

Christian Word and Work

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HOPE.

And hope shines through the cloud in
golden rifts,

And unto those who trust Thee come
again

Courage and peace and all such kindred
gifts

"Clear shining after rain."

—C. J. G.

FOOTPRINTS OF JESUS.

E. L. Jorgenson.

RESURRECTION.

There are three classes of scriptures in the Old Testament that deal with the resurrection; those that typify; those that prophesy; and those that intimate. I shall present a few of each.

Passages that clearly foretell the resurrection, either of Christ, or other dead: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) "Thy dead shall live, my dead bodies shall arise.—The earth shall cast forth the dead." (Isa. 26:19.) "Thou wilt not leave my soul in Shoal." (Ps. 16:10). "After two days will He revive us: On the third day He will raise us up and we shall live." (Hosea 6:2.)

2. Among passages that typify the resurrection, usually of Christ, there is first of all the case of Isaac. He is distinctly said to have been received back from the dead in a figure. (Heb. 11:19.) Again Jesus makes Jonah a type of his burial and resurrection. (Mt. 12:40.)

The wave offering, the sheaf of first fruits which the priest waved "on the morrow after the sabbath," that is on the first day of the week, was typical of Christ's resurrection, according as Paul says, "But now hath

Christ been raised from the dead, the first fruits of them that are asleep." (I. Cor. 15:20.)

We can not be sure however that these types were understood until commented upon by New Testament writers.

3. Another class of passages, neither typical nor prophetic, are shown in the New Testament to be intimations of resurrection. When God would call Moses to lead Israel from Egypt, he attracted his attention by the burning bush. From that bush He spoke to Moses saying, "I am the God of Abraham, Isaac, and Jacob." Now Jesus declares (Luke 20:37) that Moses was then informed concerning the resurrection; "For," says he "God is not the God of the dead but of the living."

It is shown also that Abraham knew something of resurrection, for he fully expected Isaac back from the dead. See Heb. 11: 19. Moreover, apart from a belief in his own resurrection, he must have died feeling that God's promise and oath to him had failed for, though Canaan had been promised him for an everlasting possession, he died having received no inheritance, "no not so much as to set his foot on" (Acts 7:5). Yet, not so, for he died "not having received the promises but having seen them and greeted them from afar." (Heb. 11:13.) What can this mean but that Abraham shall yet enter into his possession after resurrection?

That the Jews before Christ had knowledge of the resurrection is shown also by the circumstance, that a very large party called Pharisees were contending earnestly for that doctrine. In answering the question about the woman who had been wife to seven men, Jesus took a decided stand with the Pharisees. Indeed in his last year's teaching, Jesus makes all to hinge on

his resurrection. And all *does* hinge there. I can not conceive how infidels who, confessing the fact of Christ, can reject his resurrection and at the same time accept him as a great and good teacher. Can one be evil from top to bottom; false from center to circumference, and yet good? A liar and a great philosopher! Why, it is nothing short of a contradiction in terms. No, if Christ rose not, away with him, for he were then but the falsest of men.

Thomas Jefferson arranged the Bible for the Indians. I have a copy of his work. It ends where Jefferson's faith evidently ended. "There they laid Jesus; and they rolled a great stone to the door of the tomb." What a gospel! And are the teachings of one, who failed in his greatest promise fit to place in the hands of the Indians? No, by the resurrection, he is Christ, and without it he is not. His *reformation* is worthless without his *resurrection*, for the atonement is unsafe and insecure without it. Moreover, the resurrection life which believers share with Christ constitutes the reformation he wrought and the latter is impossible apart from the former.

Another important consideration is that there is bound up in Christ's resurrection not only ours, from our death in trespasses, in sins, but also our eventual emergence from the tomb. His victory over death (Heb. 2:14) is the earnest of our own triumph over the last enemy.

THE WITNESSES.

In customary seven-fold fulness the New Testament records that Christ was seen, after his resurrection, on seven different occasions, by these:

1. Mary Magdalene and other women. (Matt. 28:1.)
2. Two disciples journeying to Emmaus, one of which was Cleopas. (Luke 24.)

(Possibly Cephas was one of these two. I. Cor. 15:5. Luke 24:34.)

3. The Twelve. (I. Cor. 15:5) Luke 24:33 reads "The eleven" Thomas and Judas were absent, yet the ten are mentioned as "The Twelve" just as we say "Congress though a dozen members be absent. These first three appearances occurred on the resurrection day.
4. Above five-hundred brethren at once. I. Cor. 15: 6. This was likely in Galilee for there Jesus had appointed to meet with his own. See Mt. 28:10. In this appearance lies one of the most triumphant proofs of our Lord's resurrection; for the majority of that number lived unto Paul's day and if Paul's assertion had been false it would have been an easy matter to disprove it.

And certainly, five-hundred persons can not agree upon and maintain a falsehood, for some would prove traitor to their treachery, even as there was one traitor among the twelve.

5. James. (I. Cor. 15:7.)
6. All the Apostles. It was then that Christ ascended.
7. Paul. I. Cor. 15:8. One requirement of apostleship was to have seen the Lord, and Paul was here accorded this privilege.

Thus is the testimony, and why should it seem incredible if *God* doth raise the dead?" If it were a question of dead-raising alone, it might be questioned, but if *God* interposes it were an easy thing. Why do men believe in the mountain and reject the pebble? Why do they accept the ocean and deny the dew-drop? If, once the fact and existence of *God* be granted, then

the resurrection becomes a simple thing,

When you see workmen laying out the lines of a great vessel; when you observe the massive beams and gigantic hull, you may not be able to tell just what kind of a craft it will be when complete; but you do know that it is not intended for inland traffic, but for ocean service; when you see men digging deep and laying great stone foundations, you know that the super-structure will be commensurately noble. Just so, we know that the resurrected life will be something very generous and worthy though we can not say what its exact proportions and activities shall be. Paul in I. Cor. 15: 58 makes a practical application of the resurrection doctrine: "*Wherefore*, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not vain in the Lord."

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

THE CHURCH.

John T. Poe.

Do you ask which church? I repeat, in my reply THE CHURCH. The church which Christ called his church—The church we read of in the word of God. This, is the church I wish to speak of. It was born amid the wonders of God's Almighty power. It had its beginning in fire, and in tongues, and earthquakes and in many manifestations of God's attesting power. In the midst of it all the realization of the angelic song, "Peace on earth, good will to men."

Like its author, it was poor, but the peace it has given to earth, through his teaching compels us to cry out in an ecstasy of joy "Never man spake

like this Man," the author—the builder of the church. In her borders the hungry are fed, the thirsty find drink in the living waters. The mourner finds comfort—tears are dried, and heartaches are eased. The best in men and women are evolved, and built up—The world civilized, and lifted up, and every creature blessed through the influence of God's church in the world. No wonder the Angels sang, "Glory to God in the highest," when they saw this display of God's everlasting goodness, in thus stooping to bless a lost, and ruined world. The church is Christ's body—the haven of rest for every weary, sin-tossed soul. A place where the weary may lay his burden down, and rest—where he may enjoy rest and peace, which passes all understanding. Blessed be God, he says

"Whosoever will may come." Surely he does "delight to show mercy."

In the church of Christ we come to all this, to sins pardoned—new life—new thoughts—new hopes—yea "old things passed away, and all things become new." In the church, in Christ—in him, sins pardoned—the soul redeemed through his blood,—eternal life—the gift of the Holy Spirit, and the promise of eternal inheritance with Jesus—an equal partnership with him in all the Father possesses. We are to be kings over the worlds he has made. For Jesus says we shall reign with him. Glory be unto his name forevermore.—Longview, Texas.

Many a man has wasted his life trying to reform the world when he ought to have been striving to save his soul.

DENOMINATIONAL FORUM

MOORE—AUSTIN DEBATE.

Fourth and Last Affirmative by T. F. Moore—"The Scriptures teach that the Holy Spirit Mimselvf Comes in Actual, Personal Contact with the Sinner's Heart in Conversion."

T. F. Moore, (Baptist) Affirms.

C. S. Austin, (Christian) Denies.

My opponent explains his recent twisting and squirming by saying that he, as a negative speaker must follow me. I am glad to see that he knows he is squirming and twisting all over the subject, and thank him for the good confession. But as to following me—ah, no! Any one can see without straining of the eye that he has not yet attempted to follow me. All his time has been spent in denying something which I have never affirmed. He knows it; the readers know it, but nobody can help it. Austin has an untenable position, and is doing his dead level best to hold it, but his labor is in vain. He is boxed up completely and the nails are driven in hard and fast. And now to root up some more of his alleged arguments.

My opponent thinks that he puts me in the hole by saying that I said once that the new birth was illustrated by natural law in the bith of Isaac, and more recently said that it was a miracle. Now here is my former statement, found in the issue of Feb. 1, of The Baptist Flag on Page 5.

"I refer you to Rom. 4:18, 19; Gal. 4:20:-31. This birth of Isaac illustrates the Baptist view of the new birth: divine power present when the work is done." In the issue of last week appears my last statement. Let the reader examine for himself, and see if he can find the contradiction.

Oh, yes, Austin believes that the Holy Spirit is present in conversion, but limits this by saying that he is not

PERSONALLY present. Now I want him to name some one person and some one place where that person was present, and yet was not PERSONALLY present. There is one thing certain about this: when you name this person and place, you are either going to strain that person's body, or your own grammar. For myself, I do not think that a man can be in a place if he is not personally there. The question is, does anybody believe any such twaddle as this save Austin? Indeed, does Austin believe it?

As to use the word direct, I have already given my reasons for discarding it, and am willing to leave the judgment with the readers as to whether or not I was justified.

The reader will notice that Austin has not yet answered my query as to how any person or thing can be born in the absence of the thing of which it is born. His attempt at shifting the question last week would be amusing if it were not pathetic. It is really pitiful to see how hard he hangs on to his shattered beliefs, and tries to throw a different meaning over my questions. He did, I admit, stagger at answering by saying that a man is born of God and God is on his throne. Let us see about that a little.

John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." I. Tim. 3:16, "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on the world, received up into glory." Jesus Christ is God, you see.

God is Spirit. John 4:24, "God is a Spirit and they that worship him must worship him in Spirit," etc. God the Father is God. Isa. 45:22, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Thus you see, Austin, that either one of the Trinity is God, and when the Spirit is present in con-

version he is none other than God himself. To be sure he was personally present in the new birth of every one that has passed from death unto life. Let the sweet singer of Israel tell of the whereabouts of God. Ps. 139:7-11, "Whither shall I flee from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall uphold me." Let Austin note first the language: "There is none else beside me." Just one God—Christ is God, God is Spirit, the Father is God. Thus you see, any one of the Godhead can represent a triune God. Where Spirit is, Christ is, God is. Note second, David's idea of God's presence. There was no place where God was not. David was inspired, yet Austin is claiming that God is not present when a sinner is born of him. I do not deny the use of the gospel in regeneration because I contend for the presence of the Spirit. Your birth of God and Spirit is only a proxy birth. It is like the Jew getting his religion—in his wife's name.

Austin evidently forgot to reply to my arguments regarding the depravity of man. One time it is true, he denied my statement, but refused to discuss my scriptural proof. I asked him to tell me of one redeeming trait in the race; but, alas, he does not answer. Can't he give me the information that I crave. To be plain, he CANNOT, and that is the reason he passes over it without notice. Until he refutes my scriptural proof my arguments must stand as sound. Come, Austin, don't pass a man's arguments by without notice. The reader might gather the idea that you cannot reply.

"Jesus baptized," and yet he did not do it in person. This scripture is unfortunate for Austin. Jesus says emphatically that he did NOT baptize (John 4:2). He was present, and PERSONALLY present, if you pre-

fer it that way, and he authorized the baptisms, but the disciples did the baptizing. Why was this text quoted Austin? Was it not to show that the Spirit could authorize a thing and yet be absent? This seems to be the application. If so, this illustration substantiates my claim that the Holy Spirit is present in regeneration. For Christ was not only there in authority, but present, personally. I extend thanks for the illustration. The selection of Austin, however, leaves out the Holy Spirit, except as authority, and forces the WORDS to do the work of regenerating a soul. I have accused Austin before that his religion has only words in it, and is wanting in the Holy Spirit. Now is not this your own choice of illustrations of the new birth? If so, the WORD only brought you forth into life.

Austin says the germ of life is in the seed. I would like to see that germ come into life, without coming in contact with moisture and heat. The healing power is in the medicine, and not in the doctor who administers, it, says Austin. A good physician comes to see the patient and makes a careful diagnosis of the case; so does the physician of souls. My doctor was never willing to risk my limited knowledge of symptoms and medicines to risk his reputation as a healer on this; so he comes him self, personally, and does not depend on my ignorance. See?

You say that the power is in the word. Kindly tell us what you mean exactly by that power. If you mean that it is God in his word, or Spirit in his word, or Christ in his word, then you yield your point. On the other hand, if you say that the word contains only ARGUMENTS, and if this is the power, then all of us have that, and do not have to depend on God at all. When you get out of that mix-up, kindly let us know exactly what you did mean.

Austin says that he could pray like Paul that the world might be saved, but he would not tell us just what he wanted the Lord to do that he has not

already done. Why not tell the people, Austin, that all the power to save lost men resides in the written Word, and that you have that, and need nothing else? If you need anything else, what in the name of common sense is it? That's another time you have bottled yourself up, Friend Austin.

Your questions, which you doubtless thought so difficult, can be answered in just a few words. Here they are:

(1) Just one. (2) Just one. (3) Just one. (4) The Holy Spirit does the work and uses the gospel in doing it. (5) He did the work just like the above. He used the Word in their salvation. That is all, Professor. Any more?

It seems a difficult task to convince Austin that I believe in the use of means, as well as the Spirit's work. I suppose it is because he makes out with the use of means alone, and claims no Spirit is personally engaged in the work. The means is all he needs.

I have now gone through with all his negative arguments (??) and will give a short synopsis of my own articles.

I showed by the Scriptures that a triune God was present in man's creation. Austin accepted this. I then

showed that the same power that attended man's creation was necessary in his re-creation. This Austin partially denied, but virtually denied toto. He said that the power was in the means; hence there was no necessity for God or Spirit being present. I have tried to get him to name this power, but he will not name it. My opinion is, that Austin believes God put all the power in his Word. If this is true, Austin can carry the word around with him, and since in carrying the Word, he also carries the power needful for saving lost men, what further need has he for anything? If this is Austin's belief, he should look only to the word, for what else has he to look to for help?

I showed that the race was universally man in his entirety, was depraved, and that, too, by nature. Austin simply disputes this, offering no scriptural proof, and offering no rebuttal of my scriptures. He is hemmed in there, and he knows it.

I showed by the Scriptures that the ministry was inefficient without the presence of the Holy Spirit, and all Christian workers as well. Austin merely assents to this, but not very heartily. His only reply to this is that



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we are debating about sinners, and not about Christians and ministers. He knows that my point was that if the minister and Christians were inefficient without the presence of the Holy Spirit, that the sinner would be even more inefficient without him.

I gave the Scriptures by Paul when he was the pen, God was the writer, the Holy Spirit was the ink, and the sinners heart was the tablet or paper. This was not noticed by Austin. He knows the reason he did not answer. Will he tell us?

Austin has not yet told us from which line he descended, spiritually from Isaac or Ishmael. He says that this illustrates the Two Covenants. I grant this, but which one does he hold as his ancestry, spiritually, the bond woman or the free woman? In Austin's concluding article on this proposition I want him to notice these things.

THE HOLY SPIRIT.

Fourth Negative.

By C. S. Austin.

Editor Moore thinks he gets a little comfort out of what I said about following him in his dodging, and as he calls it, "squirming and twisting," but if I made any confession, it was only to the fact that I had followed him. I am willing for our readers to say who has tried to do the dodging. Your readers, Editor M., have seen you so pressed in your birth argument that you actually took the laughable position that the Holy Spirit is the mother. They have seen you get tangled up in your capsule illustration so that you got a real live person "bottled up" in a gospel capsule that will not dissolve. They have seen your arguments taken away from you one by one, and they know that you have not come anywhere near proving your proposition.

Now for a little bit of history. Our opponent leaves the impression this time that I misrepresented him last

week when I said he had changed with reference to whether Isaac's birth was an example in natural law to represent a spiritual birth, or a miracle. Here are the facts:

See pages 4, 5, Baptist Flag, of Feb. 1, 1912. Moore's question: "Can you name SOME NATURAL LAW justifying your position on the birth of the Spirit?" My answer: "IF YOU WILL NAME A NATURAL LAW ILLUSTRATING HOW WE ARE BORN OF GOD, YOU CAN THEN USE THIS SAME NATURAL LAW TO JUSTIFY MY POSITION ON HOW WE ARE BORN OF THE SPIRIT."

Moore's Remarks: "He leaves it to me again and I refer him to Rom. 4: 18, 19; Gal. 4:20-31. This birth of Isaac illustrates the Baptist idea of the new birth: divine power present when the work is done."

I asked for a natural law; he gave this case. Now he says it is a miracle. So you see the editor has occupied two distinct positions on this in less than two months.

Next, he wants me to name a person and a place where that person was present and not personally present. All right: Christ is the person, Jerusalem, Judea, Samaria, and everywhere the apostles went, are the places. Do you believe this, Editor Moore?

1. Christ was with the apostles. Matt. 28:19, 20.

2. Christ was personally in heaven. Acts 7:56.

3. Therefore Christ was present with the apostles, but not personally present.

This may sound like "twaddle" to Moore, but I think his theory has got him to where the truth sounds bad to him. No doubt if our opponent had been present when Christ gave the commission, he could have prevailed on him to leave out the expression about being with them always, because of the danger of "straining his body."

He says I have not answered about a thing being born in the absence of the thing of which it is born. I will tell

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CHURCHES AT WORK

THE USE OF THE SABBATH.

Lesson 13.

Lesson Text: Mark 2:23 to 3:6.

Golden Text: "The Sabbath was made for man, and not man for the Sabbath. (Mark 2:27.)"

Sabbath. The first mention of the Sabbath is Gen. 2-3: "And on the seventh day, God finished his work which he had made; and he rested on the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." God "blessed the Sabbath day and hallowed it" because in six days he created all things and rested on the seventh. The seven-day week has been observed from Adam to the present time.

In passing through the fields on the Sabbath day Jesus' disciples plucked ears of corn and did eat—they did that which is lawful to do upon any other day, being sanctioned both by custom and the Mosaic law (Deut. 23:25). But the fourth commandment forbade any work on the Sabbath, and the Pharisees had interpreted this law in a most mechanical way. It is almost impossible for us to conceive what terribly exaggerated views concerning the Sabbath were held by the Jews. For instance they argued that to walk upon the grass with nailed shoes was a violation of the Sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation, because it was a kind of hunting. It was the boast that Jews were known over the world for their readiness to die rather than break the Sabbath day. It is necessary to have these traditions in mind in order to understand Christ's position on the Sabbath question. The Son of man is Lord even of the Sabbath day. The change of the Jewish into the Christian Sabbath, called the Lord's day, Rev. 1:10, shows that Christ is

not only the Lord of the Sabbath but also the *truth* and *completion* of it. For it seems to have been by a special providence that this change has been made and acknowledged all over the Christian world.

Jesus the Lord of the Sabbath, did not abolish the Sabbath. He made it for man, therefore it must endure as long as man lives on earth. The fourth commandment is written in the law of God and the nature of man. It is not a mere Jewish law, but was made for man. One of the surest marks of the decay of religion in a people is their non-observance of the Lord's day. What Jesus did was to rescue it from the false interpretations put upon it; from being a mere form to being a spirit and a life. The only way to increase true Sabbath-keeping is by increasing the spirit of devotion and worship which requires such a day. It is needful to lift up the spirit of man to higher and nobler realms, and to prepare him for immortal life. The Sabbath rightly used is the greatest institution for learning and culture and soul growth the world has ever known. Hence the neglect of the Sabbath is the surest road to ruin.

How Jesus Kept the Sabbath. He went to a religious service. He went into their synagogue. He helped those that needed healing. Are you imitating him? Do you attend services every Lord's day? Do you help those that need help?

Jesus rescued the Sabbath that you might have at least one day to devote to the worship of God and prepare for immortal life. You cannot do this unless you believe the Bible, and obey it. The only promise anyone has of an eternal life is found in the holy scriptures and that only through a knowledge of Christ, faith in him which

leads to obedience, being baptized into his name and the observance of all things whatsoever he has commanded us.

A boy went into a merchant's office in search of a situation. After being put through a catechism by the merchant, he was asked: "Well, my lad, what is your motto?"

"Same as yours, sir" he replied; "same as you have on your door—'Push.'"

He was engaged.

The man who is more careful to defend his reputation than to do his duty will soon have no reputation worth defending.

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We have quite a number of liberal individuals but take the body as a whole and we do not give, I venture to say, one fifth as much as some smaller bodies, and yet we claim to be churches of Christ!

Now, it does not take a large sum to support one of our preachers in the field. We have no salaried men. We have none out for the money. I know of few who are not willing to sacrifice to preach the gospel to the lost. So the lack of means for missionary work is not due to any extravagance or waste on the part of our missionaries, but to the fact that the money has not been contributed; and this fact is not due to poverty on the part of our people.

Again, this last fact is not chiefly due to a greater stinginess on the part of our people than others. What then? I believe it is chiefly this. Our preachers are too willing to sacrifice and bear the burdens alone. Or, since they are not preaching for money, they would not have it appear so by preaching much on the subject. Churches are not properly taught on this subject and they are not going to act right till they are taught right. How are we going to get them properly taught? Preachers and elders have here a grave duty and no easy task.

Our interest in lost souls should so far exceed our dread of a false charge of being money lovers and hirelings that we would not allow this Satanic-inspired suggestion to have any weight. Rather declare the whole counsel of God.

HOW REPLENTISH THE CHURCH TREASURY.

1 Have the regular weekly contribution. This helps to form in each member the habit of giving something.

2 Have Bible readings on the subject of giving.

3 Give teaching to inspire liberal giving and sacrifice. We must get beyond the idea of merely giving something. We must give according to our ability. Small reward in heaven awaits him who gives less or gives grudgingly. The day of reckoning will bring many faces to shame on this matter.

4 The elders and deacons should look after each individual as regards this important duty. To do so they must know what each gives. They have a right to know this. How can they convict a covetous man of his covetousness if the system of giving in vogue is one in which these overseers, who must give account for each member, can not tell how much each or any one gives?

Again, how can they plan any work, any evangelistic campaign or other enterprise if they do not reckon from a comparison of cost and available resources. These overseers then have a divinely given right to know of the prosperity or adversity of each member and to know how much each can give and will give. They can find out only by asking.

THIS HAS BEEN CALLED THE PLEDGE SYSTEM.

The deacons should get a verbal or

written statement from each member as to the amount he thinks he can give during the season or year. They should furnish contribution envelopes and request each one to put his contribution in an envelope, date, sign and put in basket or plate. The deacons can then keep a strict account. The fact that such an account is kept has a wholesome effect on any who are covetously inclined and it is a fact that those churches that follow this plan have the largest contributions. The Lord keeps books on us, why should we not keep books on ourselves? The Lord expects all business to be done in a business way. This business system will solve the financial problem of missionary work if our congregations will adopt it. There is no objections to it that can not be answered.

ANOTHER THING.

Paul stimulated the giving spirit by presenting a definite object of charity and, further, he stirred up a healthy emulation between churches which increased the bounties of their grace. Our preachers and leaders are slow to present opportunities of giving. Our leaders often balk before the congregation is asked to give a pound.

Slower still are they to stir up any enthusiasm by trying to excel in emulation of some other congregation. We need Pauls among the congregations today. See II. Cor. 8th ch. et. al.

AN OPPORTUNITY.

Brother O. E. England, now in the Bible School at Abilene, Texas, has a tent and wishes to evangelize in destitute fields in Louisiana this summer. He is endorsed by Brother R. L. Whiteside, President of the College. This is sufficient. Here is an opportunity for the Louisiana mission field and for some church or churches. An opportunity for the former to hear the gospel and believe, to the later to give to its support. How can he preach except he be sent? Where is the church that will send him? Don't be tardy in responding. The Lord expects us to show that we mean business or take down His banner.

Christian Word and Work

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MEDITATIONS.

Chas. Neal.

"I remember thee upon my bed, and meditate on thee in the night watches." Psalms, 63: 6.

Very often when I am away from home in a meeting or visiting with congregations in meetings I get so I can hardly sleep. The more interesting the meeting the less sleep I get, so I often go home looking worn out. Some people, not knowing the facts, think this is caused from eating too much. This is a mistaken idea—it is not stomach trouble—but I will have to plead guilty of usually enjoying the best food and bed in possession of the brethren with whom I stop. Please

brethren, do not judge the preacher too severely, he has troubles—both imaginary and real—which the "laity" knows nothing about.

Yesterday I came over to Linton where Brother J. W. Brown and the brethren are having a few nights meeting. After evening service brother Brown and I accepted the invitation of a good brother to lodge over night with him. We retired at about ten o'clock and went to sleep sometime between eleven and twelve. I slept well until half past two o'clock. Then began the "Meditations" of which I am now to write.

First, the sermon of last evening occupied my attention. The central thought was preparation to meet our coming Lord. I tried to picture to myself how things would actually be at that wonderful event. Then my thoughts returned to my sermon on the previous Lord's day—a sermon in which the church was represented as the "watchman on the wall" (Ezekiel 33). Unless the church warns the people by preaching to them a full Gospel, it will not be guiltless in the great day of the Lord's coming. As a preacher I am a "watchman" and unless I warn the church of its duty along this line what will be the result when I am called to answer. Our people at present have but little missionary conscience. Brother preachers and overseers, let us present the scripture on this important theme till the conscience will not let the followers of Jesus rest until they become more missionary. It doesn't seem to be a very pleasing subject to many but let us do our DUTY. I remembered so many things which I did not touch in that lesson and previous ones of like nature that it seems necessary to make another lesson for next Sunday on the matter of "Giving and receiving" which makes missionary work possible. Some time was spent in outlining this lesson—there is much material from which to select—just what shall I use—then almost unconsciously a prayer to God to help me in mak-

ing the proper selection.

When I preach to others I also preach to myself, so naturally my meditation on this subject lead to a self-examination of ability, opportunities and work. I had given a little over a tenth of all received but that is no more than the faithful Jew gave under the dimly lighted and less blessed condition of the law age. Yes, I ought to give more. My ideal in giving is higher than the law of Moses—it is a New Testament creation. Even my service should have been given more unselfishly. I have come far short, but let me trust that the abundant grace of a loving Lord will forgive this lack for this time. There seems to be a force in my very nature that makes me like the fleeing, shirking Jonah. "Trust in the Lord and thou shalt be fed" is my faith yet my action seems to say "Get the brethren to go His security." By faith I see my living Lord and like Peter on Galilee wish to walk to him. He bids me come. I have tried it many times and still try but observing the furious elements I begin to sink. My Saviour and Leader does not deceive. My sinking is no fault of His. His strong arm is even placed under me in my faithless sinking condition and I am saved that my faith may yet grow. God grant that it may.

Then my thoughts brought me to the New Orleans work. My mind ran over the Gulf states as I remembered them in my old school geography. What an ideal center from which to radiate New Testament Christianity does that city occupy. What a responsibility is placed upon the brotherhood by their being made acquainted with their present need. With many this responsibility, at the present, will not be felt. Our circumscribed religion so often makes us blind to all needs except those of our immediate vicinity. Too often, even these needs, like crying consciences are so badly treated that their voice is no longer heard. A brotherhood with so much wealth as ours should immediately relieve the embarrassing

condition there. Let us help this little church to radiate the gospel of Christ throughout this wicked city of two thousand saloons. I for one feel my obligation and shall try to acquit myself properly before God.

Just here the alarm went off. It was four-thirty o'clock and brother City must rise and prepare for work in the mine. About five o'clock I got up and jotted down some of the meditation of the preceding hours while waiting for a train home and while on the way I have improved the time by preparing these thoughts for your perusal.

As an after thought I might say that when I began to invoice my love for God and preparations for meeting my coming Lord, the most satisfactory evidence of my heart's devotion is my meditation. What am I when alone? What are my thoughts when I wake in the night? My small earthly possessions are encumbered to near what they are worth and my poverty often makes it very inconvenient to meet the obligations of life. But these trouble me but little. I can dismiss such thoughts with but a few minutes consideration. But I can meditate for hours on the goodness of God, my labors for Him, the rapture of my coming Lord and the blissful joys that follow.

By careful, prayerful and constant study of the Holy Scriptures I am constrained to think the rapturous meeting of the church and her Lord is not far in the future. I have ecstatic hope that I shall not see death, but shall experience that happy change which comes in the twinkling of an eye, at the last trump." To me this is inexpressibly sweet. The thought of dying is bitter to me only because of leaving dependent loved ones behind. For their sakes it is better that I abide and for the sake of those whom my labors may benefit. But how beautiful the pictures, how blessed the thought of us all leaving together! Are we ready? Am I ready? Yes I believe we are. I have the consciousness of being the Lord's "whether I wake or

sleep." Of course I am not sinless only as I keep under the blood. I feel my unworthiness before Him, but I know my longing and trust in His grace. When I contemplate His coming, my heart answers "Even so, come, Lord Jesus."

SOME THINGS TO THINK ABOUT.

Chas. L. Talley.

"And as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." (Rom. 1:28.) Using this as a basis for what we shall say, I wish to call attention to some things worthy of our consideration. Some one has some where said "head us for where we are headed for," I have either heard this, or read it; or it is original, I do not know which; but anyway it expresses what I am now wanting to ask.

Only, a few days ago, a minister said that he had been a "pastor" of a certain church in this city for six months, and in that time he had had only TWO persons to ask of him prayers, and that there had not been a single conversion in this time. Now, this minister is not one lacking in qualification. He is a first class gentleman, a man of pleasant address—a graduate of a fine seminary, can give an exegesis of a text in English, Latin, Greek or Hebrew. I do not think that this minister is in a class all to himself; if a correct poll of all ministers, be made, no doubt this, man's experience would be a very common complaint. We can see that something is very radically wrong. Where is the fault? Surely it is not with the word of God? For Jesus Christ is the same yesterday, today and forever. Is it a lack of zeal on the part of the ministers? We think not. There is no doubt but that ministers possess as much zeal as they ever did in any age of the world.

We do not wish to assume a Phari-

saic attitude, and claim "a better than thou" way of this very serious matter. But something must be done about this, or else the world will loose quite a lot of the benefits and blessings that it has heretofore enjoyed as a result of Christian character and influence.

How shall we solve this problem?

I wish to say that we must find the cause of this seemingly lack of interest. Then try and heal the wound by removing the great cause. Who is able to properly diagnose the case, and declare the remedy? By way of assisting I wish to say that observation has taught me, that there is a variety of causes. Some of them I will point out.

1. I will say, that there is a very great need of thorough consecration on the part of those that profess to be Christians. We are too prone to make a sacrifice of the time and things that rightly belong to the Lord. viz, to be in a hurry about things that should take time, prayer and meditation. Dismiss our service to go and take part in something that is of a worldly nature, because others do. Set aside God's appointments and ordinances, to take part in the work of men. A very common practice to abbreviate or leave off entirely, the worship on the first day of the week to attend to some commencement sermon: which is very often conducted, to say the least of it by one that is not a Christian. Dismiss our regular services to go and help, by our presence in the commencement of a "Big Meeting" by some of the denominations, that we may exercise a little policy. And some other things that we might mention. These all go to strengthen the unbeliever that Christianity is a thing that can be used when one sees fit, or can be thrown off when occasion demands. Will the practice of these things confirm the saints, or will it win to Christ those that are worldly inclined? Do these things not place us in the attitude of the children "playing in the streets, piping or dancing as the whims of the multitudes may require?" see Matt. 11:17.

2. Sunday papers and magazines, have, both alike, proven a blight and curse to church going. The worldly-minded will pass away a whole day pouring over a story or some political scandal, just to "while away the time" when they are robbing God of his day of worship and service. The young will peruse these things when they should be in the house of prayer and "about their father's business." Fashion, too, enters, and is doing her deadly work. Some are "too proud" some "too poor," one to be pitied, the other to be scorned. But who dares undertake the job. For that would be a "cyclone of indignation" and woe be to the minister that has the courage of his conviction along this line. We should speak "and not hold our peace" for we may lament the fact when it is too late.

3. I wish to say that it is too frequently the case that the pulpit is used for a place to take advantage of those that do measure up to our standard of righteousness. Lots of uncalled for abuse is heaped upon those who are so unfortunately separated from us by the many causes that separate people, and communities. Heaping it upon the other fellow is not an uncommon practice these days. Some exploit politics, some fads, some "my views" and others some cranky notions and interpretations of the Bible. All of these are not calculated to bring our Sunday attendance up, nor to make spiritual minds of those that are not so inclined. Let us all quit these things.

4. Inefficient ministers too, have their share in these things. It is often the case, that a minister enters the pulpit having made little if any preparation of what he is to do or say. Sometimes one will think, that because he can "quote scriptures," that he is a "great preacher" and that he can preach as well as any one. When the truth of the matter is he can not speak three sentences that are logical in their construction; his pronunciation is wretched, and the sense is lost in his stammering, while he attempts to read.

This kind of work is neither benefiting, edifying nor inspiring. This is wholly inexcusable in these days of learning, with all the Bible Schools and advantages that we now enjoy. Some one should take these poor fellows as did Aquila and Priscilla, the eloquent Appollos, and teach him the "Way."

Shall these things continue? We see that there is a "New Movement" trying to solve these questions. I make an especial reference to "The Men's Religious Movement." One phase of this work the "Christian Standard" discuss under the head of "Laymen who preach the Word" on the ground, that there is not enough ministers to supply the demand in this present age. A scribe of that paper goes back to the year of 1839, and brings up an answer to a question to Alexander Campbell, to show that the great Campbell, would solve this troubling prob-

lem, by having more preachers. But Campbell was not alone in this matter. For many, many years before Campbell's day one mightier than he, said "pray ye the Lord of the vineyard that he send other labourers into the vineyard, the harvest truly is plentiful but the labourers are few." We think that all of these movements are "parasites" and should all be relegated to the background. The one pressing "movement is for all to lay down their own preconceived ideas and notions; and make one grand and united effort in a movement back to the old landmarks, taking only a "thus saith the Lord," for all of our practices and leaderships, allowing the "Old Jerusalem Blade" to be unsheathed, using it as the "Sword of the Spirit" cutting with its two edges, the strongholds of Satan, and Spiritual wickedness in High (heavenly) places.—Montgomery, Ala.

THINGS CURRENT

HELP NEW ORLEANS.

Since last report the following has been received:

Greenfield, Tenn church4.00
Bible Outline (S. H. Hall)4.00
Mrs. N. P. Lawrence, Ohio,2.00

Also some good promises of donations in amounts ranging from ten to fifty dollars to be paid by Jan. 1st. 1913.

We appreciate both cash and subscriptions. Drop us a card and tell us what you will do for us by the end of the year.

Yours for a self-supporting New Testament church in New Orleans.

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Renew your subscriptions.

Are you planning any mission work for the summer?

A new subscription from every one.

Send us news items. Write them on Mondays.

How are you teaching the Bible in your church?

Make your congregation a reading one and we will do the rest.

Bro. J. D. Tant is in a good meeting at Matagorda, N. M. One baptized to date.

Do you want to learn short hand at home? Are you willing to send us a few subscriptions for a full course. Write us for particulars.

Bro. W. M. Mann of Edgewood, Texas, Box 18, would like to do mission work this summer especially in the eastern states.

Bro. John T. Pœ of Longview, Tex., will begin a meeting with the West End church, Montgomery, Alabama the last Sunday in May.

We have three boys who are planning to be preachers and we are educating them for that purpose. Start your boy out young, if you want him to be a preacher.

Bro. G. B. Lambright is located at Cameron, Texas and will evangelize in Milan county this year. He should be supported and kept continually at the work.

April 2, 1912—I preached the fifth Lord's day in March at Alberton, Tenn. They have recently built a neat, substantial church house. The congregation has improved some since I last preached there.—E. S. B. Waldron .

Are you trying to place Word and Work in every home in the church. Many have done so. One preacher put it in every home in five congregations. Says it was no trouble, but will not let us use his name. What have you done?

Louisville, Ky., Apr. 3, 1912—I preached twice on Lord's day in the Highlands in the absence of A. B. Lipscomb who was in Nashville on business connected with his new position as an editor of the Gospel Advocate. I have resumed the Jefferson county evangelistic work and am going to the country today to do some visiting. Brethren, don't forget the New Orleans debt and don't forget Bro. C. C. Klingman, his wife and his work.—Don Carlos Janes.

Montgomery, Ala., April 1, 1912.—Our work in Montgomery in doing well. I want to say to the readers of the Word and Work that some articles which appeared in the Alabama Christian seem to have made a false impression on some regarding the work at Florence, Ala. The congregation there

for which I preached six years previous to coming to this city, is one of the most active, and, withal, one of the most loyal congregations in North Alabama. Bro. I. C. Hoskins succeeded me at Florence.—C. E. Holt.

The work at Highland Ave. is getting along fine, the interest holds out well. Our audiences were the best taken as a whole Sunday, than they have been at any time since we took up the work at this place. We think that there is a bright future before the church here.

We have announced and will begin a series of meetings on the second Sunday of April. The meetings will be held in a tent if we can secure one, as, our seating capacity is now sorely taxed without any thing more than the regular interest. We shall hold, or secure some one else to hold another meeting latter in the year.—Chas. L. Talley.

"A MESSAGE FROM MEMPHIS."

The church here sends the writer out to do mission work when it is able. Every congregation should do mission work. Employ a preacher and use him at home and in needed fields as well. On Apr. 21st, I shall preach at Bulah, Miss.

On Apr. 14th, Bro. Joe S. Warlick of Dallas, Tex. will be with us to conduct a series of meetings which will last till May the 1st.

Following this meeting we are to hold a number of tent meetings in destitute parts of the city, There are thousands of people in Memphis and also in a radius of fifty miles who do not know the "Wonderful Story of Love." The true and faithful church will have the gospel preached to the poor. It is our duty to do so. Let us be up and doing.

DO YOU WANT A SINGER?

To those who are in need of a singer for meetings this season, we wish to recommend Bro. William T. Jones of Bloomfield, Mo., a capable indus-

trious and experienced young man who needs, desires and deserves the work.

We think it very necessary that young men of Bro. Jones' stamp be encouraged and aided to "get to the top" in song work and be given permanent, steady work, so they can devote their full attention to the cultivation of vocal talent. Bro. Jones is a worker and a student. In securing his services you will not only be furnished an excellent song leader, but have the influence of a Christian Gentleman in your midst and be contributing to the strength of the entire cause.—Jas. E. Laird, M. J. Marion, Evangelists, Holcomb, Mo.

Cordell, Okla., April 1, 1912.

I preached at Combs, Saturday night, Sunday and Sunday night. We had a good meeting there last July and hope for a better one sometime this year. The first Sunday Bro. Oneal, another young preacher, and I will go about twelve miles northwest of Cordell to a school-house; the second I will go twenty-five miles south-west to a school house (will hold a meeting there next summer); third Sunday I will go east thirteen miles to Friendship, a mission point that Bro. Dan. Hockaday, of Granite, Okla., visits the first Sunday in each month—he goes elsewhere other Sundays; the fourth a member of C. C. C. students will go with me to Cowden, a mission point twenty miles southeast of here. There is to be a singing convention there that day. We hope to take part in that too.

Bro. Vaughn went to Butler, where there's a fairly good congregation of Christians, to preach over Sunday's appointments. He had been active in home mission work at nearby places for the past two years. I could mention others. Of course all this is done at a sacrifice, little or no support. We look for much good in the future.

In our "Monday-night meetings" for a month we've been discussing "the faith necessary—or enlightenment required to make baptism valid." May

give some points later.—W. W. Freeman.

(It does not appear that Bible Colleges stop preaching.—Ed.)

“MEMPHIS NOTES.”

On the second Sunday in March one took membership and one was baptized. The church in Memphis is growing. One by one the spiritual stones are being added to God's building. Many good people are “asking for the old paths” and saying “Where is the good way that we may walk it” Jesus says, “I am the way, the truth and the life,” Let us show them the good way that they may find rest to their souls.

When Paul went to Corinth, a city in spiritual darkness, the Lord said, “Be not afraid but speak and hold not thy peace for I am with thee and no man shall sit on thee to hurt thee; for I have much people in this city.” So Christ says to us, “The Gospel is the power of God unto salvation,” “Fear not, be strong and of good courage.

There are many people in this city and all over the world who are weary with the doctrines and commandments of men. They see that those who left the Old Path and have taken the liberty to go beyond that which is written” are rapidly drifting back to Rome. Those who desire to please God are seeking shelter with us because we stick to the Old Book.

Bro. D. C. Janes preached for us on Sunday March 17th. The writer spent the third Sunday of March at Natchez Miss., where a small congregation was planted in December. He found this little congregation working in peace and harmony. Moved by the law of love they were steadfast, unmovable, abounding in the work of the Lord. It is delightful to see a church where all is peace and faithfulness. There was one noble young man who made the confession at the morning service and was baptized the same day.

There is no such thing as a moderate drinker at the bar.

ATTENTION, BRETHREN!

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Moore-Austin Debate.

Continued from page 5

you what I have done. I first drove him to the position that he said the Holy Spirit is the mother. And did you notice how silent he was about that "mother" argument in the article above. I do not blame him; I would quit it too. The next thing he hatches up is that **GOD, CHRIST and the HOLY SPIRIT ARE ONE IN PERSON.** He started out as a trinitarian, and now he has changed to a Unitarian, pure and simple. Don't you remember his first argument? How he labored to prove the **PERSONAL PRESENCE of THREE** in man's creation, and the necessity of the personal presence of **THREE** in regeneration. **NOW** he says there is just one person. If variety is the spice of life, Editor Moore has it well spiced. I accept every scripture he quoted in its obvious meaning. I do not deny that God, Christ and the Holy Spirit are one. They are one in sympathy, aim, purpose, etc., but not one in person. The Holy Spirit is the representative of God and Christ. Of course God is everywhere, as David taught but not personally present everywhere, as Moore taught. Now to his direct query. Every person that has been born as Jesus describes in John 3: 5 is a person born without the personal presence of the thing of which it is born. That's an answer, isn't it?

Now as to his depravity argument. He seems to get the idea that I am afraid of it. I am willing, under a different proposition, to deny that man is totally depraved at birth. All the readers can see that it has nothing whatever to do with the subject we are discussing, and for that reason alone I have tried to keep it out. In fear, however, that the editor will not see fit to discuss it in a proposition where it belongs, and in fear also that some of his readers might think he has made one point that I failed to take away from him, I will call attention to one or two "redeemign traits" that man

has had before regeneration. Would **DEVOTION** be a "redeeming trait?" if so Cornelius had it. Acts 10:2. Would you call a **PRAYING DISPOSITION** a "redeeming trait?" if so, Cornelius had it. Would **FEARING GOD** and **GIVING ALMS** be "redeeming traits?" If so, Cornelius had them before his conversion. Is **HONESTY** a "redeeming trait?" if so Saul of Tarsus had it.

Now about Jesus baptizing; he tries to patch up his predicament that he had got into that if anything was done by a person, the person must do the work in person. Yes, Jesus baptized, but he did it through his disciples, not personally. Likewise the Holy Spirit operates through the word, not personally. This illustration was introduced to show that a deity could work through a medium, a representative or an agent, and it certainly shows it.

Then he comes to the illustration I submitted about the seed. I said that the germinating power was in the seed, and that power must be there or it was not seed. He answers by saying that the seed must have moisture and warmth. Yes, it takes these conditions to make good soil; but the ground is the heart of the sinner, and its wormth and moisture cannot represent the operations of the Spirit, for Moore says the Spirit is the life giving power. I said the physician heals the patient. His power to heal is in the medicine which he administers. Moore says his doctor comes in person when he gets wrong. The trouble is, Editor Moore is not willing to take the medicine that the doctor has left. The Great Physician came more than eighteen hundred years ago and found man sick in sin. He spent about three years in making a personal diagnosis of the case. He then gave the prescription (the gospel) and now the only thing necessary to be healed by this Great Physician is to take the medicine, according to directions. Yes, God is in the word. His power to save is in it. But listen, he is not **PER-**

SONALLY in it. His **PERSON** is in heaven, on his throne.

The subject of prayer comes to the editor's mind next. He wants me to tell what I would pray for the Lord to do for the sinner that he has not already done. When I pray for the salvation of men, I am willing for God to save them according to his plan; I am willing for him to save them in his way, according to his will. When Jesus taught his disciples to pray, "Give us this day our daily bread" (Matt. 6:11) I wonder if Editor Moore could see any use in such a prayer. They already had the means to produce the daily bread. When I pray for the world to be saved, I expect God to save them according to his plan. Paul says "The gospel is the power of God," and I believe it. Just so long as I believe that the gospel is the power, I am not going to ask God to set it aside for any man's conversion, and substitute a thing he never promised. I believe in prayer. I believe God answers the prayers of his people. James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." James 1:5-7. We must pray in faith. So then, "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. I cannot pray for a personal contact of the Holy Spirit and pray in faith, because God has not taught it in his word.

1. God's word says we are born of the Spirit. John 3:5.

2. God's word says we are born of the word. I. Pet. 1:23.

3. Editor Moore says this is just one birth. (See article above.)

4. Therefore we are born by the Spirit through the word of God and not by personal contact.

1. God's word says we are washed by the Spirit. I. Cor. 6:11.

2. God's word says we are washed by the word. Eph. 5: 26.

3. Editor Moore says this is just one washing. (See article above.)

4. Therefore we are washed by the Spirit through the word, and not by personal contact.

1. God's word says we are begotten by the Spirit. John 6:63.

2. God's word says we are quickened by the word. Ps. 119:50.

3. Editor Moore says this is only one quickening. (See article above.)

4. Therefore we are quickened by the Spirit through the word and not by personal contact.

I think the above is good reasoning. Whatever the Spirit is said to accomplish the word is also said to accomplish. Our opponent rightly concludes that there is only one operation. Then they must work together. Undoubtedly the word does not operate through the Spirit, because the Spirit wrote the word. The Spirit influences the sinner to come to God through the word, the gospel. The gospel was always preached in apostolic conversions, and sinners were convicted and moved by it as a means of the Spirit to obey God. I cannot see how any one would expect the intelligence of man to be reached and changed except through reasons, and appeals made to his intelligence through intelligent means of communication.

The last thing our opponent does is to review his old arguments that I have shown long ago were against him or were entirely off the subject. It is indeed pathetic to see him cling so tenaciously to every shadow of proof that he thinks might sustain his sinking cause a little longer. Poor old argument No. 1. Moore, I would leave that one out next time, since to support it you had to claim that the Holy Spirit is the MOTHER. And then when you were trying to gather up the fragments and try it again, you were driven to the position of the Unitarian. Then here comes a review of the argument. 2. This is the depravity argument, which any one can see is not on the subject at all; but after all it was as good as any for Moore. He could ask

questions about it and fill up space. This was important for him. He then rchashes the preacher's argument. This has no connection with the subject at all as I have repeatedly shown. Even, should this be on the subject he never showed that the Spirit was personally present with the ministry. He wants me to notice II. Cor. 3: 3. He thinks he gets a point out of this; but listen "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written by us, written with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tablets of the heart." Their hearts were tables. Christ did the writing (the epistle of Christ). The Holy Spirit was the ink. The apostles were the pens (ministered by us). This fails to prove your direct personal contact, PERSONS do not flow like ink. This proves exactly what I am contending for. The Holy Spirit (the ink) comes through human instrumentality, and not in person. Thanks for the illustration.

Now we leave this subject for another.

I leave it with the readers to say whether our worthy opponent proved his position. He undertook the DIRECT, PERSONAL CONTACT OF THE HOLY SPIRIT. Did he do it? The failure was not on his account; but the trouble is in his doctrine. I think he made as good a fight as any man could on his proposition. I venture to predict that in Editor Moore's next debate on the operation of the Holy Spirit, he will leave out the word PERSONAL.

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SUNDAY NIGHT MEETINGS AT KIOSHIKAWA.

Mrs. Wm. J. Bishop.

From six thirty to seven fifteen, Sunday nights, we have Bible class for young men. This class is mine. At six, I leave home, walking about three quarters of a mile to church.

On these dark evenings, this long walk alone is not very pleasant. In a big American city it would not be safe walking alone through dark narrow streets. But in Tokyo a city of two millions of people, for several years I have gone alone to this class, and never have I had the least cause of fear. The Japanese are a quiet law-abiding people. Foreigners are safe here. This by the way.

We begin our meetings promptly. At six thirty the song service begins. I say we begin promptly, and we do, but sometimes we must begin with only two or three present, for the Japanese go slowly and are never prompt. But we sing quite as well with only two or three, and in fact better, than with a dozen or more. There is not so much volume to the music, and with two or three when we are singing a song, it is sung only in two or three different keys; while if there are a dozen to sing it, it is sung in quite a dozen different keys. So you can imagine a song sung in a dozen different keys at the same time, is not so harmonious. But we sing anyway.

The young men come in one by one, and sometimes by the time my class is finished I can count from twenty to thirty young men. We have a half hour Bible lesson, then my part is finished.

Mr. Bishop comes and conducts the evening service. He has prayer, more songs, and then his sermon, just as the Sunday night services are conducted in America. Except that his talks have to be so simple that he cannot get to "show off" as he could perhaps, talking to an American audience. Might this be called one of the missionary's

sacrifices? Truly it is one I think. To talk to an understanding, American congregation of people, to whom the Bible has been familiar for ages, must be a delight to any preacher. He can use what vocabulary he may possess, what Biblical, historical, geographical and scientific knowledge he has, knowing that his audience can appreciate and understand. But talking to a Japanese audience, who most of them are not familiar with the Bible, Bible lands and Bible history, is quite different matter. Language must be made as simple as possible; every thought simplified; every Bible character explained. Not because the Japanese are not an intellectual people and ignorant, but because most of them are unfamiliar with Christianity and the Bible.

All of our Sunday night attendants are not young students. Some are teachers and those of other occupations. Last Sunday night we had a new face among the number present. We knew he was a soldier for he had on his uniform and sword. When he entered the church he unbuckled his sword and laid it aside. An act of respect for the Lord's house. After the service we met him and found that he was a teacher in the military school in the arsenal grounds near the church. He was quite a pleasant gentleman, about

thirty-five years old. He seemed quite interested and said he had been wanting to come to the services for a long time but his school duties have been such, that until now he had no time. The president of the military school is a Christian, he said, and advised him to attend church. He asked what the next lesson would be. Bro. Hiratsuka gave him a Bible, and he promised to come as regularly as his work would allow. Two young men from this same school attend services very regularly.

Bro. Hiratsuka, our Japanese evangelist, has a way of making everybody feel welcome, and at home when they come to the meetings. He shows an interest in each individual and is kind and helpful to all.

Our Sunday morning service is conducted just as yours is in the homeland, except of course it is all in Japanese. This, of course, to all of us who are Christians, is the most important and helpful of all our meetings. And our Japanese service is just as acceptable to God, as is your American service. The prayers of our Japanese Christians are heard, understood and answered by the same loving Father who hears and answers your English prayers. He is the understanding God and Father of all.—Tokyo, Janan, Feb. 12, 1912.

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