

# The Apostolic Way

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

*"Speaking the truth in love."*

*"Let all things be done unto edifying."*

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## Our Position—Number 2

In my last article, I said: "Our first position is that men may be just such Christians as there were in the time of the Apostles in all essential respects." All such people either then or now are children of God, brethren in Christ. They may differ in their interpretation of some of the Lord's sayings, whether these apply to the past, present, or future. No two brothers in the flesh, unless very weak mentally, can be found to understand or believe everything alike after they pass early childhood. This is too self-evident to need comment, yet we meet men who say that Christians must agree on every detail of church work and see everything the Lord said in exactly the same light. Such conclusions come from strained interpretations of passages that emphasize unity. Of course, perfect unity on every question would be an ideal state if that unity were based upon the Lord's truth. But this condition among the believers presupposes perfection in knowledge—a state we shall never reach in this life, probably not even in the life to come.

From these observations, we conclude that differences of opinions are surer to obtain among the Lord's people. I am inclined to believe, however, that patient, prayerful, and persistent study of all the Lord said on a subject, in the light of other subjects and the laws of reason, will tend to bring contending parties closer together. I am sure that a disposition to cling to one's own view while refusing to hear the other side of a question in dispute tends to drive men further apart. But that intelligent men can ever agree perfectly on every question that may be raised over religion is a presumption that is not supported by either human nature, human experience, or the limitations of divine revelation. Not a single case is found in Holy Writ where even inspired men were brought together long that they did not differ over something. Note for example the case of Peter and Paul or of Paul and Barnabas.

From what I have said, it is clear that fellowship, brotherhood, in the Lord's work must be based upon a few fundamental things. These things make us babes in Christ and leave us to grow to manhood by feeding upon the Lord's provisions to that end. In this period of growth, the Lord does not feed all by exactly the same menu every day. He leaves to each the selection and use of that portion of the Lord's bounty that suits his circumstances and desires. The result will inevitably be to produce of human beings who differ naturally a group of Christians

who also differ in their attitude toward many questions.

"But," says one, "men must agree if they work together. If they differ, they will be divided in sentiment if not openly." This is exactly where faith, love, and knowledge are involved. Faith unites where all believe the same. Love compromises where doubt beclouds the way. Knowledge acquired by patient and prayerful study dispels the darkness and makes its possessors stronger in the Lord.

Since it is evident that Christians may differ and yet be brethren, may we expect to find congregations of Christians all exactly alike? I answer, No. The pictures drawn in New Testament writings of the churches therein mentioned indicate that each had its peculiarities. These were due to various things, such as location, character of membership, social customs, etc. Each had its problems and, no doubt, each had some peculiarities in its work that are not mentioned. Those things peculiar to the church in Corinth or in other places that Paul discusses were the things he considered important.

The idea that brethren should separate because they disagree has been the prolific source of all the divisions that have cursed the church. Heresy, as men have defined it, has driven many thousands away from the fellowship of their brethren, to be followed in many instances by persecution in its most cruel forms. Such a course causes hatred and division where love and union once prevailed. It is easy to see that brethren who do not agree often treat each other worse than they would members of the denominations. This shows a lack of that kind of brotherly love that belongs to all true Christians.

New Testament Christians were disciples, that is pupils, or learners of Christ. They were not supposed, even under inspiration, to know all things. Paul spoke of some who knew things freely given to them of God (1 Cor. 2:12). Again, he mentions knowledge as one of the gifts of the Spirit (1 Cor. 12:8). Nevertheless, he admonishes Timothy to study, and Peter exhorts brethren to desire the sincere milk of the word that they might grow thereby (1 Peter 2:2). With such instruction before us, it seems strange that so many men would insist upon making their ideas of doubtful questions tests of fellowship with others. This, however, is but a manifestation of human weakness. The child thinks it knows better than its parents what it should do. The Freshman in college is often more conceited than his aged or learned preceptor. And an ignorant beginner in the Lord's work often imagines he knows all about a subject he has never

really studied. This is where humility as a virtue shines. It is one of the most beautiful and valuable of the Christian graces, but it can never dwell in the same house with conceit.

The point I am trying to make is that Christians are all characters who have been molded after the same fashion into a likeness of subsequent growth, they may differ on many religious questions while yet brethren in the Lord. We do not believe that such differences justify open division and the foundation of sects. Every line of reason in the premises opposes sectarianism, while both Scripture and human experience teach that prayerful study and self-denial tend to remove differences. Had childlike faith and true brotherly-love tempered with reason and moderation, guided professed followers of Christ in past centuries, we should never have had either our denominational bodies or the existing divisions among those who call themselves simply disciples of Christ.

The extent to which human opinion drives zealous religionists is exemplified by a doctrine I have recently heard good men advocate. It is that no man is Scripturally baptized unless he believes certain special things about the Sunday school, the cup question, etc. In other words a man's views on all manner of questions that pertain to the Lord's work must be thoroughly settled and correct before he can obey the Lord in baptism. If this is true, we should lengthen the Confession into something like the Methodist catechism and ask the candidate to confess his acceptance of a creed absolutely unknown to the New Testament.

In some parts of the country, able men among us are making one's views on the Second Coming of Christ a test of fellowship. A good old brother once warned a church against calling me for a meeting on the ground that I was not sound on the Millennium. I have read several works on these and allied subjects. I have found that there is room for doubt on any position one may take on such subjects. I have my view of the whole matter. Of course, I believe that I am right; but I trust that I shall never become so dogmatic as to declare disfellowship with a brother over such questions.

I meet brethren who preach against what they call "Sectarianism" with all their power yet they set up certain things as tests of fellowship with others that are in principle identical with those that led others to found the denominational bodies. Such men have made the Church of Christ of today in the estimation of many, simply another, or rarer three or four other sects. Men permit their opinions to

take the place of what the Lord has said or fill in what He left out. Jumping to conclusions, often from very uncertain premises, has flooded the world in every age with false and ruinous theories in every department of human study.

N. L. CLARK.  
(To Be Continued)

Send me one or more subs at once.

## According to Ability

In delivering the one, two, and five talents unto His servants, Christ gave "to every man according to his several ability" (Matt. 25:15). Since a person who has no ability is irresponsible and cannot get into the Church of Christ, everyone in the church has some ability and therefore some goods, which he is expected to increase. A teacher (and we are still interested in adequate teachers for every congregation) who makes the proper effort will increase his ability and the amount of goods entrusted to him. The parable shows, furthermore, that one teacher cannot hire another to do his teaching for him; for since a hired man cannot teach beyond his ability, he can do no more than use his own goods, and must, therefore, leave the goods of his employers unused and unincreased. We all know what beame of the man whose goods were not increased. See Matt. 25:30. When the whole church is come together, and one may be employed to do the congregation's singing, to do their praying, and to do their eating of the Lord's Supper, then one may also be employed to do the congregation's teaching while the members listen, or sleep. No, each one must do his own singing, contributing, and teaching according to his ability, else his goods will be unused and he will be lost.

It has been shown that every teacher is expected to teach according to his ability but some may have overlooked the fact that one who tries to overdo his ability as a public teacher may get as far from his real ability, and, therefore, from the Lord's will, as one who stops short of his ability. A point three feet above a plane is just as far from the plane as is a point three feet below. It seems also that a variation from the Lord's will in one direction is probably as hurtful as a variation in another direction. One who stops far short of his ability ruins himself and injures the congregation; one who endeavors to go far beyond his ability sometimes almost ruins both himself and the congregation. One who has five talents may use only one, but the person who has only one talent cannot use five. Many know how to talk to one who underestimates his ability, but who knows what to say or how to say it to the one or two-talent man who proceeds to act as though he has five talents? One should carefully study himself so as not to place his estimate too high or too low. "If we would judge ourselves, we should not be judged," and those who properly judge themselves may render invaluable service by teaching according to their ability.

Success in many and probably in all great undertakings depends as much upon the performer's knowing what he cannot do as upon his knowing what he can do. It is said that Queen Elizabeth, one of England's most noble sovereigns, owed her greatness largely to her ability to recognize what she could not do. Since she knew

that her strength was in diplomacy and that she was weak in war, it is not surprising that when her noble advisors began to talk war, she repeatedly said, "No war, my lords, no war." In the church likewise, much often depends on one's recognizing what he cannot do. If a teacher is able to edify the church no more than ten minutes, he should talk ten minutes, but not forty. The brother who spent ten minutes in edifying or building up the church, and then spent the next twenty minutes in pulling it down with empty talk, surely left the church lower than he found it. Would that he had talked "according to ability." One who has not really studied his lesson should not think he can edify the church. One is responsible for all the goods that he has, but for not more. The rest is given to others, and should be used by others.

We do not expect a perfect estimate of ability, or a perfect adjustment of service to ability. We are gratified, however, with the realization that it is not the slight but the marked deviation in either direction from one's ability which injures the individual and handicaps the church. What the churches need is a sufficient number of zealous, unselfish teachers who can and do use reasonable judgment. The co-operation of the church may sometimes greatly assist one in estimating his ability and in adjusting his service thereto. In the selection of an elder it seems that the congregation should have a part, for some human judgment is used whether the prospective elder is appraised by himself or by the congregation. Since in teaching or in selecting an elder, the use of only one man's judgment, and that regarding himself, is sometimes very unsafe and opens the way for demagogues, co-operation in the use of judgment seems wiser. Instead of a teacher's being the sole judge, then, regarding when and how much he should teach, an elder or some other member might assist him by inviting certain teachers to speak at the various meetings. Regardless of details, it is evident that the members of a congregation should co-operate in the endeavor to have each member to sing, pray, contribute, help the needy, or teach, according to the Word of God and the person's ability.

Without adequate teachers the work of a congregation is discouraging, most of the members remain babes, and friendly and unfriendly observers from the world consider the members as ignorant and unworthy of serious notice. To function properly or even respectably each church should have adequate teachers who serve according to ability.

P. C. KEY.

Why not renew now?

## Riches

We all desire the riches of this world, but all can't receive them, but we all can obtain the inheritance that is eternal and laid up in heaven for us. Sometimes the riches of this world choke the Word of God out of our lives and we become unfruitful.

"And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches

to enter into the kingdom of God!" (Mark 10:23-24). The rich man in this passage desired eternal life. He was a good man, did not commit adultery, did not kill, did not steal, did not bear false witness, did not defraud, he honored his father and mother. Jesus loved this man, but when He told him to sell all he had, the man went away grieved.

"Go ye now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (James 5:1-3).

I am afraid we are more like this type of character than we should be. Jesus said, "What shall it profit a man if he should gain the whole world and lose his soul" (Matt. 16:26).

Jesus did not say that riches would corrupt our souls, but trusting in riches, letting them rust, and letting them lay up for the last days would corrupt our souls.

Jesus watched how they cast money into the treasury and those who were rich cast in much, and then came a certain poor widow who threw in two mites (a very small amount of money). Jesus said, "She cast in more than they all, even her living." The widow did not lay it up for the last days, nor trust in uncertain riches, or let it rust in her hands.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12).

Jesus said where your heart is there where your treasures are, then let us lay up our treasures in heaven where thieves do not break through and steal and moth does not corrupt. The Philippians helped the Apostle Paul preach the gospel in Thessalonica. Paul was anxious that the gospel be spread, also that the fruits of their helping him might abound to their account.

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Act 20:35).

The Lord has not told us to give all we have to the poor, nor give all our living, nor to possess anything of this world's goods. He has "Charged them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good; that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Timothy 6:17-19).

Then let us all be about our Father's business in as much as we know that our labor is not in vain in the Lord. That we may lay up treasures in Heaven where we will never grow old, and we will possess all things through our blessed Lord when we shall be with Him who loved us for ever and ever.

O. C. RIBBLE.

Don't wait; renew today.

## My Year's Work

The past season's work has been very interesting. It did not yield as many converts as 1931 did; but I enjoy the bitter years as well as the sweet ones. I rarely do anything worthy of reporting. However, reports often strengthen the brethren. For this reason I submit this one.

I opened in April at Estelline, Texas. The church there is having a hard fight over innovations. We secured the theatre building, and labored for two Sundays. One fine man was restored to fellowship which paid well for the efforts expended. The latter half of April was devoted to a meeting at Chillicothe, Texas. We have some fine brethren there. Interest and crowds were fine; and we were at the point of securing some converts when I took "flu," and had to return home.

I went next to Enid, Oklahoma. The church there has a hard fight with a city of people that are not interested. Brother L. G. Lindell is their main leader, and he is a real Christian. Following this I conducted a mission meeting at King High School near Chillicothe, Texas, which closed without visible results.

Hastings, Oklahoma, was next. In spite of the busy time there in late June, we gathered a great harvest. Fine crowds and interest prevailed throughout; and we closed at the water's edge. Nineteen were baptized and one restored.

From Hastings I went to South Burns, near Dill, Oklahoma. This is where Brother J. J. Savage lives and is one of the finest and most charitable congregations of its size in the brotherhood. While there conditions arose which called for my debate with C. A. Smith (Missionary Baptist) in Cordell November 20.

Late July was given to a meeting at Pasche, Texas, which resulted in two baptisms.

August 6 to 21, inclusive, was devoted to serving the church at Rails, Texas. Some fine brethren live there; and our meeting was a great success. There were thirteen baptisms and ten confessions of faults. The last day there we had a great gathering of old Gunter friends. People were present from Lockney, Lubbock, Floydada, Petersburg, Littlefield, Woodson and Rosston, Oklahoma. They all seemed immensely happy.

My next meeting was at Friona, Texas. I always enjoy my work there, and especially my visits in Brother R. L. Chiles' home. We baptized four of the finest young men in that community and had one confession of faults.

Roswell, New Mexico, was next on schedule. One of the most beautiful spots to be found. Although New Mexico is called the Sunshine State, it almost rained our Roswell meeting out. Only one baptism there. But the joy of spending two weeks with Brother McGuffin and others was great.

Hagerman, New Mexico is twenty-five miles south of Roswell. I spent October 8 to 23, inclusive, there. A grand little congregation meets there. Some members are strong, others weak. But all seem to have honest hearts. Many obstacles have confronted Hagerman, but the church there is gradually overcoming them. We baptized six of the finest young men and women to be found there. We are expecting great things from them.

I went next to Rosedale, near Manchester, Oklahoma, just one mile south of the

Kansas line. A fine band of brethren meet there. This church expects its male members to take an active part in the public teaching. And they do. I have baptized young men there during the week and the next Lord's day they read the Scriptures and took part in the teaching. I have lost the names of those baptized at Rosedale, but I think there were six or seven.

I closed my year's work with a debate at Cordell, Oklahoma, November 20 to 23. C. A. Smith (Missionary Baptist) was my opponent. The Baptist regard him as one of their ablest debaters. The discussion was conducted in the city hall, and we had fine crowds. Brethren regarded it as a great victory for the truth. The day after the debate, I baptized three into Christ. One had been a Baptist, but influences other than the debate brought about her conversion.

After returning home from the debate, I had my tonsils removed. I am recovering rapidly, for which I thank God and take courage.

(My article for December.)

VAN BONNEAU.

## Bonneau-Smith Debate

This debate was held at Cordell, Oklahoma, November 20 to 23, inclusive. Mr. Smith is one of the ablest men the Baptists can produce. Many consider him equal to Ben M. Bogard. Four propositions were discussed; two on the establishment of the Church of Christ and the Baptist Church; one on the design of baptism, and one on apostasy. Rest assured that the truth triumphed gloriously. Brother Bonneau completely routed him on the Scriptures, and Smith sought refuge in history. Then Van replied by piling up about fifteen credible church historians on him; and he beat a hasty retreat from history. Greek was his next refuge, and Brother Van was ready for him there. It was regarded as one of the most complete victories ever conducted in that section of the country.

We shall mention only two or three arguments under each proposition as space forbids mentioning more. Smith quoted Mark 4:28 and insisted that the Kingdom had three stages of existence; namely, the blade, corn, and full corn in the ear stages. He also quoted Acts 1:21-26 as proof that Judas was in the blade stage. Brother Bonneau then submitted this question: "Can one who has never been a child of God be regarded by the Lord as a bishop in the Baptist Church?" Well, Smith knew if he answered "No" that Van would get him on Judas on the proposition of apostasy. So Smith answered "Yes." Then Van showed that if one child of Satan could govern the Baptist Church by divine approval that the whole Baptist Church could be demons, governed by Beelzebub, and that all with God's approval. And Smith never did extricate himself from this difficulty.

On baptism Smith tried to show that the Greek preposition "eis" translated for in Acts 2:38 means "because of." Brother Van then smothered him with the following arguments:

1. Repentance eis life (Acts 11:18).
2. Repentance eis remission of sins (Luke 24:47).
3. Believe on him eis life everlasting (1 Timothy 1:16).

4. Believe eis righteousness (Romans 10:10).

5. Shed eis remission of sins. (Matt. 26:28).

In each of the foregoing the same Greek preposition is employed that is used in Acts 2:38 and verb repent in Acts 2:38 would also be because of remission of sins, per Baptist arguments. Needless to say that Smith collapsed before these arguments—as if a ton of brick had fallen on him; and he made little effort to crawl out.

With respect to Apostasy Baptists teach that the spirit of man cannot sin after regeneration. Knowing this Brother Bonneau submitted this question: "Does God chastise an innocent spirit that cannot possibly sin?" Smith answered, "No. He suffers in the flesh for sins in the flesh." Then Van read Hebrews 12:8, "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons," and proved according to Smith that the souls of Baptists are bastards and not sons.

Smith argued from John 10:5 and 27 that a regenerated person couldn't follow anyone but Christ. Later he stated that a child of God could lie, steal, and commit fornication; but that God would have mercy on his unrighteousness. Brother Bonneau showed that it is the child of God that hears Christ daily that doesn't follow a stranger. He then showed that according to Smith that a Child of God is following Christ when he lies and commits fornication; because Smith said the regenerated child could not follow a stranger.

The writer moderated for Brother Van. Everything went off fine. I consider it a grand victory for the truth. Brother Van baptized four next morning after the debate closed. One of them was a Baptist. Brethren, if you want the truth defended just call on Brother Van; he is able to do it in a nice Christian spirit.

J. C. OSTERLOH.

When you receive notice that your sub has expired, renew at once, please.

## Quench Not the Spirit

This passage of Holy Writ is usually misunderstood and therefore misapplied by the religious world. People who rely almost entirely on outward demonstrations and physical contortions as proof of their salvation quote this passage to justify their actions. They claim their spirits are so full of God's power and presence that they cannot restrain their feelings from these outbreaks of what they are pleased to call happiness and with them even any attempt to do so would be quenching the Spirit.

To my way of thinking nothing could be further from the minds of the Apostle as expressed in this passage of Scripture.

Paul here has no reference to our own spirit. This is proven by the fact that the word Spirit begins with a capital letter. Without any doubt the reference is to the Holy Spirit of God, and not to our spirits.

The word quench means to extinguish or put out, as to quench—put out, a fire, etc.

This passage is a parallel to Acts 7:51 where Stephen says, "Ye stiff necked and (Continued on Page 8)

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### CHURCH OF CHRIST

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### Things in Brief

Each congregation will do well to have a few nights preaching during the next few weeks.

The preacher cannot expect a full compensation in money. Pay his expenses and a little to pay on rents and utilities and give the balance in eats. I know I had rather preach somewhere every week. Good will be accomplished if churches will help keep the preachers busy. Three nights at a place, two places each week, will help the preacher and help the place visited.

Write the preacher and ask him to come to your place on some preaching trip. He can save expenses, by arranging his own dates, and save driving.

We have kept busy all fall visiting different places in an effort to encourage the faithful. On some of these trips we failed to receive enough cash to pay our actual expenses, but being urged we agreed to return. Some of the places we visited sent the family something to eat. In most places the scarcest things seemed to be money and meat.

December 9, we left for Chillicothe. Before we were out of Dallas the rain was freezing on the windshield. Feeling we could accomplish but little in such cold, sleety weather, we begged off from the work we had promised at Chillicothe, Medicine Mound, and Crowell, deciding to go South. Talked at Chillicothe Saturday night and Sunday morning, Crowell Sunday night and started for Bryan Monday to hear Arceneaux-Johnson Debate. But the bad weather so delayed us we only heard the last session. The weather was too severe for many to attend, as the house was hard to keep properly heated. Brother Arceneaux was suffering with a cold in his throat. Brother Johnson had just come out of six days' debate, three sessions a day. Of course, no one can measure a debate by the last session. I considered Brother Johnson's rebuttals to Arceneaux's affirmatives were complete but Brother Arceneaux didn't seem to try to put out very much. He seemed nervous and irritable. He had quite a bit to say about Johnson meeting him elsewhere. I wondered why he did not put on more debating then, as he was in the lead.

We returned to Dallas Monday and drove to Dublin Thursday to encourage Brother Cowan and his supporters in their effort at having the gospel preached over the radio, which seemed to be a valuable adjunct to the work in that field. If this work is left just where it stands the results will be only a small per cent of what they will be if other broadcasts follow. Then in each community where there were

listeners there should be a meeting held and personal work done.

R. F. D.

### Many Thanks

The good letters, donations, and subscriptions received are appreciated. We fully realize the difficulties our readers are having to contend with during these hard times and the family, even the girl 10 and the boy 7, are advised that we must do without things we need that we may send the A. W. on its way to encourage the faithful, admonish the wavering, and persuade the weak. Christians desire to do their duty at all times. Hence, many of our readers show by their prompt response they mean to do right by us. When we advise them that their subscriptions have expired it is a source of encouragement and a great help to the work when they reply promptly. We appreciate hearing from all, even those who find it impossible to renew. Such letters make it easier for us to spend money for the paper which belongs to the family and which they need to supply needed food and scanty clothing.

We do not desire to send the paper to any who do not want it but we shall do our best to get the paper to every one who wants it.

We have over 200 delinquents on our list now; \$1.00 from each of these would relieve us greatly. In the next three months we have some 400 more whose subscriptions expire. With renewals added to donations and what we receive for our preaching we can pay past due bills and get the paper out on time for the next few months.

We are counting on the faithful to send their part to help keep the good work going.

R. F. D.

### Living of the Gospel

"He that preaches the gospel should live of the gospel." "The laborer is worthy of his hire."

In 1926, on Thanksgiving Day, Brothers Van Bonneau and Otis Jones brought us a truck load of "eats of various kinds." Of course we were thankful, but in the act something bigger than the benefit to me and mine could be seen. Since that time I have been urging with tongue and pen that brethren help keep the preacher from having to depend on cold storage and factory products with which to feed his family.

The preacher who gives all his time to preaching the gospel is dependent for his support upon brethren who can supply his needs. If those to whom he preaches neglect him they deny themselves a major portion of the benefit of such preaching.

I am not talking about the preacher who is not entitled to support, neither am I going to handpick the crowd. But I am talking about and urging the need of congregations and preachers honestly, anxiously, and faithfully at work, coming to, and having, a better understanding of the support of preaching the gospel.

There is a prejudice among members of the church about discussing the preachers' financial needs. The preacher feels embarrassed if the subject is mentioned and the brethren shudder at the very thought of discussing the subject when a frank talk by the leaders with the preacher concern-

ing his financial condition would often be of value to all concerned.

The financial side of every activity requires careful consideration and full co-operation among all parties responsible for its promotion and it would be no less profitable to the church of Christ if the "ghosts," "bugaboos," and "silly scarecrows" were all thrown aside and let the brethren talk about the support of the gospel with the same straight-forward manner that they would deal with the financial side of any other matter.

The preacher who gives all his time to preaching the gospel expects the recipients of his efforts to sufficiently appreciate, and compensate him to enable his family to live; as but beggars but as other people who spend their time and ability in other activities of life. If the preacher preaches without compensation, he and his must suffer the consequences.

The church wants preaching at home and abroad, the preacher wants to preach. Most congregations could feed a preacher and his family each year, not to preach for them but in the "regions beyond." If each farmer would put up from twenty-five to one hundred cans of fruit and vegetables, fatten and cure or can one hog, half a beef, raise a dozen chickens; each merchant give of his wares in proportion as needed; wage workers give money in proportion, "each giving of what he has," the gospel could be preached to thousands who are not now hearing it.

We write the foregoing to encourage the brethren who are already in this line of effort and to encourage others to embark upon the plan of deciding and making arrangements in advance to help have the gospel preached.

R. F. D.

We are living in a day of bargains. People make a sacrifice for a bargain in the material things of life. Then how much more should we be willing to sacrifice to secure things of a spiritual nature which are offered in bargain lots. Many families in almost every community would gladly sacrifice to raise \$1.00 or more to hear twelve sermons by either one of the gospel preachers whose articles appear in these columns. Yet some of these very brethren have not understood that they may have more than one hundred sermons from these regular and occasional writers, besides reports, announcements, bits of news of general information and editorial comment in each issue all for only \$1 a year.

We are depending upon readers, writers, preachers and active church workers to call the attention of the brethren to the foregoing facts and urge that each family take the paper. The information and news of activity is needed in every home. The more readers the Apostolic Way has in any community means more active workers, greater results by preachers, the spirit of greater sacrifice on the part of the members.

Thousands of souls are starving for the "bread of life." Pray, brethren, pray; work and pray, until every family is thoroughly aroused to the activity so badly needed in the furtherance of the gospel.

R. F. D.

Hundreds of men and women in this city are working almost continuously, without the hope of material reward in an effort to feed hungry mouths. Such efforts are appreciated by all right-thinking people. Thousands of people are hungering for

the "bread of life," nay millions, yet the laborers who can and will work without material reward are few.

It seems altogether proper and prudent, therefore, that the A. W. use its columns to encourage all the unselfish workers and urge others to join the ranks of willing, sacrificing workers; not for material gain, but for the unmeasured satisfaction of helping to carry the saving truths into the hearts of men and women that souls may be gathered into the family of God.

Faith has power only when in action; hope cannot be felt where there is no faith. Christian influence and power for good can only exist in proportion to the individual's activity who wears that title.

A faithless prayer is sinful. Faith without works is dead. Then may God help the readers of the Apostolic Way to increase their faith, to be more instant in prayer, and work more persistently.

R. F. D.

## Our Writers

"If we only understood." Sometimes we are made to wonder if our readers understand that the regular writers to the Apostolic Way are writing without compensation or the hope of material gain. A really worthwhile article of only a few hundred words requires hours and hours of prayerful thought; sometimes our best writers write and rewrite their articles several times, often spending hours in research, going through records, manuscripts, books and files, encyclopedias and various translation of the Scriptures and then pass on the information they have gleaned through the A. W. to thousands who do not have access to such records, books, translations, etc. This is why our readers are showing so much appreciation for many of the articles now appearing in the Apostolic Way.

R. F. D.

## I Affirm

I affirm that: Teaching the Word of God is the basis of all religious training. The home and the church are the only institutions ordained by God for religious training. Whatever teaching we do should be done as a member of the church or home. When God established the relationship between man and woman called marital, that such relationship makes the birth of natural children legitimate. This established relationship we call home. (Some have no higher conception of the word home than a literal dwelling house). That when God established the church, his family, that the birth of spiritual children is made legitimate through it. That it is as great a wrong to try to produce spiritual children through some other organization than the church, as it would be to advocate some other institution than the home for bringing natural children into the world. That the responsibility rests upon the parents of training their children morally and spiritually. Then when a home functions properly, the children will be subjects of gospel address by the time they are accountable. That if the home does not function properly the correction should be made in the home and not by human organizations. That the church, which functions properly will take care of all spiritual training and evangelism commanded by the Lord. That if the

church falls down on the job it should be corrected and put back on the job, and not try to relieve the church of that responsibility by doing the work through man-made institutions. The honest and good heart is the only soil in which the Word of God will bear fruit, and the parents are the best qualified ones to prepare such heart. That if they neglect this duty during the early years of the child's life, nothing man can devise can atone for the mistake.

I affirm that the truth will win any honest heart which retains it, and the home which functions properly is entirely adequate to prepare such heart. The force of habit is stronger with a child than the force of words. You may tell a child the church is the best institution on earth, but continually sending it to Sunday school, telling it there is nothing much for it at church, that Sunday School is the place for it to learn, and keep this up from the time the child is three or four years of age until it is fifteen or sixteen, and they will love the Sunday school better than the church. You may tell a child the Bible is the best book in the world, but keep the children studying the literature, telling them the Bible is too difficult for them, and by the time they go to Sunday School ten years they will love the literature better than they do the Bible.

I affirm that the Bible is perfectly adaptable to mankind of whatever age or ability; that God knew how to fix it, and man has no authority to meddle with it. Let the children and the adults have a copy of the Bible, look into its sacred pages, get their lessons from it, become familiar with its books, learn to go to it directly for proof on any subject, and they will love the Bible best of all books. Bring your children up to attend the meetings of the church, to respect her worship, to see her in action, and they will love it better than any human institution.

Lastly, I affirm that if all the time, energy and means which are employed in carrying on church auxiliaries were given to building up the church, that the church would be greater numerically, and greater spiritually, and her influence more keenly felt by the world, Christ would be honored and God glorified in the church.

J. N. COWAN.

1908 Eva St., Austin, Texas.

## Dublin Radio Meeting

I began this series of broadcasts December 15, from Station KFPL, Dublin, Texas, and at this writing I have only two more days to broadcast. This will make ten sermons of one hour each. The entire hour is given to teaching. No musical programs, nor other entertainments have been given any time. Many messages have been received from every direction which is proof that the sermons are being heard. These messages have encouraged the work, and made me feel that my efforts are getting results. I have also received quite a few questions from those who disagree with me on the subjects presented which I have answered to the best of my ability.

The reports I have received with the ones received by the owner of this station makes me believe much good has been accomplished. The subject matter has been such as was never heard from any radio broadcasting station. There is a very fertile field within the territory reached by this station for sowing the seed of truth.

The position of the church of Christ has reached the ears of many who otherwise would never have known what we stood for. Considerable comment about the sermons is heard in the city of Dublin. Brother Clarence Bryant, who is serving in the capacity of pastor for the Sunday School Church of Christ here, has been hearing me every day, and he seems to be a bit perturbed over the influence we have wielded, and so, he has decided to follow me with a series of broadcasts in order to patch up some of the holes I have shot in his position. I may remark, there is no loyal congregation within fifteen miles of Dublin, and very few within seventy-five miles. There are about 450,000 people well within hearing of this station, and if every tenth person heard the sermons we had an audience of 4,500. I feel confident the meeting will start the work of the Lord in various parts of this territory.

The first three sermons were directed at Materialism in all forms. About three of the Fundamental Baptist preachers are broadcasting from this station, and they hold some very materialistic ideas. I received several questions from that source.

The next four discourses dealt with internal troubles of the church of Christ. I think I pretty thoroughly sifted the Sunday School question, using the Christian Church and its position with which to flog the Sunday-School Church of Christ. I showed there was not a consistent reason for the existence of these Sunday School congregations, and that the Christian Church was playing the part of wisdom in remaining quiet and watching the Sunday School brethren come over to them. I showed the Christian Church had pastors, Missionary societies, Christian Endeavor societies, Ladies Aid societies and instrumental music. The Church of Christ (Sunday School) has located ministers who do the same identical work the pastors do. The Sunday School is a miniature Missionary society, the young people's meetings are an exact parallel with the Christian Endeavor, ladies' Bible classes were a good ditto for the Ladies' Aid society. The only point of material difference is instrumental music. I argued that the music may be put in the Sunday School as its advocates contend the Sunday School is no part of the worship, and an instrument in the Sunday School would not be in the worship.

I am now on a series of three discourses on the gospel plan of salvation. I had the pleasure of having Brother Duckworth with me on Friday, December 23, and he gave us a fine inspirational talk, encouraging the work we were doing. I am sure all who heard him felt like picking up courage and working harder for the Master. I wish to thank all the brethren who have made this meeting possible with their donations.

Yours in Christ,

J. N. COWAN.

## The Second Coming of Christ

The word second suggests a first, and indeed, when we talk about the second coming of Christ our minds are carried back to His first advent and to the most sublime scene that mortal eye ever witnessed; the ascension of our Master into heaven (Acts 1); also the promise of His return.

We appreciate the promise that He is coming back, just as we appreciate His



first coming. If the first advent of our Lord has been a blessing to our souls, the next one will be also. But if the first has failed to reach and redeem us, the second will bring condemnation and sadness.

We, therefore, will study the first coming of our Lord, by asking and answering three questions, then the second in like manner.

1. Where did Christ come from?

2. Why did He come?

3. Why did He go back?

We note No. 1: Where did Christ come from? We are told by some that Christ was not the Son of God until He was raised from the dead. When, then, did God give His Son? (John 3:16).

He was the Son when baptized (Mat. thew 3:17).

He was with the Father before the world was (John 17:5; Gen. 1:26).

He was sent to this earth by the Father, God Himself (John 8:42).

He came from heaven (Jno 3:13; 6:38).

Now No. 2: Why did He come? Just two or three Scriptures will answer this: John 10:10, that we may have life; Matthew 9:13, to call sinners to repentance; Luke 19:10, to seek and save the lost.

No. 3: Why then did He go back to heaven? (Acts 1:11). The same mission that brought Him down to earth took Him back to heaven: Hebrews 2:17, made a High Priest to reconcile for sins; Hebrews 8:4, could not be a priest on earth; Hebrews 9:24, in heaven before God for us; John 14:2, "I go away to prepare a place for you." Thus we can see where our Lord came from, why He came, and why He went back to heaven. Now can we not love and appreciate a Savior like that? If so we can look for His return to bring to us more joy and gladness. So we ask, how is He coming? Why is He coming? And, when is He coming?

Acts 1:8-12: He is coming in like manner as He went away; in a cloud. Revelations 1:7, coming with clouds. But what kind of clouds? The kind that bore Him away (Acts 1:8-12). Hebrews 12:1, we read of a cloud of witnesses. Matthew 27:52, many bodies of the saints arose. But did they go to heaven with Him and were they the cloud that took Him away? Jude 14, He is coming with ten thousand of His saints, but He is coming like He left. Matthews 25:31, He is coming with His angels. I conclude, therefore, He left with a cloud of witnesses, and is coming back with them. But why is He to come back? Is it to establish His Kingdom? No, he did that nearly two thousand years ago. Paul and the Colossian brethren were in it (Col. 1:13-14). Daniel prophesied 600 years B. C., "In the days of these kings (Romans) that God should set up a kingdom" (Daniel 2:44).

So in the days of these kings, Jesus steps out, saying, "The time is fulfilled, the kingdom of God is at hand" (Mark 1:15). But Paul says, about twenty-five years later the second coming of Christ is not at hand (2 Thess. 2:1-2). But the Kingdom was at hand and the disciples were told to eat and drink in it—at the Lord's table (Luke 22:29-30), and were to eat and drink until the Lord comes again (1 Cor. 11:26).

Now if the Lord won't have a kingdom, until He comes and establishes one—and His disciples quit eating the Supper (in memory of Him) at His coming. You see it would be impossible for them

to eat it in His Kingdom as per Luke 22:29-30.

Paul delivered the table and supper of the Lord to the church at Corinth. But if the church is another institution apart from the Kingdom, why did he put it in the church, since Christ said it should be in the Kingdom? See Luke 22:29-30 and 1 Cor. first, tenth and eleventh chapters.

He is coming to judge all (2 Tim. 4:1-2). He is coming to reward all (Matt. 16:27; Rev. 22:12). He is coming to take vengeance on the disobedient (2 Thess. 1:8-10). But when? Matthew 24: "Of that day . . . knoweth no man." (Acts 3:21: "Heavens receive him until time of restitution of all things spoken of by the prophets.") And surely, brethren, that time is about fulfilled. Are we (this world) not due a change? Less than two thousand years and the flood came. A little over two thousand years again Jesus came—and now it has been longer since the coming of Christ, than from Adam to the flood. A great change is sure on us—at hand. Just what change it is, I won't say. But we know there must be a change. The world has never seen a time just like this before. I doubt if it can last this way ten years more. The day of our Lord is surely at hand. Let us work while 'tis day, the night will soon be here.

Dear Sinner, oh flee from your sins, into the arms of Jesus, who is able to save your poor soul. Let us all work, watch and pray that we may be ready, when He comes, to meet our Lord.

Turkey, Texas.

ALVA JOHNSON.

If you let your sub expire now you will miss some of the best reading that has ever appeared in the columns of the Apostolic Way.

## Be Slow to Speak

If the above motto was always observed it would save us, many a time, of being objects of criticism, that cause us to think we should have sympathy instead of criticism. I am made to think on these lines by what I see of recent developments in social, political and religious lines. And if there was ever a time that Christian men and women should guard themselves against disrespectful criticism it is now, when the whole world is being remodeled and remoulded into different lines. For this reason it behooves us as brethren of the same grand fellowship, to renovate our hearts and lives and remove therefrom uncharitable spirits and selfish motives.

I have recently come into possession of a copy of two religious journals, that seem to be entering into the reading fields of inquiring humanity, and that, too, as championing the cause of purer Christianity. To know just what the outcome of the said journals will be is a thing that it will take the annals of unwritten history to tell. As the house must stand upon its own foundation, so should every religious endeavor stand upon its own operating motive, if good it should have the good will and co-operation of its brotherhood; but if this be the product of an envious and uncharitable motive, then it should be repulsive to every true lover of the children of God.

The Apostolic Way has been for several years published by the brethren of the church of Christ, as a medium through

which truth has been upheld, error exposed, and the enemy successfully met and victoriously defeated. This paper has been published at a bleeding sacrifice to all who have been associated with it, and never at any time resorted to secular advertising to get its support, neither has it ever at any time been its purpose to engage or indulge in things that would not contribute to the edifying of the Body of Christ. It is true both its publishers and those who have contributed to its columns, being mortals, have made some mistakes for which our human weaknesses are responsible, and our desire for truth and hope in Christ has caused us to repent of those mistakes. But shall we endeavor to pull down and destroy it because there have been mistakes made by its publishers and contributors? If so, then how long will those newer papers exist? For just as soon as we find in our own minds, a few mistakes with their management or contributors, we should endeavor to crush it out of existence.

I here submit some of the statements made for these newer journals, either in their columns or by their friends, and you that read them can read and weigh them for their worth.

"The life of too many papers has depended upon the help to be derived from donations, after begging the brethren until they are disgusted." And again: "It is not to be our method to drum the brotherhood for money, if the subscription can not take care of the expenses then the paper will be dropped and your money refunded." And another says: "We have a paper that is paying its way as it goes. We do not have to keep up our publisher's family, nor pay a stenographer." The paper about which the last quotation is made contains the following call: "Brethren, we are behind with the printers, so, please don't forget to work for subs and donations. We do not want to miss another issue."

From this we see that there are more expenses to be met than just the upkeep of our publisher's family and paying the stenographer, and it seems that the subscriptions are not paying the printers. So the alarm is sounded by the "Old Pathes Advocate." This editor is doing just what Brother Duckworth has done, and will have to do again if he continues to publish the paper. Is this the last call that will have to be made for this Journal or is it not a fact that these reminders will be forced into the columns of that good paper as long as conditions are as they are?

But is it any worse for the life of a paper, that is devoted to the spreading of the gospel and the promoting of the cause of Christ, to depend upon the means and money gotten by donations than it is for the extent of a man's preaching the gospel to depend upon the help from the brethren by donations and contributions? Did Paul deserve being scoffed at by the churches at Corinth and Galatia when he called on them for donations? Did Paul do wrong when he robbed one church, taking wages of them to do others service? The fact that Paul did those things cannot be denied, neither can it be denied that Paul tells us to do as he did: "Those things, which ye have both learned, and received, and heard, and seen in me, do" and the God of peace shall be with you" (Phil. 4:9).

Then do these brethren who are endeavoring to serve the cause of Christ in the

capacity of publishers, reaching far into corners beyond our personal endeavors, with both our efforts and theirs; I say, are they not to be sympathized with rather than criticized? Should they not have our hearty co-operation rather than our darts? Are we free from that which we condemn in others?

When you remove from the lives of Christians, the practice of supporting the advancement of truth, with their contributions and donations you take from them what God has ordained they should do. No difference if it is preaching the gospel or publishing it in a paper: See 1 Cor. 9:14.

Giving to the cause of Christ of our means is as much our duty as Christians as it was the duty of the Corinthians or the Galatians and Paul begged and persuaded and even sent brethren to see that the church was doing what he had asked them to do. I ask again, did Paul do wrong, in doing this? Or don't we have as much right to beg and persuade brethren to do their duty along this line as along any other line? Or must we hoist the flag of truce to the ungodly and selfish, yes, and indolent brotherhood and pat them on the back and say, "I will spend and be spent in preaching the gospel by word of mouth and by pen and print, but you don't have to help me in this work, and every man that wants you to co-operate with him and help him to print papers, books, and tracts to help to educate the reading public in the way of truth has gone to the ranks of the unscriptural, and is unworthy of your support?" "Be ye followers of me, even as I also am of Christ," says Paul (1 Cor. 11:1).

Here is another portion of a statement made by a correspondent of one of those periodicals above referred to: "A paper should be a private (individual) endeavor just as much as a farm, a professional business, and should be a success according to its merits just the same as these other enterprises. A farmer has produced what others need, a merchant has wares that the farmer needs, the doctor has his service to sell and all are benefited by the individual efforts of others."

I can well agree with this scribe. If a paper is published for the commercial value and profit, then the publisher should look to his own efforts to supply his own individual needs, and his success must be measured by his financial gain which must depend upon the commercial value of his product. But what religious paper is being published for the commercial profit to be derived therefrom, and at the same time refuse to accept commercial advertising? But can't we see more in the struggles of the publishers of the Apostolic Way, the Church Messenger, and the Old Pathes Advocate than a cold commercial interest in humanity? More love, more sacrifice, more self-denial for the cause of our blessed Master and the salvation of poor needy mortality, than can be found associated with any private agricultural, commercial, or professional vocation of life? Oh, God, may we watch!

If we are going to class the publishing of a paper that is entirely devoted to the interests of the cause of Christianity, without any intention on the part of the publisher to derive any individual or commercial profit for the support of himself and family therefrom; with agricultural, commercial and professional pursuits, all of which are followed only for their financial benefits. Then why not bring down

the preaching of the gospel to the low level of the statesman's efforts, which are always followed for the reward of carnal things, and reject every man who is striving to preach the gospel and is unable to do so at his own expense? But will not the farmer say that his farming is not part of his church work, and every merchant, will he not say, "My mercantile business is not part of my church work," or will the doctor say that he is devoting his service to the salvation of human souls? Brethren, is it not right to compare spiritual things with spiritual things and not spiritual with carnal?

There is no other body of people known today, that has the right to announce their claims, as believing all of the Bible, as those of the church of Christ. And at the same time in some respects, some of those who claim to be such, have as little respect for the teaching of the Bible as any people living today. I am made to believe that this is on account of becoming, in some way, blinded to certain phases of truth by a resentful spirit; which never leads men into deep reasoning that they may see the good in others that many times will outshine their defects. I fear that in too many cases where the truth is rejected, it is where the dollars and cents are involved, and perhaps this is more common than at any other place. Why is this, if it is not on account of stinginess, or perhaps it might be well to call it selfishness manifested in the love of money.

E. J. SMITH.

Crowell, Texas.

## Announcements and Reports

W. C. Rice, Mountain Home, Arkansas: "From most all quarters the cry is heard from our gospel preachers in many of our papers, having to work with their own hands to keep the wolf from the door and preach as they find time. Well, brother, remember that many of the churches of Christ today are very popular and have locate pastors, orphan homes, and colleges to keep up and these are hard times. Let others do as they may, I shall labor for the great cause of our Lord, the church."

G. A. Bailey, 951 Spring Drive, Colton, Calif.: "Dear Brethren, I am anxious to go out into the field again and preach the gospel, as I once did. I have been debarred from this privilege for the past ten years, as my wife's health would not permit me to leave her; but, alas, she has passed away and left me alone, to mourn for my loved one. I would like to go in Oklahoma and Arkansas, where I preached the gospel for many years."

C. R. Worsham, Nocona, Texas: "I am preaching all that I have opportunity to. I only have one appointment away from home, which is at Ringling, Oklahoma. Wish I could be busy in the Lord's work all the time. There are several places I could visit around here but I am not able to bear the expenses on such trips. I am doing all I can for the paper."

Homer A. Curby, Graham, Texas: "I received my Apostolic Way yesterday. I sure do enjoy reading about the good work being done. If we would all sacrifice more for the cause of Christ we would be blessed more. What we need is more faith. Some-

times we do too much planning for our homes on earth and not enough for God's work and our heavenly home. If the brethren would just put forth a small effort what great good could be accomplished for the cause of Christ. Oh, if we could get every one to have the love they should have for one another, what a great work we could do."

I. A. Mullins, Point, Texas: "I began my summer's meetings at my home congregation, Horton's Chapel, six miles southwest of Point, on July 2 and closed July 10. One baptized into Christ and fine interest was shown. Began at Lunch School, six miles southeast of Lone Oak on night of July 10; ten baptized, interest good and church greatly helped. At Morence, four miles northeast of Edgewood, July 22. Four baptized, interest very fine, and church very much encouraged. Closed meeting July 31. At Cross Roads, four miles northwest of Grand Saline, August 6, closed August 14; one baptized, good interest. Back to Horton's Chapel August 18 to 25. Seven baptized, four restored; the very best of interest and church well pleased with results. At East Center, six miles southeast of Grand Saline, August 27 to September 4; fine interest, good attention, no additions, church in fine working order."

P. A. McCracken, Colony, Oklahoma: "I received the Way today and was glad to get it. I lost my farm and all I had except a few hogs and my household goods. I am just home from the hospital; was there two months. I have gastric ulcer in my stomach; cannot tell how long before I can work, but I have been busy teaching the Word. While I was in the hospital I caused four men to believe the truth and they said they were going to be baptized as soon as they reached home. One of them wanted me to hold a meeting at his home. I was 66 last April, preached my first discourse in September, 1893."

J. A. Hall, Cliffview, Va.: "I will make a report of my work for the last twelve months. My work gave out on me at Rocky Mount, Virginia, October 30, 1931, and I came to Galax, Virginia, and began a meeting at Mount Pisgah church of Christ November 1, 1931, preached two weeks, and baptized 18 into the one body. They were using "the read around" system in their study. I only had to preach one sermon to get them straightened out on that point. I used Col. 3:17 as a text and it did the work. I went from there to North Carolina near Moxville, preached in South River church of Christ. A new building had just been finished. Brother Campbell held their meeting this year but I have not heard from the meeting. I went from South River back to Galax, Virginia, and began a meeting at "Disciples' Church," by the name of River Hill. They were using the organ, Sunday School, eating crackers, drinking grape juice on the Lord's table and using individual cups. When I began to consider the use of these things they began to get mad. Some of them did not have Bibles so they bought them one and began to read and consider my preaching; those that were honest with themselves came with me and when I felt there were between 50 and 60 who had made up their minds to suffer as a Christian and not to be ashamed by glorify God on the behalf. (1 Peter 4:16). They came out of Babylon and began to wor-

ship in an old stone building that belonged to one of the brethren, and have been continuing, steadfast, unmovable, always abounding in the work of the Lord. They will not have anything they cannot read out of the law the Holy Spirit brought us through the apostles. They are building them a house to worship in, have enough lumber cut to finish the building but need a little money for windows, doors, etc. I don't think they will have any trouble on that line as some are able to raise the money. Brother L. D. Campbell held them a meeting last spring with one added. The name of their place is Gambetta church of Christ. I moved to this part January 1, 1932, and have been preaching for the church at Pisgah and Gambetta. They have been supporting me in my preaching in destitute places. I preached at Fries Junction one week in the spring; from there helped Brother Campbell in a meeting at Shacktown. I came back to Fries Junction, preached one more week and six obeyed the gospel. I preach there once each month. I preached at Elk Creek in a Quaker house; they only allowed me to preach a week, baptized one. Began last of August at Steward, Virginia, and preached 19 days; good attendance and attention; hope to go there again next year. These are all destitute places and opposition strong, but I am ready for the fight, wherever it comes. I have not made definite arrangements for another year yet."

J. F. Lilly, Weatherford, Texas: "This writing finds me back at home, having closed a meeting at Shreveport, La., Lord's day night, November 27. This meeting resulted in two being baptized and three restored. Brother Nona Bonneau of Mill-sap, Texas, and I did the preaching. Brother Bonneau is a fine young man. This summer was his first experience in a series of meetings. I can truthfully say that he is the best I have ever heard according to his experience. Brother Nona Bonneau does not have himself over estimated but is fully capable of holding meeting anywhere normal conditions are. Those who desire a clean, godly, upright young man; one who believes the Bible, one who is satisfied with it as it is, will not make a mistake in getting him to conduct meetings. He and I were together the entire summer and preached some together. This has indeed been a big summer with us. My first meeting was at Consolation which resulted in three baptisms. My next meeting was at Beaxite, Arkansas, which resulted in 53 additions. Next was at Sturdivant, Texas. Sixteen additions. Next at Reform, Arkansas and 53 additions. Next at Sardis, Arkansas, with three additions. I helped Brother Nona Bonneau at Haskell. He baptized eight before I came, one restored after. We then went to El Dorado, Arkansas. He preached at Urfona. I preached at El Dorado the first week. He baptized four at Orfona. Twelve restored at El Dorado. Then he came to El Dorado, I went to Urfona. Two were baptized at each place the last week. I preached the last Sunday and night at El Dorado, eight others restored. Brother Nona at Urfona and one restored, which is a total of 29. We then went to Shreveport and had five additions. Brother Nona will remain over there and evangelize this coming year. The brethren there are planning on a month's meeting in May which I will conduct, then go to Bouxite, Arkansas, for the first two weeks in July, and after that Brother

Nona and I will go to Urfona for two weeks. I am enjoying the Apostolic Way. Some fine articles in it. Many have promised me they would subscribe for it. May God bless the brotherhood who are trying to keep the true cause going. Let us be up and doing while it is day; there are many who are hungry for the Word of God."

L. Fish, Ringling, Okla.: "Brother Duckworth—Enclosed find \$3, one for the A. W. and two dollars for you. I would send you more money, but am a little short. I like the paper fine, is a dandy now. Brother C. R. Worsham preached for us last Lord's day (November 20) and evening. Best wishes for the paper."

Grove White, Long Bottom, Ohio: "We held a meeting at Fairmont, West Virginia, at the first church of Christ, Columbia Street, beginning November 1 and ending November 6. While there were no additions yet, we hope good will result from our efforts. We shall long remember the hospitality and respect shown us and the liberality of the contribution they gave us. We surely enjoyed ourselves with Brother Frank Goskins. We began a meeting at Huntington, November 20, closing December 4, at 1335 Adams Avenue. No visible results here, but believe good seed was sown and hope and pray that good will result. We found some hospitable folks at Huntington. The brothers and sisters are very zealous in the cause in every way, especially Brother B. F. Leonard. He is the most zealous young man we ever met in the Lord's work. He is loyal and should be recognized by loyal congregations and given a chance to develop himself as a preacher. The brethren were very liberal in their contribution, for which we thank them. I am enclosing \$1.00 to extend my subscription. Was glad to receive the last copies of the Way and to know you were continuing its publication."

M. F. Pruett, Weatfield, Ind.: "Enclosed find \$1.00 for my renewal for the A. W. It is the only true paper I know of. A few of us have been meeting in a school house. This fall we had one addition, a fine young man, age 17; in a couple of weeks we had another young man age 15 and his sister, 14. At the water at their baptizing a man came to be baptized; that day we had five welcomed into the church, two by fellowship and three by baptism. It was an all-day meeting and what a happy day! January 1 we are to have another all-day meeting. We all live so far apart that this way we get together and have a real spiritual get-together. We do not have a Sunday School nor any such abomination. The world needs the true gospel as it was taught by Christ; we need nothing more than He used. We set the Lord's table EVERY Lord's day."

If all would renew their subscriptions promptly it would relieve this office of embarrassing explanations to printers and others.

Sidney W. Smith, Abilene, Texas: "I am sending you \$4.00 for four subscriptions. I do so much appreciate the paper now, it is better than ever. I am glad to do all I can for it and hope all the readers will assist in the good work and extend the circulation of the paper. In so doing we might help save some soul in eternity."

H. E. Holst, West Virginia: "The last two papers you put out surely are fine, especially Douglas Dunn's article in October issue and many good articles written by others."

Alva Johnson, Shmarock, Texas, November 23: "Baptized 17 at Springfield, Colo. One baptized here to date."

Turkey, Texas, December 5: "Came home this morning to begin debate with L. S. Ballard (Baptist) tomorrow at 10 A. M., for three sessions a day for six days. Am to begin at or near Bryan with Brother Arceneaux December 13. I am sending date to Brother Ward of Luther, Texas, for discussion at Big Spring December 19. Good meeting at Mobeeta, Texas, closed last night."

Turkey, Texas, December 23: "Sure some weather up here. Wife and one of the boys (Clark) in bed with colds. I let Brother Belemy keep questions with Arceneaux answers, so can't send them. You write what you want to about debate."

Prompt renewals help get the paper out on time. Some neglected to renew their subscriptions and this, added to other hindrances, prevented our publishing December issue.

## QUENCH NOT THE SPIRIT

(Continued from Page 3)

uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

By reading verse 52 of this chapter it will be seen the father resisted the Holy Ghost by resisting God's prophets or messengers. So we see one may quench the Spirit by refusing to follow His teaching, doing what we know to be contrary to His will, or neglecting to perform the duty He demands of us.

The Holy Spirit says to the unsaved, "Repent and be baptized for the remission of sins" (Acts 2:38). When a sinner refuses to do this he is quenching the Spirit of God. Christians are also admonished by the Spirit to give to God's cause cheerfully and according to their ability. They are also advised to meet on the first day of the week to study His Word and commemorate the death of their Savior.

Felix of old quenched the Spirit of God when he asked for a more convenient time to serve the Lord, probably not realizing that today is the day of salvation. Agrippa, too, probably quenched the Spirit by being almost persuaded.

James says that to know to do good and do it not is sin. So, brother, when you fail to live for God according to the light and opportunity you have you quench the Spirit of God. We should remember that to fear God and keep His commandments is the whole duty of man. Anything less than this certainly grieves God and hinders the advancement of His Kingdom on this earth. If all members of the church would do their duty as they should their influence on the world and society would be marvelous.

J. C. HAMILTON

Send us one or more new or renewal subscriptions at once.



# The Apostolic Way

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

*"Speaking the truth in love."*

*"Let all things be done unto edifying."*

Monthly—\$1.00 the Year

Dallas, Texas, March, 1933

Vol. XIX—No. 8

## Our Position—No. 3

In this series of articles I am stating our views and responsibility as a religious people. I have advanced the doctrine that a man may no wbe in every essential respect just such a Christian as was Paul or any other New Testament saint. By the term "essential" I refer to those things in faith or action that make one in God's sight a Christian. Men have added many things to these simple requirements. In some instances, they have changed or taken away the divine requirement. As a result, we find several popular notions among religious people concerning the way of salvation. The Calvinist teaches that man can do nothing. All the process of salvation to him is by direct divine agency. The Armenian holds that God's Spirit co-operates in some way with man's spirit and that salvation is reached when the sinner believes on Christ. Other notions more or less akin to these are found among the sects of Christendom. When we raise the question, "How do men get into the church?" we get a still greater variety of answers.

Now it is self-evident that the Lord's plan for saving men and adding them to the church is a very simple one on the human side, for the Lord knew human weakness. Again, the Lord's plan, whatever it is, conforms to man's nature and environment else God must be unjust. Furthermore, if the Bible is God's revelation it surely contains God's plan of salvation, for this is the most important thing that God could reveal to our fallen race. These propositions are so self-evident that I have not thought it necessary to quote Scriptures to prove them. The result of all man's efforts for 19 centuries to patch up God's plan by injecting his philosophy, adding his improvements or otherwise changing God's arrangement has been to produce in our time a veritable Babel of religious ideas, practices, and organizations. To come out of this Babylon into the clear light of New Testament teaching and be the kind of Christians that lived in the days of the apostles is our mission and aim as a people. Alexander Campbell and others saw this over a century ago and started a movement that spread with unparalleled rapidity throughout the country. But the spirit that appeared in Apostloic days and worked amon gthe churches till it produced the Babel of denominationalism in our times also seized some of the leaders in this more recent effort to purify the church. This spirit among us has brought one division after another. Some of the

leaders have erred on one extreme others on the opposite; for some have sought to remove from religious practice all Scriptural restrictions while others have zealously sought to fasten upon us as laws of God their own extreme interpretations of uncertain passages.

Out of all this confusion, we can see clearly certain fundamental ideas. The first is that Jesus Christ was the Founder of Christianity. Therefore, we must look to Him and those who taught under His immediate direction for the fundamentals of the Faith.

Whatever Jesus or the Apostles clearly taught forms the creed of Christianity. We may have our opinions concerning matters other than this, but such opinions cannot properly be made matters of rule or authority in the work or worship of Christians. Yet by far the greater part of the doctrines and practices of the churches of Christendom are derived only remotely, if at all, from the teachings of Christ.

One of the first questions that an intelligent man would ask about Christianity is "What is a Christian?" This question properly answered reveals all that is essential to the salvation Christ offers. To understand easily the principles involved, let us go to Nature for an illustration. God made the earth, air, water, food, etc., and adjusted man to their environment. He made man to eat and drink and created the food and water for him, but He requires man to seek, find, and partake of these things. That is all. Man can do no more, but he must do this. He can not even control the food after he has swallowed it. Digestion and assimilation are beyond man's control. The major portion, then, of man's living is the work of God; but the small portion appointed for him to do, he must do or perish. The application is easy. God, by His love, grace and power has provided for man's spiritual well-being. His work is by far the major portion of the process of salvation; but what He appointed for man to do, man must do or perish.

In Nature, man everywhere tries to follow one rule: Observe what the laws of Nature require, then obey these laws. In the spiritual kingdom, this means: Hear what God has said, then trustingly and lovingly obey Him.

N. L. Clark.

(To be continued)

## Sister Trott Writes

"Munday, Texas, January 30, 1933.

"Dear Brother and Sister Duckworth:

"I was just so delighted to get the new Apostolic Way, I could not read it of course, but was so glad to know it had come again, I was a little bit disappointed at not being able to see the little piece I had sent you some weeks before and asked you to put it in the paper, but then I knew that you had good reason why you could not put it in the paper, and I hope you can have the space to put it in the next issue.

"At last, after trying so long, I really have got three subs for the paper, and really got a few more that have promised to give me the dollar, of course I am glad to get even one single one, but of course I do want more numbers so badly.

"Dear brethren and sisters, I want to thank each and every one of you, for your kindness to me, in sending me donations to help on the treatment of my eyes, I do thank you more than words can express or than you can have any idea of I am sure, I can't write much, can't see to do so, and as taking this method of thanking you I do appreciate your kind words and your good thoughts of me. I certainly need and appreciate everything from any of you. I don't feel like I have made any mistakes in a financial way since my poor dear Doctor left me, and really, if each of you could know the condition that I was left in I don't believe any one could think so. However, by the help of our Lord and managing the very best that I could know now I have got along so far, and I feel like if it had not been for this trouble with my eyes I could have done better than I have, but this came on me and I could not help it. I want every one of my brethren and sisters to pray for me, that I may be able to go through with this operation and that it may be a success and that I can be able to then read. It is so hard on me not to be able to read my Bible and the papers so please remember me in your prayers, and I do thank you so much, one and all, and I pray the good Lord that no one will ever feel they have lost anything by what they have done for me. It will be remembered by me. I would love to see and talk with each one of my dear loved ones, but as I can't, must now say goodbye. Thanking you again ever and ever for your kindness in anyway, your sad, lonely sister in hope of eternal life."

## Responsibility of Teachers

"My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation" (James 3:1). Since teachers should teach according to ability, the purpose of this passage is not to dissuade anyone from using his talent, but the purpose is to show the responsibility resting upon teachers and to show the danger in a teacher's carelessly using his tongue to present ill-prepared and misleading lessons, as though it makes little difference. It is a dangerous sin to use one's tongue and say, "He saith" when He has not said it (Jeremiah 23:31). A teacher can easily misrepresent the Lord and thereby mislead the people. One should not put himself up as a teacher without realizing that he is presenting himself as a guide and that he is accepting a responsibility for souls. It is too bad for any capable person to destroy his own soul by neglecting to study and to show himself approved, but it is much worse for such a negligent student of the Bible to assume the responsibility of a teacher, and by his unjustifiable yet sometimes bold contentions for personal opinions and non-essential traditions to destroy not merely himself but whole congregations. Let us have a sufficiency of capable teachers, but let each teacher realize that he is responsible to the Lord and that if he speaks carelessly and stupidly, he will "receive the greater damnation."

Another responsibility upon teachers is that they agree among themselves. "I beseech Euodias, and beseech Syntyche, that they be of the same mind" (Phil. 4:2). Euodias and Syntyche must have been two teachers in the Philippian church who were inclined to disagree, and maybe to contend sharply right in the assembly. Paul evidently knew they could be of the same mind, else he would not have so recommended. Paul says, "I beseech." "Beseech" is a strong word, for it takes strong persuasion to get teachers who are a little selfish, egotistic, and ambitious for the higher seats, to be of the same mind. But they can agree. The conscientious teacher who lacks information regarding any important matter appreciates instruction, and he will not urge a divisive doctrine or policy without previous thorough study. Get the spirit of Christ into teachers, and they will agree before they destroy a congregation. Anyone, of course, who becomes a heretic and would break up a congregation by urging error, should be dealt with as Paul directs (Titus 3:10).

"We are laborers together with God" (1 Cor. 3:9). Clearly, then, teachers should not only labor but should labor together. But since teachers cannot co-operate or "walk together, except they be agreed" (Amos 3:3), the Lord's spokesmen should surely agree. It is commonplace to say that if some build while an equal number tears down, nothing will be accomplished. But why will two leading teachers of the same congregation dangerously disagree? Since the Bible is sufficient teachers should, by their persistent and successful study, soon end any dangerous disagreement. If one has developed an ambition to rule and also the bad habit of opposing any policy or idea suggested by others, especially by certain others, then the devil is in the church, and nothing but exclusion or conversion and reedication can stop disagreement and chronic contention. In speaking of the American

colonies Benjamin Franklin said, "We must all hang together, or we shall all be hanged separately." It seems that the little churches of Christ scattered in a world of fierce enemies should be impressed with this vital principle. Surely he is a wolf in sheep's clothing who would rather see a congregation break up, scattered, and die while recognizing him as the principal teacher, than to see it co-operate and prosper with others as chief instructors and leaders. Teachers are responsible to God for any dangerous disagreement among themselves either in doctrine or in policy.

Teachers, by virtue of their position, are responsible not only for themselves but largely also for the flock. If the teachers disagree and devour one another, can we expect the members to co-operate in peace? The leaders are usually responsible for church troubles, for they either instigate the troubles or criminally neglect or refuse to settle them. "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isaiah 9:16). The tragedy of Isaiah's doctrine is that the misled people as well as the leaders are all destroyed. Few nations have struggled in war except when their leaders caused them to err. Not the sacrificed young men of America, Germany, and France were to blame for the late war; the leaders of one or more nations led the people into error. The more numerous and ambitious the leaders, the more danger there is of disagreement and conflict. Since teachers are the leaders of the people, James wisely urges them to be very careful in the use of their tongues.

All realize that unfaithful teachers are responsible for much trouble, but some may fail to realize that a good teacher who is trying to be a peacemaker may at the very time unwittingly be an agitator. If a teacher or preacher believes that meeting in an upper room is non-essential, he should uniformly tell the people that it is non-essential, and should not say, "I personally do not really think it essential, but I believe we should all practice it for the sake of peace and the consciences of weak brethren." Surely such teachers are among the chief manufacturers of these weak consciences which so endanger the peace of the church. The consciences of the church, in fact, are just about what their teachers have made them. If all our best teachers, who are practically agreed, would regularly and plainly say that questions, such as those regarding wine and grape juice, upper and lower floors, one or two cups, and benedictions are inconsequential and inclined merely to gender strifes, there would soon be no weak consciences, and therefore no trouble, regarding such things. This list, of course, does not include questions upon which the Lord has clearly legislated. Special cases of conscience may be handled by local overseers, but any teacher who undertakes to pass rules for the whole church where the Lord has not legislated, or to speak where the Lord has not spoken are sure to be responsible for much trouble and possibly for damnation of many people.

Since teachers are held responsible for their own safe and adequate preparation, for agreement and co-operation among themselves, for guiding the people aright, and for developing healthy consciences, one should be very serious when undertaking the good though responsible work of a teacher and should conscientiously strive to be worth of his vocation.

## Dull Teaching Services

In too many congregations the period used for teaching is a dull hour. There is not that life and enthusiasm in the teachers and in the audience during this service which ought to be manifest, but a sort of deadness and indifference too often prevails. Why is this? The failure of teachers to prepare edifying lessons has been discussed in this and former articles, a brief resume of which may first be given here. The failure to prepare may be caused by too much interest in worldly business, and therefore a lack of genuine interest in Christianity. A teacher may have a low ideal of what a teacher should be. He may be intellectually lazy, and therefore unwilling to study as a teacher should. The teacher may not realize that the membership is really starving for what the poor teachers are not giving them. It may be that by overestimating his own ability or by underestimating the intelligence of his audience, the teacher decides that he is sufficiently and quite permanently prepared for every occasion and that further preparation is superfluous. Lack of preparation is probably the most common as well as the most inexcusable cause of dullness in the teaching service.

Let us consider another cause of dullness, for since the life is in the seed, or word, dull teaching services produce lifeless congregations. Amateur teachers must be trained and encouraged, but perhaps there is some misunderstanding among the young and the old regarding these amateur teachers. When a beginner, or any other inefficient teacher, has made a few efforts to teach in a certain church, it seems that he and some others often get the idea that he thereafter has the same right to get up and talk for thirty minutes, regardless of how dull and deadening his speech may be, that the most capable teacher has. Surely this is a hurtful mistake, for the time used is not in proportion to the teacher's ability. When amateurs or unprepared teachers, regardless of how long they have been trying to teach, choose to occupy practically all the time, can we wonder that the audience draws a sigh of relief when the teaching service is over, and goes away unedified and rather discouraged? Can they feel like giving an enthusiastic invitation to their unbelieving neighbors to go with them to church next Lord's Day? Train the immature, but in each teaching service there should be some good teaching. Good teachers, moreover, should use a reasonable portion of the time, else the quality of teaching is out of proportion to the time used. This is not to discourage the immature, but it is to encourage both mature and immature teachers to teach according to a ability, for this is the best and only scriptural way. We need more good elders whose good judgment in directing and overseeing the teaching will make the service more effective.

As just shown, beginners are not the only inefficient teachers. Some never get above the beginner's level. Others become good teachers and later become inefficient by reason of age or some other disability. No member of the church should fail to give due honor to old and formerly good teachers, for if rightly used, they will greatly aid the church. We know, however, that older yet inefficient teachers may consume so much time that the teaching service is thereby made dull,

liresome, and unedifying, especially to the immature listeners. Patience and good judgment are necessary in order that all teachers may so serve as to upbuild the congregation, but scriptural elders have this patience and good judgment.

If a teacher appears too often, his teaching becomes rather ineffective and his method monotonous. The average teacher runs largely in one rut, and too often repeats himself in slightly varied forms. How often should a teacher appear before a given audience? Of course there is no definite answer, for the teacher's ability, the number of teachers in the congregation, and other circumstances must be considered. Most preachers, as illustrated by located ministers, find their lessons becoming dull and ineffective after they have preached every Sunday in a given place for a year or two. A teacher with less ability, then should hardly think it best for him to teach every Lord's Day year after year. In a congregation with only two or three teachers where each one must appear quite frequently, unusually thorough preparation is necessary in order to prevent monotony and consequent dullness. It seems that such a congregation should determine to add or develop more teachers so that the teaching service may be given more variety and made more edifying. If any member feels sure that the teachers of his home congregation are too few and that they appear monotonously often, he or she should feel personally responsible for helping to get more and better teachers; and if such person temporarily fails, he should not give up and forsake the assembly, but should be temporarily content to abide the consequences of his failure. The doctrine "teach according to ability" cannot be improved; and if this doctrine is accepted in practice, it will determine how often and how long each teacher should teach whether the teachers in a given place are few or many.

How long may a teaching service continue without becoming dull? This again depends upon the quality of both the teachers and the audience. If the teachers are poor, the period should be rather short, for they cannot teach long and yet obey the doctrine "according to ability." If the teachers are able, then the audience and the circumstances become the determining factors. Perhaps the psychological time limit can be observed to some extent in our schools. Fifty to fifty-five minutes is the average period for college students. The average audience will likely be found a little below college students in preparation and interest. It seems safe to conclude that a teaching service which continues more than an hour is almost certain to become dull. A service of that length is altogether certain to become dull if the teaching is poor.

The chief causes of dullness in the teaching service, then, are the failure to prepare edifying lessons, the over-use of amateurs or other inefficient teachers, the appearance of a teacher more frequently and longer than his ability justifies, and services too long for the amount of edifying material contained. It has not been forgotten that in the edification of the church much depends also upon the character and development of the audience. But the audience is such an important factor that it deserves at least one or two articles, to which we expect to give attention. We should remember, however, that pious, well-prepared teachers who know

how often to talk and when to quit will make the teaching service both interesting and profitable, and will do much toward developing a live congregation of real Christians who will take pleasure in inviting the world to their assemblies.

P. C. KEY.

Dear Brother Duckworth: We were very sorry to hear of the sickness and death that have come to some of your relatives. I read your card at services here Sunday night, and requested a special prayer in your behalf. Brother Sam Lemley led the prayer. Surely hope your family will be restored to health ere long.

VAN BONNEAU.

Dodsonville, Texas.

The spiritual discouragements we are all having to face in these times of depression cause us to appreciate the more the splendid articles that are now being published through the Apostolic Way and the unrelenting efforts of Brother and Sister Duckworth to keep it going during these almost impossible times and in spite of unusual difficulties. The bad weather prevented Brother Duckworth receiving the usual assistance from congregations visited and now his father seriously ill for weeks, two operations at Baylor Hospital and not out of danger at this writing. For more than sixty years a member of the church and his faith in the all-sufficiency of the Word of God has never wavered. Brother Duckworth has remained with him constantly and then to add to his heavy heart, the night before the second operation on his father, his oldest sister "passed on."

We knowing of the difficulties sent a few cards to delinquent subscribers and we appreciate their response and thank those who added donations to their subscriptions; above all appreciate the prayers for the family. Surely under such burdens, the strongest of men need the prayers of the brotherhood. We trust that others seeing this may find some way to assist in this time of need.

C. A. STARK.  
R. O. CONNER.

## My Creed—Jesus Christ

(John 14:6)

My creed is what I believe. Therefore, when I tell you that I believe in Jesus what, in just a few words, does this include? This can be answered in three simple words, contained in a saying of Christ Himself, He who spake as never man spake.

"I am the way, the truth, and the life" (John 14:6). Let us study these three words for a little while to learn more about that of which my creed consists.

1. The way. God's inspired prophet spoke and foretold hundreds of years before the time of Christ that "an highway be there, and a way" (Isaiah 35:8). He said also in the same connection that the eyes of the blind should be opened, the lame should walk, the dumb should speak, etc. Then right in the midst of performing all such wonders as these Christ announced. "I am the way!" Could there be any doubting that Isaiah spoke of the Christ?

Now comes the question; from whence came the multiplicity of ways that men now advocate? The answer: "There is a way that seemeth right unto men, but the

end thereof are the ways of death" (Proverbs 14:12). The prophet foretold only one way. The Lord said that He was the way, not the ways. Therefore, since all of the hundreds of ways in the world could not be the one way, man has instituted his own ways. All of these are included in the broad way of Matthew 7:13. Only the narrow way leads unto life.

From the standpoint of the laws of language we find our lesson well borne out. We understand that both the prophet and Christ spoke figuratively. When Christ said, "I am the way." He used metaphor, an implied likeness. In what way is the way here spoken of like Christ? There is just one way; there is just one Christ.

2. The truth, Christ prayed to the Father; "Sanctify them through thy truth; thy Word is truth" (John 17:17). So if Jesus Christ is my creed, I believe the Bible, the Word of God. Christ was the embodiment of truth, for we read that the Word was made flesh and dwelt among men (John 1:14). But the Word is the truth. From this we learn a most important lesson, that we cannot believe in Christ without believing the Word of God, as is noted above.

What foolishness for men to say they believe in Christ, but that they do not believe that He says "word for word!" Belief in Christ is faith in the Bible, including even the simplest commands. For instance, the gospel must surely include baptism (Mark 16:15-16). But the gospel is the "Word of truth" (Ephesians 1:13). From what we have already learned, we can easily see that one must be baptized to accept the gospel, or to accept Christ.

3. The life. Lastly, I wish to point out Jesus Christ as our only pattern for godly living here, and our only hope of a life everlasting. Christ lived the only perfect life. Even from the beginning life was in Him, and the life was the light of men (John 1:4). John 8:12 bears this out, and tells us that "he that followeth me shall not walk in darkness, but shall have the light of life."

Indeed, God so loved the world that He gave Christ, to the end that men might have everlasting life by believing in Him (John 3:16). We have already learned the futility of the claim that we can believe in Him without believing His words. Hence, His words become our source of life (John 6:63).

If you have been following our study with your Bible open at John 14, you likely have noticed the context of Jesus' remarkable statement that He is the way, the truth, and the life. He is approaching the time of His going away, and comforts His sorrowing disciples, beginning with the words, "Let not your heart be troubled." He assures that there are many mansions in His Father's house, and that He will come again to receive them unto Himself.

Doubtless the disciples wanted to go to the Father's house, or to heaven; hence Thomas' question, "How can we know the way?" Certainly all of us would like to go to heaven. Hear Jesus' answer telling us how we might do so: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

G. B. Shelburne, Jr.

Abilene, Texas.

Every new and renewal subscription helps.

## The Apostolic Way CHURCH OF CHRIST

3901 Metropolitan Avenue, Dallas, Texas

### Publishers:

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## Our Writers

We appreciate the good articles our writers are giving us. Our readers are saying, "The A. W. gets better each issue." "We appreciate the paper more and more." "I am urging brethren to subscribe for the A. W., the best paper published." And on and on the expressions of appreciation go. Sure, we are giving a good paper. We have some of the best thinkers and writers in the brotherhood, writing regularly and their articles show they are studying and writing with care. They think before they write then write with a vim.

R. F. D.

## Expose Slander

The need for exposing, condemning and rebuking the indulgence of slander is growing more apparent.

During the last Texas regular election the political "slander-pot" was kept boiling. Candidates for county offices attacked each other unmercifully. Some were charged with major crimes and arrested. After the election charges were dismissed.

Candidates for State offices made charges the very publishing of which had a demoralizing effect upon the thought of the young and this practice has continued until the general public mind has been poisoned with the practice.

Here is a work for the church leaders and for preachers. But, alas, some of them have too often been found in the ranks of the slanderer.

They, the very men who should condemn it, are found using it to avenge themselves or using it with the hope of elevating themselves while they drag someone else down.

In Firm Foundation January 24, 1933, appeared an editorial from which we take the following quotation:

The sin of slander is an inexcusable sin — there seems to be no actual motive for it except maliciousness. Said Shakespeare:

"Who steals my purse steals trash;

'Tis something — nothing —

'Twas mine, 'tis his, and has been  
slave to thousands;

But he who filches from me my good  
name robs me of that which not enriches  
him, and makes me poor indeed."

To the slanderer there is no material profit in slander per se, but to the extent that men and women accept his false accusations as truth, it is injury to the one against whom the slanders are directed. After all it is not strang that enlightened nations have enacted legislation against the slanderer, and it is not without reason

that he should receive the punishments that are intended for him by the law of the land. It is by no means a light thing to engage in slandering any one. Every good man regards his character as a priceless treasure. All the sacrifices of life have been made for the sake of character. His toils, privations, trials and labors have all been executed and experienced with a view to the establishment and maintenance of his character. The vile wretch who puts forth his efforts to defame and malign this character, is stealing away from the man with a good character, the most precious treasure this man possesses. For my part, I would much prefer that a thief would steal from me thousands of dollars than that he would utter or print slanders against me.

Someone has said, "Slander is perhaps the only vice which no circumstance can palliate as well as being one which we are most congenial in concealing from ourselves." Another has said, "Slanderers are most economical, for they make a little scandal go a great way, and rarely open their mouths except at the expense of other people." Another has said, "slander is a poison which extinguishes virtue, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls; since it not only kills those who circulate it, but also those who do not reject it." Said Basater, "Close thine ear against him that would open his mouth secretly against another. If thou receivest not his words they fly back and wound the reporter; if thou dost receive them they fly forward and wound the receiver." "When a mean wretch can not vie with another in virtue, out of his wickedness he begins to slander. The envious wretch will slander the virtuous man when he is absent, but when brought face to face, his loquacious tongue becomes dumb." Saadi, in this seems to give one of the clearest pictures of the heart of the slanderer. It is almost the identical picture of the devil as submitted to us in the Bible, the character that is the great enemy of the race of men and especially of all that are good. All slanderers are despisers of those that are good. Those who have carefully studied the subject seem to be united in regarding slander as the most malicious of all wickedness. Said Barrow, "Slander is a compilation, the comprisal and sum of all wickedness." Said Johnson, "Slander is the revenge of a coward, and dissimulation of his defense." The slanderer receives no regard from noble souls. Those who are elevated in thought and devoted in their lives, live in an atmosphere far above the disposition to receive or circulate slanders. Slander is a product of small souls, a tribe of human kind that are conforming their lives into the image of the devil himself.

Fine, Brother Showalter, half a dozen such editorials in every religious journal in the country with a dozen such sermons from every preacher in the country would do more to check this practice than any legislation that could be passed by State or Federal governments.

## Guides to Truth

1. IT'S NOT IN MAN TO GUIDE HIMSELF: "O Lord I know that the way of a man is not in himself, it is not in man that walketh to direct his steps" (Jer. 10: 23). Again, "not that we are sufficient of

ourselves to think anything as of ourselves but our sufficiency is of God" (2 Cor. 3:5).

2. THE GOOD WAY, WHAT THE LORD HATH SPOKEN: "As for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." "Thus shall ye say, every one to his neighbor and to his brother, what hath the Lord answered? what hath he spoken?" (Jer. 6:16; 23:35). But the Lord answered, "No man can come to me, except the Father which hath sent me draw him and I will raise him up at the last day. !!! And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me" (John 6:44, 45).

3. GOVERNED BY CONVICTIONS of God's Word's teaching: "For I shall not dare to speak of any of those things which Christ hath not wrought by me to make the gentiles obedient by word and deed." Again, "Let every man be fully persuaded in his own mind." For whatsoever is not of faith is sin." (Rom. 15:18; 14:5, 23). "Faith comes by hearing God's word" (Chronicles 10:17).

4. WEAPONS OF OUR WARFARE NOT CARNAL: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience when your obedience is fulfilled" (2 Cor. 10:3-7).

5. THE APOSTLES OUR EXAMPLES: "Be ye followers of me, even as I also am of Christ." Again, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." Again, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 Cor. 11:1; Phil. 3:17; John 4:6).

6. WE PLEASE NOT MEN BUT GOD: "But as we were allowed of God to be put in trust with the gospel so we speak; not as pleasing men but God which trieth our hearts." Again, "For do I now persuade men of God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ" (1 Thes. 2:4; Gal. 1:10).

7. SCRIPTURE INSPIRED, CONFIRMED AND ALL SUFFICIENT: "Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Again, "I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (1 Cor. 2:13; Gal. 3:15; 2 Tim. 3:16, 17).

8. WITH THESE THINGS CONSIDERED, and well in hand, we may fight for eternal life, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

B. M. MASSENGALE.

Don't fail to send your renewal and a new subscription, if possible.



## For the Truth's Sake

(2 John 2)

It is concerning "those things which are most surely believed among us" that we are to find those vital verities which alone are needful for us to know.

The lady (who is named Cyris according to Thayer's Lexicon, though also citing translations as the R. Tr. and others render the words "lady") calls for the genuine love for the apostle because of the abiding truth manifested in the lives of the children.

"Let us choose to use judgment: let us know among ourselves what is good" (Job 34:4). "For he that will love life and see good days, let him refrain his tongue from evil. . ." (1 Peter 2:1).

Many of us are not gifted with those characteristics which are esteemed so much by worldly-minded, professed disciples of our Lord. But let us not become discouraged.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal" (1 Cor. 13:1). "Beloved if God so loved us, we ought also to love one another" (John 4:11).

E. D. FOREMAN.

## Be Slow to Speak

(Continued from January Issue)

There is, brethren, a little paper published at Dallas, Texas, as we all know, that has been fought by the ranks of truth's enemies in every conceivable way that their cunningness could devise, that in their minds would inflict the deepest wound to both its publisher and its readers. Not by sounding forth its defects, a thing that it never claimed to be free from, and especially as pertained to its management, since it was run by human beings; but by wilful and unjustifiable misrepresentations of both its policy and its purpose. And that through mediums in whose columns never would admit the Apostolic Way to answer to the charge made against it. This paper (I mean those endeavoring to publish it) have gone through many severe trials, in order to uphold the truth that was being cried down by truth's enemies; and that not only without financial compensation, but at a loss of both time and money and it looks like friends as well.

And now some of those who have been helped into recognition by the brotherly love of the editor, when they were not known only in very small circles, to a place that they seem to feel, so speak, "Lord I can do my own advertising now and I don't care if you have to cease your publication, I am done with it." And now they are ready to fling slurs broadcast over the land at its struggles by such expressions as: "It is not to be our method to drum the brotherhood for money." "We do not have to keep up our publisher's family, nor pay a stenographer." Now it is hard to think that we are ready to endorse and encourage an endeavor as being a defence and a support to the truth and at the same time are unwilling to contribute anything to its support, except for the measly little morsel that happens to fall directly into our own old selfish hands. But that seems to be the rising spirit toward instrumentalities that have arisen and stood firm for the truth and made it

possible for some of the worst errors to be successfully met, vigorously exposed and gloriously defeated.

And struggling brethren, some young and some older, who were being held down in the small radius of their personal acquaintance, and where in such fields they had almost lost their power to do good on account of their zeal for truth and truth only; have been brought out into wider fields of usefulness by the help of the Apostolic Way. Can we now or should we now, speak lightly of the way it has been kept up during these times of struggles, even if there has been some mistake made, which we are all ready, though regretfully and sorrowfully, to admit. But the publisher of the A. W. is just human. Are we more? And isn't it a fact that this publisher has handled the work better than we might have had we been in his place? But that which is past can be to us only lesson taught by that hard instructor, Experience, by which we might be better equipped for the battles of future life.

Here is another quotation from a paper, of which it is said by one of its editors (it is run by its subscription solely): "Brethren, we are behind with the printers, so don't forget to work for subs, and donations; we don't want to miss another issue." We don't quote here Brother King because we believe he did wrong in calling on the brotherhood to come to his assistance, in meeting the expenses of the Old Pathes Advocate. But to show that it is wisdom to not say too much till we are sure that we know what we are talking about. Since it is not the experience of publishers, that the subscriptions of moderately priced papers will pay the expenses and get the paper to the readers, it is needful that these expenses be met by other means. Therefore such papers as the Apostolic Way, the Church Messenger, and the Old Pathes Advocate, which keep their columns free from secular advertisements and sanctify them to the cause of heaven's King, must be supported by other means. And I want to here ask, if there is any more scriptural way for us to support and get support for these mediums of truth than by sending our money to them, to help those grand and good men who have given and are giving their lives to the upholding and defending the truth to support them, and their families and help to publish and get these papers to the needy readers. And if it is right to send it, and none will deny that it is, is it wrong for those who are serving to keep those being served informed as to the needs, in order to do the work expected of them? And that is all that Brother Duckworth and Brother King have done and will do again if they are to continue to publish their respective papers, and Brother Knight will likely do if he allows his efforts to remain effective. And I say, "Just keep calling, brethren, till the call is answered." If it is right for brethren to publish papers in the interest of truth, I say it is right that all fellowship the work; if not, why not?

And now, if Brother Knight is in a position to publish a paper devoted to Bible Christianity, and that at his own expense, with only subscriptions to assist him, who has any right to say that is wrong and shouldn't be done? While we believe it is not best for himself and his family to do so, yet if he can and it is his desire to do that, why not all rejoice that he is so for-

tunate as to possess enough of this world's goods to enable him to contribute his efforts to the good work and is willing to spend his fortune in such a worthy cause, then let us all rejoice with him and pray that the name of Christ be glorified thereby. But let us not be uncharitable toward other brethren who have laid the foundation for us to build upon, or rather have fought the enemies so successfully that we can now serve in the army as triumphing recruits.

And Brother King and those associated with him can be so fortunate as to be able and willing to publish a paper that is brother loving, truth proclaiming and faith defending, with no financial support other than the small amount of the subscription, then why shouldn't we all be ready to almost shout glory to God and be thankful that we have men in the church that can do such wonderful service?

I have never seen the time when truth had too many faithful proclaimers, neither have I been made to believe there was any danger of having the truth taught by too many papers. The more sound and faithful gospel preachers and papers we have the more good we can do. But it is so easy to have too many both preachers and papers that are not sound in the faith.

And now, brethren, may we all rejoice in our opportunities to give ourselves to the advancement of the truth, either by word or pen. And let us not forget to love, forgive and pray for our brethren to make our usefulness greater, let us praise God for that wonderful blessing. But if misfortune befalls our brother, don't forget to pray for him, love him and help him to share his load.

May we all be one as Jesus prayed in the Garden of Gethsemane, is the prayer of your brother and fellow soldier in the cause of truth.

If we all would do as Jesus said do, why shouldn't this prayer be answered? Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

E. J. SMITH.

Crowell, Texas, Box 384.

## Preach the Word

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." (2 Timothy 4:1-3).

"Preach the Word" was the charge Paul gave to Timothy. This was a most solemn charge, in that it was made "before God and the Lord Jesus Christ" in view of the fact that he (Christ) "shall judge the living and the dead" when He comes again. This solemn charge was not only for the young preacher Timothy, but for all preachers of the gospel of Christ. Every one will be held to strict account in the day of judgment for what he preaches. The Word is what men should preach, not their opinions, nor their dreams. God has not authorized any one to preach the doctrines—theories and dogmas of uninspired men. To preach the Word is to preach the gospel; for Peter tells us that, "this is the Word by which the gospel is preached unto

you." (1 Peter 1:25). Peter, by the Holy Spirit, admonishes: "If any man speak, let him speak as the oracles of God." (1 Peter 4:11). And Jeremiah, the prophet, by the same spirit, speaking for God, says, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? said the Lord. Is not my Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:28-29). But this is not all; the next verse (verse 30) says, "Therefore, I am against the prophets, said the Lord, that steal my words every one from his neighbor." And the Lord is against the preachers of this age that do as those prophets did; that is, steal the words of God from the people. And there is much of such stealing going on in the land. How did the prophets of olden time, and how do preachers of to-day, steal God's Word from the people? Answer, by preaching their own dreams, imaginations, theories and opinions and saying that such is the Word of God when it is not.

"Sound doctrine" is that which God has given—that which is written in the Book of God—the Bible. Every other is unsound. Titus, another young preacher, was exhorted to use "sound speech," and it "cannot be condemned," because it is of God, and God's Word lives and abides forever (1 Peter 1:23). Men use unsound speech when they preach their own ways, theories, and opinions, or the doctrines of men. And when such is tested it is condemned by the language of the Bible—the Word of God. And the true loyal preacher is to "reprove, rebuke, exhort with all longsuffering and doctrine." False teachers are to be reprov'd and rebuked for their error, and to be exhorted to preach nothing but the Word of God. We are required to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

I therefore, in the language of inspiration, call aloud, "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).

John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1). How are the spirits to be tried? Answer, by the Word of God given to us by the apostles. The infallible rule by which to try the spirits is specifically expressed in the same chapter, verse 6: "We (the apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4:6).

Whoever teaches and practices what the apostles say on all questions of divine obligation, as it is written without addition, subtraction, or change, have the spirit of truth, for they hear the apostles. But, on the other hand, whosoever teaches or practices things not authorized by the apostles, these have the spirit of error, because they refuse to hear the apostles—refuse to "speak as the oracles of God."

Let us be faithful in preaching the Word as it is written without addition, subtraction, or change, but let us do this with "all longsuffering and doctrine."

J. P. Watson.

## Work in India

I gratefully acknowledge the following support for the work in India:

### Receipts

November, 1932:  
Mrs. J. M. Wright, Columbus, Ohio.....\$10.00  
Jacob Isaac, Bartlett, Texas..... 8.50  
J. B. Watson, Detroit, Mich..... 1.00  
December, 1932:  
Through R. F. Duckworth, Dallas, Texas..... 10.00  
January, 1933:  
Jacob Isaac, Bartlett, Texas..... 8.50  
J. B. Watson, Detroit, Mich..... 2.00  
First Church, Borger, Texas..... 10.00  
Local earning from friends..... 5.00

Total.....\$55.00

### Disbursements

Support of workers for 3 months.....\$34.50  
Postage and stationery..... 3.00  
Touring..... 12.50  
Bible portions and tracts..... 1.50  
Medicine for the poor..... 3.50

Total.....\$55.00

I thank you very much for your kind support for the Lord's work in India. We had a successful gospel tour and feel glad to let you know that we had baptized 60 of the people, whom we left unbaptized some time ago. I could not trace the others as they went to different parts of the country in search of work. We feel extremely sorry and regret very much for not doing as Philip did in the case of Eunuch. The camps at several places are closed and the people are seeking for work, distress and unemployment is the condition among the poor.

We thank our dear Lord and Savior and feel grateful to our Brotherhood for responding our great need by kind fellowship and prayer. We are praying for every saint. Kindly remember and pray for us as we are having the hardest times that we ever had from the past three years.

With Christian greetings and thanks.

Your Brother in Christ,

M. Vandanam.

Christ House, Purna, via Nanded P. O., Deccan, British India.

## Briefly Stated

Some things you never did hear and you never will.

You never did hear of the downfall of a woman without some man being implicated in it; and you never will.

You never did hear of a husband, who loves his wife, flirting with the other man's wife, you never did hear of a wife, who loves her husband, flirting with the other woman's husband; and you never will.

You never did hear of a Christian playing cards, drinking "boose," going to the house of ill-fame, to the ball-room, race track, pool room, swimming pool, where men and women exhibit themselves, or any place where the Lord will not lead; and you never will. A disobedient child of God will partake of these things, but a Christian is Christlike.

We read in Eccl. 7:14, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the

one over against the other to the end that man should find nothing after him."

The day of prosperity has come and gone. The day of adversity came and is still here. It is high time for God's people to wake up and consider. Let us give this matter some thought. During the time that prosperity smiled upon us, were we joyful, and thankful? Did we appreciate those blessings, and how did we use our substance? Did any one tell us that Jesus was hungry, thirsty, a stranger, naked, sick and in prison? If so, what did we do about it? Matthew 25:31-46.

What kind of a spirit did we manifest toward our neighbor when we saw him in need? Luke 10:25-38. Did we remember the words of the Lord Jesus how He said it is more blessed to give than to receive? Acts 20:35. Our enemies who were hungry did we feed them, or when they were thirsty did we give them drink? Romans 12:20. When the preacher closed that three weeks meeting, did we let him go home empty handed? 1 Corinthians 9:14. Did we lay by in store upon the first day of the week as God had prospered us? 1 Corinthians 16:2. Did we believe what Paul said recorded in 2 Corinthians, 9th chapter? Did we forget to entertain strangers? Hebrews 13:2. Did we visit the fatherless and widows in their afflictions? James 1:27.

Let us make great efforts to redeem the time and money we have wasted, and to use what sustenance we have on hands to the glory of God. Prosperity can smile upon us to-day; and adversity can stare us in the face tomorrow. God also hath set the one over against the other, to the end that man should find nothing after him.

T. V. Nidey.

## Christianity

The word Christianity as used in the press of the country and by the religious world is very elastic. It is like a piece of rubber contracted or stretched to fit various conditions and characters.

They speak of this and other so-called civilized nations as Christian, and at the same time we have millions out of employment and all kinds of hunger on the one hand and a surplus of goods and money in the hands of a few, on the other. We have too much of everything and not enough of anything. Can one truthfully apply the word Christian to such conditions?

There has never been a Christian nation on this earth except the kingdom or church of our Lord and Christ.

Peter says, "Ye are a chosen generation, a royal priesthood, a holy nation: a peculiar people that ye should show forth the praise of him who hath called you out of darkness into his marvellous light." All the nations of this earth were established and are maintained by force of arms. While the Kingdom of Christ was established and has been maintained without the firing of a gun or the drawing of a sword. Paul says, "The weapons of our warfare are not carnal."

Men call schools "Christian" because they are financed by and taught by Christians. They say they are not church schools, they are human arrangements and not divine, still they call them "Christian." The same parties contend in their preaching and debating that divine things should be called by divine names. It appears to me that their preaching and practice does not harmonize.

The denominational world, including the Catholics, are all classed as Christians, still they are subjects of different laws and rules. Thayer gives as the primary meaning of "Christian, a follower of Christ." How then could they all be Christians as per this definition of the terms, seeing they all try to follow Christ by observing different rules and regulations? Paul of old asked, "Is Christ divided?"

The term Christian as used in the Bible always applied to the individual members of Christ. See Acts 11:26; 26:28; 1 Peter 4:16. The word is no where used with reference to a church, a sect, state or nation.

I hold that we should use words in the same sense they were used by inspired men. We should call divine things by divine names and human arrangements by human names.

Christianity ought to mean to imitate Christ. That He intended it to be nothing less than this is clear from his language, "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23). He also says, "I am the way." This proves He is the Christian's standard in doctrine and practice. In order to imitate Christ it is highly essential that we know Him. We cannot imitate one with whom we are not acquainted. We learn of Christ and come to know him through the Scriptures. The Scriptures testify of Him. "God who spake in times past unto the fathers of the prophets, hath in these last days spoken unto us by His Son" (Hebrews 1:1-2).

J. C. HAMILTON.

Renewals and new subscriptions help us to keep going.

## Shepherd and Flock

We find in the Bible that Jesus has sheep and, of course it is the shepherd's duty to feed them. The Elders of the flock are shepherds and Christ is the chief Shepherd.

Last year I had some cattle on my farm that I decided to feed out for the market. I got the feed ready and left a shepherd there to feed and oversee them. In this case the man was the shepherd and I was the chief shepherd. After some weeks I returned and found the shepherd a faithful servant; he had fed the flock the way that I had informed him to. If the shepherd had listened to other feed men in the territory and fed my flock different to what I suggested, because it was indorsed by the universities, he would not have been a faithful servant. It was my business to say, and it was his duty to obey orders. If I had suggested for him to feed corn stalks alone, it would have been my mistake and not his.

Christ, our chief shepherd, knew what we needed. His orders were from the Father of our spirits. "My sheep hear my voice and I know them and they follow me" (John 10:27). "And a stranger they will not follow, but will flee from him for they know not the voice of a stranger" (John 10:5).

Sheep believe all of their master's calls. Christ said to the Jews, "You believe not because ye are not of my sheep" (John 10:26). Christ made choice of His twelve apostles to give us the words that the Father had given Him (John 17:20).

Christ tells Peter to feed his lambs, feed the sheep, feed His sheep (John 21:15-18).

On the day of Pentecost Peter tells three thousand how to become followers of the Chief Shepherd (Acts 2).

To this same flock he tells them as new born babes desire the sincere milk of the Word that they way grow thereby (1 Pet. 2:2).

To the Elders, or shepherds, which are among you, I exhort, who m also an Elder, feed the flock of God which are among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre but of a ready mind. Neither as being lords over God's heritage but being examples to the flock and whenthe chief shepherd shall appear you shall receive a crown of glory that fadeth not away. (1 Peter 5:1-7).

"If the shepherds lay aside the orders given for one to speak at a time, and let your women keep silent in the churches (1 Cor. 14:31-37). "Let the women learn in silence with all subjection (1 Timothy 2:11).

If the shepherds order international Sunday school literature because it is indorsed by all the sectarian world, and divide up the flock in classes and let the women teach a part of them, that Christ told the elders to teach. When the Chief Shepherd comes what will He say? Will He call that following Him? No. He will say, "Depart, ye workers of iniquity, you never listened to my voice. In the judgment Christ will set the sheep on His right hand and the goats on the left. Because sheep hear their masters and follow him, and goats will look for something else and follow strangers.

Then, let us take an inventory of our doctrine, whether it is from above or below. For if the blind lead the blind, both will go in the ditch together.

You never find any doctrinal passages in the Sunday school literature, because the different churches have their representative man there and he will see that no passage of Scripture is used which conflicts with their views. For that reason we don't get all the truth.

In as much as the Bible is the bread of life, let us speak where it speaks and be silent when it is silent.

By all following the same shepherd, we can speak the same things, be of the same mind, and of the same judgment.

As the Lord prayed that we all might be one, so do we.

O. C. RIBBLE.

## Announcements and Reports

J. S. Johnson, Oklahoma City, Okla., January 27, 1933: "I haven't seen a well day for months. Preach some here but no work outside. The church here doing splendidly, good interest."

W. C. Rice, Mountain Home, Ark., Feb. 16, 1933: "I leave home in the morning for Berry County, Missouri. Will be there about a week, then go to Center near Carthage, Mo. I hope to soon be free and out in the field anywhere and everywhere a door of opportunity is opened to me to preach the Word. To my mind the world is badly in need of the gospel and laborers few. I hope to be busy if possible."

W. L. Shelhutt, Wedowee, Ala., Feb. 11, 1933: "I missed the Way last year. Have not done much preaching since the depression. I did most of the preaching and

financing, too; the depression cut off the financing part. How can they preach except they be sent? Have some time open for this summer. Who wants me? Would like to make a trip through Louisiana, Mississippi, Arkansas, Texas, into New Mexico, if it can be arranged satisfactorily. Let us work for the Master so we will not be ashamed when He comes."

H. Hall (Col.), Fort Smith, Arkansas, Jan. 26, 1933: "My report for 1932. I traveled nearly over the State of Arkansas and a part of Oklahoma. I held my second meetin gtwelve miles north of Stephens, Ark., and baptized 82. Now we have 120 disciples there. They have built a meeting house. I am the first one to preach the truth there to my race. I found a Christian church at Ardmore, Oklahoma, and I labored until I succeeded in getting them to denounce the Christian Church and accept the whole truth. I baptized two there. Baptized one at Tillar so the total number baptized is 85. I could do more if I had help."

Hill H. Bearden, Douglasville, Ga., January 25, 1933: "I receive my copy of the Apostolic Way Monday, glad to see it coming regular now as I was afraid that the hard times would force it out of the field for good. The articles in this issue are fine and encouraging in this time of division, strife and discord among the members of the church of Christ everywhere. The church here is about a thing of the past as far as a congregation of any size is concerned. All of our older brethren have moved away or just quit. However, a few of us meet on the first day of the week and worship. It has dwindled down to a family affair now, but we intend to keep at work and try to be ready when the great day comes."

Brother Dennis preached two weeks last summer with no visible results, but the meeting ended with fine interest. We hope to build a new church house as soon as financial conditions will permit.

Please let me know when my subscription expires and I will try to get the \$1.00, though times are hard, as I want to keep the paper coming."

G. B. Shelburne, Abilene, Texas, Jan. 26, 1933: "The Way gets better all along. I especially enjoyed the last issue. Although I am not a subscriber, I see the Way every month that it is out. I hope to be able to subscribe at an early date, and pray that you might keep up publication. Work at the Locust Street Church in Abilene continues with increased interest. I preached at Locust last Sunday to fine crowds both morning and night. Brother Joe Kelly is holding a short meeting from Wednesday to Sunday nights, inclusive. I am young in the work, but stay busy every Lord's Day. I am now ready to book summer meetings anywhere that I can get to them. Also, I would like to hold some mission meetings. What congregations want to spread the gospel in this way? Address me at Station A, Box 75, Abilene, Texas."

Van Bonneau, Dodsonville, Texas, February 14, 1933: "Am arranging for a debate with a Baptist at Roswell, New Mexico. His name is J. F. Dew and is recommended as a mighty able man. He is indorsed by the Baptists of Roswell."

## Passed On

Sister Adaline Rhoades, wife of Brother J. L. Rhoades, was born in Coffee County, Tennessee, October 31, 1863. Moved to Bell County, Texas, in 1869, at the age of six years. She married J. L. Rhoades on September 25, 1884, and was his constant companion for forty-sxi years. They moved from Lampasas County to Coryell County where they lived from 1905 to 1914. From there they moved to Young County, where they have resided since.

Sister Rhoades departed this life February 1, 1933, at 2:45 P. M. She obeyed the gospel about the age of 17 and was a loyal and faithful member of the Church of Christ for fifty-two years, or more than a half century.

She was an untiring worker for the Lord and many souls have been led to Christ through her teaching and influence. Her life was a beautiful demonstration of woman's work in the church. Being the mother of four children, all of whom are living and members of the One Body, she demonstrated how to bring up children in the nurture and admonition of the Lord in the God-given way, without any human organization with which to do it. She was a lover of the Old Book and read it in her sphere.

Brother Rhoades has been a subscriber to the Firm Foundation ever since it began to be published, which was, I think, about 1884. He has also been a subscriber to the Apostolic Way from its beginning. There were a host of relatives and friends to mourn the departure of this good mother in Israel.

The great confidence Brother Rhoades and the children had in the promises of God's Word was a great source of relief during the dark hours, and they have an abiding hope of meeting her in the eternal home of the soul. She has passed on, but her works are following, and they will be a great factor in the lives of all who knew her.

The writer has been intimately acquainted with the family since long before I obeyed the Gospel. My first efforts to preach were under the care of Brother Rhoades and others who were pillars in the church at Kempner, Texas. I owe much to the encouraging words and deeds of these good people which helped me to make what little success I have attained.

For lack of room in our own church building at Graham, we secured the First Christian Church building in which to conduct the funeral service, and it was filled to its utmost capacity. Brother Moline of the Christian Church and Brother John M. Rice and Brother Oliff Ribble of the Church of Christ assisted in the services, all of whom were appreciated.

I here say to all the loved ones, Sister Rhoades has gone on to rest in the Savior's love and presence, and ere long we can cross over the same dark river and rest under the shade of the trees. May God's richest blessings be poured out on you, and keep you safely until we all meet in the sweet home where death and sorrow never come.

Your brother in Christ.

J. N. COWAN.

Hilda Laverne McFadden, 4-year-old daughter of Brother and Sister Alner McFadden of Winters, Texas, was buried in Fair View Cemetery at Winters, November 15, 1932, after a short but severe at-

tack of diphtheria which physicians and friends were unable to overcome. Quite a number of friends and acquaintances were present at the funeral. She leaves behind father, "Brother Alner," our beloved young preacher, mother, three brothers and two sisters, to mourn her going.

The writer undertook to speak the words of comfort and encouragement to the bereaved at the grave-side. May we strive to live so that our eternal happiness will be as sure as that of our little ones who depart this life in their younger days.

OSCAR BRANNON.

Winters, Texas.

Brother George N. Lipe was born April 23, 1853, and passed on to await the resurrection morning, at his home in Concord, North Carolina, December 3, 1932. He was baptized into the body of Christ, of which he remained a member till death. Brother G. W. McDaniel of near Woodleaf, N. C., and Brother L. D. Campbell of near Clemmons, N. C., spoke at the funeral at his home, in the midst of sorrowing relatives and friends. Brother Lipe is survived by his second wife and the following children: Joe Lipe and Mrs. Jim Tarlton of this city; Mrs. Pearl Baker of Pennsylvania; G. R. Lipe of Detroit, Mich.; J. P. Lipe of Washington, D. C.; F. M. Lipe of New York City, and Mrs. Ida Rile of Rock Hill, South Carolina.

WILLIS PARISH.

Brother G. W. Wolf was born July 9, 1866, and died at Houston December 23, 1932, after an illness which confined him to his bed for a period of about two years. He was preceded by his loving companion, Sister Wolf, who passed this life on April 18, 1932, leaving him confined to his bed. Brother Wolf is survived by eleven children who are left to fight the battles of life. He obeyed the gospel when a young man and devoted the major portion of his life since that time in defending the truth against all innovations, which truth all who know him can testify. He has done much good by his loyal efforts in upholding the truth and eternity will only reveal the much and lasting good that came from his work, in the Master's Vineyard.

H. L. REED.

## What We Have—What We Need

"We," I am using to refer to Christian people of the present time. There was a time when the Gentile people were without God, Christ or hope (Eph. 2:12), but by the grace of God they were made right by the blood of the cross. So, at this time, we can say that we have God, Christ and hope.

Using need in the sense of lack, we can say we do not need God, Christ, etc., for we have them. If one says he needs \$100, we imply he hasn't such a sum. Thus, we enumerate some of the blessings that are ours. As Creator all have God—one God. Through God's grace in that He loved us so, we have Christ, a Savior. We may or may not need that salvation, depending on whether we have it or not. If we have it, we need to work it out. If we do not have it we surely need it. If we want salvation, here or hereafter, we need to meet conditions required of us by the God who loved

us to the extent He gave his Son that whosoever believeth on Him should not perish but have everlasting life." If we do not believe, we need to believe. Belief is based on testimony; the testimony is not lacking for God has given us ample testimony. Through His wonderful scheme of redemption, He provided means to establish and preserve the proofs for us and to us. God gave the testimony to us. It was that concerning Christ in which we have a Savior. It was through God sending Christ into the world to die on the cross, thus making atonement for sins, that salvation was offered to a dying world.

Now, the sinner needs Christ, needs the gospel, needs faith and salvation. He can never be saved unless he believes; he can never believe unless he hears. He must "call on the name of the Lord."

"How can they call on him in whom they have not believed? How can they believe on him of whom they have not heard? How can they preach except they be sent?" (For?) No; the "for" is not there (Romans 13:15). Dear reader, let me pause here to sound a solemn warning. Do you count yourself a Christian? Do you have the privilege of a good congregation, where you may sit together with them in heavenly things? If so, you are blessed indeed, and it may be said "you have no need," but that church needs to send (not send for) the preacher that they who have not heard may hear; may believe; may call on the name of the Lord; may be saved. On the doing or not doing this much is at stake: You may save yourself and others. I know it needs to be done now.

Aside from the Divine personages: God, Christ and the Holy Spirit that animated the apostles, belief is the foundation of salvation and is a condition. It can be increased; can be added to. Then, if we believe, we need to add to it; add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, Godliness; to Godliness, brotherly kindness; to brotherly kindness, charity.

Now, he that has not added these Christian graces, needs to do so. They who have added them, have indeed been wise and are near the mark of perfection. God will give them abundant entrance into His everlasting Kingdom.

W. L. SHELNUTT.

## Second Coming of Christ

All who believe the New Testament may know Matthew 24:37, "And as were the days of Noah so shall the coming of the Son of man be." This was Christ's own version. Then how were the days of Noah? See Genesis 6:5-7.

We learn from this reading that God destroyed man when he no longer would tolerate his wickedness; and Christ says His second coming will be as this was (2 Thess. 1:7-9).

As it appears our present system of government has broken down; something else must take its place.

Would it not be grand should this be the second coming of Christ? And the end of this wicked, and corrupt false rule.

Oh, how loyal we ought to be to Him who spoke as never man spoke. Let us watch. Matthew 24:42.

J. S. JOHNSON.

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