

# Christian Word and Work

Volume 5

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Number 17

## THE BIBLE.

We'll stand by the Bible, the Word of  
our God,  
And scatter its truths o'er the nations  
abroad;  
Men cannot destroy it, though oft they  
have tried  
To upset its teachings and cast them  
aside.  
We want no new doctrines, but "thus  
saith the Lord;"  
We choose the old way which our fath-  
ers have trod;  
The sweet words of promise much com-  
fort have given  
And cheered weary souls on the path-  
way to heaven.  
Then stand by the Bible, God's own  
Word of truth,  
And let none forbid it be taught to  
our youth!

When hid in the heart, it will teach  
them to live,  
And often through life, sweetest com-  
fort will give;  
'Tis the Guide Book our Father has  
given in love,  
To show us the way to the mansions  
above.  
It tells of our Savior, Redeemer, and  
Friend,  
Who loves us and cares for us e'en to  
the end.  
Oh, how should we know of our dear  
blessed Lord,  
Were it not for the Bible, the Word of  
our God?  
Then keep it and prize it and read  
it each day:  
Thank God for His Word, which shall  
ne'er pass away!

—A. R. P.

## THE LAW OF CHRIST Vs. THE LAW OF MOSES.

J. T. J. Watson.

Could men, during the personal min-  
istry of Jesus obey the teaching of Je-  
sus and at the same time not disobey  
the teaching of Moses?

Jesus said, Think not that I am come  
to destroy the law or the prophets: I  
am not come to destroy but to fulfill.

When Jesus healed a man of leprosy,  
he said "go show thyself to the priests  
and offer for thy cleansing those things  
that Moses commanded for a testimony  
unto them." (Matt. 8:3, 4.) Thus we  
see that Jesus taught people to observe  
the law; and why should he not? He  
came to fulfill the law, and it is dif-  
ficult for me to understand how He  
could fulfill the law, and at the same  
time teach people to disregard it. He  
said if any man shall break one of the  
least commandments in the law and  
teach men so; he shall be called least in  
the kingdom of heaven. By this we  
know he never taught men to break  
the law.

A false idea of the teaching of cer-  
tain Old Testament Scriptures has forc-  
ed some brilliant men to the conclusion  
that certain things taught by Jesus  
were not to go into effect until Jesus  
was crucified and the law taken out  
of the way. For example; a certain  
man who stands high among the dis-  
ciples, as a preacher said, in a discourse,  
that the law taught that men should  
"love their neighbors and hate their  
enemies," therefore he concluded that  
the teaching of Jesus to love their ene-  
mies was not to be practiced while the  
law, which he said required that men  
hate their enemies, was still in force.

But the truth of the matter is, Moses  
never commanded people to hate their  
enemies!

While the law was in force, only  
a few of the teachers were inspired,  
and since Moses, when he said, "love  
thy neighbor as thyself (Lev. 19:18)  
did not say what their attitude to their  
enemies should be, the uninspired teach-  
ers supplied the words "and hate thine  
enemy," (Matt. 5:43) thus giving ex-  
cuse for the exercise of the fleshy im-  
pulses, that was not taught nor implied  
in the law (It is not in the Mosaic law.)

The law given by Moses was not a  
perfect law, therefore, the "law made  
nothing perfect." Yet no one was ever  
commanded by Moses to inflict pain on  
any one or cultivate a feeling of hat-  
red for any one as a matter of revenge.  
True, it is said in the law "an eye for  
an eye and a tooth for a tooth," but  
from the context I think it reasonably  
certain that the intention of the law  
was to render a just recompense to evil  
doers, but not to encourage a revenge-  
ful spirit. How could God, in his in-  
finite wisdom and goodness, have peo-  
ple taught to cultivate a spirit that  
fitted them only for the society of dev-  
ils?

The law was in force more than fif-  
teen hundred years; during which  
time it served as a school  
master to bring people to Christ  
so they might be prepared to  
receive the perfect law that teaches us  
to love our enemies. During this long  
period of time the people were not ed-  
ucated up to that high standard of  
morals, where, in the wisdom of God  
it was reasonable to enjoin on them  
such an unselfish duty as to love their  
enemies—Even during the personal  
ministry of Jesus there were many  
things He had to say to his apostles  
which they were not prepared to re-  
ceive, hence these hard lessons were  
withheld until the advent of the Holy  
Spirit who was to teach them all things  
pertaining to the new kingdom (John  
16:12, 13).



While the law was never intended to elevate people to the highest standard of Christian morals, it did elevate them above the low morals of heathenism, and served as a stepping stone to a higher order of living as we have it in the Christian scriptures. But there are no moral duties required of Christians that a Jew could not have done with impunity even to the loving of their enemies, but they were sometimes required to inflict punishment on the enemies of God, and those who disregarded the law. In that age this was sometimes God's way of punishing evil doers, that the guiltless might thus register their protest against rebellion, and to show their zeal for God and the law.

But the duty of loving our enemies was never required until Jesus taught it while preparing people for the dispensation under which we now live, in which the worshippers are imbued with the Holy Spirit, and just here is the reason why so many members of the church are so remiss in the performance of Christian duties, they have not drunk in the Spirit that animated the Christ. Too many members of the

church are still on the ladder, have not set their feet on the Solid Rock.

If people could indulge in hatred, lust and selfishness and still keep in the favor of God, it would not have been necessary for Christ to die, for the "redemption of the transgressions that were under the first testament." But since "by the law no flesh could be justified," "The grace of God that bringeth salvation hath appeared" instructing that "denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present world, looking for \* \* \* Jesus Christ who gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works."

If we could lose sight of these important lessons and remain in the favor of God, it would not have been necessary for Christ to come into the world and die for us, for we could have been saved without it. But since Christ died that he might raise his people above the low and groveling practices of the world, it is highly important that we step up, morally and religiously and

plant ourselves on Jesus and his teaching, for there is no other name under heaven given among men by which we may be saved. We should use our utmost endeavor to "put off our filthy garments" (Zach 3:3) of malice and wickedness and be clothed with justice mercy and truth. We should be actively engaged in disseminating a knowledge of Christ and the conditions of salvation through his name. Indeed nothing short of this will fill the measure of our obligations to God and man: and shall I say, nothing short of this will make sure to us the bliss that is promised to the faithful.

The Jews were not permitted to assist, or seek the welfare of the idolatrous nations around them, against whom the Lord had determined destruction; neither should we cast the perils of God's word before people who have made an idol of the doctrines and commandments of men, and have set themselves against the clearly expressed will of God; but in this we should be 'as wise as serpents.'—Lapine, Ala.

## GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

### "LEAVING ALL FOR HIM."

S. H. Hall.

"We wish to emphasize the example of true discipleship exhibited in the action of Bro. A. B. Lipscomb in becoming one of the editors of The Gospel Advocate. Bro. Lipscomb has been minister of Highlands Church, Louisville, and has also held the position of Secretary of the Commercial Club of Louisville. The latter position has given him a very substantial salary, and to our personal knowledge he has been offered a similar position in an-

other city that would pay him a salary varying from three to five thousand dollars a year.

"Many Christians would have taken the worldly honor and given liberally to the Lord's work of the income, to soothe the conscience. Not so with Bro. Lipscomb. When the opportunity for increasing service presented itself through the proffered editorial position with the Advocate, he acted, not for time, but for eternity, and relinquished his hold on the world to advance his interest and service in the heavenly kingdom.

"Bro. Lipscomb is a man of unusual

talents, and who, as a ready orator, has been the envy of many public men who aspire to leadership. It is a glowing tribute to him and his good wife and the cause they love that he desires to give the Lord the benefit of his talents by voice and pen. The church needs more men like A. B. Lipscomb."

The above are the words of Bro. F. L. Rowe, Editor of "The Leader-Way" published in Cincinnati, in reference to one of our greatest men. It has been the privilege of the editor of this page to be in the home of Bro and Sister Lipscomb while in a week's meeting with the Highlands church.



Time has never been more pleasantly and profitably spent. No one can associate with such people without being greatly helped, if he is, in the least, susceptible to good influences. No preacher is more beloved by a congregation than A. B. Lipscomb is by the Highlands' brethren. They appreciate his rare ability and deep and abiding love for the cause of Christ.

The Gospel Advocate is one of our best papers. We all should rejoice that its Senior Editors, Bros. D. Lipscomb and E. G. Sewell, have so wisely arranged for its good work to continue in selecting such a man as A. B. Lipscomb to assist the other editors in managing and editing it during their declining years and after they are gone. May God bless our Brother in his new field of labor, and may the Gospel Advocate continue to be what it has been, namely, One of the greatest papers in the brotherhood.

### WORK AT HUNTSVILLE ALA.

John T. Smithson.

Last October was the first time that I was ever in Huntsville. I came here then to hold a meeting for Bro. S. H. Hall. This meeting was to be held for the Church that meets on Randolph St., which is known here as the town congregation.

The meeting opened the first day of October and continued two weeks. This was the first meeting that the Church had for some two or three years when Bro. R. N. Moody held a meeting for them. Naturally, of course, the Church was in a bad condition, but the "faithful few" were struggling for life. This meeting was a success from start to finish. There were, during the meeting five baptisms, and several who were not interested in the work as they should have been were aroused to a sense of duty and they went to work to do something for the cause they had so long neglected. In many other ways the congregation was strengthened and built up, and in fact

eternity alone will tell the good that was done.

After the meeting in town had closed, I went to the West Huntsville congregation and held a two weeks meeting which resulted in four added to the "one body." The West Huntsville congregation has been an active one for sometime, and I may say that it has been the most active one in the town of Huntsville. Its faith and liberality have gone abroad. It has sent support to mission fields and has supported two meetings at home for a number of years. Its membership is composed of people who work for their daily bread. With ready and willing hands, and with true and noble hearts, they work for the Lord as they work for their living.

My work for these two congregations consumed the entire month of October. During my stay with them they began to talk of locating me here for the purpose of helping in the work, and before I left Huntsville this movement was at its highest, and they made known to me their plans and earnestly besought me to come and take up work with them for the year 1912.

While this was, and is a needy field there are others that need men in them to help carry on the work of the Lord. I, at this time had a number of places, that wanted me to take up work with them, under consideration and it was somewhat hard for me to decide what was best to do. The members were very eager to see the work go on, so much so, that all of the members of the two congregations stood as one man in getting me to come and take the work for the year. It seemed that there had been a little pride and scorn in the hearts of some of the members and for that reason the spirit of brotherly love did not exist as it should, hence there had not been the cooperation in this work on the part of the congregations that should have existed. But this barrier seemed no longer to exist and the spirit of love filled the hearts of all of the members, and the two congregations went down under the yoke to pull together for the advancement of the cause of Christ in the

town of Huntsville, and the vicinity thereof. This spirit of union and labor of love was started, sometime before I came to this place, by the Union meetings that I held here last fall seemed to perfect the spirit of union and the two congregations agreed to go to work jointly to support me. This they did and made their plans known to me, and asked me to give them a consideration.

To consider this work then, was to consider a great one for there were some things that had to be considered that would not likely be as long as the town of Huntsville exists, were they not considered at this time. The church up in town was now alive and wanted to do something, for it had not been able to go to work before this time, since it took all of the time prior to this to keep from going to the bad and not existing at all. It was looked down on with an evil and prejudiced eye. This I knew had to be overcome and many other things that were in the minds of the people had to be set right, all of which would require not small effort on the part of the man who came to labor in this field. The faithful few were encouraged over the thought of having some one to go to work with them. This will forbid me to go into the details and tell the feeling that was shown on the part of the members. There was such a change that some of the members were surprised at it; while the prospects were bright and their hopes were great that they were going to get help in the work, they were somewhat afraid that they might fail in getting a man. If a failure should have been, a number of the members would have moved off and that would have weakened the congregation so much that I do not know that it would ever have gotten over it. With all this in view and many other things that I have not mentioned, I studied this matter over with prayer to God to help me come to the field that I could do the most good for the cause of Christ and for the betterment of mankind. I came to this city to go to work with the congregation, and to stay with them for the entire year. Since I have



**DENOMINATIONAL FORUM**

**MOORE—AUSTIN DEBATE.**

**THE DESIGN OF BAPTISM.**

Second Affirmative—By C. S. Austin.

**PROPOSITION :** The Scriptures teach that baptism to the penitent believer is for (in order to) the remission of past sins.

C. S. AUSTIN, affirms.  
T. F. MOORE, Denies.

I am glad to continue the investigation this week on the design of baptism. My opponent says that I make plain that I am a legalist. Webster defines a legalist as "one who holds the law of works" or "according to the law of works as distinguished from free grace." If this is the sense in which he used the word, he certainly does not represent me correctly. I believe in the grace of God, as much as he or any one else. God pardons, but he does this when we do the works which he has commanded. "Ye see how that by works a man is justified, and not by faith only." James 2:24.

It is amusing to see him come to my first argument. Mark 16:15, 16. What did he say of the grammatical construction of the sentence? What did he say of the illustration which I submitted? Wonder why he did not at least make an effort to make the argument? He tries two plans on the passage. First, he leads out on the order of faith and repentance. He always makes a fine show debating things not in the proposition. Not one word is in our proposition about the order of faith and repentance. Next, he repudiates the whole thing and brands it as an interpolation. How hard he tries to keep away from the truth. His plan seems to be to "dodge it if you can; if you cannot do this, say it is emblematic; but if there is no other chance,

throw the whole thing out." Interpolations, there may be in God's book; but this way of finding one, just at a time when one of his favorite doctrines is being hard pressed, makes people think that he might love his doctrine better than he does the passage.

This manner of dealing with the Scripture is responsible for a great deal of infidelity; and I am persuaded that Editor M. did not think seriously of what he was doing, and that he will come back in his next and restate himself in favor of all of the Old Book. However, if he will not do this I am prepared to defend the Word of God against skeptics as well as others! and if our worthy opponent wants to try their platform awhile, all right. He has almost gone the rounds, but I think this is surely the limit. This scripture will stand, even against the arguments of higher critics and skeptics.

Before taking up my next argument, he gives a few passages and examples that he considers rebuttal to my position. He says: "Salvation is as certainly ascribed to faith as it is to baptism." That is exactly correct. Salvation is ascribed to faith; but not to faith alone. We are justified by faith, but not by faith without baptism. James says, "Even so faith, if it hath not works, is dead, being alone."

He quotes John 4:7, "Every one that loveth is born of God, and knoweth God." Now let Jesus explain who it is that loves God. "If a man love me he will keep my words." John 14:23. He then quotes John 17:3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Jesus was in this passage praying for those that loved God and knew God but unfortunately for our opponent, these people had not only been baptized, but were the chosen apostles of Christ. So you can see he missed the mark in chal-

come here to work, though it has been only about six weeks, there is a great difference in the interest and attendance at all of the services. There is nothing that keeps us from going to services. It has been bad weather since I have been here but we have not missed a service and there is always a very large crowd present.

The work is great and hard. There is more work than one man can do, and it is growing ever day. We have preaching at each congregation every two weeks, and prayer meeting at each every week. As soon as the weather will permit we will open a Bible class for the two congregations. We want to go to work in meetings as soon as we can use the tent, for we think we can do more good with the tent than we can by waiting and having a meeting in the church building. There are people that will go to a tent meeting that will not go to the church building.

While we are in this field working for the Master we desire the prayers of the faithful. While we want to be remembered by the faithful in their prayers, we will not forget them in our prayers.—Huntsville, Ala.

**NOTICE**

WE have quite a number of Bro. Larimore's books still on hand. These books should be in every home and read by every man and woman and child who needs help to be a true Christian and a better citizen. These books will give you a better appreciation of life and a truer vision of heaven. Just the book to read and lend to your friend to read.

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lenging me to "name something more following baptism."

Next he talks of the confession and he would have us believe that one is saved at the very instant he makes the confession. I am sure a man's confession is not complete while he is in disobedience to God. Demons confessed Christ (Matthew 8:29). Do you think they were in God? Paul says in Romans 10:10 "\* \* \* with the mouth confession is made UNTO salvation." If confession with the mouth is unto salvation, it must come before it. From this I conclude that John in 1 John 4:15 had reference to a complete confession which includes obedience to the commands of Christ. He then quotes, "God was in Christ reconciling the world unto himself," etc. Yes, the reconciling was in Christ; then we must get into Christ before we can be reconciled. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. This shows how we get to the place where God is.

Editor Moore thinks he proves salvation without baptism by his two cases that occurred under the personal ministry of Christ. In Heb. 9:16, 17, Paul says: "For where a testament or will is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." While Jesus was here in person before he died, his will or testament was not in force. He could, and did, forgive sins in various ways; just as a man can dispense with his property any way he pleases while living. Any will is effective after the death of the testator. We can not look beyond the cross to find the universal conditions of salvation because the will or testament was not then in force. One of our opponent's examples, if they are to represent worldwide conditions of salvation, gives us a plan of pardon without a personal faith. "Seeing their faith" etc. If he (the one whose sins were pardoned) had any faith at all we have no record of it.

So you see if this is any argument against a personal faith.

Then he comes to my second argument. Acts. 2:38. What did he tell us about that co-ordinate conjunction? What about Hovey? What about Hackett? Did you hear him explain how it was FOR REMISSION OF SINS could mean one thing with reference to repentance and another thing with reference to baptism? If this argument had been smallpox, he (Moore) would have been perfectly safe. He says that I define EIS "in order to" like the rest of my sect. I did not define EIS at all. J. W. Wilmarth, a Baptist, defined it thus, and I quoted him. Wilmarth says all that was said about eis in my article, and he is one of Moore's brethren. Moore reasons from Wilmarth's translation and finally concludes that to translate the way he did, is not respectable nonsense. So much for Moore and Wilmarth. I do not think EIS always means "in order to." But the question is: what does it mean in this passage? Will our friend tell us? He rather hinted that it might mean "in order to declare" and he reasoned along and finally said he could accept this position. Is repentance in order to declare? They are co-ordinate elements, and have the same relation to remission. He counts the number of times a word is translated a certain way, as a fine kind of evidence. He says that EIS is only translated in order to 3 times by men that are not my brethren. Well, that is three times as many as is translated "in order to declare." Three to nothing does very well if he wants to count it that way.

Our opponent next takes up the case of Saul of Tarsus and tells us nearly all about the case but that part which Jesus said he must do; because he says, "Two things occur here. Paul changes wills, and Saul changes Lords." Is this proof positive that his sins were remitted? Had not the Pentecostians changed wills and changed Lords when they cry out, "Men and brethren, what shall we do?" They had changed wills and Lords, but if they were saved, it

was without repentance. Had not the jailor changed wills and changed lords when he said, "Sirs, what must I do to be saved?" If he was saved at this point, he must have been saved without faith. What do you think about this, Editor Moore? I notice you make this quotation, "When I was willing to do my Lord's will, and claimed him as my Lord, I had passed from death unto life, and rejoiced in hope of the glory of God." Please give chapter and verse for this.

He says Paul only mentions his baptism one time when he is giving his experience. When a man says a thing once positively and plainly, is that not enough? Do you think he did not mean what he said because he did not mention it every time he talked about it. He finally comes to the expression, "Wash away thy sins," and of course he says it is an emblem. I explained that wash away means to separate from. The same word from which wash away is translated is also translated be loosed from, Luke 13:12; be dismissed from, Acts 15:30; send away, Matt. 14:15; to release, John 19:20; put away, Matt. 19:3. These illustrations show what washing means. Moore says this must be a symbolic cleansing, because the "blood of Christ cleanses from all sin." His same reasoning would also force him to say that the cleansing, or salvation ascribed to faith is also symbolic, and so with repentance, and everything else in the scheme of redemption, except the blood of Christ. Will he say that faith saves symbolically? I deny that there is any such thing as an emblematic or figurative pardon for sins. When God forgives, he REALLY, ACTUALLY FORGIVES. And that is the last of it, so far as those sins are concerned. If Saul's sins were actually remitted before baptism, they could not be remitted symbolically, figuratively nor any other way in his baptism. Another thing, if Saul's sins were omitted before he was baptized, they were remitted before he got into Christ, for he

Continued on page 12



## CHURCHES AT WORK

### THE BEATITUDES.

Lesson for April 28, Matt. 5:1-12.

#### MEMORIZE THIS LESSON.

Golden Text:—"Blessed are the pure in heart: for they shall see God."

This lesson contains the first twelve verses of the most remarkable sermon of the ages. A sermon delivered by the Son of God, seated upon the mountain side with his disciples around him and the multitudes farther off. In these beatitudes, or blessings, we have eight classes of people represented and a different promise is given to each class.

1. The poor in Spirit. Such is not without pride and self-respect but realizes his dependence upon God. The word poor is used in the sense of humble and submissive. Poor in Spirit; a condition out of which all the other beatitudes grow—the foundation of a Christian life.

For a more intelligent study of the beatitudes you may divide them into four classes: No. 1, the foundation; Nos. 2, 4, and 6 refer to the life toward God; Nos. 3, 5 and 7, refer to the outward manifestations; No. 8 the result that sometimes follows a life thus lived.

Blessed are they that mourn. Blessedness; is the joy that grows out of the soul. To mourn; signifies grief manifested; too deep for concealment. This is a promise to all those who in the kingdom of heaven are brought into the experience of mourning, and is interpreted by such passages as Rom. 5: 3-5; Heb. 12: 11; and Rev. 7:14. It refers chiefly to those who feel the sorrows of others, who feel the needs of the world lying in wickedness. What is the reward? "They shall be comforted." Our word comfort is derived from two latin words, *con* together, and

*fortis*, strong, *made strong* together. It is not so much soothing as strengthening, inspiring, invigorating. It is the imparting of courage and fresh life. The comfort comes from the divine grace. The Holy Spirit, the comforter, comforted the disciples after the death of Christ and they were made strong.

Blessed are the meek. Webster defines "meek" as "gentle or mild of temper; self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." One good man has said: "It is the soft answer that turneth away wrath, the unselfishness which forgets self in the desire to help others; it is doing good to our enemies." It is also defined as "submission to the divine will, patience and gentleness from moral and religious motives." Their reward: "They shall inherit the earth." They will get the most out of the world. Passion and revenge are unhappy feelings. It is the contentment that comes with meekness that causes one to see the good things that God has given him. Trust in God, control your temper and shed peace and happiness along life's pathway.

They which do hunger and thirst after righteousness. God declares here that those whose strongest desires are for goodness shall be filled. Appetite is a sign of health, and he that has it not, cannot grow strong. A home full of books can have no influence over a person who has no appetite for knowledge. The reward: "filled," or satisfied, filled with righteousness, is to have God in our lives, for without him the things of the world cannot satisfy.

Blessed are the merciful. Mercy is near kin of love. It is to love the needy, the troubled, the sorrowful, the sinful, the ones that have wronged us. It would relieve temporal wants, it would send the gospel to the heathen

as well as food and clothing to the hungry and naked. It is opposed to unkind and harsh judgments of others. Showing mercy to others proves that we have a state of heart which makes it safe for God to forgive us. If we are unmerciful, we have not forgiven others their trespasses against us. "Mercy is twice blessed, it blesseth him that gives and him that takes."

Blessed are the pure in heart. Sincere in our purposes. This is the sinner that has been forgiven—purified by the blood of the Lamb. The heart is pure when it loves only the good, when all its motives are right, all its desires are good and true. The reward: "They shall see God." Just think of that. If there was no other reward, only to see God face to face, surely that is sufficient for one to live so he will keep his heart pure and unspotted. The pure in heart see God daily, feel his presence, they walk with him.

Blessed are the peace makers. Those that spread only good tidings among men. Those who try to reconcile man with man. Those who comfort the troubled. Those who seek to reconcile men with God. Those who seek to lead sinful men to peace through a knowledge of Christ.

Blessed are they which are persecuted for righteousness' sake. Most, if not all of those who live up to the standard set forth in the beatitudes, are sure to be persecuted more or less. We are not of the world, but of Christ, therefore the world persecutes us. If we are persecuted for Christ's sake, we shall be rewarded richly—the kingdom of heaven shall be ours. Can we not endure a few years of suffering, persecution and hardships for the reward of an eternal life? Will we do this and wear a crown of glory?

In the beginning we said memorize the lesson, at the close we want to call your attention to the difference in memorizing and storing "up in your heart." You may learn this lesson by heart and repeat it in class, but it will never be stowed up in your heart until you begin to practice its teachings. The only way to keep God's word is to use it.



# MISSIONS

Stanford Chambers

## NEW TESTAMENT MODELS OF MISSIONARY CHURCHES.

Stanford Chambers.

1. Jerusalem. This church was a model in missionary work as well as in all other matters, hence our slogan, "Back to Jerusalem."

A mere handful of disciples commissioned by their Lord and empowered by the Holy Spirit began a work on Pentecost that in a few days turned Jerusalem upside down and brought multitudes to Christ. The Lord added them to his church and they continued steadfastly in the apostles' Bible and Missionary school where they learned both the theory and practice of Christianity. The Lord then allowed the storms of persecution to shake this tree of matured fruit and its seeds, carried by the winds, were planted far and wide. "They then that were scattered abroad went about preaching the word."

As a result all Judea, Samaria, Phoenicia, Cyprus and other countries began to hear the gospel and mission points were established that soon grew into missionary churches, from which the word was sounded out to the regions beyond.

Besides this great "laymen's missionary movement" (the church, except the apostles) the Jerusalem congregation, which soon formed after the persecution, sent out men to aid and strengthen and firmly establish those converted by the "laymen." (Acts 11:22-15:22.)

2. Antioch. Here for the first time was the middle wall broken down between Jew and Gentile and the twain formed one man, the body of Christ. This church became the center of the evangelistic work of the great apostle to the Gentiles. After being minister-

tered to by Barnabas and Saul constantly for one year and having in that time developed a number of teachers, this church at the dictation of the Holy Spirit separated Barnabas and Saul to missionary work. Their great tour made, in which the gospel was extended well into Asia Minor, they returned and reported to the church at Antioch the results of their labors. (Acts 14:26, 27.) Antioch was a New Testament "living link."

A second great tour from Antioch by Paul with Silas, is related in Acts 16 to 18 inclusive and reported likewise to this church. (Acts 18:22.) Paul's third tour likewise started from this same place.

3. Phillippi. This church was established by Paul and Silas accompanied by Luke and others on Paul's second journey. Its charter members were the households of Lydia and the jailor. Euodia and Syntyche were members there.

While a prisoner at Rome, Paul addressed an epistle to this church with its bishops and deacons in which he expresses great joy at their furtherance of the gospel by their fellowship from their beginning as a church (Phil. 1:5). This church was started right, which is so vitally important. Phillippi became a "living link" "from the first day." Paul passed from Macedonia to Thessalonica and the Phillippians sent unto his necessity once and again. And though Paul was afterward a prisoner at Rome, they did not reason, as some moderns do, that, since the missionary is not now in actual missionary work we are under no obligations further to look after his needs. No! They loved him for what he had done and at the time of his writing them he had received from Epaphroditus the things they sent

him, so he could, from his great heart, say, "I have all things and abound," "and my God shall supply every need of yours."

4. Thessalonica. Paul's first labors for the Thessalonians are related in the first few verses of Acts 17. This, too, was during Paul's second journey. So great was the persecution there that the brethren sent away Paul and Silas, but the gospel seed had been planted and had taken firm root before Paul left and another missionary church sprang up, from which the word of the Lord sounded forth both in Macedonia and Achaia so that Paul needed not to speak anything? (I. Thess. 1:8.) Doesn't that sound good? Paul gloried concerning this church in the other churches of God. (II. Thess. I: 4.) Let our glorying to-day be concerning such churches as become imitators of these New Testament models. An unmissionary church is not the Lord's.

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Don Carlos Janes, Editor, Sta. C. Louisville, Ky.



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**"WHERE ARE WE?"**

D. L. Watson.

Some time ago we mailed this list of questions to every preacher in the brotherhood:—

**QUESTIONS.**

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?

Why these questions?

One good preacher from Arkansas expresses it thus: "If you want to know, I have no objections in answer-

ing all of these questions for you, but, I do not see what good it will do you; one thing I am certain, that there is no harm in my telling you what I think." Some have intimated that we wanted to find the current that we might go with the crowd. They however, had not been readers of Word and Work and knew but little of the fight we are making here for primitive Christianity.

Our apology for these questions is, that we have felt that many of our preachers and writers were making and writing a *very big fuss* about very small differences.

While we did not receive as many answers as we desired, yet, the number has been sufficiently large for us to give a fairly good forecast of the situation.

If you ask why these questions, the answer is, we are trying to find ourselves. Where are we? If we succeed in finding our way out of these dark woods into which we have wandered by the path of indeterminate squabbles, then our efforts with these questions will not have been in vain. The path of safety is overgrown with briars and unless we are careful we will turn upon ourselves and devour ourselves and leave the church of God to be absorbed by the sectarian bodies around us. There is but one infallible guide and that is the WORD. My first admonition is on this very point. It has grown to be almost a universal custom to refer any and all questions to the Bible. That is correct. But it is not correct for young and inexperienced teachers—mere babes in Christ to ignore the writings of men who have devoted long lives to studying and teaching the Bible. Every one, especially preachers and teachers should avail themselves of the writings of our older and best writers—prove their teachings by the word, but give credence to their superior knowledge and discernment.

All, are agreed on questions one and two. All believe in missions—believe that it should be done by the church and are willing to help all they can. This is solution number two. Magnify

the work on which we are agreed and minimize the points of difference. It should certainly be the delight of every preacher to preach the gospel and when that is done with boldness sinners will be converted to Christ, and the church edified in love.

After much controversy by a few men in all the papers, the Sunday School question will not down. All agree that there should be more Bible teaching. That it is the duty of the church to do this work. And that it should not be done by the Sunday School as a separate organization. Here is the point. If we all believe this let us study how to do it. Drop the negative phase of the subject and go to work. When Bro. Tant visited us he made a fifteen minutes talk on how he had seen a certain church teach the Bible. It seemed to have been doing some model teaching. This talk did us more good than a thousand debates for and against the Sunday School. Every preacher, as he goes from church to church should demonstrate to each church how to teach the Bible. If he does not know how, he should either learn or not be an evangelist. *More and more teaching should be the slogan.* The last question is about colleges. Those who favor Bible colleges feel that only a few oppose Bible colleges and that they are "moss backs." Those who oppose them feel that only a few are in favor of Bible Colleges and that they are "Digressive." This agitation is kept alive by only a few preachers, who continue the subject, from day to day, month to month and year to year. In the discussion we have more words than logic and much more argument than scripture. The trouble is a proper foundation has not been laid.

We are commanded to bring up our children in the nurture and admonition of the Lord. The environment of a child has much to do with its nurture. If we surround a child with playmates who are given to daily Bible study and prayer; if we place it under teachers who put special emphasis on



the religious life of the child there will be no doubt in what direction that child will go. So also, if we give a child different surroundings and teachers there is no doubt about its future development.

If a church was situated where there were no schools would it be proper for them to use their building for a school

future growth should take care of its expense account.

The liberality of one man has covered one third of the amount asked for. Will our brethren do the rest? Yes, if every one will do all he can, otherwise not. This is narrowed down to the work of each individual—*every one*.

\* \* \* \* \*

When we made the announcement last Sunday in the church sister G. B. Harrison was the first to say I will give \$100.00. There ought to be fifty others who will give an equal amount.

THE COMPOSITE MAN.

(Gal. 3: 26-28.)

A. B. Barret.

The term Composite is defined by Webster as that which is "Made up of two or more parts." Only a few months since one of our leading magazines printed a picture of a financier whose face was not that of any one person in particular, but it was composed of all of the strongest and best elements in the countenances of a number of the world's greatest business men. I believe there were forty faces represented by this picture. It was a Composite financier. The face was made up of forty parts, and all of them representing the best, in as many men. The best man is the one who has in his character all of the good in all other men.

It has not been a great while since I read of a wonderful painting of what seemed to be a landscape view, but as one approaches the picture the farm house, with its out buildings, the trees and the shrubbery, the animals and the fowls, and everything else shown in the picture at first sight, begin to fade and another and a more wonderful picture is seen. Every line and every element in the magnificent painting fades from view and the face of the world's only perfect Man is seen—everything merges into the likeness of our Lord Jesus the Christ.

It is thus that we should live. No one should so act that he as an individual will be seen, but his individuality should fade into insignificance and only the likeness of Christ ought to be discovered.

As we look about us to behold cities, houses, families, and farms we ought to think of them only as they teach us of the Savior of the world and his church. It is thus that the Bible leads us to view the body of our Lord. The church is a city, a house, a family, and a farm. Everything about us ought to teach us these great truths, and all creation will do this if we see only the good about us.

The church is presented in our text as a man, "one man in Christ Jesus." We who have put on Christ in baptism are now clothed with him, and God would see only Christ as he looks upon us. His temple and abiding place in the Spirit. We are supposed to be "Hid with God in Christ," and I, as an individual must not be thought of except, as I am able to portray the Christ life in my daily conduct.

The church of Christ is Composite. No man or woman who lives, or has ever lived, could possibly embody all of those elements so necessary to constitute the church of the New Testament. Where would we go to find him? It is only by bringing into the service of the Master all of the good from so many lives that we are enabled to present such a wonderful institution as, is the church of Christ. Leave out all faulty, evil, and objectionable elements in every life, and bring only the pure, the strong, and the good parts into our Savior's kingdom. It is in this way that we discover the compositeness of the One Body. And this New Man becomes Christ as we behold him. *Wonderful conception! Sublime idea!!!*

In her glory, the church will be the New Jerusalem into which all the nations will have brought their glory to lighten it. Every good thing of the world shall be utalized to make our blessed abode more glorious. And

To us the proposition of raising several thousand dollars in a few weeks seems to be a herculean task. So it is. The Methodist and Baptist contribute, between them above \$25000.00 annually to their work here. This is in addition to the money the churches give themselves which is a large amount. Every other religious body is giving in like proportion. They do this because they realize the importance of New Orleans as a religious center.

Comparing our work with these others we are asking our brethren for a very small amount. We are attempting great things with a small amount of money. If we expect to do great things we must lay great plans. This we have done. The work it a success because it covers its own expense and



there we shall lose sight of the individual, and think only of him who has bought us with his blood, and with him we shall sing and shout praises to our God for ever and ever and for evermore.

We ought to spend our time here below, "Beholding as in a mirror the glory of the Lord," if we would "be transformed into the same image from glory to glory, even as from the Lord the Spirit." (II. Cor. 3:18.) It does make a difference in our lives if we do not behold the proper image. It is claimed that when De Vinci was ready to paint his matchless picture of the

Holy Babe he selected a beautiful baby boy to represent the Babe of Bethlehem, and when he, in after years, decided to paint a picture of Judas he chose a man who seemed so vile and depraved as to be the fit one to represent the betrayer of his Lord. But, behold his wonder and astonishment when he learned that the man he chose to sit as Judas is none other than the innocent baby once chosen to represent the Christ child. O, what a lesson! He spent his life beholding the wrong image, and his whole being was seen in his face. God grant that only Christ may be seen in our faces!!

Montgomery, Ala. April 16.

Dear Brethren:

I will present the claims and needs of New Orleans to the congregation next Lord's day.

I pray for your success,

Yours fraternally,

C. E. Holt.

## THINGS CURRENT

Renew your subscription.

May our God bless and prosper Word and Work in doing good.—John A. Cook.

Bro. John T. Poe will spend Friday May 3rd., in our office. He will begin a meeting at West End Montgomery, Ala. Sunday, May the fifth

Bro. T. C. Weaver of Belvoir Va. recently had a severe stroke of paralysis. He has not yet sufficiently recovered to do much preaching.

We are in the midst of the greatest fight of our lives. It is fine sport for those who look on, but O my! Did you ever think of those in the combat?

A long and interesting letter from our old friend Bro. U. R. Funderburk is highly appreciated. He highly commends our position on the church doing more and better teaching. He can not see to read or travel but is, as far as possible, active for the Lord.

Bro. S. H. Hall passed through our city on the night of April 18th. It

has never been our pleasure to meet him, therefore we regret very much that he did not arrange to spend at least a day in our midst. He is in a meeting at Haynville, La.

April 17 1912

With reference to the church debt and the very liberal offer recently made to clear the matter up, the writer agrees to contribute \$100.00, fifty in cash and the balance in two notes of \$25.00 each payable in thirty and sixty days from date. This agreement is made with the full understanding that should I lose my present position for any cause, I will be released from this obligation.

Assuring you that I am glad to be in a position to assist the church in this way, I am yours truly,

McC. S.

It is hardly possible to add any remarks to the above pledges and letters. One week is passed. The amount is large. The time is short. *Can we win?*

April 22. July 1st. '12—Ten weeks.

Send us news items on a postal.

I have been asked to state in Word and Work the name that should be used in deeds to church property made to loyal disciples and how the clause that excludes innovations should read.

The Holy Spirit calls the local congregations "churches of Christ." (Rom. 16:61, and hence the name used in the deed should be "church of Christ," since the house of worship is always meant for a local congregation.

The following is as good as can be used as an excluding clause:—

The following clause is inserted at the request of those building the house of worship. "It is the object of those building the house to use in the Chris-



tian work and worship only what is ordered and required in the New Testament, rejecting all the inventions and devices of men, such as the use of the organ or other instruments of music in connection with the worship and of any societies other than the church of Christ in carrying out the work of God. In the event of division arising over these or other questions that may come up, the title of this property inheres to those, whether a majority or minority, who rigidly adhere to the requirements of the New Testament, rejecting said inventions and devices of men."—Flavil Hall.

Send us new subscriptions.

We had a very fine day and audience Sunday the 14th. the beginning of our meeting at Highland Park, Montgomery, Ala. but have been rained out since that time until last night when we had a very fair audience. Our work will continue just the same while the weather will permit. This is one of the advantages of the home man doing the preaching. The day bids fair for some open weather today, and we will hope for a good meeting.

Chas. L. Talley.

Mrs. Jennie Clark reports the Bell Haven Orphan Home Luling, Texas in a happy and prosperous condition and appreciates very much the kind support of the good brethren and sisters who have made the work a success. Sister Clark also writes that Bro. G. W. Farmer is in a meeting there which has already resulted in some additions. She speaks in highest terms of Bro. Farmer as a preacher of the gospel.

#### WAS OPEN TO CONVICTION.

Working in a Union Sunday School at Fentir, Ark., Jas. W. Philips, then a Methodist, learned the way of the Lord more perfectly and is now contending for a New Testament faith and the New Testament church. He has

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J. A. Warlick says: "I pronounce it the best I have seen yet." Published in both notations. Prices in reach of all: 15 cents per copy, prepaid; \$1.40 per doz., not prepaid; 1.60 per doz., prepaid; \$10.00 per hundred, not prepaid; 50 at the hundred rate.

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recently turned four or five others from sectarianism to the Bible way and holds himself in readiness to labor anywhere according to his capability. He terms himself a mere babe but has a commendable willingness to begin humbly and work upward as he grows. Brethren, put him to good use.

Sermon: *The One Thing Needful.*

Luke 10:42.

Martha and Mary—Sisters. Jesus is in their home. He has not long to stay. Martha is willing to hear him when all her household duties are done. Mary drops all work and sits at the Great Teacher's feet while His words with heavenly wisdom and mercy fraught, sound like music to her ears and are like medicine to her soul. Martha complains. Jesus takes Mary's part. Brother pilgrim, which side do you stand on. Have you chosen the better part?—C. E. Holt.

I preached at Mount Zion, last Lord's Day, and baptized one young man.—W. H. Gresham.

### Moore-Austin Debate.

Continued from page 5

says in writing to Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3.

He said very little about my fourth argument, but perhaps he will do so later. He says: "So if you go in by baptism I will go in by faith and then I will go in likewise by baptism." You can't go into anything twice without coming out once. Will you please tell us what act put you out of Christ between faith and baptism? Do not forget this. Such an argument! No standard translation of the Bible says, "believe into Christ." From this I understand that the world's scholars think this way of rendering would be incorrect. They do say "baptized into Christ." (see Romans 6:3 and Gal. 3:27). The blessings are in Christ, not out of him; and we are baptized into

Christ. The fact that all the translators and the best Greek scholars so render the word is significant. Now, the reader can see that my four arguments are yet standing for my proposition. Before they can be overthrown he must come square up to the issue and show that they do not mean what I have explained them to mean. We shall expect him to notice the questions submitted, and the scholars quoted. Editor Moore, don't forget to fix up that conflict between you and Dr. Wilmarth.

My opponent says that I am as ignorant of Masonry as I am of a genuine case of old fashioned religion. Perhaps the editor might teach me some things about Masonry. Please begin the course of instruction by answering this question: "CAN A MAN BELIEVE INTO MASONRY WITHOUT BEING INITIATED?"

I now introduce argument No. 5. I base this on John 3:5. Here Jesus says "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This undoubtedly refers to baptism. If I can prove that this passage has reference to baptism, my point is carried, because Jesus says that a man positively cannot enter the kingdom without it.

Hear Mr. McLean, a noted English Baptist: "If we consult the word of God, we shall find that this divine ordinance is intended to be a sign or regeneration, or that the person baptized is born of the Spirit. Jesus says to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water here undoubtedly represents baptism, for it is distinguished from the Spirit; so that to be born of water is to be baptized." Works, Vol. 1. pp. 130, 131.

I now briefly review my arguments so that the reader may keep the matter very clearly in the mind.

1. Jesus says "He that believeth and is baptized shall be saved." The editor says that this is an interpolation. A capital way to meet argument. Two conditions are here placed before salvation. We must comply with both

before we can expect God to save us.

2. Peter, acting under this commission of the Savior, tells the Pentecostians, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here repentance and baptism are joined together by the conjunction AND and are of equal rank. Both must be for the same thing. So if repentance is before remission, baptism is also.

3. Saul was commanded to "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Wash away means to separate from, hence he was not separated from his sins until he was baptized.

4. All spiritual blessings are in Christ. We are baptized INTO CHRIST. Rom. 6:3. Therefore we get forgiveness after baptism and not before.

5. Jesus says "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The best scholars say this means baptism. Therefore we are saved after baptism, and not before.

### SECOND NEGATIVE.

By T. F. Moore.

Prof. Austin does right well trying to establish his law salvation by grace to deny it in the beginning. I shall expect him more and more, to make plain that he is a legalist as the debate waxes warmer. It would not do, after saying that he believes in the grace of God for him to appear rank on his law side in the same speech.

He must not tell you in his second speech that he has two laws of pardon; one for the alien, and one for the citizen of the kingdom. He just quotes James a little bit to show that a man is justified by works and not faith only. It's true, he fails to understand James. James was talking about justification of one who had been created unto good works, but Prof. A. applies it to an alien. Abraham had



been a saved man for forty years when he offered his son Isaac on the altar, and this is the justification James names. Any Christian may be justified, again, and again, by doing good works.

Prof. Austin says he was amused to read my argument on Mark 16:15, 16. I see it also interested him some from the way he whips around my positions, and that too backed up by the scholarship. Why did not Prof. Austin show me up before the readers by showing that this Mark 16:15, 16 was authentic and genuine? The reader can judge why.

I am willing for my other speech to remain intact as it is till the Professor attempts an overthrow of the things said. I am satisfied he would much prefer me to discuss his grammar than his logic. I believe he is a better grammarian than he is a scripturarian. Good grammar and good genuine scripture both agree, and I am not averse to the examination of either, but let us use undisputed scriptures for examples of grammar examinations.

The professor thinks I dodged his argument. Dodgers only, think the other fellow dodges. He says faith and repentance are not in the proposition. No, I grant the words are not in the proposition, but this order of mention was in your first speech all right, and I replied to your speech on your own proposition. Why didn't you stick to your proposition? This order of faith and repentance is in your theology and as a people you all stand pat for your order of mention the Bible to the contrary notwithstanding. I will offer you the following proposition: If you will find your order of faith in Christ, and repentance toward God, on record in the Bible, I will agree to give up this part of the discussion and forever hereafter join you in the advocacy of this order. If you do not accept my proposition, I will know our readers will know, and both our people will know, that you cannot deliver the goods. Now this is fair, Prof. Austin. This will give

you an opportunity you never had before, also to convince 60,000 Baptists of their error.

Prof. Austin banks right high on Baptist testimony, especially on Wilmarth. If Wilmarth defines eis as quoted (and I will not dispute it), then I would not bank much on him as a witness, for a man who believes that baptism is a condition of pardon and claims to be a Baptist, shows himself insincere, and hence contradicts his own life. If you can get any comfort from such witnesses I grant you the witness. It may be that Prof. Austin did not quote enough of his statement to give his real meaning, as he did Hackett in his first speech. If he will quote Hackett sufficiently he will find that Hackett no more than I, believes his doctrine. If he does (let Austin produce the fact that Hackett and Wilmarth believe with him. Name some Baptist that believes with same design as you. I deny either Hackett or Wilmarth does.

I claim that salvation comes at faith, and you quote James to show that faith without works is dead. In fact your works mean baptism and there is nothing worthy of being called faith till one is baptized. Then you baptize your candidate before he has faith. Faith is dead until it works, and baptism is included in the works you name, and therefore you baptize a man on a dead faith, and a dead faith is no faith at all, and no provision made for man to just begin to believe after baptism, therefore the candidate you baptize has no faith, and never will have any faith, you yourself being judge, if you accept your own theory.

Prof. Austin says the one who loves "will keep His commandments," therefore he that loves is born of God when he keeps his commandments, is his idea. You claim that your candidate for baptism believes, loves and confesses before he is baptized, and John says all these three graces manifest evidences of the new life, and if all such "will keep his commandments," does not nullify the new life they po-

ssess till they keep his commandments, does it? You are welcome to claim John 17:3 as apostles, as I used it only to show what life eternal was. It appears that Prof. Austin does not believe that there can be a confession, faith or love till one is baptized, and so he makes baptism the sum total of all his faith, love and confession, or else he baptizes a faithless, loveless and confessionless man. He makes the baptism the great panacea for all our ills, the beginning and the ending of faith, love and confession. Mr. A. Campbell says in Christian System, page 217: "Yes, as God first gave the efficacy of water to blood, now gives the efficacy of blood to water."

Prof. A. says Christ's will and testament was not in force during his personal ministry. Pray tell me whose will was in force then? Was it God's will? If so, Jesus says: "I came in the volume of thy book to do thy will, O God." So it was Christ's will either way. Did Jesus save people during his personal ministry on earth one way, and then when he left the world give his church a new way of life, keeping in mind the fact that God changeth not? Jesus Christ is the first person I ever heard of making a will after his death. Professor, you certainly don't realize your own predicament. Jesus Christ not only made his will, but put it in force while here. All the gospel we have antedates his death. Read Matt. 24:14: "And this gospel of the kingdom shall be preached to all the world for a witness; and then shall the end come." I have long believed that Jesus made manifest in this gospel all his will necessary for us. Do you not know of any changes made to this will after he died? Our baptism, Lord's Supper and all the rest of doctrine I have ever known of his, was given us in this same will. Tell me please of any additions or subtractions or some codicil added to this will as revealed in this gospel named in Matt. 24:14.

No, no, Professor, I have not even hinted at a salvation without personal



faith. Jesus said, "Their faith." Who told you that the personal pronoun "their" excludes the paralytic? Or did you infer the four men just forced this poor helpless man to let them take him to Christ? The fame of Jesus, the great Physician, had no doubt reached this man's ears, and he was the most believing man of the five. Jesus said to him: "Son, be of good cheer, thy sins be forgiven thee." Mark 9:2. This is your teacher, Austin, and unless he changed the way of life, you are not in harmony with him, and to say he changed the way of life is to contradict his will that says he "changeth not." It devolves on you to show up your reasons for choosing another way of life to this of your teacher.

I do not need to say much about your fourth argument, as you claim to reach all blessings by being baptized into Christ. I gave you the same expression for faith, that you gave for baptism. This time you say no standard translation translates eis in order to, in Acts 2:38. Which one will you give up? Now we are even on this, at least, I am sure, and if you have disproved my negative I have disproved your affirmative.

Prof. A. still betrays his want of knowledge of going into any fraternal order, or even into church life. Wonder if he entered into church life before he believed in it, and therefore entered without any faith? I would be a hypocrite to go into anything fraternally or religiously, if I did not first believe in it.

No. 5. I can admit Prof. Austin's claim here and still be a Baptist, as this in John 3: 5 being baptism. Bro. J. R. Graves believed and taught the same. But he taught that the expression of "the kingdom of God" was the church on the earth. My opponent believes that the same act that puts him into Christ puts him into Christ's church, while the Book teaches that it was the saved that were added to the church, not the unsaved. See Acts 2: 47.

I would like to see a stone house built out of wood, or a spiritual temple built out of unspiritual material. To

say the putting of any material into a structure changes the material except in form is unscientific and opposed to all known truth. Paul in Col. 1:13 says: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." One is first delivered then he is translated into the kingdom. Delivered means to be free, to set at liberty, to save from evil. Translate means to bear, carry, to remove from one place to another. First change conditions, second change the places. This agrees with Acts 2: 47 and Romans 6:17. This last scripture reads, "Whereunto ye were delivered," not as in King James version, "which were delivered unto you." The Revised has it correct and shows that the people were delivered, and not the form of teaching.

As to emblems, I quoted Rom. 6:5. Here any reader can see for himself that this ordinance is a likeness, both of his burial and his resurrection, this you passed in silence and the reader will suspect the reason why. A man really goes into Christ by faith, and while in Christ he puts Christ on in baptism, that is in likeness, Professor. He does not have to come out of Christ

to put him on in good works of any kind. Perhaps Romans 13:14 will better explain this to you. Paul tells the Roman brethren who were already in Christ by faith, baptism and perhaps other good works, before they were told to put him on again.

Professor Austin, though, comes out and flatly denies that there is an emblematic pardon of sins. The scripture you have been talking about is none other than such. Austin, it is the soul that is guilty of sins and I challenge you to affirm that baptismal water even touches the soul. You know it does not. The blood does, and is applied by the Holy Spirit, while water only comes in contact with the outer man and you should know it can be but an outward cleansing which is none other than emblematic cleansing.

"For if we have been planted together in the likeness of his death, we shall be raised in the likeness of his resurrection." Romans 6:5. Don't you believe in the resurrection? And yet you have not one thing to show your faith. I challenge you to name any

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2. If you answer, neither, then tell me who is his Lord—Jesus or the devil.
3. If you answer neither God, nor the devil is his Lord, then cite me to some scripture describing a man, neither saint nor sinner, and who claims neither God nor the devil as his Lord?
4. If you can find no such character described in the Bible, then where do you go to locate such a being as you baptize?
5. Not one translator translates EIs in Acts 2:38, "in order to obtain remission of sins." You say three times "in order to" is three times more than is translated "in order to declare." If you claim this a point, will not above statement give me the same point?
6. You say the jailer and Pentecostians changed Lords when they cried out and asked what they must do. Both parties you name inquired of men and not of the Lord. Paul did. This is why they had not at this time changed wills and Lords. Both parties were changed, however, before they were baptized. Will you deny this?
7. Everything essential to salvation is taught both negatively and affirma-

tively. Will you cite me to some scripture that teaches a failure to be baptized is a failure to be saved?

8. Is to fail to be baptized an unpardonable sin?
9. If it is an unpardonable sin to omit baptism, then is it not the sin against the Holy Spirit to fail to be baptized?
10. If a man can get forgiveness for his failure to be baptized, then is baptism essential to his salvation?
11. Were you to come across an anxious inquirer for the way of life, many miles from water sufficient to immerse him, and you saw no chance to baptize him; and suppose the same man had a malady that was fast preying on his vitals and he must die, and that, too, without baptism; he believes, confesses, and has done all that he can do, and he dies thus, would he be saved? If not, would that not be one time when this scripture was not true: "Behold now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed.

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