

Christian Word and Work

Volume 5

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Number 13

INFECTION.

A baby smiled in its mother's face;
The mother caught it, and gave it
then
To the baby's father—serious case—
Who carried it out to the other men;
And every one of them went straight
away
Scattering sunshine thro' the day.

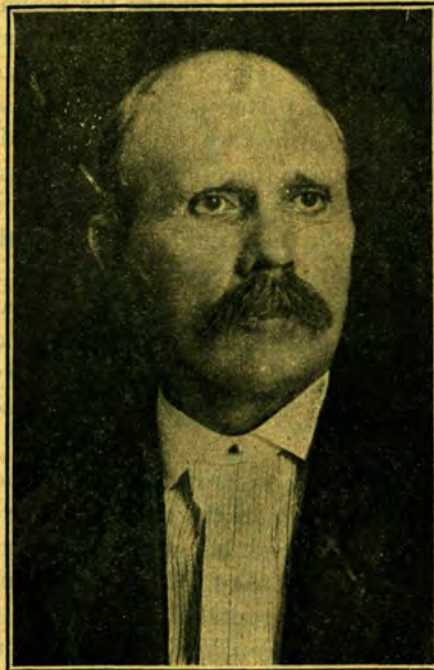
FOOTPRINTS OF JESUS.

E. L. Jorgenson.

HEALING OF THE BODY.

The mathematical science of geometry, for illustration is one in which every proposition must be established in order; but once established, it is not needful to prove again a proposition when it is introduced into another them. On the same principle there were some miracles evident among the early disciples that have served their purpose, confirmed the word, and passed away. But there is another class of works that men say has passed away because faith has *come* that has more likely passed away, because faith has *gone*. They are still to be seen where faith exists. I speak of the blessed privilege of receiving physical healing at the hands of the Lord. The International lessons for Bible study which most of us are following are just now centering about a group of miraculous healings performed by Jesus. It will not be hard for those who believe that "Jesus Christ is the same yesterday, today, yea, and forever." (Heb. 13:8) to find in those healings much assurance that the same Lord will yet take "our infirmities and bear our diseases." (Matt. 8:17.) It is not needful to conclude that physical healing in our day be accomplished by the miraculous phenomenon of

instantaneousness. Be that as it may, it is certainly the Christian's privilege to ask and receive the healing of his body. All Christians profess to believe this; witness the prayers that are offered for the recovery of the sick. Yet Christians do *not* believe it. Jas. 5:13-16 which sets forth the procedure in case of sickness, belongs to another age they say, though the verse preceding and the one following do not! The promise, "The prayers of faith shall save the sick" is not intended to defeat death ultimately. Jesus did not, in his miracles intend to defeat death, though He has done so prospectively. Lazarus, the widow's son, and Jairus'



Elder J. D. Tant.

daughter were raised but died again. *Jesus in those cases accomplished enough for the purpose in hand.* So always. We may not have a selfish eternal humanity for the asking, but we may often (always when the conditions are right) have bodily stren

as the gift of God. Why do you accept Jesus as the bearer of your sins and reject him as the bearer of your sicknesses when it is written that he came to bear both? How refreshing it is to meet with brethren who take God at his word upon this point as well as others. I remember for instance, asking that veteran, J. M. Barnes, what he did with James 5:14 which reads: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." "Just what it says," he replied. There are many who answer likewise, thank God. There are others who ridicule those who so believe but I, at least, shall be happy so long as the only sin my brethren may charge me with is, that I have believed too well, taken God too much at his word, and trusted too implicitly.

BROTHER C. BELIEVES AND RECEIVES.

Let us suppose Brother A. is suffering. Behold he prays. Is that not right? Brother B. is unusually cheerful. He sings praise. Is that not good? Brother C. is sick. The following steps are taken: (1) He calls for the elders of the church. (2) They pray over him. (3) They anoint him with oil in the name of the Lord. (4) He confessed to them (or to some chosen brother) his sins that he may be heard. (Sickness is *somewhat* connected with sin, hence this special confession) Has not Brother C. also done well?

But someone will say, "Is there virtue in oil?" Yes, and no. Oil has doubtless a curative effect. But the entire procedure has a spiritual, rather than physical, aspect. Jesus recognized that disease was a supernatural thing, and counteracted it by super-

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GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

ALL AT WORK.

S. H. Hall.

Nothing could mean more to the church of Christ in this and every other state than for each member to feel the solemn obligations resting upon him. If each member would be a "disciple indeed," one that always *does* his part well, we would "turn the world upside down" in a very little time. Brethren, let me insist that each one of us stop long enough to consider carefully just how much we amount to in the service of our King. Of course, I understand that we are "unprofitable servants," but I will remind you of the fact that there are two kinds of unprofitable servants, viz: (1) The ones that go to heaven (Luke 17: 10.) (2) The ones that are cast into outer darkness (Matt. 25: 30.) We are all unprofitable at best, but there is an unprofitable servant who does his duty. Hence Christ teaches us to say, "we are unprofitable servants. We have done that which was our duty to do." Certainly we must all *do our duty*, must be "rich in good works ready to distribute, willing to communicate; laying up in store—a good foundation against the time to come, that we "may lay hold on eternal life." (1 Tim. 6: 18-19.)

But it would be well at this point to raise the question:

WHAT IS MY DUTY?

1 It is certainly my duty to attend all the church meetings that I am able to attend. Attending meetings that have for their aim the salvation of souls and the glory of God, is certainly a good work. It would be difficult to think of a better work. Well Paul says for us to be "fruitful in every

good work." (Col. 1:10.) How can you be fruitful in a good work when you have no part nor lot in it? Indeed it is our duty to be profoundly interested in *every* meeting of the church and when you are not you violate the command to be *fruitful in every* good work. This demands that we be interested in all the work of the church for certainly *every good work* includes *all the work* of the church that God wants done

God wants us to assemble on the first day of the week to break bread, for the Holy Spirit led the early Christians to do so (Acts 20: 7); and He does not want us to forsake the assembling of ourselves together; for He has positively commanded us not to do so. (Heb. 10: 25.) Hence when we refuse to assemble, when we are able, we fail to do our duty; therefore must be classed with the unprofitable servants who refuse to do their duty and not with the unprofitable servants who do their duty, hence classed with the ones that must be cast into outer darkness and not with the ones that are saved. My brother, will you not think on these things?

2 Not only is our duty to attend all the meetings of the church that we are able to attend, but we must do our part in bearing the financial burden of the church. I hesitated when I wrote "financial burden." This question came to me, *Why call anything God says do a burden?* This is a pertinent question and we might as well stop and consider it here.

We are certainly commanded to give of our means to the support of the Gospel. And it is also true that God's commands to those who are begotten of Him are not grievous. (1 Jno. 5: 3.) Then how does it happen that

burden is associated with this duty? There is a very good reason for it.

There are many things in connection with church work that demands money. Preachers must be supported, orphans clothed, widows fed, church houses built and kept in good condition, tents built and moved from place to place. All of this demands money. It is also true that God has made provisions for the raising of this money. "Upon the first day of the week *let every one of you* lay by him in store, as God hath prospered him." (1 Cor. 16: 2.) Would there ever be anything lacking in finances if this command were obeyed? *Let every one of you!* If this command were obeyed, then, *every one* would lay by in store on the first day of each week. If this were done, the financial strength of the congregation would be in the treasury and not in the pockets of the members. The treasury would be a true index as to the financial strength of the church.

But, sad to say, this is not true. It happens in nearly every congregation that a *few* have to give for the *many*, and hence it is more than God demands of them and they are over-worked in this regard. If one man had to be baptized for fifty, baptism might seem somewhat burdensome. Just so when one man has to give—if the work is done—what twenty ought to give.

My brethren, let me insist that each one of us do his part in this important Christian duty. Paul says, "If there be first a willing mind, it is accepted according to that he hath not." (2Cor. 8: 12.) Again Paul says, "But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he pur-

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DENOMINATIONAL FORUM

THE HOLY SPIRIT.

MOORE-AUSTIN DEBATES.

The Scriptures teach that the Holy Spirit, Himself, comes in actual, personal contact with the sinner's heart in regeneration.

T. F. Moore, (Baptist) affirms.

C. S. Austin, (Christian) denies.

Second Affirmative by T. F. Moore.

It is indeed a very pleasant task for me to examine Prof. Austin's speech before I advance with my affirmative line or argument. I would feel under lasting obligations to my worthy opponent for his great kindness in defining my proposition for me if I did not suspect—yea, know—that he needed the definition he gave, and needed it very much. I was laboring under the impression that my proposition was so simple that it needed no further definition. I feel very sure that all of our readers will readily grasp its meaning without needing Prof. Austin's made-to-order definition. It is true that if they accepted Prof. Austin's definition they would think that the issue between us is on the HOW the Spirit operates. By process of law a man is born again. Let me ask him to examine Paul's allegory in Galatians 4:20-31, and Romans 4:18, 19. Now Paul talks as if one class is produced by law, or natural processes; the other by promise. To which class does Prof. Austin belong? We want him to tell our readers this without fail.

Prof. Austin's rambling thoughts on how the Spirit operates affords a specimen of fairly good writing, but they were wasted. They do not belong to this discussion, as we have heretofore remarked. I must request—nay, insist—that he confine his efforts to denying the presence of the Spirit in the new birth. It does not matter what other things the Spirit may do, or how. Prof.

Austin, we are going to stick to the subject, in spite of all your twisting. Is the Holy Spirit present in the new birth? I affirm it, you deny it. I have nothing to do with the way he comes, teaches, operates. I am concerned only with the fact that he is present. Why not tell us, Professor, how a man, or anything else, can be born of a thing, and that thing be absent at the time of the thing that is born? Our readers are interested in this point.

This, I believe, covers my reply. I will now take up my affirmative argument.

AFFIRMATIVE.

Let us now advance a step further in the investigation.

Man is so far from God in sin that the Bible pictures him wholly undone. "Dead in trespasses and in sin." Dead men cannot act apart from, and independent of, divine power. We see, therefore, the necessity for the life-giving Spirit.

Romans 3:9, 10, "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." Again, Romans 3:23. "For all have sinned and come short of the glory of God."

I. John 5:19, "And we know that we are of God, and the whole world lieth in wickedness." The "we" includes the unsaved, and both together include the whole race. From these scriptures we conclude that the entire human family was in the fall, and therefore that all die in Adam, the federal head.

The second view is that the race is depraved, and that, too, by nature. Romans 5:12 says: "Wherefore, as by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." As many as death passed upon, just that many have sinned, so we see that all are sinful by nature. One doesn't

have to grow to mature years and then begin a life of actual transgression to make him sinful. By nature he is that to begin with; therefore, a sinful life is perfectly natural for a man conceived in sin and shapen in iniquity. The Psalmist says (51:5): "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here is man in his incipency, and when he has no choice as to which way he will go, born in sin, and unable to help himself. Further, in Ephesians 2:3 Paul says: "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others." This is conclusive that one does not become a sinner by practice, but that he is one by nature, which is, by birth. So this is positive proof that the race is sinful by birth.

The third view is that the whole man, in his entirety, is sinful by nature. Isaiah 1:5, "The whole head is sick, and the whole heart is faint, from the sole of the foot even unto the head, there is no soundness in him, but wounds and bruises and putrefying sores." Jeremiah 17:9 says: "The heart is deceitful above all things, and desperately wicked: who can know it?" The above Old Testament prophets thus express their view of man in his entirety, and, to say the least, none of them speak of him in very complimentary terms.

Now we turn on the light of the New Testament writers, and see if they have the same pessimistic views of man by nature. Mark 7:15, "There is nothing from without a man, that entering into him can defile him; but the things which come out of him, these instead of the issue that we really have. Doubtless Prof. Austin would like to have them believe this, but we think that we shall be able to get along without his definition. If I fail to make plain this proposition, I will then call on him for help—and he need not hurry himself to get ready to help me!

I am, of course, aware of the fact

that he prefers the words, **DIRECT, IMMEDIATE** or **INDEPENDENT**, in connection with the proposition. He prefers this, I say, but it is too late for him to have preferences. I have attended too many public debates; I have held too many myself, to ever give that advantage to one of your faith again. This "HOW" He operates was never an issue between Baptists and Campbellites. What is the issue, do you say? It is simply this: **DOES HE OPERATE AT ALL?** This is now, and always has been the issue. If you were arguing with a Hardshell, your speech would be somewhat nearer the point. Read the proposition: **THE HOLY SPIRIT HIMSELF COMES IN ACTUAL PERSONAL CONTACT WITH THE SINNER IN REGENERATION.** This is what the worthy Professor has denied. All that I have to do is to prove the Spirit's presence in the new birth. My task and my proposition does not include another thing. My opponent says:

"Editor Moore says the Spirit operates in a direct or personal way."

Now Prof. Austin's education seems to be deficient in regard to reading English. He read something in my article that was not there at all. He probably wished it to be there. Nevertheless, it is not in my article, and I will give any one a nice Bible that will find that in the article. The unprejudiced reader can see that the Professor needs something to which he can reply. So he goes into the manufacturing business, and manufactures something for that purpose. Cute scheme, but it is not debating. It's a good deal like a cat chasing its tail. Prof. Austin's whole speech was to the point that there must be use of means in the Spirit's work—which is a fine way to fill up space, but which gets us nowhere. I believe in the use of means as much as he does, but to be perfectly candid, we are not discussing means in this

debate. Prof. Austin believes that a man is saved by process of law, while I believe that the Holy Spirit must be present and impart life to the soul. This is now our contention; that a personal Holy Spirit is present in conversion. This is all that you have denied, but this alone will make a very busy man of you if you do your duty.

Prof. Austin was not able to meet the Scriptures that I cited, and sets up the old cry that they are not to the point. Below I give them in order, numbered and paragraphed, arranged simply, in order that the simple may understand. Anybody can understand them if he will keep only one eye half open. Of course, if a man won't see, then he won't.

1. The Scriptures used to show a triune God present in man's creation were only used to show the necessity of the Spirit's presence, for he was the life-giving power. Simple, isn't it, professor?

2. The ministry needed his presence, and were inefficient without him; and if ministers could not honor their calling without his presence, how can men, dead in trespasses and sin, act acceptably before God without his presence? Nothing in that to muddle a man—not even a Campbellite.

3. All Christians are dependent on his presence if they are accepted workers. I think that the Professor can now understand these points without any further elucidation.

The Professor wants to know if I believe that God, Christ and the Holy Spirit all come down every time a sinner is saved. I cannot say whether or not God and Christ are personally present at such times, but I have affirmed that the Holy Spirit is present, and the Professor has denied it. Will he deny this, or will he continue to try to get me to affirm something that he can disprove?

Prof. Austin's process of the new birth is in line with the rest of his people; it is no better and no worse, are they that defile the man." This teaches too plainly for us to be mis-

taken that man's heart is wrong as center and seat of his life's actions. But hear him further, in verses 21:23: "For from within out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, lasciviousness, and evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man." If there is any difference between the Old and New Testament writers, those of the latter seem to have the darker outlook. Man's heart is by nature but a cage of unclean birds, full of evil and evil only. Paul in Romans 8:18 says: "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not." Paul meant to, and did say, that while in the flesh there was nothing good in him. This is prima facie evidence that man by nature has no inherent goodness. Man in such state is powerless to extricate himself from eternal death in sin, and unless there is some one to interpose he is irrevocably ruined.

But we thank God that the same writer, Paul, in Romans 5:6, tells us, "For when we were yet without strength, in due time Christ died for the ungodly." Paul and the rest of men had physical, and mental strength, but they found themselves without strength to keep the divine law, hence alone and independent of divine help he cannot live again. John 6:55, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Here is where enabling power begins to come into view, not that the Spirit himself operates independently of means, but through the appointed channels he does his work, in enabling men to hear, repent, believe and be saved. Without such enabling power man is destined to die eternally.

THE HOLY SPIRIT.

Second Negative by C. S. Austin.

Another effort has been made by Ed-

itor Moore to establish the truth of the doctrine which he teaches and practices. He has not yet made connection with the proposition he is affirming. I am glad, however, to examine what he has advanced, just as though it abounded with real arguments, as he doubtless thinks it does.

He complains some because I defined the terms, and says I NEEDED the definitions. Sure. And I do not see how any man, and especially in making affirmative argument, can get along without defining his terms. When I gave my definition of terms, I was not especially seeking the approval of Editor Moore, hence I did not at any time entertain the idea of laying aside real facts in order to accommodate myself to his theory. Really, I am persuaded that HE DID NOT NEED THE TRUE DEFINITION of his terms, and, doubtless, he could have made a better show with no definition at all. You see the plan he started on would allow him all latitude in making constructions to fit whatever emergency he might be driven into.

I am glad that my worthy opponent is frank enough to acknowledge that he has learned some things in debate with my brethren. They used to take the position in debate that the Spirit operates independent of the word. "A burnt child dreads the fire." Too many times they have been driven from the field by such men as Freed, Minton, Dorris, and others, and now Editor Moore says, "You will never get me to affirm that any more." I rejoice to know that he is coming nearer the truth. I predict that in a few more years he will abandon the proposition he is now attempting to justify. He says "The HOW" He operates was never an issue between the Baptists and Campbellites. He would have us believe that issue is: "DOES HE OPERATE AT ALL?" Moore, your memory is woefully bad. Now, I care nothing for the issues between Baptists and Campbellites; the thing I am now after is the issue between Baptists and the word of God. You know the issue

is now, and always has been, the HOW. You said, you would give a nice Bible to the man that would do so and so. I will give you a nice Bible if you will find any of my preaching brethren that will deny that the Holy Spirit operates on sinner's heart in conversion. My brethren never have denied it, and no informed, responsible man ever will. Your proposition states the issue. There are two words in it that tell the HOW. The word HIMSELF limits the subject (Holy Spirit) to the real, literary individuality, and the word PERSONAL cuts out agents, representatives, instruments and all mediate influences. How does he operate? Moore says PERSONALLY. I deny it. Is that not an issue?

The facts are, the editor makes him an imaginary man to fight. He gives this imaginary man an imaginary doctrine, and then he lands on him what truth he has borrowed from us and demolishes him.

I am perfectly satisfied to let the reader judge as to whether I have handled the scriptures cited in the affirmative speech. My opponent says I did not meet them. He proceeds in this article to rehash them in a very weak, but perhaps a little more logical manner. He says he wants the simple to understand them. I think he need not worry about any of our readers being so simple they can't understand. That is not the trouble. His readers are all right. His statements are simple. I think I understand everything he said. The trouble, Editor Moore, is this: Your arguments do not prove your proposition. It would take one simple indeed to see (?) the conclusion from your statements. Please refer to his three paragraphs above and then notice:

(1) If this proves anything for his position, it proves too much, and "what proves too much proves nothing." Editor Moore says: "Since God, Christ and the Holy Spirit were all present in man's creation, the Holy Spirit must be PERSONALLY present in regeneration." If his premise proves

his conclusion, it also proves that God and CHRIST are PERSONALLY PRESENT IN REGENERATION; but the editor says that he cannot say about God and Christ being PERSONALLY present; neither can he say with any shadow of logical reasoning that the Holy Spirit is PERSONALLY PRESENT in regeneration. If one deduction can be made, so can the other in the same way.

(2) This argument is about the ministry. We are debating about sinners. He says there is nothing in it to muddle anybody. No, there is no danger of Editor Moore's readers being muddled. They can easily see that it is about PREACHERS and not SINNERS. The Editor is the only one that shows any symptoms of being muddled.

(3) This argument is also a mile from the subject. We are not debating the presence of the Holy Spirit with Christians. Our proposition, unfortunately for Editor's 2nd and 3rd arguments is not concerning PREACHERS AND CHRISTIANS, but SINNERS.

Next, we hear of Paul's allegory in Gal. 4:20-31. This is also foreign to the subject. A discussion of the covenants would only call your minds away from the main issue. In passing, I would merely call attention to the fact that the children of promise are also under law. Romans 8:1, 2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

He wants me to tell of something that can be born in the absence of the thing of which it is born. He comes near enough to the point here so he may deceive some. Editor Moore, why not recast your question so it will come inside of your proposition? Let him ask it this way and see how quick I will cite him: "Tell us something that can be born without the PERSONAL

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CHURCHES AT WORK

REVIEW AND MISSIONARY.

Lesson XIII March 31.

Golden Text:—"The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." (Matt. 4:6.)

Since the first of January we have studied twelve very pretty lessons from the Holy Scriptures dealing with the birth, childhood and early ministry of Jesus. It is important that we get these first twelve lessons clearly fixed in our minds and to help the readers of this page we give the subjects in chronological order.

1. The Birth of John the Baptist Foretold. (Luke 1: 5-23.)
2. "The Birth of John the Baptist." (Luke 1:57-75.)
3. The Birth of Jesus. (Luke 2:1-20.)
4. The Presentation in the Temple. (Luke 2:25-38.)
5. The Wise Men Led by The Star. (Matt. 2:1-12.)
6. The Boy Jesus in the Temple. (Luke 2:40-52.)
7. The Ministry of John the Baptist. (Luke 3:1-17.)
8. The Baptism and Temptation of Jesus. (Mark 1:9-11: Matt. 4: 1-11.)
9. The Call of the First Disciples. (Mark 1:14-28.)
10. Jesus the Great Physician. (Mark 1:29-45.)
11. The Paralytic Forgiven and Healed. (Mark 2:1-12.)
12. The Call of Levi (Matthew.) (Mar. 2:13-22.)

The message that comes to us from the study of these lessons is a message to "go teach." Give to perishing souls the message of a savior, born in Bethlehem, cradled in a manger, reared by a carpenter, yet bringing life and immortality to light. Show to the world that he is able to save to the uttermost

them that come to him. Your part in this work is to tell to those around you—those in your own little world—your family, your servants, your neighbors, your friends, tell them of Jesus. You can not tell of Jesus, unless you know him. You can not win others to him, unless you love and obey him.

If you are not a member of a Bible class, enter a class at once. If there is no class where you live, organize one. Learn while others are learning the lessons of the next quarter and become not a stagnant pool, but a flowing stream of knowledge, so that you can give to thirsty souls the water of life. John the Baptist was a great missionary. Jesus was the greatest of all missionaries. Be ye imitators of them.

BIBLE SCHOOL—REVIEW.

D. L. Watson.

We are firmly convinced that the church with its officers is the only institution that is needed for Bible School work. We believe that the elders, deacons and teachers of the church should be the principle teachers, though other members may be teachers. Certainly no person who is not a member of the church should be a teacher. The secretary and treasurer who are or should be deacons of the church, should do that work for the school. In other words the school is the church teaching. It is unscriptural for the school to have separate young men and women conducting the school, even if they do say that they are doing it under the direction of the elders. This is only a subterfuge.

Some writers say, that, "the Sunday School is classed as a good work of the church and it is not unscriptural, if it is held at a separate time from

the hour set apart for worship provided they are careful to dismiss the school before worship begins." This position is unscriptural and can not be maintained. The dismissal of the school is not at all essential; it may or may not be done.

The Bible provides for women teachers. We have no right to question it. We should know that they possess the qualifications and have the adaptability to teach.

HELPS.

For the church to be successful in its work, the school must be divided into classes. Each class must be taught according to its advancement. Each pupil and teacher must prepare the same lesson, their thoughts must be directed along the same channel. Scriptures pertaining to the subject must be collated. For a person to learn, there must be questions and answers; these must be scripturally arranged. It takes a man of experience and ability to do this work, no ordinary person can do it. These questions and answers must be prepared and distributed in advance in order that there may be unity of study and thought. This has brought forth the idea of having them prepared and printed so that all may use them.

What may we use? Any book or comment that is scripturally and doctrinally correct from cover to cover. J. D. Tant's and G. Dallas Smith's books cover a certain place in class work of every church and home. The McQuiddy literature edited by E. A. Elam are the only Quarterlies published that can be endorsed by any church. These quarterlies should be used in every church.

Do not use any form of denominational or interdenominational papers, books or Quarterlies.

A man can't learn much righteousness at church on Sunday when he practices wickedness at home all the week.

MISSIONS

Stanford Chambers

HELP NEW ORLEANS.

Since last report we have received the following amounts.

Mrs. Reeves and Daughter. N. O. 5.00
 Mrs. Alice Weaver, Ind.
 Penny-a-day 1.00
 Miss Vrt Dean, Ind, Penny-a-day .50

THE CHURCHES OF CHRIST MUST DO MORE SENDING.

How can they preach except they be sent? And how can they be sent if the churches don't send them? How can the lost be saved if the churches don't send preachers that they may hear and believe and call upon the name of the Lord? How can the churches be saved that will not do the sending and how can the preacher be saved who is unwilling to be sent?

The *first* responsibility is laid upon the church as the sending agency, the *second* responsibility is laid upon the preacher and the *third* upon those who hear. This order is the Lord's and how great the responsibility it places upon each party, few, if any, realize.

THESE THREE AND THE GREATEST OF THESE IS THE CHURCH.

While I would not limit God at all as though He can not use other agencies than the church of Christ to send His gospel to the lost—a colporteur, purely from mercenary purposes, might put a number of New Testaments into the hands of heathen, in their vernacular, and the heathen thus learns; and while I would not limit the preacher and make him feel dependent upon the church or feel that, if the church does not send him, he is, therefore, under no responsibility

to go.—Paul often worked with his hands and sent himself; still I *would* have the churches know that, if they will not send the gospel to the lost, they are *not churches of Christ!* Such churches are lost and lost with emphasis!

A MOST EXCELLENT WAY.

Let the churches work and feel as though the evangelizing of the world and the saving of the lost depends upon them; feel as though no responsibility rests elsewhere till this responsibility is discharged. Let the churches of Christ feel wholly to blame for the fact of there being unevangelized fields in the world today. Then, set to work to discharge this awful responsibility with haste. Let preachers feel wholly responsible. For they establish and teach the churches and much of their indifference is due to lack of proper instruction. They were not started out properly. Let preachers feel the blame. On the other hand with their faces toward the lost; let them feel that God will see to their support if they do their part well, God can raise up their support from some other source if established churches will not send them. The pagan Roman government gave Paul a great deal of free transportation and free board and lodging and enabled him to do the greatest work of his life, and bestow his greatest blessings to the world,—the Pauline epistles. When shipwrecked, on an island, the barbarians ministered unto him. In Corinth he found an Aquila who took him as a partner in tent-making. As preachers, let us each feel, "Woe is me if I preach not the gospel" and reach the lost.

Let isolated disciples of Christ feel

an individual responsibility in behalf of those about them. Live godly lives in their midst and thus be the word incarnate. Scatter an abundance of good literature. Let the word be ever upon your lips from house to house. Sound the Macedonian cry and have some one come over and help you. A tenth of your year's earnings will support a meeting. Better, still, grow into a public teacher yourself and lead the people into and on in the way of salvation.

Let sinners, themselves feel responsible, and feel as though no one else is. They should feel more interest in their own eternal future than any one else and should look to their interests. Be a seeker after God and learn how easy it is to find Him, for He is ever seeking after you.

The lost seeking God and God and all the saved seeking the lost! What a soul-thrilling thought! The devil would soon have 'o close up and quit his business!

The Follies of Digression is the subject of a sixty four page tract by J. B. Nelson, J. C. Estes and A. W. Young and is, as it purports to be, a collation of facts gathered from various sources showing conclusively that departures from the Bible and the introduction of innovations into church services are not marks of progression but of digression and have been responsible for movements from New Testament simplicity by way of compromise, federation, denominationalism, giving up of the apostolic plea, to higher (?) criticism and infidelity and the end is not yet.

Get the tract and read it. If you feel disgusted determine whether it is the exposure or the follies themselves that disgust you.

Ttract may be procured by sending to J. B. Nelson, Waxahatchie, Texas. Price 25 c.

The best way to learn how to be good is to take the first lesson by ceasing to be mean.

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DISOBEDIENCE.

D. L. Watson.

There seems to be two well defined classes of sin in the Bible.

1. *The moral sin.* We would class under this head, all infractions of the moral law. Such as drunkenness, stealing, cheating, gossiping and immorality of all kinds. When a person commits any moral sin, unless he has become "case hardened," the act itself produces a degree of remorse and penitence. Two notable examples of moral sinning, immediately followed by sorrow and repentance is David and Peter. It seems that at one time or another in David's life, he committed every moral sin known to man; even assassination. Yet he acknowledged

his sins, repented of them and went forward to do the great work of his life, all for the honor and glory of God. The beautiful Psalms of prayer and praise are reputed to have been written during his hours of remorse. David was "a man after God's own heart." Peter denied the Lord, "cursed and swore," yet when the crowing of the cock reminded him of what he had done, "he went out and wept bitterly." Even Judas, after the betrayal, threw the money away and went and hanged himself. There is not a man so ignorant, but that he knows when he has committed any moral wrong; this knowledge brings sorrow and if it be godly sorrow it worketh repentance.

Disobedience.

The sin of disobedience works differently. A man who wilfully disobeys becomes resentful and obstinate. He can find an excuse which justifies his acts. Disobedience readily leads one into disloyalty and rebellion.

It is quite difficult to classify acts of disobedience. We do not know how far one can go in many minor details and still remain loyal to God. For example, we are admonished to "search the Scriptures daily." Many days pass some time with well meaning Christians without reading the Scriptures. "Neglect not the assembly;" it is a common practice with many Christians to be constantly away from the church on the first day of the week. "Upon the first day of the week let every one of you lay by in store;" you would say, that these are only derelictions of duty and that a moderate amount of laxity in the observance of the above commands would not constitute disobedience. Then how many times may one break the above commands with impunity?

Another point is one of teaching.

Is one to be considered disobedient when he teaches a doctrine that is contrary to the plain Truth. There is now, a very common practice, among many of the preachers, writers and teachers of mixing with their teaching a great

deal of Russellism, Sanctification and Divine Healing (Eddyism). These people have made their adherents all tithers. The money all goes to the respective heads of these religious cults. By this means they are enabled to flood the country with tracts, leaflets and magazines. They are picked up and read by our own people and some of our *own people* use much of this matter in their teaching. One man preached a sermon on the "Second coming of Christ." He gathered all his argument from Mr. Russel, only; Mr. Russel's is the best. Another uses the miracles (healing) Christ performed to prove that there are people among us today who have the power of "Divine Healing." This, like the above, was gathered from the abundance of free literature which is distributed by the Eddyites. How much of this doctrine can a preacher use, *neglecting the gospel*, and still remain a loyal servant of God, I do not know. But, this I do know, that "the gospel is the power of God unto salvation to every one that believeth" and that it is never out of place to preach it. What should be done in such cases. The example of Aquilla and Priscilla should be followed; teach them the way of the Lord more perfectly, remembering the character of the disobedient—that they are obstinate and insist that they are right *proving their positions*. I would put especial emphasis on this kind of teaching being done in private.

There is still another class of teachers. The denominational Sunday-School boards are supplying an abundance of Sunday-School literature; there are also papers and literature which style themselves interdenominational. All of this literature teaches much Truth, but is abundantly mixed with error. Much of this teaching is being gradually insinuated into our churches. So much so that some of the Sunday Schools are separate and distinct organizations from the church, using officers and teachers from denominational churches and sometimes

from no church at all. These officers and teachers will endorse interdenominational papers and literature, because, forsooth, it is better than what we have. These teachers can also, *prove their position*. If they are not a member of the church, they *can prove* that God heals us (miraculously) of our infirmities; they *can prove* that Christ is coming in a few years; (we want to explain that there is a great deal of difference in studying the Bible to learn what it teaches and in studying it to sustain our teaching); they inject every form and wind of doctrine into the school, which they have gathered from various sources. See II. Peter 3:16. It does not speak well for the soundness of any church, that these things exist. *But that it does exist goes without question* and wherever it does exist it constitutes an act of disobedience on the part of the entire church. The remedy is to put elders in charge who have firmness and knowledge enough to rule and teach the church according to the Word of God. Before closing this article we ask our readers to compare the lives of Saul and David.

BUSINESS MEN IN THE PULPIT.

D. L. Watson.

Bro. A. B. Comer of Nashville, Tenn., in passing through New Orleans March the 17th, preached to us on the evening of the same day. He introduced himself to us as a man who owned a business in Nashville, and that for about six months of the year he traveled for the house. In passing through the country, as opportunity offered he "drummed" some for the Lord. As he was a stranger to us, he used the precaution, to give us names of some well known brethren to whom we might write and learn if he was "a wolf in sheep's clothing."

His subject was "Are you planted by God?" He made a personal application of this scripture: "Every plant which my heavenly Father hath not

planted shall be rooted up." We had been accustomed to hear this text used to prove that all organizations, societies and church organizations not ordained of God should be destroyed, but were glad to hear him prove that it was equally as applicable to the individual.

He knew the *word*, preached the *word* and his discourse proved that he was satisfied with the *word*. We confidently expected some one to confess Christ; for he had not only told the Christian how to live, but had told that class out of Christ how to be planted by God. His discourse was well received by a nice audience.

Bro. John Straiton, one of the editors of Word and Work and who has an excellent, thoughtful article in this issue is another man who travels to earn a living and "drums" for God whenever he happens to be where there is a pulpit. No doubt these two men work as hard as any one for a living, yet they make acceptable preachers and do, perhaps as much preaching as many who devote all their time to the work. This is not a new custom but is handed down to us from apostolic days.

There are hundreds of our professional, and business men and farmers who should be out every Sunday preaching the word. I do not mean for them to read a chapter and make a few remarks by way of exhortation, but make an appointment, tell the people that you are going to preach and then enter the pulpit and *preach*. Think of the amount of mission work that could be done around every church, if the men of ability in each congregation would shake off their false timidity and go to work. We need more teaching along this line.

"HOW TO ENLIST THE OMISSIONARY CHURCH."

John Straiton.

We have been twitted many times by our brethren of the Progressive

type, that many of our loyal churches were of the omissionary kind. To that charge, with all humility, we plead guilty. But the Progressives stand confessed in the same unhappy condition. J. C. Mason read a paper on the above subject, before the State and National Secretaries gathered at St. Louis. It is printed in this week *Christian Courier*. Such a paper read to such an audience is decided evidence that the omissionary church exists among them notwithstanding all their boasted progress. In the future when they bring that charge against us it will only be a case of the pot calling the kettle, black. And we will be justified in the retort, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." We have done what we could to enlist the churches in missionary work, and have had some small measure of success and we wish Bro Mason success in stirring up the careless and indifferent in the Christian Churches with which he is associated.

Bro. Mason writes:

*"There has also been developed in many of our people an inordinate fear of any organized effort which is so essential to the unity which is imperative if we are to accomplish any great and lasting effort. We and our fathers have contended earnestly and successfully for liberty, for freedom from creeds and ecclesiasticisms and from the doctors and doctrines of men. We have been properly taught to draw no such lines as clergy and laity. The Roman and all the kindred and lesser varieties of the hierarchy have been held up to our people as something to shun, even the very appearance of human authority * * * We have therefore in our sometimes misguided zeal not only struck down that which was a real danger, but with the really threatening, we have swept away also those innocent but necessary combinations by which we can successfully unite our efforts. The result has been that we prevent the*

union for which Jesus prayed, which was in order that the world may believe and hinder the coming of the world to Christ by our unwillingness to trust each other while we become workers together with each other and God."

We note, with pleasure, certain concessions in the foregoing. 1. That a division unto clergy and laity is wrong. But we charge that our Progressive friends make that division. They continually use this title Rev. "a title of respect given to the clergy or ecclesiastics." Bro. Mason himself writes "Many a pastor etc." In the New Testament the word pastor is applied to elder or overseer. As he uses it he applies it to an officer unknown to the Scriptures, and as repugnant to them as the Episcopalian Bishop. His pastor is a clergyman in fact or in embryo. The other week the Christian Standard had an article on Lay Preaching. This is a recognition that they have divided the church unto laity and— Let Bro. Mason reform his brethren on this point.

2. That in some organizations there "was a real danger" and some that were "really threatening." But he gives us no criterion by which to distinguish "the menacing evil" and the "real danger" from those "innocent but necessary combinations" which he supports.

Will he give us some scriptural principle whereby we can separate the wheat from the chaff.

He charges those who oppose his state and national societies as preventing the union for which Jesus prayed. Of course, if these organizations are essential to the unity of the Spirit, we will find all about them in the New Testament. That unity existed in the apostolic age and so those "innocent but necessary combinations" must also have existed. But my New Testament is strongly silent on the subject. *I look to the Sage of Dallas for light.*

In the New Testament there was no combination greater than the local congregation or church. The unity of the early churches did not consist in federation, or combination of any kind, but in identity of nature. We do not require to combine all men into one man in order to have the unity of the human species. No more do we need any post-apostolic organization to secure the unity for which Jesus prayed. Let every assembly of believers in Jesus conform to the divine model of the Church given us by inspiration, and we will at once have restored to us the union or rather unity for which our Lord prayed. To try any other plan is only to follow an ignis fatuus which will leave us lost in the fogs of traditionalism and error.

only a certain amount of work, but, his duty lies in stirring up the individual members to their share of the work; then his work becomes easier and more satisfactory.

3. On one occasion we placed in Word and Work office over 10,000 subscriptions in a short space of time. This was done through the influence of a few preachers. Bro. J. D. Tant was the means of sending several hundred subscriptions. He did this by writing letters to his friends and asking them to send in subscriptions. Each preacher should see that every congregation that he visits will have an opportunity to subscribe for Word and Work on this special offer.

4. We are fully equipped to handle every subscription which may come to us. Our machinery in new and of the most improved type. Our men are thoroughly trained for their work. We can handle 100,000 copies weekly. Think what that number of papers would mean for the Cause of the Truth. It is not probable that this opportunity will come this way again. WILL YOU ACT NOW? We shall expect not less than 10,000 and with the proper effort the number should easily reach 25,000 subscriptions.

Fraternally and gratefully,
D. L. Watson.

Renew your subscription today.

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THINGS CURRENT

A PERSONAL LETTER.

Dear Brother in Christ:—

Last week we mailed a sample copy of Word and Work, and also some circular matter to each preacher in the brotherhood. We did this because we know that they are able to help circulate the paper. We are mailing you this issue because we wish to impress on you the importance of this work.

1. We are anxious for you to fill out the cards we sent you and return to us at once. While these questions may

seem unimportant to you, yet they are essential to the successful management of the paper, and we believe, to the preaching of the word. WE ARE ASKING YOU TO DO THIS AS A FAVOR TO US. "Bread cast forth upon the waters will be gathered up not many days hence."

2. Our motto is, "the whole church at work." If every member could be induced to do his share of the work, the church would have a much more rapid and substantial growth than it is now having. The preacher can do

To New subscribers until Jan 13 for 50 cents.

Word and Work has no hobbies, it is not bound down by any traditional policy. It speaks the truth without fear or favor. Its object is to build churches like those established in the beginning. Subscribe for it today.

Bro. Andrew Perry established a congregation of 14 members at Dinnbee, Cal. He baptized one near Globe. He assisted Bro. Love in a meeting at Santa Rosa with four additions. He met Bro. McCaleb at Forestville. At this writing he is in San Francisco doing house to house work and distributing tracts.

I am now in New Orleans, and have visited the plant of Watson Brothers. They are well equipped with improved machinery. Their men seem to be thorough and competent. They are prepared to get out any number of copies of Word and Work.

As this issue is going to every preacher in the brotherhood, I insist that each answer the following questions which have also been sent in a circular letter by Word and Work. *It will prove equally beneficial to the evangelist, church and paper.*

Do you endorse Mission Work?—Are you willing to help?—Do you endorse Bible Schools, (S. S.)—Do you endorse the lesson helps by J. C. McQuiddy,—J. D. Tant,—G. Dallas Smith? —Do you endorse Bible Colleges?—Should they be aided by popular subscriptions from the churches?

I will soon give an unbiased opinion of the Work in New Orleans.

—J. D. Tant.

A card from Bro. J. B. Peden, stating that he preached at Zolfo, Fla., the first Lord's day, and feels sure the house of worship will be built. The writer preached at Mt. Vernon, Miss. the first Lord's day to a good crowd. The church there is doing well D. V.

Excellent Tracts

We want the following tracts out doing good. Eternity alone can reveal the good you can do by ordering them and giving them a liberal distribution. Your orders will be gratefully appreciated.

(1) "The Importance of Studying the Word of God," "How to Study the Word of God," "The Importance of Obedience to the Word of God," by S. H. Hall and Flavil Hall; the three bound in one tract. No better tract to hand to your neighbor. 5 cents a copy 40 cents a dozen, \$2.00 a hundred.

(2) "SMITH-HALL CORRESPONDENCE." This is a most interesting discussion of the Parallelism of the use of the song book and instrumental music in worship. The ground is fully covered, the truth strongly presented. 5 cents a copy, 50 cents a dozen, \$3.00 a hundred.

(3) "HOW TO PRAISE GOD TO-DAY," by F. W. Smith. A subject all should understand and appreciate. Presented in a masterly way. 5 cents a copy, 50 cents a dozen, \$3.00 a hundred.

(4) "MISREPRESENTATION AND FALSE TEACHING EXPOSED," and "THE TWO LAWS OF PARDON," in one tract by Flavil Hall. The first part discusses the main difference between the Baptist Church and the Church of Christ. The second part gives the Law of Pardon to the alien sinner and the Law of Pardon to the erring Christian. An excellent tract thoroughly covering the subject discussed. Price 10 cents each, \$1.00 per dozen.

(5) INSTRUMENTAL MUSIC QUESTION. "PROVE ALL THINGS," "S. H. HALL'S REPLY TO PENDLETON ON THE MUSIC QUESTION," and "THE WAYS OF CAIN AND ABEL," in one tract, by S. H. Hall. This tract gives the reasons for a strict adherence to God's Word in all things. The reasons why we do not use instrumental music in the worship and why we should not use untaught questions in the work and worship of the church. 45 pages and cover. Price 10 cents each, \$1.00 per dozen.

Send all orders to—

S. H. Hall,

81 Ashby¹St.

Atlanta, Ga.

T. will hold them a meeting in Sept.—
W. H. Sandy.

We had the largset congregation yesterday , and more interest manifested at Catoma Street Church of Christ, than at any former service. Many new members present, many visitors. The outlook is fine. Bro J. T. Harris, of Flowrence, Ala., preached yesterday at Ft. Deposit, and Bro. Chas. L. Talley at Greenville, Ala.—C. E. Holt.

Clebarro College of Cleburn, Texas is to have a \$10,000.00 dormitory. A. B. Barrett Pres. of the college knows how to push things.

If Word and Work has pleased you, do you not owe it to some friend for asking you to subscribe? Then why not ask some of your friends to subscribe on our special offer.

Bro. J. D. Tant, in passing through New Orleans on his way to New Mexico for a series of meetings, preached for us March 22-26 inclusinve. Bro. Tant knows the word and is not too timid to preach it. He is one of the most successful evangelists among us.

Bros. D. Lipscomb and E. G. Sewell, on account of their age, now in their 82d. year, have sold their interest in the Gospel Advocate to Bros. J. C. McQuiddy, M. C. Kerfees, E. A. Elam and A. B. Lipscomb. These names assure the continued success and fidelity to the Truth of the Advocate. These two venerable brethren have acted wisely in placing the responsibility of the Advocate into tried and faithful hands before they go hence. For almost a half century, they have done editorial work, during that time nothing could enduce them to waver from the Truth. God alone knows the good they have done.

Montgomery, Ala. Mar. 19. '12.

Sunday March 17th being a fine day, and with the deep interest of each member the Highland Ave. Church of

Christ, was filled. The Bible School was also well attended. J. L. Churchwell made an interesting talk on Rom. 8 c.

We kindly extend the visiting brethren, when passing through this city, to call on us and see what we are doing. Phone Bro. J. O. Dillard, Bro. H. Craig 969-L. Bro. Harry Pettus. 2643-D or myself 3620-L. To get to the church take either the Oak Park or Highland Ave. car. We will be glad to see you.—E. S. Parrish

FOOTPRINTS OF JESUS.

Continued from bage 1.

natural means. It is on this account that the natural means at the physician's disposal so often fail. James 5: 14 sets forth a spiritual remedy for sickness as manifestly as Acts 2: 38 sets forth a spiritual remedy for sin. Jesus deals with both maladies alike; "For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? Baptism is most certainly connected in some way with the forgiveness of sin. But we all know that its efficacy lies in the obedience rendered therein, rather than in the water itself. So in James 5:14, it is only a case of simple obedience to a given faith-test, and obedience here, as elsewhere has its rich reward. "Wilt thou be made whole?" The same conditions govern prevailing prayer here as elsewhere. The most important are: (1) Ask according to God's will. (That it is often his will to heal sickness we have already seen.) (2) Do not expect to receive for your own goodness, but come in the righteousness of Christ. (3) Live conscientiously; see that you are not *practising* any known sins.

(4) Recognize God's right to answer in his own way and time. (5) Pray on, always," "steadfastly," "without ceasing." (6) Believe fully in God's ability to answer. (7) Be willing to be used,— to *answer* your own prayer, but to be *used*, so far as God desires, in bringing to pass your re-

quest. There are mountains of blessing before us we have not yet touched, beloved. Lord, give us the faith of Caleb, to ask for "this mountain." When shall we begin to "Possess our possessions?" (Obediah 17.)

ALL AT WORK.

Continued from page 2.

poseth in his heart, so let him give; not grudgingly; or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6-7.) Certainly we can understand such plain scriptures speaking so unambiguously on this much neglected Christian duty.

But let me call your attention to a

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G. DALLAS SMITH

Fayetteville, Tenn.

terrible sin many of our church members are committing. The command is give as "God hath prospered" us. Too it says for us to purpose in our hearts; that is, give the subject enough thought to see how much we have been prospered, therefore how much we should give. But a great many come to church on the first day of the week unable to give. Now may I ask *why*? Not because they have not been prospered, but because they have used on their own lust that which they could have given; have used it for cold drinks, moving picture shows, base ball etc etc.

When Lord's day comes you *just can not spare* but a nickle, a quarter at best. But *why*? Not because you have not been prospered, but because you have squandered the Lord's money going where He would not go.

Now what is your sin? Let God himself say. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithers and offerings. Ye are cursed: for ye have robbed me." (Mal. 3: 8-9.)

Brethren, we can not afford to do this. It is bad enough to rob men. It is worse to rob God. It is our duty to be "fruitful in every good work." Giving of our means as we are prospered is a good work. Therefore when we refuse to do this, we refuse to do our duty; hence must go with the unprofitable servants who are cast into outer darkness and not with those who go into life eternal.

THE WORK AT HOLLAND, GA.

Flavil Hall.

I have recently located at Holland for the following reasons: (1) Brother E. W. Moon, with the help of other faithful ones here, provided a place for me and family to live and said it would be helpful to the work here for us to be with them; (2) the members of the church here are zealous, earnest, enthusiastic and determined in behalf of the cause of our blessed Master, and I wanted us to be under such influences; and (3) a Bible School has been

taught for several months by faithful godly men, and which has been a great blessing to the community and is destined to be a great benefaction for many generations to come. The school has been taught in the church house, but soon we are to have a commodious building to be known as an Orphan's Home and Bible School. The promoters of this school are opposed to all legislation of human wisdom in Christian work and worship. The property will be made secure to the church of Christ by the insertion of the "restrictive clause." All help bestowed on this Home and School by Christians in the name of Christ will prove a blessing to the donors through life's wilderness journey beyond the Jordan billows. The following story, written by Sister Inez Moon, a student in the Bible School at Holland, will be of interest to the Word and Work readers:

A REAL STORY.

Early in the spring of 1911 the little church at Holland was saddened by the intelligence of the death of a very poor man who lived at a flag station, about six miles from my home. His home was poverty stricken. There were seven children. Their names and ages are as follows: Elbert, 13; Tavy, 11; Repsy, 9; Ida, 8; Ada, 6; Claude, 3; and a wee bit one only eight days old. The baby was sick, and its mother very ill. After a hard day's work of the father, who had heart trouble, he then patiently and willingly waited upon the mother until retiring time. He then fell upon a hard pallet by her bedside to be called at ten to administer medicine and nourishment. But awhile before the time came to call him, one of the little ones heard him groan. Before the girl reached him, she found her mother up and putting water on his face. In a short time he was released from all his troubles. Then there was no one to give the alarm but two barefoot children. By the time some one came, the mother was unconscious. In the afternoon, when the corpse was leaving the home,

it was stopped by the baby's death. In a short while it was placed by the side of its father, in a rough box coffin. The pitiful little ones and a few other persons followed the remains to their last resting place.

My dear mother, hearing of the distress of this family, got together some little dresses, clean bed clothing, and something to eat, and with another sister, boarded the train for this mission of love and mercy. In this home bereft of a father and wee little one, they soon went to work for the restoration of the mother and children. As soon as she was able to be brought, she and the children were brought to a house near our home. All this was done with willing hands and loving hearts, and as much was done as could be done with limited means. No one of these children had been to Sunday School or preaching prior to a Christian Orphans' home for them, but no admittance could be had. Papa, Bro. Kerraker, our teacher, and Bro Meers, the leader of the church here, have determined to build an orphanage for this class of unfortunates, which are many in this country. We pray for God's blessings upon this effort.—Holland, Ga.

No man can live the Christian life successfully without reading a portion of Scripture and praying every day.

The best argument any man can make in favor of the inspiration of the Bible is to practice carefully what it teaches.

GOSPEL FISHING

A Home Study Course for Christians who desire to become effective Soul Winners. A splendid Course for young people. Inexpensive. Certificate for students completing course.

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Kellogg, Iowa.

FOREIGN MISSION FIELD

**The field is the World; and the Good Seed,
these are the Sons of the Kingdom.
Each Christian has his acre**

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

For ye have sounded forth the Word of the Lord, not only in the United States and Canada, but in every place your faith to Godward is gone forth.

To the unfaithful Churches of Christ

Awake to soberness righteously, and sin not; for some have no knowledge of God; I speak this to move you to shame.

BAD NEWS FROM JAPAN.

The very highest medical authorities in Japan, tell us that if Mrs. Klingman does not leave this climate AT ONCE, the result will prove FATAL. To be forced from our work NOW just when we are beginning on our own responsibility, and under such trying circumstances is indeed the very hardest trial of our lives.

Yet we KNOW that God is with us, and perhaps as soon as Mrs. Klingman is properly located either near Los Angeles, Cal or some where in high dry altitude in Arizona or New Mexico, I can return to Tokyo and continue the work so close to our hearts.

If ever we valued the prayers and fellowship of our brethren it is NOW. All we know about the future is that we are headed for Los Angeles. Medical advice there will decide location. We sail from Yokohama, March 19th. Can arrange to borrow the necessary funds for the voyage here at low rate of interest. Preparation for the trip, medical expenses etc. will more than clean up surplus fund on hand and whatever we realize from the sale of household effects.

My work "The New Station" will continue during by absence; Bro. Hori, my faithful helper has agreed to remain and work under the direction of Bro. Vincent. Last month I received only \$11.00 for Hori's support, and nothing for the running expenses of the Station, but even now sufficient funds may be on the way.

We have no doubt about our brethren rallying to our needs, any more than we mistrust GOD'S guiding hand, and we confidently believe that by act-

ing QUICKLY now we can score a victory against this dreaded disease. Mrs. Klingman is confident of victory, cheerful and hopeful, and says she will surely be back in Japan within a year.

Send all my mail to Los Angeles, Cal., in care of our good brother M. Sanders, 2628 N. Sichel St. We intend to stop in San Francisco only long enough for laundrying, etc. Are due there April 5th.

Your Brother and Co-Worker,
C. C. Klingman.

THE KLINGMANS FORCED TO LEAVE JAPAN.

It is with much sorrow and regret that I have to make known the sad news contained in the headlines of this letter. When we arrived in Japan, in Oct. Mrs. Klingman had a slight cough, but we all thought it was from a cold which she had contracted.

When Bro. K. opened his new station he was compelled to rent a Japanese house, for no American-built house was available, and he had no funds with which to build. Every Japanese house is cold and damp, which probably accounts for the fact that one in every four Japanese suffers from Tuberculosis; the percentage is even greater in Tokyo.

Mrs. Klingman's cough grew worse and worse and became distressing; she began to have fever daily and to become very weak. But still it was thought that she could throw off the cold and cough. Last Mon. Feb. 19th. a physician was called and an examination made. At first he pronounced

it acute Bronchitis and supposed she would be well in a week or ten days. He made a very careful and scientific analysis in Laboratory with Japan's most famous Bacteriological specialist and after two days reported that Tuberculosis was well started.

To make sure of the diagnosis, for we hoped against hope that these two doctors were mistaken, five other physicians were consulted and finally X-rays were used, and the unanimous verdict was that perhaps Southern Cal. would bring the desired results but that there was NO fighting chance for her in Japan.

After prayerful conference with Bro. Bishop and friends they have decided to sail on the "Nippon Maru" leaving Yokohama March 19th.

THEIR NEEDS.

Charlie's friends and supporters MUST rally to his present needs. His obligations will be MUCH greater and funds must be increased.

It is needless for me to specify the details of their needs. You know that it takes MONEY to do what Bro. K. has to do until his wife recovers. It is like tearing out their hearts for them to leave Japan and the work to which they have dedicated their lives.

But it is their earnest prayer, desire and purpose to come back and resume their labors in this country when sister K. is able.

May GOD so over-rule that they may be permitted to return and continue the work for which they are now so well fitted.

It is absolutely impossible for me to tell you how overwhelmed by sorrow and sadness we are because of their leaving, but here is another privilege to offer in prayer the words of the Lord JESUS: Not my will but THINE be done." All of us covet you special prayers.

Send cheerful letters enclosing regular offerings and also the greatly needed extra funds to Charlie AT ONCE, Care Mr. M. Sanders, 2628, N. Sichel St. Los Angeles, Cal.

Signed C. G. Vincelt, Tokyo, Japan, Feb. 26, 1912.

MOORE-AUSTIN.

Continued from page 5

presence of the thing of which it is born." Moore, don't you wish that word personal were out? You wreck all your make-believe arguments on that same old rock.

The editor gives us a lengthy writing on depravity. In this he occupies practically the ground of those who claim TOTAL HEREDITARY DEPRAVITY. Now I shall be pleased to discuss this with my opponent, but this is not the place for it. It must come under another proposition. Even should I admit his claim that man is totally depraved and that he is powerless to do anything until the Spirit operates on his heart, he would be as far from his conclusion as at first. This would not preclude the idea that the Spirit operates on the Sinner's heart by means and agents. I deny that man is wholly depraved at birth, but many men become considerably depraved in sin. They cannot of themselves come to God; but the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12. Whatever condition exists in the heart of man, the means appointed of God have the power applied through them. The Holy Spirit operates on the sinful man in conversion, but not personally. Paul says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." Romans 1:16. The Holy Spirit wrote the gospel. Then when a man is moved by the gospel he is influenced by the Spirit. The Spirit convicts the sinner, not personally, but through the words of the gospel. A splendid example of this is found in Acts 2nd chapter. "When

they heard this (the words of the Holy Spirit through Peter) they were pricked in the heart." The Holy Spirit operated on the hearts of the 3,000—enabled them to be sorry of sins committed and further instructed them what to do. On this occasion, did he come in actual, personal contact with the 3,000 in their conversion? If so, no man has yet learned it from the inspired record. They heard the words dictated by the Spirit an through words the Spirit operated on their hearts. No wonder the gospel was always preached in Bible conversions; no wonder Christ commanded it to be preached to every creature in the whole world, for it is God's power unto salvation and is the instrumentality used by the Holy Spirit to reach the heart of man. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul an spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

DR KELLOG ON TOBACCO.

The doctor is connected with a large sanitarium at Battle Creek,

Michigan. Tobacco users will please consider what he says:

1. Tobacco is a deadly poison.
2. Tobacco is a poison to both lower animals and human beings.
3. Tobacco intoxicates.
4. Tobacco using stunts the growth.
5. Tobacco is one great cause of disease."

I beg those who use and give their influence to the use of tobacco in any form to please consider. More money is spent by people that claim to be walking a godly walk, for tobacco than is spent for the protection and support of the homeless orphans. If I should throw that much money away you would say, "I am a fool." But this is worse than throwing it away. Worse for the individual and of course what is worse for the individual is certainly worse for every human being. I pray God will hasten the day when all of God's people will turn their backs on this sin, as the sin of sectarianism. All Christians are requested to read these lines. Think seriously. Array yourselves in line of battle and fight the devil with the Word of God, and spiritually you will be a man.—R. A. Kerkaker.



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