pulpit, and that is right. We should teach our children to reverence the Book of books of the world, and the more often we do this, the more lasting will be its impression upon their lives. We should be very jealous of the Bible, and never encourage the use of anything that might supplant it in the minds of our children. We must all admit that many things are permissible in the home that would be questioned if used in the assembly. I seriously doubt the wisdom of using the assembly as a place to study. It seems that the import and suggestions of the Scripture teaches us that the assembly is the place of teaching, edification and worship and never was intended to be used as a school.

I can imagine nothing more impressive than after the singing of a few songs, the deacon or some others selected passing around New Testaments to the worshipers and visitors that they may follow the one who has been selected to read a chapter and comment if desired. The most progressive along with the most fanatic can file no objection to this and all feel that they are in the bounds of what the apostle means when he says (2 Tim. 3:16), "Every scripture (scripture is something written) inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." If the scriptures will do everything that the apostle enumerates here, what more is needed? When we in the assembly use Bible helps and uninspired literature (I speak of uninspired in the sense it is used in the questions above) we go into a field of speculation. Many that I have examined were heavily loaded with human opinions, misapplications and a general juggling of scriptures. When I think of these things, I think of the contrast of the apostolic saints who labored so faithfully for nearly three centuries that the scriptures which entered the Canon might be those inspired of God. Many contributions were refused, even those brought forward by such great men as Barnabas, Clement of Rome in A. D. 95, the Epistles of Ignatius A. D. 115, Polycarp, and others, and finally after the Canon was closed, holding the twenty-seven books of the New Testament, we have Athanasius, one of the early Christian writers saying, "These are wells of salvation, that he who thirsts may be satisfied with the sayings in these. Let no man add to these. Let nothing be taken away."

Nearly two thousand years have passed since the Holy Spirit laid down the pen of Inspiration to grasp it never again. During this time, the world has witnessed many strange and marvelous things. The enemy has sought to destroy the Bible from off the face of the earth. Many of those who had copies in their possession were put to death. Every copy that could be found was burned. Old Voltaire proudly boasted that it took twelve men to write it up, and he would show the world how one man could write it down, and predicted that by the close of his century not a copy could be found. In later years Tom Paine said that in fifty years the only copies of the Bible could be found in the museums. These fellows are all gone and forgotten and the printing copies are furnishing us ten million copies of the good old Book a year. No uninspired letters could have lived through

such a trying ordeal. This helps to make the Holy Bible sacred in the hearts of the worshipers and they look with disfavor upon any encroachment of man that would displace it in the assembly. As long as it is held up in the pulpit by the preacher as being the Book of books let us give it the same pre-eminence in all the work of the church.

2. The New Testament says nothing of song books in the assemblies. All we know is what we get from history that the Jews had their books of hymns and songs and that they were used by the early church. In Eph. and Col. we are told to sing psalms, hymns, and spiritual songs. I understand they had their psalms and hymns, and the spiritual songs were those songs prompted by the Holy Spirit, as He prompted them in other spiritual gifts. I have never met with a congregation that objected to the use of song books and here again we exercise the freedom we have in Christ.

3. To harmonize the 31st verse with the 35th verse, it would be well to begin with the 23rd verse. The apostle here is writing about tongues, and the effects they will have. "If, therefore, the whole church is assembled together and all speak of tongues and there come in men unlearned (not having the gift of education to interpret tongues) will they not say that ye are mad?" We read on down to the 26th, "What is it then, brethren" (addressing the male members of the church. I understand that the word, brethren, often used when both men and women are included, but not so when one party is excluded, as the teaching here suggests). Read on to the close of the 33rd. If all talk in tongues and talked at once, it would be nothing less than confusion. Paul forbids more than three to speak in tongues in one exercise, and they must not speak all at once, but by turns. The speaker must pause and let one interpret and if there be no interpreter, he must keep silent. It would be impossible for us to have such a meeting today, as here described, for we have no such spiritual gifts. About the closest thing to it is when in a meeting the brethren get to wow-wowing, all trying to speak at once, or when several teachers are trying to teach different groups in the same assembly. Now 34th verse, "Let the women keep silent in the churches, for it is not permitted unto them to speak (that is, having any part in this public teaching or interpreting of tongues), but let them be in subjection as also saith the Law (Gen. 3:16 and Numbers 30:3-12) and if they would learn anything (we should notice that the apostle doesn't imply that they haven't learned anything by hearing or observing, but if they want further information they should not seek it by asking questions in the assembly but) let them ask their own husbands at home, for it is a shame for a woman to speak in the church." Paul argues here that women are not only enjoined from teaching in a public assembly, by the New Covenant, but should remember that the Law has always enjoined them from such work. Just why he addresses the married women is not clear, except it be that they were the guilty ones. It is just possible the women of that day were very much like the women of today. As a rule the married women are more embolden than the single or young ladies and are more likely to speak up in the assembly. This is the second time in this letter the Apostle has rebuked the women for leaving the sphere in which God placed her and trying to fill the office and

occupy the field given to men. See eleventh chapter. "All" in verse 31 includes all except those excluded or enjoined, among which are all but three, who would speak in tongues and the women. No one or two speakers were to manipulate the whole time, and declares that the spirit of the prophets are subject to the prophets that they can cease their speaking when a revelation is made known to another. That gave everyone a chance to contribute to the services. In a large congregation like Corinth with all the spiritual gifts that they had as we learned from the fifteenth chapter, there were many who were able to take part in the teaching. I cannot see for the life of me, where there is anything debatable in these passages and I fear that it is only when we want to do something that is not permissible under this teaching that we begin to twist and turn and make such teaching debatable.

R. O. CONNER.

Sommer-Cowan Debate \$1.00

Passed On

Brother J. C. Trapp fell asleep in Jesus November 21, at his home, five miles east of Livingston, Texas. He had been in declining health for several years, became paralyzed so that he could neither talk or swallow and was in bed only about a week preceding death.

He was born April 30, 1863, baptized by Brother Parham at 23, began preaching the gospel at 25 and continued faithful until death. He spent much time preaching in destitute fields. The writer, while a boy preacher, first learned of and then loved him as a benefactor of humanity while he was preaching the gospel in the bleak mountains of New Mexico. It was many years later that I had the pleasure of meeting him personally, but it seemed that I had known him for years.

He married Miss Emma Fritts, March 16, 1884. To this union was born nine boys and five girls. Three boys and two girls preceded him to the unknown world.

Funeral services were held at his home November 22 at 2 p. m., Brother Fred Lewis officiating. He was laid to rest (to await the last trumpet when the dead in Christ shall arise) in the Bluff Creek cemetery.

He leaves a wife, nine children, thirteen grand-children, one sister and one brother and many nephews and nieces, a host of friends and brethren and sisters in Christ to mourn his loss.

I think I have known no one who loved the pure unadulterated truth more than Brother Trapp. He talked it. Lived it, was a fine instructor, and loved to tell the sweet story of the cross. He and his wife made a great sacrifice for the truth. He was a fearless contender for the truth once delivered to the saints; a true soldier of the cross.

We should not weep as those who have no hope, but we may rejoice to know that his sorrows of this life are over, and that if we are faithful we may hope to meet him on that evergreen shore where there will be no tears. We have this consoling promise, "Be thou faithful until death and I will give thee a crown of life." "Blessed are they which die in the Lord, from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them." "Blessed are they which

do his commandments that they may have right to the tree of life and enter in through the gates into the city."

May God comfort the broken hearted and those who are bereaved while on through this life they go. Submitted in love.

DOUGLASS DUNN.

Announcements and Reports

Sam L. Schultz, Box 1201, Loco, Okla.—I have moved from Lexington, Oklahoma to the above address.

Fred E. Miller, Montezuma, Iowa, Nov. 16, 1930.—We have a nice working congregation here at Sunny Side. Brother Joseph Miller of Indiana closed a seven days meeting October 19 with 13 baptisms and much good accomplished. I think that the paper is getting better now than it has been for some time.

Price Bankhead, Box 1145, Sweetwater, Texas, Nov. 19, 1930.—Beginning on the second Lord's day in next April, Brother Cowan will be in Sweetwater, Texas, to stay over three Sundays, the Lord willing. This is a town of 10,000 people, but only a very few willing to worship as Christ has commanded. Brethren, if Brother Cowan is supported for his time here it will have to be by our sister-congregations. We at Sweetwater will advertise the meeting and pay local expenses but the preacher's support will have to be supplied by outside help. We want a duplication of the work done by Brother Cowan at Winters, Texas, a few years back. Send all help to Brother J. A. Bradberry, Sweetwater, Texas, and he will acknowledge it and see that it goes to the support of the meeting. Please let us know who we can depend on to help support Brother Cowan while he helps establish a real church here in this growing city.

I can arrange for meetings as I am now idle.

D. A. McDonald, 1203 First Ave., La-grange, Ga., No. 14, 1930.—Brethren, please note change of my address. I expect to devote my time to church work another year. Write me at the above address.

R. G. Hatter, Waco, Texas, Nov. 25, 1930.—I met with the loyal congregation last Lord's day in San Antonio, Texas. They are few in number, but fervent in spirit. They meet at Brother Jeff Halsell's home, 318 Delmar street.

J. B. Reeves, Batesville, Texas, Dec. 1, 1930.—Brother T. H. Vernon of Mason, Texas closed a good meeting last night, with seven confessions and baptisms and two who have been out of duty came back and confessed their faults.

S. M. Lawrence, 1617 East Main, Shawnee, Okla., Dec. 4, 1930.—Brother Duckworth and Brother Wooten of Dallas, Texas, visited our little congregation at Victory Hill arriving the night of November 27 and stayed until Sunday night. Brother Duckworth gave us a splendid lesson on Thursday night, were rained out Friday night and Saturday night. Sunday at 11 o'clock Brother Wooten and Brother Duckworth both gave us a very encouraging and strengthening lesson from the second chapter of 1 Peter. Brother Duck-

worth preached at night. We were glad to have these brethren with us. They shall ever live in our memory. Such visits and such lessons cannot help but prove a blessing to any congregation, and especially those congregations who have grown careless and are not developing their members as they should. This was my first time to meet either of these brethren, but since we were all of one family it seemed to me that I had known them for a long time.

We have a splendid little band of folks at Victory Hill. We are striving to do just the things that the Lord wants us to do and to do them in the way that He wants us to do them.

Brother N. L. Clark of Fort Worth will hold our next meeting, which will be the latter part of August. Any brother passing this way will find a welcome with us.

We enjoyed the privilege of being with the brethren at home Sunday morning, November 9. Brother Horn preached that night. On Saturday, November 15, we drove to Shreveport, meeting with the brethren Sunday morning and preaching for them that night. I enjoyed my visit with these brethren very much. I have been to Shreveport many times, under varied conditions and circumstances, and they have always treated me better than I felt I deserved.

Monday morning we drove to Marion, La., where we preached Monday and Tuesday nights. I was glad to become better acquainted with these brethren. I had preached there one time about two years ago at the close of the Cowan-Ferguson debate on the Sunday school question. They have an opportunity to build much for the Lord in that field. The work is plentiful and I am hoping that my visit among them will lend encouragement to the effort to meet the responsibilities there.

On Wednesday we drove to El Dorado, Ark., where I preached five times to the church, spoke once to the Frisco railroad employees at their club house, and once to the general public at the court house. I found these brethren at El Dorado bestirring themselves in behalf of the Master's cause. The two congregations attended and gave their support to our efforts there; one congregation is in town and one in the country. It is encouraging to be among brethren who manifest as much zeal as did the brethren of these two congregations.

Sunday afternoon we drove to Benton, Ark., where Brother Leland Knight was in a meeting. I urged him to go ahead but he insisted that I preach and I did. Some time ago Brother Alva Johnson met a Baptist here in debate and as a consequence of the debate and the work of Brother Knight and others a splendid congregation has been established. After the meeting Sunday night we drove to Little Rock, Ark., and spent the night with Brother Sharp, leaving early Monday morning for Fort Smith, Ark., by the way of Hot Springs.

We preached at Fort Smith Tuesday night, at Jenny Lind, Wednesday night. Most of the brethren at these two places were strangers to us but gave us a good hearing with a manifest appreciation of our efforts in behalf of more activities among the churches of Christ.

Much mission work needs to be done in Arkansas, as well as in other states. I am hoping the brethren will find a way to even extend their activities in this line. It was

a great pleasure to me to meet and shake hands with many with whom I had corresponded for years but had never seen. Among this number I mention Brother and Sister J. H. S. Harbour. He is 85 years old, hale, hearty and active. Notwithstanding their age they heard us at Fort Smith Tuesday night and then went with us to Jenny Lind Wednesday night.

Thursday morning we left for Shawnee, Oklahoma, and preached for the brethren at Victory Hill, Thursday night. I had heard much of the activities and loyalty of this congregation and they met our expectations. It sure was a pleasure to be with these brethren. One thing I am persuaded to mention and that is the Christian activity of the two Smith "boys," born blind. It is surprising to see how much they know about the Bible and its teaching and how much they know about the false teaching of others. The explanation can only be found in the fact that they have given their minds to a study of the scriptures. They help to do the farm work, the milking, tending to the chickens, caring for the stock, helping with house work and help to keep the place of meeting in order. Instead of brooding over their misfortune their hearts seem to be full of thanksgiving to God for the blessings they enjoy and they appear to be trying to show their appreciation by their activity in, and their fidelity to the institution the Lord built. While I preached they seemed to be as anxious to get every word and the full force of every argument as anyone in my audience. Such an object lesson gave me courage. If these men could be full of cheer with kind and encouraging words to others I feel that I should be even more, work harder, be more determined and be more willing to sacrifice.

We reached home Monday afternoon, plunged immediately into the work that had accumulated in our absence.

While we were away Brother James E. Tidwell was with the brethren here two Lord's days. Our little eight year old girl came home Sunday night telling her mother what a wonderful sermon Brother Tidwell preached on "Eternal Life." And her mother said that she so repeated him as to show a comprehensive understanding of his sermon. Yet some tell us a child cannot understand preaching.

Sunday morning, December 7, we drove to Edgewood and spent a pleasant day with the brethren there. I have visited these brethren many times and I am pleased to see an improved spiritual condition and to see that they are surmounting some difficulties that have been in their way. As this paper goes to press we are preparing to attend the discussion at Eldorado, Texas, of the Sunday school question by Brothers Johnson and Tant as announced for the 16th.

R. F. F.

Sommer-Cowan Debate\$1.00

Settling Difficulties

I think the rule and spirit given in Matt. 18, the rule of settling difficulties between brethren and in the church. This direction was given especially for that purpose; and if not used for this end, I can see no use for it in the Bible. If this is not the direction for settling difficulties, I do now know where the direction for doing this can be found. "And if thy brother sin against thee, go, show him his fault be-

tween thee and him alone." (Verse 15). Whenever a man feels that his brother has sinned against him, wronged him in any way, the first duty is to go to him alone and tell him of the wrong. It ought to be done promptly. "If he hear thee, thou hast gained thy brother." If he listens to your remonstrance and corrects the wrong, you have "gained" him in the sense of delivering him from sin. It gives him the opportunity, too, of showing the aggrieved one that he may be mistaken and has not been wronged. This step is the first and most important one to be taken. It is one that men are least inclined to take. It is easier to make public accusation and to talk before others, but God's law is to talk first between yourselves and try to reach an agreement. If this were done promptly, nine-tenths of the difficulties would be settled at once. Instead of this, we generally refuse to do this, and let the matter ferment and fester and grow into an ugly sore before an effort is made to heal it. "But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." Sometimes it is thought that this telling it to the church is merely for information, and, if it is well known, that there is no call to report it to the church; the church may act from its knowledge without conferring with the erring one. But the report to the church is not to give information alone, but to call into exercise the influence and weight of the church to induce the erring one to correct his wrong. He is to hear or refuse to hear the church before any action is taken in the case. To "hear" is to act in accordance with the judgment of the church; to "refuse to hear" is to refuse to be guided by the decision of the church. It is only when he has thus refused to hear the church that he is to be withdrawn from and is to be to them as a Gentile and a publican. The Jews had no dealings or fraternal associations with these classes. The question frequently comes up: Is to report the case to the elders to report it to the church? It ought to be reported to the church through them, or those acting as elders, and under their direction; but the decision should be as nearly as possible that of the whole church, that harmony and union may prevail. Special efforts should be made to have accord in the church.—Queries and answers by David Lipscomb, pp. 133-4.

The Bread of Life

Dear Brothers and Sisters in Christ:

I am writing a few lines to call your attention to the Bible and what it says to you and me and all intelligent men and women. No read with me, John 3:16. Get your Bible and read the citations. Once more, Heb. 2:9. Now read it. 1 John 2:1-2, don't forget to read it, too. All the above things are for an agreeable agreement between God and man and when this comes to pass there will be a happy union between heaven and earth. When this comes to pass people will rejoice and not be sad; they will have bright anticipations and not dark foreboding. It is more pleasing to man to see people happy and not sad and God is pleased when men and women are happy because of obeying His Word. We sometimes wonder why people don't obey

the Gospel. Would you wonder why a hungry child did not eat bread if it had no bread? The Word of God is the bread of life. Brethren, we have it. What are we going to do about starving humanity? You may say: "Bother Hall, what do you say about it?" Well, here is a question; let us get it answered then we will go. Has God arranged any system that will bring about a union between God and man? If yes, let us use it. How? (1 Cor. 2:21). Why? (Rom. 1:16). What is it? The Gospel of Christ. Now we all believe the gospel ought to be preached. The preacher can preach it if the brethren will help him. If not, he is closed in by real need. He is in the prison house of want. Now recall with gladness, Jesus says, "I was in prison and ye came to see me." Go though and do likewise, brethren. Turn the prisoners out and let them feed the starving world. Brethren, remember Brother and Sister Duckworth in their earnest and untiring effort sending us the paper. They do work hard, I am sure. I have been in their home and their office and things are busily whirling, to reach better things. Now brethren, remember Brother and Sister Duckworth are depending on the things we do for them to enable them to press the divine claims of Him who wept for man. More soon.

J. S. HALL.

Sommer-Cowan Debate

\$1.00

Pleasures

There are two kinds of pleasures—the pleasures of this world, the pleasures of heaven. First let us examine the pleasures of this world. Jesus said in the parable of the sower—"He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." This is one of the hindering causes of the people of God today. The swimming pools, dance halls, ball games, domino halls, card parties, and a host of other things is where you will find a host of people that profess to be Christians. But someone is ready to say: Just show me where God has condemned these things. I know God has not called these by their name, but have you ever read Paul's language in Gal. 5:19-21? Here Paul sets forth a number of the works of the flesh and ends by saying, "revelings and such like." What is revelry? Webster says, Boisterous merry-making. Are not these things of such nature. As a rule people that follow such know very little about the word of God, and Christ's language is fulfilled when he said "the deceitfulness of richness choke the word and he becometh unfruitful." Hear Paul again, Gal. 5:22-24, "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

Now let us examine the pleasures of heaven, where we shall be when this life is over. Luke 18:29-30, "And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Won't it be a pleasure to obtain eternal life there and to be with God, in his presence,

with Christ and the heavenly host, where we will be led unto living fountains of water where all tears will be wiped away, no sorrow to cloud our brow. Where there will be no thirsting, no night. Oh! my brother, surely we are longing to reach home. But there is something we must do. Hear Paul, Heb. 10:38-39, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." 2 Cor. 5:9, "Wherefore we labor, that, whether present or absent, we may be accepted of him." Heb. 4:11, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Brother, from the above Scripture let us take heed lest we forget and when the battle is over then will come the pleasures untold.

J. L. PRITCHARD.

Dodsonville, Texas.

Sommer-Cowan Debate \$1.00

INTERNATIONAL COUNCIL JOINED

(Continued from page 1)

the flag of truce to the enemy of the truth and say, "Will you let us join your council, please?" Yes, they leave us to guess at what they mean by this, and we just have to make two guesses; they have decided, either that the Church of Christ is a denomination and they have been wrong and take this method of confessing to the world their mistake, or they have become so tired of the fight for the Blood-bought Church and its glory, and take a furlough to visit the nations that make its own laws, and call its own councils. And finding that here they won't have to fight, they ask to be admitted into the council of these nations, and had rather be with the denominations of the nations and have the praise of man than to be with the Church that Christ died for fighting that good fight of faith, contending earnestly for the faith once delivered to the saints, even if it brings them to face the frowns of an ungodly world. I want to know if the fight is over and all is at rest in the army of the Lord? If not, for what shall we fight? A house divided against itself cannot stand, said Jesus. And the denominational world with its international councils, stands opposing the Church of Christ both in doctrine and practice. And now, according to the statement published in the Christian Standard, the Churches of Christ at Nashville, Tenn., lost in the zeal for Bible School leadership, have joined the denominational combine that denies portions of God's Word, and now they have got to do the same thing or they will be found to fight against the combine they have become a part of, and a house divided against itself cannot stand. Man cannot serve God and mammon. It is to join the denominational world and fight against Christ and His Church, or be with Christ and fight against the denominationalisms with all their doctrines and commandments of men. He that is joined to an harlot is one flesh. If the Churches of Christ be joined to a denominational combine, it is one body with the denominations. Yes, the fight is fast growing weak; the reason is easy to be seen. The objective points are rapidly being surrendered. With such worldly departures as the above the Church is fast losing its marks of identity. Water baptism has almost lost its place in the ranks of question for debate. The Church question has, by

this concession made by the "Conservative Brethren," been completely removed so far as they are concerned as a debatable question since they have decided to come out and own their place in the ranks of the religious world as a denomination.

In fact, there are preachers who seek to let the brotherhood know what good mixers they are and how popular they are with other churches. In making reports of their work to the papers they will say, "Much of the prejudice has been removed since I came here; I can preach in the Methodist pulpit and he can preach in mine." I have read such reports as the above in the columns of religious journals. Then why should there be any use to select out of the forty denominations, constituting this international Council, of which our conservative brethren are a part, just one of forty denominations, and call and contend that it is the Church of Christ. "What! know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh" (1 Cor. 6:16).

Now our "conservative brethren" will tell us that the denominations of the world are the harlots of which Rome is the mother, and when they say that, they confess that they are one body with them, since they have joined their ranks. If not, why not? Yes, the Churches of Christ, the "conservative brethren," are fast losing in the sea of denominationalism their identity.

No longer will there be made against the Churches of Christ, when referring to our "conservative brethren" charges that they will not co-operate in good works, as the denominational world calls good works, as they have already taken their seats in the denominational ranks as a denomination and is one of the forty units that go to make up the International Council, whose admission into this council seems to have depended upon certain qualifications to be passed upon by the head or heads of this council. It would seem, from the report of their application and admission, that they understood that they must have a curriculum committee qualified to determine the lesson courses for this communion.

Curriculum, a prescribed course of study, as in a college (Webster.) Now the churches of Christ, at Nashville, Tenn., have builded in a "curriculum committee" qualified to determine the lesson course for their communion. By their communion, can we understand the Church of Christ is referred to? If so, where did these "conservative brethren" read in the Book of God where God authorized a prescribed course of study to be given to the Church by a committee. If no, then is their communion found in the ranks of the denominations, and they had to be admitted into the International Council in order for the curriculum committee to operate? Where did the idea of a "curriculum committee" come from? It came not from God, and if not from God then it must have come from man. Then by what authority do these conservative brethren endeavor to prescribe a lesson course for any communion, much less the Church of Christ?

Oh, that Paul, and Peter, and James, and John, and Jude, yes, and the Lord Jesus could have lived in this wise age and had the advantage of this wonderful curriculum committee, that these, our "conservative brethren" at Nashville, have builded; that they could have known how to give the lesson course for their communion!

We learn from the Bible that God is no respecter of persons, and why should He be any more pleased with the work of this council than he was with the Council of Nice? As all such councils are legislative bodies that presume to set aside the Law of God for their own legislation?

Again, we note that these Churches of Christ, styled "Our Conservative Brethren," are said to have had a "well known zeal to avoid all the traps of ecclesiasticism," but where has that "well known zeal" gone? Gone into the confederacy of denominationalism.

Mr. Edwin Errett, the writer in the Christian Standard, further says, "How very great, then, must be the hunger for Bible school leadership that it can overcome an ingrained timidity." Yes, that hunger for Bible school leadership has produced that spirit of Diotrephes, 3 John 10. And reminds us that Paul tells us to not think it a strange thing when we see this take place. Read 2 Cor. 11:15. And has caused many to forsake the truth of Almighty God and go after the cunning devices of the Evil One, fostered by this International Council, a body founded upon human wisdom, edified by human tradition, builded into a denominational structure, designed to improve upon God's divine plan.

Yes, that ingrained timidity, has begun to die out and we see, we think, it only a short time and the whole brotherhood of "our conservative brethren" will surrender completely the mandates of Prince Emmanuel and take their shelter under the acknowledged wings of Denominationalism, and thank God that there are so many churches that all may have the church of their choice.

Mr. Errett, continues to pay his respects to this great move made by the Churches of Christ, at Nashville, referred to as "our conservative brethren," by saying, "And how regrettable it is that such an eagerness for Bible-school growth, of which eagerness this action is but a typical example, should be stifled by the denominational preconceptions that hamper this medium of co-operation." Yes, the denominations before now have had the conception of the Church of Christ, that it was an institution that refused to fellowship the denominations of the world, and was always ready to take up pen or enter the stand to show their reasons for rejecting the denominational fellowship by contending for the faith once delivered to the saints. But now the Churches of Christ, "our conservative brethren" at Nashville, have for a long time been leaning so far towards the denominational ranks that they have finally fallen from their once Scriptural safe retreat into the arms of Denominational Babylon, and have put themselves in the condemnation of the transgressors that abideth not in the doctrine of Christ, 2 John 9.

Jesus condemns the act of setting aside the commandments of God by human tradition (Matt. 15:6). The very thing that these "our conservative brethren at Nashville" have done.

Brethren, in the name of the God of high Heaven, what will you do next? If you don't repent, and come back to the old paths and walk therein, can you hope for anything more than to be spewed out at the day of final rewarding? Yes, we are drifting, drifting on, some to the haven of eternal rest, and some to the endless night of misery and woe. Oh, where will you be that day?

E. J. SMITH.