

Christian Work and Work.

Volume 5

NEW ORLEANS, SEPTEMBER 10, 1912.

Number 37

THE WORLD FOR CHRIST

THE LAST CALL FOR N. O.

GOD HAS COMMANDED HIS SERVANTS TO BRING THIS CITY OF 380,000 SOULS TO HIM

"The Lord of hosts is with us; the God of Jacob is our refuge."

"The house of the righteous shall stand."

We come now to the last stage of the New Orleans' claim upon the church of Christ in America. It is not necessary for us to repeat the cause of the indebtedness for that has been done often enough; neither need we speak of our plans for the future, for that, too, is well known.

The eyes of the church have been focused on the work in New Orleans for some time. A certain amount of money should have been raised in a given time. The time was extended and again expires Oct. 1st. The amount has not been raised. Will you be able to say "I did my share towards that work," or deep down in your heart must your answer be, "I was the cause of the failure."

New Orleans is the strategic point for the church. The great railway sys-

tems in the United States and the ocean transportation companies are converging here, that they may handle the imports and exports of two hemispheres.

Christianity should have the same foresight and business acumen. The apostle Paul followed the routes of travel and planted churches in great cities. The task was no doubt arduous. He was met by persecution at every place he went; but, he saw the need of the gospel in large cities and failed not to preach in them.

We are now at the most crucial stage of all the effort we have put forth. Comparatively speaking, the amount is small. But, many will think that they have done their part. Others will think that it will not be necessary for them to give, for the amount will be easily raised by others. This is the danger point. It may be overcome by every one doing something; by every one inspiring others to do something by some one inducing a congregation

to do something. From the time this reaches the readers there will be only three intervening Sundays and then October the first.

From the many encouraging reports and promises of aid we feel confident of victory on this, the eve of battle. And, when we say victory, we do not mean that it applies only to New Orleans, but to the cause in the entire South. Let this effort fail and the church, in all this great mission field, will be set back full fifty years. If it succeeds and succeed it will, the church will take on new life and maintain a steady and permanent growth.

Our heart and hand is pledged to the cause of our Redeemer. We ask all who will to join us in this, our first great battle on the mission field and then still other and greater battles, and still greater victories to follow.

TO SEE IS TO HELP.

Stanford Chambers.

A Recommendation of the very strongest is the significant fact that all who have visited the church of Christ in New Orleans and have seen somewhat of our work and the great needs of this large mission field have become our friends in need and friends indeed.

ENDORSERS.

T. B. Larimore has been in New Orleans at least three times and has a good knowledge of the conditions and has observed the changes for better which have taken place within the congregation.

Upon our beginning to wage a campaign against this debt Brother Larimore donated over \$300. worth of his books which constitute the largest individual donation as yet given. Bro. Larimore and wife have also written letters and have given money in our behalf.

J. E. Dunn has given us two meetings has kept in close touch with this work for five years and has been instrumental in getting us much money. It would be hard to determine how much, and he is still working for us.

E. E. Beck labored here with us two years. He knows the work and the working force. He knows the conditions here and has seen various parts of La., besides, and his congregation (Dugger, Ind.) has repeatedly sent to our aid. Jno. T. Poe has made us two short visits and preached without remuneration and has written for and given to this work.

Foy E. wallace was here once and has been a friend in word and deed ever since.

Samuel Jordan was here once. J. M. Barnes also once. Each has sent contributions. Don Carlos Janes spent some days lecturing in N. O. and has given money and written letters and articles pushing this work unceasingly ever since our campaign began.

J. M. McCaleb has been here twice. He has helped us in many ways; Preached for us for nothing; has written in our behalf; pledged and paid \$25.00 and has just written that we

"must not fail" and that we may count on him for \$5.00 more!

J. D. Tant donated us a meeting and has pledged \$100, \$50 of which has been paid! He has also written letters that have induced others to give and his home church has sent us \$30.

Jass. E. Scoby paid us one visit and has sent us a donation.

W. J. Johnson has been here a few times and has labored in sixty miles of us for over a year for \$15. permonth (almost) but he has given and sent several liberal donations from his mission points that would shame some wealthy congregations.

J. F. Thompson has seen and has helped.

H. C. Hinotn spent a month in this field. He and others of his home church (New Union, Ind.) have sent once and again.

W. J. Bishop was here almost a week and has ever encouraged us since.

W. H. Trice, Ben West and S. H. Hall know something of the Louisiana field from personal experience and each has given to and written in behalf of the Church of Christ in N. O.

W. S. Long has seen N. O. and has written and given and is yet pledged to our support. The last preacher we have had with us is Dr. J. T. J. Watson of LaPine, Ala. who has ever been our friend, having sent us several donations.

"LAY" VISITS.

So much for preachers who have seen this work. Some who do not claim to be preachers have visited us. A sister of another state who doesn't like for us to praise her and therefore requests her name withheld has seen N. O. and other parts of La., and has put \$154. of her own into this cause and has sent others' donations.

Miss Ella Loving who has been here and has had a heart pang ever since because of the gross darkness has sent us amounts time and again ranging from \$109.50 to \$3.00 and keeps on sending.

J. J. Hart and wife of Detroit visited us, saw our work, left \$50.00 in our hands and have since given \$100 and sent \$30 from others.

The famous J. R. Tubb was here, has given \$50 and "old Sparta" has given \$150.

W. S. Robertson lives in La., has seen our work here, knows the need of it, the help it has been and the greater help it can be to La., once free from encumbrance. His home church (Ellis, La.) and individuals have contributed over \$100 and are down for another large amount before October 1st.

Now space and time forbid my mentioning small amounts. We appreciate each and every gift.

These, we count as the strongest of endorsements.

Many more who have not visited us have given to our need. Blessed are they who have not seen and yet believe. The Lord bless.

ACKNOWLEDGMENTS.

(Continued.)

July 13 to Aug. 26 inclusive.

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W. L. Cummings, Tenn.	1.00
N. J. McConnell, Tex.	1.00
Mrs. S. C. McConnell, Tex.	1.00
Mrs. Anna Smith, Tex.	1.00
L. M. Hales & wife, Tenn.	2.50
W. M. Brittain, Tenn.	1.00
W. H. Anderson, Tenn.	1.00
Mrs. C. C. Swindle, Tex.	1.00
Ella Loving's Bible Class, Tex.	8.55
Rest of Bible School, Sherman,	2.00

We thank all of these cheerful givers and love them because our Lord loves such.

We are now about up to date in our acknowledgements. If your donation is not properly reported, please notify us promptly stating the correction and we will appreciate and thank you for so doing. Again we say God bless the faithful.

Stanford Chambers,
1218 Sixth St. N. O.

CONTRIBUTIONAL

SCRAPS.

"Let us be kind;
The way is long and lonely,
And human hearts are asking for this
blessing only—
That we be kind.
We cannot know the grief that men
may borrow,
We cannot see the souls storm-swept
by sorrow,
But love can shine upon the way to-
day, tomorrow—
Let us be kind.

"Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the high-
est treasure—
Let us be kind.
A tender word, a smile of love in
meeting,
A song of hope and victory to those
retreating,
A glimpse of God and brotherhood
while life is fleeting—
Let us be kind.

"Let us be kind;
Around the world the tears of time are
falling,
And for the loved and lost these hu-
man hearts are calling—
Let us be kind.
To age and youth let gracious words be
spoken,
Upon the wheel of pain so many weary
lives are broken,
We live in vain who give no tender
token—
Let us be kind.

"Let us be kind;
The sunset tints will soon be in the
west,
Too late the flowers are laid then on
the quiet breast—
Let us be kind.
And when the angel guides have
sought and found us,
Their hands shall link the broken ties

of earth that bound us,
And heaven and home shall brighten
all around us—
Let us be kind."

"And whosoever shall exalt himself
shall be abased; and he that shall hum-
ble himself shall be exalted." (Matt.
23:12) "Paul, a servant of God and of
the Lord Jesus Christ." (James 1:1.)
"Simon Peter, a servant and an apos-
tle of Jesus Christ." (II. Pet. 1:1).

In the first scripture Christ teaches
us the position we should occupy as
His disciples. The other three show
us the example to follow in meekness
of mind and heart. There are no such
titles as Cardinal, Archbishop, L. L.
D., Rev. A. B., or any other display of
their greatness to the world. Their
chief idea was the obedience to God
and Christ and the proclamation of
the great blessings of salvation which
they enjoyed and which God, through
Christ, was offering to the world. It
was their joy and their song, praising
the Savior and offering his salvation
to the world.

All who obeyed the gospel
seemed to rejoice with the same
unspeakable rejoicing. It was their
delight to tell it to their
friends and all who would hear it.
There seemed to be no desire to be
great or be chief, or have the upper-
most seats in the congregation. What
a blessing if we were all that way to-
day, rejoicing as one great family of
God.

But the Apostles foresaw a worse
day coming. Peter says, "But there
were false prophets also among the
people, even as there shall be false
teachers among you." (II. Pet. 2:1)
Paul says: "This know also, that in
the last days perilous times shall come.
For men shall be lovers of their own
selves, covetous boasters," etc. (II.
Tim. 3:1) In II. Tim. 4:3, we have
this: "For the time will come when

they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers having itching ears."

We need only to look at the religious world to see these scriptures fulfilled to-day. The apostles said it would come; we can see that it has come. Look at the religious conferences, congresses and their great assemblies! What do we see on the programs and bills of such meetings? The names and flattering pictures of some so-called "great men"—Rev. or Dr. So and So. These men, working for worldly honor and to be called great among men! Christ says in Matt. 20:27, 28: "And whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

Likewise the organization of "societies" and "boards," the creation of offices. The clamor for these offices and honors constitutes the greatest part of the enthusiasm over them. These all tend in one direction—self-exaltation. We see no humility manifested. It is easy to see that the Scriptures condemn such work and that it is contrary to the principles of Christianity, but the disease of exaltation seems to be contagious and does not stop with the worldly-minded people, and when we have it in our midst it damages the cause most. I have known in my life two gifted preachers that became contaminated with this dreaded disease of self-exaltation; they seemed to know their talent, hence wanted to become famous and be called "great." These men seemed to loom up and make a flash, as a falling star, and gradually their light went out and to-day both are living, so far as we know, but are not proclaiming the blessed gospel. Truly the words are true, "Whosoever shall exalt himself shall be abased."

This disease of exaltation gets closer to us and takes hold of members and elders, and it is then we have a lamentable condition, for it is a hard thing to cure, and often results in the ruin of a congregation if not checked. Elders, contaminated with this disease, be-

come such slaves to it that the food (the sincere milk and meat of the Word) is thrown aside for to display learning and wisdom, and the Lord's day worship becomes a mere empty form for the display of the self-exalted one's remarkable ability. As the flock soon die and scatter without the shepherd's care, so the congregation will become in the same condition.

Paul says: I. Cor. 3:18: "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." Romans 12: "For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think; but think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 16: "Be not wise in your own conceits." Prov. 3:7: "Be not wise in thine own eyes; fear the Lord and depart from evil."

With these Scriptures before us and their admonition to turn from such a course, how can brethren still persist

in a course the Savior and the Apostles say means ruin? There is only one glory that is good for us, and that is glorying in the Lord. Only one praise we should think of, and that is praise of the Lord. The welfare we should think of above all others is the brethren, and then of the world, to bring them to Christ. Finally, for a brother to be known both in the Church and the world is with an upright walk, a godly conversation, with humility and meekness of mind and heart, humbly doing that which falls to his lot, by using the ability God has given him to help advance the Kingdom of Christ. He need not worry about honors or position or anything of this kind because the man of God fits into the building, as a lively stone, just where he is best suited.

But this thing of deposing elders because they do not read, admire and support a certain religious paper and its hobbies, is ridiculous to say the very least.

J. W. Atkisson.

DENOMINATIONAL FORUM

FARLEY-AUSTIN DISCUSSION.

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

Last Affirmative—C. S. Austin.

My opponent, in his last article, intimates that I have a bad temper. I think he does not understand me. He, no doubt reached this conclusion because I have been administering to him some medicine that was not entirely palatable to him. However, I am "the Doctor" and he is my patient under treatment; and I shall insist on his taking the medicine like a man.

When I opened this proposition, I presented five affirmative arguments. He, of course, has tried to show that they do not sustain the proposition. But, has he done this? Has he really grappled with the arguments I presented? Instead of taking the scriptures I have introduced and showing that they mean different from what I have

claimed, he has, in most instances, tried to contradict them with other scriptures. My proposition is that baptism is one of the conditions of pardon. All the scriptures that he quotes in rebuttal to this, as to the condition of the believer and the state of the professor cannot be arraigned against the plain passages I have quoted. He says that I either baptize "lying sinners" or "children of God." Now I wonder if Farley will take the position that the good confession ALONE, or without obedience, will make one a child of God. If so, the demons are the children of God, for they confessed Christ. Matt. 8: 29. Will he say that one is saved at the very moment he believes or has faith? If so, some more demons were the children of God. Jas. 2: 19. As his argument goes, "We are the children of God by faith" but not by faith ALONE. Faith is made perfect in works. Jas. 2: 22. The "good confession" is a precedent to salvation "With the mouth confession is made

UNTO SALVATION" Rom. 10: 10. When our friend finds a passage like I John 6: 1 or Rom. 5: 1, which attributes salvation to faith, he excludes baptism as a non-essential because it is not mentioned in the passage. Why not exclude grace, blood and confession because they are not mentioned in the passage? Everything to which salvation is attributed in God's book is essential to salvation.

1. I based my first argument on John 3: 5. Except a man be born of water and of the Spirit he cannot enter the kingdom of God. my contention is that this means baptism. Baptist scholars think the same. Therefore Jesus makes baptism a pre-requisite to admission to the kingdom of God Mr. Farley says that "salvation is instantaneous with the process of translating from the kingdom of Satan to the kingdom of God" Well, "THE PROCESS" is not complete without baptism; baptism is a part of it for Jesus says we cannot enter without it. So salvation cannot come before baptism unless it comes before we are translated, Mr. Farley being the witness.

2. Mark 16: 15-16. He that believeth and is baptized shall be saved. Here are two conditions—faith and baptism. One result—salvation. This is a stubborn passage for one who is trying to get around baptism as a condition of pardon. Our opponent says that the baptism of this passage is a promise. Did you ever hear the like? A promise. I have known a great many dodges on this scripture, but this is the most absurd one I have found yet. Our friend only betrays the straightened condition of his position when he makes such a statement. Please tell us where, if not from the commission, did Peter get his authority to COMMAND the Penticostians (Acts 2: 38) and the house of Cornelius (Acts 10: 48) to be baptized? Please tell us this.

3. My third argument is based on the fact that all spiritual blessings are in Christ. Redemption, forgiveness of sins etc. are IN CHRIST and not OUT OF CHRIST. (See II. Cor. 5:17; Rom. 3: 24; and Col. 1: 14) I have shown that we are baptized INTO CHRIST (See Rom. 6: 3 and Gal. 3:

27) Therefore we must be baptized before we get to forgiveness of sins. This argument is absolutely untouched. He simply contradicts Paul. That is all. He did make one more effort on the passage when he referred to me as a "deluded sinner." That is the way he meets the issue.

4. In this argument I have relied on the language of Peter when he says "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." I called attention to the fact that these two imperative verbs are co-ordinate. Whatever one is for the other is for. He has not so much as noticed the grammatical construction. But he says the name of Jesus Christ is in the passage. That is the way he proposes to put this passage out of business. Because Peter says that baptism is to be administered in the name of Christ, Farley concludes that it is not a condition of pardon. Here is a syllogism that expresses his argument on this. 1. Whatever is done in the name of Jesus Christ can not be a condition of pardon. 1. Baptism is done in the name of Jesus Christ. 3. Therefore, baptism is not a condition of pardon. This is a fair specimen of his way of meeting argument. Paul says: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:17. Oh, how sad that Paul has driven Farley into the predicament of making everything nonessential, from beginning to end. All this talk about the name of Christ is to dodge the real issue and to fill up space. He knows that I administer baptism in the name of Christ, but it has absolutely nothing to do with this proposition. He has abandoned the field and gone to the Primitives on Matt. 26:28. This, I suppose will be his game on Acts 2:38, if I ever get him to it. Well this is at least more consistent. He would have us believe that Christ shed his blood because sins had been forgiven before the foundation of the world. Repent because your sins were forgiven before the foundation of the world; and be baptized because your sins were for-

given before the foundation of the world. He is a very good Primitive; they may have him. Now, Farley, as this is your last chance; won't you come up and at least take a view of this argument like Moses saw the land of Caanan. Our readers know that you can not answer it; but at least make an effort on it so as to partially satisfy your own brethren. Tell us about the co-ordination of the two verbs—Repent and Be Baptized. And tell us, just for fun, what you think the phrase "for the remission of sins" really modifies.

5. On the type of the Israelites, He wants to try Apostacy a little. Just wait; we will come to that next. Do the best you can for this proposition now. He then borrows a little of the affusionists argument on the passage, and tries that on me. He is willing to be a Primitive Baptist, a Methodist, a Unitarian or just any thing if he can get away from the argument by so doing. He finally contradicts himself and quits. Notice he says: "If" he says: "If Egyptian bondage represents sin, Israel was free from it some days before such baptism. Notice again: "Remember THIS DAY in which ye came out of Egypt' Ex. 13:3. That day they were freed from the bondage of sin." In one place you say they were freed SOME DAYS before they came out. Then you say that they were freed THAT day. Which time did you get it right? We can not get much out of Farley's contradiction on the passage, so we will take Paul and Moses. Paul says *they were baptized in the Red Sea*, and Moses says: "*Thus the Lord saved Israel that day.*"

This closes my part of this proposition. He has not yet overthrown these five arguments, and unless he can do so in his present reply, the proposition stands.

—
Last Negative—W. A. Farley.

—
Dr. Austin's temper is better. His medicine, however, is not for me but for a paper man who talks like the Doctor thinks I should. But how does he expect his medicine to reach this man's stomach? Does he apply it,

like his baptism, to the outside to heal the inner man?

I object to his man's talking in my name. I am responsible for my words, but not for those not mine. Austin says, "Salvation can not come before baptism unless it comes before we are translated. Mr. Farley being the witness." I said nothing like this, but exactly the opposite. I said that salvation is *instantaneous* with translation. Is this like Dr. Austin would have me witness?

Again, he says, "In one place you say they (the Israelites) were freed some days before they came out" of Egypt. Another bold misrepresentation! for I said nothing of the kind, and Dr. Austin knows it. I said "they were free from the bondage of sin some days before such *baptism*." Will he never quit misquoting me? It seems that he can not reply to what I say so he goes to manufacturing such stuff as he wishes me to say. Why not apply your medicine to your memory or veracity, Doctor.

But I think your trouble is in forgetting. If you had no more argument, why did you forget to explain the conditions of pardon given in the

five texts I submitted? Why did you forget to reply to Abraham's justification without baptism or to God's unchangeable conditions of pardon for Jews and Gentiles? Why did you forget where Christ was when you were baptized into him before you got the gospel blessing of faith? Why did you forget that access to His blood is through faith, and that believers are born? Why did you forget why you baptize one free from the practice of sin to free him again? Why did you forget about "perfect soundness" without remission, or that baptism is a dead work if the heart is not already purified?

How "conspicuously silent" he was concerning preaching a gospel that had no effect? However, he did hint that the New Testament was not effective till Christ's death, but he forgot to say just how long God had been dead when the Old Testament became effective, John's baptism is still too big for his answer without getting a foot hung. No wonder he dodged it, for its answer explodes his whole doctrine. The same is true of Paul's bap-

ed, "It shall be more tolerable for Tyre and Sidon in the day of judgment than for you." Proud Capernaum is also condemned. The name Sodom had become the very synonym for wickedness, yet Jesus compares the two cities to the discredit of Capernaum. He declared, "If the mighty works had been done in Sodom which were done in thee, it would have remained unto this day." Doubtless Capernaum resented being mentioned in the same breath with the vile Sodom, yet she, with all her iniquity, was much the better city when their respective opportunities and privileges were compared.

That Btelsaida, Chorazin and Capernaum, were outclassed in righteousness by Tyre, Sidon and Sodom, was a decided revelation to the many. Only a few humble souls knew how God would judge these cities. For this Jesus thanked God saying, "I thank thee, O, Father, * * * that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." The "babes," knowledge of "the son" enabled them to know "the Father," and thus to understand his wise judgments. That knowing God must be preceded by knowing Jesus, is a fact well worth remembering. Jesus states plainly, "neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." Jesus had gradually softened his words till he reached the tenderness in the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mark well that it is not an institution, or doctrine, but himself that provides rest. Soul rest, the thing for which men strive so hard, Jesus offers free. Multitudes are vainly striving to feed their souls on the husks of the world. To such the prophet Isaiah cried, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (55:2.) Jesus is not only concerned for them that labor to no profit but for the bearers of burdens of care, anxiety and guilt. To all such he offers rest. His offer is not forced; it is obtained by coming. It is obtained in service, a new service,

Continued on page 11

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Judgment and Mercy.

Lesson for Sept. 15.

It is seldom that the gospel writers picture Jesus as other than gentle, compassionate and kind. But our present lesson presents Jesus' sternness and kindness in such decided contrast as to suggest the title, "Judgment and Mercy." There were two things which the people assumed toward John the Baptist and himself. Instead of being welcomed as God's messengers they were both criticized and judged, and that harshly. Jesus mentioned their

wrong saying, "John came neither eating nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners." (Matt. 11:18, 19). "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." This word, "they repented not," is the second reason for Jesus' sternness. Criticism and impenitence were the two sins which called forth the stern denunciation, "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" The light they had and rejected; signs they had witnessed no profit. Tyre and Sidon would have repented had they had the same privileges. Therefore he add-

LESSON ONE.

by the exchanging of the galling and heavy yoke of Satan for the yoke of Christ. Jesus promises, "My yoke is easy, and my burden is light." Satan claims the same things for his yoke, but drunkards, harlots, convicts and multitudes of other sin-cursed beings give him the lie. If any Christian has found Christ's yoke uncomfortable, he had better examine that yoke with care—it is the wrong one!

SPIRITUAL LESSONS.

It will be "more tolerable" for the heathen in the judgment, than for this country of gospel light, if our righteousness does not greatly exceed theirs.

Jesus teaches that Bible knowledge religious environment and such things place greater responsibility on the ones so blessed. In the light of such teaching the Church of Christ should be the most active and powerful missionary organization in the world. It should be an example in every form of religious work.

By the wondrous transforming power of Christ, a yoke, the emblem of hardest toil, becomes an emblem of rest.

FISHING FOR MEN.

The Ladd Course of Home Study in Personal Evangelism.

A practical Course of Bible School for busy Christians who desire to become successful Soul Winners.

NOTE—Students of record i. e. those who send the special Tuition Fee of \$1.00, and are regularly enrolled in the Course of Study, will receive individual attention and assistance, whenever necessary, and be given Special Reviews and a Final Examination, in addition to the matter published in the paper. Upon completion of the Course they will receive a handsome Certificate.

Tuition Fees, and all correspondence connected with this department, should be sent to C. F. Ladd, P. O. Box 166, Kellogg, Iowa.

What are you doing to help win this lost world to Jesus Christ? Are you "fishing for men?" (Matt. 4:19.) If not, why not? Have you ever led a soul to Christ? Did you ever try? Do you realize that every soul out of Christ is LOST (Luke 19:10); that unless they are saved here, they must perish hereafter (Prov. 29:1); that, as a follower of Jesus Christ, it is not only your privilege to bring lost souls to Him, but a solemn responsibility rests upon you to do so; that if souls are lost eternally because of your indifference or neglect, God will hold you accountable at the Judgment; that you are responsible for every soul that you can reach, and lead to the Savior? (Ezek. 3:18-21; Jas. 4:17.)

Being a Christian means more than going to Church, sitting in a comfortable pew and singing such hymns as, "Rescue the Perishing," "I want to be a Worker for the Lord," etc.; listening to a good sermon on the subject, and then contributing a little money to *help some one else do the work*. While that is all right as far as it goes, it does not end your responsibility in the matter. (Jas. 1:22; Rev. 22:17.)

As Christians, disciples, followers of Jesus Christ we are saved for service—"ordained" to be "fishers of men." Soul winning is work that every Christian is called to do. If you have learned the way to Christ and found Him an all-sufficient Savior, it becomes your duty to point others to "the way," and do your best to lead them to Him. (John 1:29, 40, 41, 43-45; Prov. 11:30, A. R. V.)

Personal evangelism is essential to the evangelization of the world. When our Lord ascended into Heaven He left these instructions for His church: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) This can never be accomplished by the "preachers," alone. The command to "preach the gospel to every creature," rests with equal responsibility upon both pulpit and pew. The New Testament nowhere recognizes such distinctions as "clergy" and "laity." (Matt. 23:8.) It is the great

business of every Christian to hold forth the word of life, and seek to extend the Kingdom of God by personal work. (Luke 6:46; Acts 8:4; 11:19-21.)

Opportunities for personal evangelism are practically unlimited. The field is world-wide. (Matt. 13:38; John 4:35.) "Every creature" means those with whom you are in daily contact—your relatives and friends, next door neighbors, business associates and casual acquaintances. Lost souls are all about you—men and women without Christ and so without hope. You will meet them in your home and the homes you visit, on the streets and on the cars, in shops, stores and offices, at the Parks and other public resorts, and, in fact, anywhere and everywhere that you can find men and women. The gospel fisherman may well look upon every individual as a possible opportunity for gospel service.

TEST QUESTIONS.

(In answering these Test Questions, give Scripture references whenever possible. Answers to these Questions should not be sent to Mr. Ladd. They are a self-examination to test your progress in the work.)

What is "fishing for men?"

Is there any Scriptural authority for doing this work?

Why is this work of special importance?

Have I ever led a soul to Christ? Did I ever try? If not, why not?

As an individual Christian, have I any real responsibility in the matter?

Will it make any difference if I fail to have a part in this work?

May I do my share of work by proxy?

Why not leave this work in the hands of the "clergy?"

Where, in this community, can "fishing for men" be done to good advantage?

NOTE—Special Test Questions for Review will be furnished students of record, only, following Lessons 3 and 6. The Final Examination will follow Lesson 10.

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AFTER JESUS, WHAT?

E. L. Jorgenson.

Jesus had fed the 5,000, had sent his disciples across the sea to Capernaum, prayed in the mountain, crossed the sea on foot and now the multitude came to him with a gentle hint that he should feed them again.

"Our fathers ate the manna in the wilderness" said they. And there Jesus took his text and delivered one of his hardest sayings. "I am the bread of life;" and, "This is the bread which cometh down out of heaven, that a man may eat thereof, and not die," said he. This the Jews could not receive and even disciples, many of them, went back and walked no more with him. Then the Lord asked the twelve, "Would ye also go away?" Simon Peter answered him, "Lord, to whom shall we go?"

Remember, they were *disciples* who went away, not merely the curious listeners.

Now, in Peter's phraseology, *to whom did they go?* Peter seemed to recognize Jesus as one who could save if any one could. The hard saying was also puzzling to him; there were unfathomed mysteries about Christ, and things hard to believe, but where are there not mysteries? Do men get away from them in getting away from Christ, or do they not but plunge into darker darkness? Jesus endorses Moses' account of the creation and there are mysteries connected therewith; but when men turn to Darwin, Huxley, Spencer, are the mysteries fewer? Are they not rather multiplied? Yea, rather.

Now, in turning away from Jesus these disciples who went back turned away from the Bible, for the Bible without Christ is less than Shakespeare's "Macbeth" without Macbeth, or "King Lear" with King Lear removed, or "Merchant of Venice" without Shylock. While walking with the two on the way to Emmaus, Jesus began from Moses and from all the prophets and interpreted to them in all the scriptures the things concerning himself (Luke. 24:27), Yes, Moses, the prophets and all the scriptures are full of things concerning himself. In type and prophecy, in history and reality, the Bible circles about our Lord. I know there are plenty teaching a *system* of salvation, rulers and regulations for getting and keeping saved, with but little reference to the Person the apostles went out to preach.

Jesus has a system, it is true, but he himself is the centre of his system. A great, living, loving, working, pulsing, throbbing Christ stands at the middle of the Bible and his reach is from Alpha to Omega. The Lord Jesus Christ stands by the cross where he offered up the sacrifice many years ago and points to Old and New Testament as alike his word. Yes, when men leave Jesus they leave the Bible.

But in leaving the Bible they leave *all* revealed religion, because by common consent the Bible tops the Veda's book of wisdom, the Koran, Confu-

cius' book of hymns and every other treatise on theology. It stands at the summit and after it, nothing is worth considering. To leave the Bible therefore is to fall back upon one's own feeble resources and judgment for guidance; to take the reins into one's own hands and drive, God only knows where.

—THE RULER WHO WENT AWAY.—

You remember the record in Mark, the tenth chapter (Luke. 18, Mt. 19.) There came a rich young ruler who asked Jesus what good thing he should do to inherit eternal life. Since Jesus was a Jew, kept the law and taught others to do so he first mentioned six commandments from the decalogue "All these have I observed" said the ruler. Now here is something remarkable. The young ruler has observed the law yet is conscious that he is without eternal life. For else, why did he come to Jesus seeking it? Here is a man of outward legalistic righteousness, but inward lack. He has heard Jesus and Jesus is not satisfied with regulating action. He pushes his scrutinies into the heart and demands purity at the fountain's head. His reign is first Esoteric, then exoteric. The ruler has been pierced with a sense of inward lack and now he has come to Jesus for light. Well, it is to his credit that he came. That is more than many do, though by reason of the lives he has transformed and purified, Jesus is well worthy of a serious interview. Mark says he came *running*. That indicates enthusiasm and is refreshing when you hear sa many saying, "There's time enough yet." Mark also says he kneeled down. That indicates humility. Now God's *first* command is, "Be humble." For without this, how can men believe (John 5:44)? Then the young man *asked* and seemed willing to *do*; for he said, "What good thing shall I *do*?"

Jesus answered, "Go, sell what thou hast * * * and come follow me." It was not enough that he should sell and distribute his possessions (I. Cor. 13:3); he must follow Jesus. In fact, the first was but in order to the sec-

ond. Now let us look over the case again. Here is a man who has come enthusiastically, humbly, asking the right question of the right teacher. The teacher has answered. A soul hangs in the balance. The devil is bidding for that soul—and wins. Every proper step was taken but the last,—*surrender*.

The young man, so good, so earnest, beloved of the Lord, so near the kingdom, goes away sorrowful. Was he saved? No. A saved man never goes away *sorrowful*. He may have given up riches, political or social station, fame in reality or prospect, but he never goes away *sorrowful*. Instead, he goes with a joy he would not exchange for a million worlds like ours.

The young man went away; where then did he go? We shall take up this question next week.

THE WORK IN ATLANTA, GEORGIA.

S. H. Hall.

It is with pleasure that I make this report of the work in this great city, first to correct a few erroneous ideas, secondly that our friends may know more about how well we are pleased with the helper they have given this year in the person of Dr. J. J. Horton.

1. Before beginning our meeting at Homer, La., I was asked by the brethren there to furnish them with some literature that set forth the teaching of the church of Christ, as Homer was a new field for our people. This literature I did not have, hence suggested to Dr. Watson that we would be pleased if he could give us a special edition of Word and Work for the Homer meeting, in which paper we were to have some strong articles from our best writers along lines that would be helpful to the meeting. To this Dr. Watson gladly consented and suggested that I write Bros. John E. Dunn, Jorgenson, and others for such articles. But the suggestion was made too late for me to communicate with them about the matter, hence I sent an article that I had already prepared on "Salvation by Faith," and left the balance entirely in his hands to get up the best paper possible for our readers

as well as our meeting. A thousand copies were used in the meeting which helped greatly in getting the work before the citizens of that town and vicinity.

But Bro. Watson, in his reference to our work in Atlanta, made a few mistakes, which I feel it my duty to correct. The fact that the matter had to be hurriedly prepared and that he was writing from memory, practically, of what he had heard of the Atlanta work, accounts for the errors. First, his reference as to the beginning of the work, would make the impression that the congregation of thirty-five members were gotten together after I moved there. Bro. F. W. Smith, at the invitation of Bro. O. D. Bearden and wife visited Atlanta with a tent and started the work. He left a congregation of about twenty-eight members worshipping in a tent. This was followed by meetings by Bros. John E. Dunn and J. A. Harding. When I moved to Atlanta, Jan. 1, 1907, I found a congregation of about thirty-five members housed in a modest framed building on which there was an indebtedness of \$1000. Now we have about six hundred members, this house debt has been paid and two more houses bought and built. It was stated that the second and third, houses are all paid for. This is a mistake. We owe about \$1000 yet on the second house; just how much we will owe on the third, which is to be completed this week ready for the first meeting in it to begin next Lord's Day (Sept. 8), I cannot say. But I am sure it will be all of a \$1000.

These corrections are necessary simply for the sake of the truth, but there are other reasons also, Viz: A number of congregations in Tennessee and Alabama are helping us to support Bro. Horton in this field because of our inability to do so and meet these debts. We want them to know that their fellowship is much needed and is being used in one of the most inviting fields in the United States.

I wish to say a few words about Bro. Horton. Certainly I believe when we do our part, use what wisdom we have to the best of our ability, that

God gives us the very thing we most need. I believe Bro. Horton was led to this field by the providence of God. How a better man could have been found, one who is better qualified to meet the exact needs of the field, I cannot see. We love him dearly. His heart is in the work. I never saw a more untiring worker. When he came to Atlanta he found me practically unable for work. For five years I had done three or four men's work at less than living expenses, having moved to Atlanta with \$300 in cash, \$200 in notes, and receiving the first and second years \$100 from my Father, all of which had been spent for the work leaving me a few hundred dollars in debt. The Atlanta brethren—the great majority, to say the least—were doing their best, realized that I was doing too much. But the field demanded much work as well as money. It takes money to build houses, keep a tent going most all of the time, and to feed and clothe orphan children, a thing we have been doing for the past three years. Bro. Horton, with his heart full of the love of God, with more than twenty-five years in experience in the practice of medicine, and with his head full of Bible knowledge, saw the situation, took special interest in my physical condition, has visited almost daily some of the sick who needed help to meet doctor's bills, has preached in

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season and out of season, and as a result, the work is growing rapidly, I am in better health than I have been in ten years, and we all rejoice in the goodness of God.

Besides the three congregations housed as has been above stated, we have three congregations near the city small in numbers, that are not housed. These congregations we are helping until they are able to take care of themselves. In addition to the preaching done by Bro. Horton and myself, a number of our elders and deacons are pushing out into the work of the ministry and are accomplishing great good in new fields.

THINGS CURRENT

Chambers goes to Iota and Ellis, 3rd. Lord's day.

I am now located at Austin and my address is 1186 Navasota St.

R. V. Robinson.

What are you candidates doing this week. Now is a good time to reap a big harvest.

J. H. Whisant reports six meetings and twenty-four baptisms since his return to Texalo, Okla. the latter part of April.

Cordell, Okla, Aug. 26.

Just closed a meeting 20 miles north-west of here with eleven confessions, twelve restored, and thirty-five or more rebeginning the regular Lord's day meeting.

W. W. Freeman.

Dear brother:

Am just from Monsfield Texas meeting. My second with them. Had a great meeting. Am in my second meeting at this place. Go next to Shelby Co. Texas

Ben West.

Eighth Session of the Christian High School opens Sept. 30, 1912. Brother Claude Neal of Linton, Ind., is a recent and valuable addition to our teaching force. We look forward to a most excellent year.

The combination offer is bringing in a number of new subscribers. In many places our old subscribers are acting as our agent and are helping us to reach many families with pure gospel teaching. We will be glad if more of them will help us increase our usefulness.

Amite, La., Sept 4.

I received two dollars from Sister Jennie Spikes of Paris, Texas to help

spread the gospel in this section. I wish to thank those who have fellow-shipped me in this work here. A reward of righteousness is for them who sacrifice for their Lord and Savior.

W. J. Johnson.

W. J. Johnson held a very successful meeting at Oak Grove, La. It began Aug. 28th and closed Sept. 2nd. Seven made the confession and were baptized into the remission of their sins, and two came from the Holiness. He is in a meeting at Ard School house near Arcola, La.

Ozark, Ala., Sept. 3.

During the summer I have help the following meetings: Salem, near Shepherdsville, Ky.; Union, near Dasher, Ga.; Dasher, Ga.; Remerton, Ga.; and Hahira, Ga. Of the twenty-nine added to the churches, four were Baptists who understood the ordinance, and were not therefore, baptized.

On next Monday I shall resume my work as superintendent of the Dale County High School of this place.

Fraternally,
N. A. Jones.

Moultrie, Ga. R. 1. Sept 2, 1912.
Mr. Stanford Chambers,
New Orleans La.

Dear Bro. in Christ:—

I send you \$1.00 with my God bless you and the brethren in New Orleans. I will try to send another gift before the 1st of October. "Give us a church of Christ." Say some of the people in South Ga.

Yours in Christ,
Adair Chapman.

Holland Ga., Aug. 31.

The next session of Emerson Bible School and Orphans' Home will open Sept. 9., with G. T. Kay of Maud, Ala., as president. Bro. R. A. Kerra-ker, who so ably filled that position last year, is now at Morganville, Ky.

TESTAMENTS.

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in the evangelistic work. Bro. J. G. Malphurs, who also taught the school last year, has accepted a position with Sabinal Christian College, at Sabinal, Texas. We are sorry to not have these good brethren with us again but we feel sure they will accomplish much good wherever they are.

Yours in Christ,
E. W. Moon.

Detroit, Mich. Sept. 2.

Two more added to the Plum St. congregation yesterday. There have been additions here every Sunday since I came but the first. The outlook for September is very good.

Claud F. Witty.

(We enjoy reading the above—"additions every Sunday"—let us have more additions in our congregations.)

WORK AMONG COLORED DISCIPLES.

We are meeting on every Lord's day to break the Loaf. I read and sometime preach. We also have prayer meeting every Wednesday night Saturday before first Lord's day in Sept. I went to Tuscumbia, from there to Spring Valley where I preached at 3 o'clock. Two made the confession and were baptized.

Corinth, Miss. J. Hannon.

Montgomery, Ala., Sept 1.

The church of Christ, Oak Park is still in meeting on Jeff Davis avenue. The meeting at the Pons will close tonight and move tent on Chambers St. We have had fine interest and two baptisms.

We are having a fine Bible school each Sunday, one of our teachers, Bro. Floyd Craig will not be with us any more soon as he will leave this work for Tuscaloosa, Ala. to enter the University. Bro. C. E. Riggs will take his class, we will however miss Bro. Craig.

The following clipping was sent to Montgomery Advertiser by one of the leading members of the Baptist church here.

"For several days Samuel Jordan and G. I. Renfro, of Highland Home,

have been conducting a series of protracted meetings in Evergreen. The interest in the work of these men has been growing from the first sermon preached. They have stretched a tent near the depot, and have services at 11 a. m. and at 7:45 p. m. The congregations have grown in size and interest every meeting."

The local papers have spoken favorably of the meeting. We have mustered about 10 here who are members.
Guy Renfro.

—AT WORK—

My debate with Elder T. A. H. Leslie at Bradford, Tenn., which began on August the 19th came to a sudden end on the 24th. I affirmed for three days that the Church of Christ of which I am a member is Scriptural in origin, name and doctrine. Mr. Leslie was to affirm that the General Baptist church to which he belonged is scriptural in origin, name and doctrine. We had five crowds, order and attention, not much of any of my arguments did Mr. Leslie pretend to deny. He affirmed on origin his first day and to-day not one soul who heard him knows by whom, when, or where, was his church set up. The second day he was to affirm on name, but quit, amidst many pleas to stay. Mr. Leslie has had many debates. He has met J. B. Briney, T. S. Hutson and C. R. Nichol I found him a pretty good scholar in history and languages, but weak in Bible knowledge. He boasts of being master of seven languages and not fearing the man who made English Grammar. I found him the easiest man I have ever met. We baptized ten during debate and had one shout. If our brethren are challenged by him any where which you are most sure to be for he is free at such, I will be glad to serve you and meet him, but my prophesy is I will never be granted the pleasure of facing Mr. Leslie in a debate again. All was pleasant and went well for the cause of Christ.

I am at Eaton, Tenn., in a fine meeting. One addition with a crowded house and meeting only two days old. Fraternally,

J. W. Dunn.

Page Eleven

FARLEY-AUSTIN DEBATE.

Continued from page 6

tism and why he was sent not to baptize. Of course he had to be as silent as death here, for an answer is death to his proposition.

No one sees more clearly than Dr. Austin the danger of telling whether he baptizes lying sinners or children of God. He had a reason to forget these nineteen arguments. He doubtless wishes he had forgotten the five he tried to present. He says I have not "grappled" with these five arguments, but tried to contradict them with Scripture. That my reply is limited to what the Scriptures teach is too bad. Of course it hurts him, but it is too late to complain. The proposition is his own statement.

But does he believe that I did not grapple with them. Let us see if his statement is true; for in testing it I also review his whole argument. 1. I proved that his argument on the water-birth is fallacious. Children are born before they are clothed. God's children by faith should be baptized,—clothed with the family uniform. By comparing the Spiritual kingdom of God with literal baptism in literal water of literal sinners by literal Campbellites, he violates God's law of comparison—"Spiritual things with spiritual." II. Cor. 2:13. 2. I showed that his argument on Mark. 16:16 is sheer assumption. How does he know that water baptism is meant? He ran to Matthew for water baptism only to prove that Christians are made, then baptized. This forced him back to Mark to prove that Peter preached from this commission. No one ever questioned the apostles' authority here. But he says "water baptism is a command," and when I requested him to show the command in Mk. 16:16 he only replied, "Did you ever hear the like?"

His third argument assumes that gospel blessings are not bestowed till after water baptism. I proved that the believer is blessed with faithful Abraham, and that unless his subject belies his confession "God dwelleth in him

and he in God"—all before baptism.

4. I proved that the name of Jesus Christ is for the remission of sins in Acts 2:38, and begged him to tell what law of language authorized him to take the phrase "for the remission of sins" from the name of Jesus Christ. Instead of this name "putting the passage out of business," it puts Campbellites out of business.

Now he says "all this talk about the name of Christ is to dodge the real issue and fill up space." Well, Peter put this name in Acts 2:38. Perhaps he tried to dodge the issue. Settle this dodging with Peter, but it would be well to settle it before you appear at the golden gate.

5. I proved that there is not a single feature of Austin's baptism represented by the Israelites' passage through the sea. Going through dryshod is not immersion. His only reply was to call me Methodist. A fine way to dodge argument!

Here are his five arguments in three articles of 4500 words! Only about 340 words necessary to "put them out of business." I therefore gave my remaining time to correcting misrepresentations and exhorting to righteousness by repentance toward God and faith in our Lord Jesus Christ.

In his statement that I failed to reply to his argument sustained by the facts? He boasts of "what he did for me" on the first proposition. How do the fragments of his five arguments here correspond with my twenty-seven on that proposition, twenty-one of which stand absolutely untouched by him? Did you notice how he meets argument? On God's foreknowledge he calls me Primitive; on the baptism of Israel, Methodist. Isn't he "cute?" Yet it is the best he can do.

Dr. Austin argues that baptism is as necessary as faith to make one a child of God. He mentions here that devils believed and confessed Christ. Hence only baptism was lacking to make them children of God. What an opportunity was lost in not having the Doctor present to complete their obedience by baptism!

He asks if we exclude baptism as an essential, why not grace and blood also.

Simply because grace is faith in His blood. "It is of faith that it might by grace." Rom. 4:16 This is why the promise is sure. Has the Doctor never read it? And if by grace it is no more of works. Hence his answer that salvation is by both works and grace contradicts the word of God. Baptism cannot purchase God's free grace.

He asks if I think faith alone makes a child of God. I certainly agree with Paul: "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26. Dr. Austin insinuates that I contradict Paul, but he failed to cite a single instance. Doesn't he know that only puerile debaters make blank insinuations?

I have shown that Dr. Austin contradicts himself on the order of blessings and baptism; that he contradicts the Bible on justification by faith, access to the blood, freedom from sin, the bondage of Israel, the new birth, born believers, everlasting life, like conditions of pardon for Jews and Gentiles, the believer's relation to God, and that true confessors are in Christ before baptism; not to speak of his inverted order of faith and repentance.

He asked about the imperative co-ordinate verbs "repent" and "be baptized." I am acquainted with imperative sentences and co-ordinate conjunctions and clauses, but imperative and co-ordinate verbs must be up to date. "Repent" is active, plural; "be

baptized" is passive, singular in the original. Yet they both assert the name of Jesus Christ for the remission of sins. When you parse every term, and analyze every sentence, syllable and letter, all will proclaim Jesus as the Savior of men.

Dr. Austin speaks of faith alone, like it was my contention. But I have argued all along for the gospel order of hearing, repentance, and faith which is inseparably linked to life. Who would dare break this chain and insert a water link? Doesn't Austin know that chains are no stronger than their weakest links? Doesn't he know that works are excluded by the law of faith? Rom. 3:27—till after regeneration.

Creation in Christ is not by, but unto good works. Bodily exercise profiteth little. Abraham was not justified by works of the flesh (Rom 4:1), but his belief was imputed for righteousness. Only the righteous are acceptable workers. To this James agrees: "By works a man is justified and not by faith only." But such works pertain to the righteous. They are purified again and again by everything done in the name of Jesus, baptism included. The idea that sinners are justified by works of the flesh is inconsistent with both Paul and James. Though they give their bodies to be burned, or baptized either, and have not charity, it profiteth them nothing.

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FOREIGN MISSION FIELD

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

WM. J. BISHOP, Editor

To the faithful Churches of Christ:

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

To the unfaithful Churches of Christ

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

OUR BABY.

Baby Travasnih Jelley born June 28, 1902.

A little holy baby
The Lord to us hath given
A little holy baby
All pure and fit for Heaven
To love Him and praise Him
In realms of endless day
The dear Lord created her
And set her in the way.

We thank thee dear Jesus
For this thy precious child
Her presence is sunshine
In earth's desert wild
May she grow up like thee
And walk in thy way
And fight the good fight of faith
Watching from day to day.

We call her Travasnih
A name that is new
May she honor her name
And be good and true
Her name it will then mean
"To God well pleasing"
And through all the ages
His praises she'll sing.

NATIVE HELPER'S FUND.

C. G. Vincent.

The most permanent and successful work for the spread of Christianity in Japan is done by the Japanese evangelists and other workers. The Japanese language is so different and complicated that very few missionaries ever become really proficient in their use of the strange tongue. If you wish to have a fair idea about the ability of the missionaries to evangelize

the Japanese in the Japanese language, then imagine a Japanese, after studying English seven or ten years, trying to evangelize the American people in English!! Of course, the Japanese people are patient listeners and are willing, in a measure, to overlook the mistakes and blunders of the missionaries; but the best and most telling results are obtained through Japanese evangelists and Bible women. The denominations that have the strongest churches here have worked mainly in this way and if we hope to do a work which will be permanent and far reaching in its influence we MUST adopt the same method of evangelism in Japan. Both methods have been and are being tried here. We should be wise enough to accept the better method. While it is true that sometimes the native helpers—like some of our preachers—prove unworthy and must be rejected; yet, all things considered, better and larger work is done through the native workers.

BUT IT TAKES FUNDS.

If we ask a native Christian to give all his time to the studying and preaching of the word—the work of an evangelist—then we ought to support him because just as our American evangelist and we missionaries must "live of the gospel" so must he live of the gospel. This simply means that the churches that wish to have the gospel preached to Japan MUST send enough REGULARLY to this phase of the work so we may engage and support as many worthy natives as we may find. In this way we can build up a work worthy of the Christ we

love and serve. It does not take a great deal to support a competent Japanese evangelist. I have one whom I pay \$17.50 a month! We have in training a young lady who will soon be able to do efficient work as a Bible woman. We know of a fine young evangelist whom we could get, if we had the funds with which to support him. In addition to the native helper's personal support we must pay the extra expenses of the evangelistic trips, the rent for houses in which to hold meetings, the printing of good Christian tracts, the purchase of the necessary number of Bibles and song books, etc. We missionaries just cannot do this work without extra funds. We plead for more funds to begin and carry on more work. Let us co-operate and work together while we have the opportunity. **WHAT WILL YOU DO? How much will you give to this fund? Will you send regular gifts? There is a deficit in our "Native Helper Fund" NOW. Shall I be forced to dismiss, for the lack of funds, this capable and worthy worker? Respond promptly.** Send to me at 68 Zoshigaya Tokyo, Japan.

(We again call the attention of our readers to the support of a native Japanese helper. Miss Ethel Finley of 81 Ashby St., Atlanta Ga., sends a contribution on the 15th of each month. There are a number of churches or groups of churches that could easily support a native Japanese evangelist as suggested by Bro. Vincent. Our preachers should begin to preach missionary sermons. At least one to each congregation. —Ed.)

"ALL MEXICO TAKES A BATH.

"City of Mexico, June 24—All Mexico joined to-day in the observance of the birthday of St. John the Baptist by taking a bath, and as a result this city and the republic at large has attained to that condition which is next to godliness. The municipal fathers have taken expedient measures to provide a sufficient quantity of water for the ablutions of the faithful. It is estimated about 5,000,000 gallons of the cleansing element was used to-day by

the inhabitants of the federal district in honoring St. John.

"In addition to those who took theirs in bath tubs and bathing houses, thousands of the less fastidious repaired to the rivers, creeks and canals, which to-day are swarming with bathers, clad in more or less decolette costumes. The more pious are spending the entire day in the water, such being considered in Mexico a special means of grace.

"St John's Day is perhaps the more

universally observed in Mexico than in any other Catholic country, and for many of the populace its observance provides the only thorough bath of the year. Even that class of Mexicans corresponding to the wandering and Weary Willies of the United States overcome their aversion to water on this day and date only and participate in the all-pervading wetness."—Burnette Budget.

THE FAMILY FORUM

THE BIBLE.

Opinions of the World's Great Writers.

Compiled by C. T. Wettstein.

General Chas. F. Gordon: England's "Chinese Gordon:"

"Study the Bible with courage and humility. The key to it is the living of God in our soul. How few forget to take their daily meals, but we allow our souls to starve, although it craves after food which is the Word of God."

William I. German Emperor:

"Don't join those that reject the Bible, the only source of truth, or who falsify its words by arbitrary interpretation. The foundation and the rock which must be our support in this world, is an unadulterated faith as the Bible teaches it."

Keuchenius: Minister of State in Holland, in a speech in Parliament:

"The Bible must be the basis of all laws."

Count of Oxenstierna: Minister of State of Sweden, to the Ambassador of England:

"My greatest pleasure, which is more to me than anything in the world can give me, is the cognition of the love of God and the reading of this precious Book (the Bible). You, my dear sir, are in the prime of life; in great favor with kings and princes; are entrusted

with highly important commissions, and enjoy good health. But all this will desert you sometime. Then you will understand my words better, and you will find that they are true; then you will recognize that there is more wisdom, comfort, truth and pleasure in a quiet life consecrated to God and the reading of his Word than in all favors of kings."

Frederick William III. of Prussia, husband of Queen Louise:

"How many excellent things I may have seen in my life, and how many precious things I may have read in the books of the most renowned authors, a different feeling comes over me when I read the Bible with devotion. From it we gain a peculiar spirit of certainty and confidence, of rest and peace. In every word is truth and every sentence encloses a world of thoughts. And the Sermon on the Mount, oh, my God, what a treasure! More wisdom in a few pages than in all the books of the theologians."

Dr. V. H. von Schubert: Physician, minerologist and professor of natural sciences in Munich and Dresden:

"The divine truth of the Bible does not need our defense and vindication, it remains forever indisputably the same, whatever oversapience may say against it. But it is something highly to be enjoyed when we see that unprejudiced natural science, the deeper it

penetrates into its territory, the more it acknowledges that the books of the great works of God, nature,, always confirms everywhere what the Book of Revelation tells us."

King Gustav Adolph of Sweden: To Counselor von Sternberg, who found him reading in the Bible:

"I like to look for strength by the reading of this book, because I find that the devil never lays more hostile snares for men than for those who want to be responsible to God alone for their actions."

Wm H. Seward:

"The whole hope of human progress depends upon the constant increase of the influence of the Bible."

John Locke, English Philosopher:

"God is the originator of the Bible; our salvation is its aim and its words are the truth."

Robert Boyle: As prominent in chemistry as Newton in astronomy:

"Placed beside the Bible all human books, even the best ones, are like planets that receive all their light and all their glory from the sun."

Prof. J. W. A. Kirchhoff: Hellenist and epigraphist in Berlin:

"The greatest authority in geology, the table of nations, Genesis 1:10, is the safest foundation for all studies in the history of nations and must be considered entirely authentic."

G. Galileo: Renowned scientist, who was the first one to declare that the

earth moved, for which he was tortured:

"The holy scriptures and nature have their origin both from the divine Word the former as inspiration of the Holy Spirit, the latter as the executors of the divine commands."

Professor Flinders Petrie, Egyptologist, says that there is nothing abnormal, nothing to be questioned, in the general outlines of the Bible story of the exodus. He contends that the spread of writing in those days has been enormously underestimated. "it is my firm conviction," he says, "that the Europe of a century ago was far more illiterate than the eastern world in Bible times. We have, instance, a papyrus containing a cook's account, scrawled in a very clumsy hand, with the reckoning all wrong; but it shows that even a common servant of those days knew how to write. We have another containing a petition from a peasant. These things are extremely important as showing the probability of documentary record of a historical nature at the time.—(Jewish Chronicle.)"

Johannes von Mueller: One of Germany's greatest historians, in a letter to his son:

"Learn to understand the Bible by the Bible, the Old Testament by the New Testament; both from the needs of your heart. Never investigate who the son was; nobody knows it but the Father. Never try to prove the truth of his doctrine. Whosoever does not accept it as a child, is not susceptible of it. It is impossible to prove it in a human manner. How can we recog-

nize what is not open to our senses? Furthermore, the miracles he did not perform to convince us—else we would have more particulars, but because through them the Apostles were convinced and the attention of the people of the country were to be attracted. Now we have Christianity, in itself a miracle enough, and the spirit, which He willingly gives to those who want it and which leads us to the Father."

Rosseau St. Hilaire: French Historian:

"I have traveled much in the North and South and one fact always surprised me. Where the Bible is not the foundation of education, of society and of life, there is no literature for the children nor for the masses of the people. Look at Spain, Italy, even France—in short, at all countries where the Bible is not read, and we find nothing to read for children and the laborer. However, in England, in Germany (in America) we find a large and complete Christian literature for children and for the people in which the national spirit is reflected as in a mirror."

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