

CHRISTIAN WORD AND WORK



Volume 5

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The Best Friend.

O the best friend to have is Jesus,
When the cares of life upon you roll;
He will heal the wounded heart,
He will strength and grace impart;
O the best friend is Jesus.

The Price of Peace.

E. L. Jorgenson.

Church membership has become a light and easy thing. It does not always mean what it did in Apostolic times. Then it was laying the hand on the heart and rooting out the big sin. (For most people have a big sin). The church now is a concert, or a lecture, or bazaar or festival, or social or guild. Terms of admittance are very easy. Not so in the Lord's plan. When the rich young ruler came saying, "what shall I do to inherit eternal life?" Jesus replied, "Go sell whatsoever thou hast and give to the poor; and come, follow me." Another said, "We know thou art a teacher sent from God." Jesus turned upon him and said, "Except one be born anew, he cannot see the kingdom of God." Another said, "Lord, are there few that be saved?" Jesus said, "Strive to enter in at

the straight gate." Another said, "Suffer me first to go and bury my father." Jesus answered, "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." Another said, "I will follow thee Lord; but first suffer me to bid farewell to them that are at my house." But Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Another who had not counted the cost came saying, "I will follow thee whithersoever thou goest." And Jesus said, "The foxes have holes, and the birds of the heaven have nests; but the son of man hath not where to lay his head."

And Simon, the impetuous spokesman for the twelve burst forth, "Lord, with thee I am ready to go both to prison and to death!" And Jesus, in reply, predicted the denial.

O yes, it costs to follow. It is not easy and yet it is easy. Easy if one comes heart and soul and takes up the cross in earnest. But hard if one attempts to carry water on both shoulders, tries to get what the world has and yet tries to hold on to eternal life. "No man can serve two masters." Israel, without God's help was weaker than her enemies. So is the life of a half-Christian less satisfactory than that of a worldling. For he has neither the full pleasures of the world, nor the treasures of heaven. The thing that is

making Christianity a hard and heavy yoke to so many and robbing them of the joy they might have is half-heartedness. When we once possess our possessions, we shall find that perfect joy and peace are in the Magna Charta we have from Christ. But the price of them is full surrender. New converts are usually happy in their first love, because their surrender, is, for the time being, perfect; but often they do not even retain a "status quo" but drift back. Then they long for the joy they once had and have either forgotten that its price is consecration, or else they are unwilling to pay that price. Expressed in colloquial terms the required thing is to "come across;" cease halting between two opinions and, with might and strength, be for God.

Special Notice.

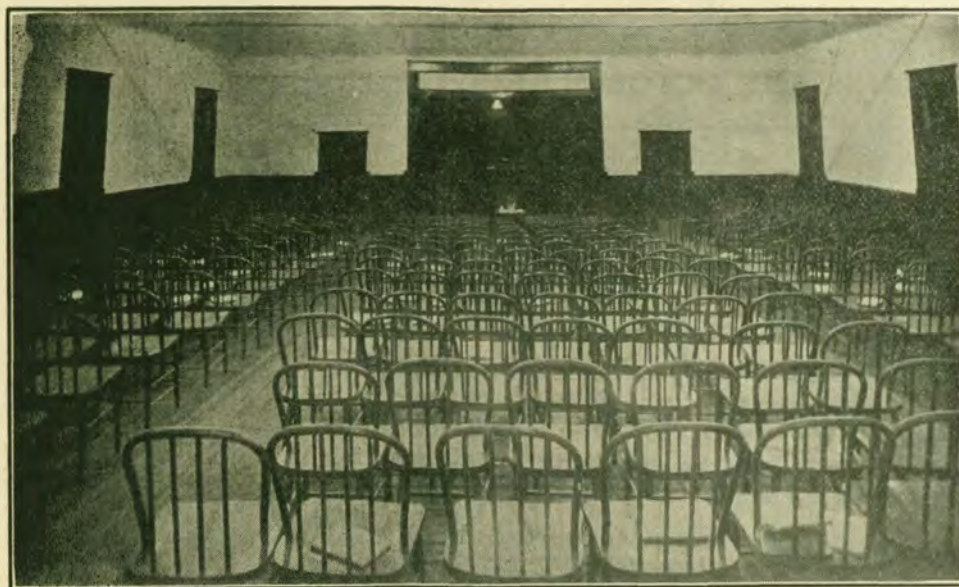
We are sending out, this week the names of all those who have renewed their subscription, also new subscriptions, to the Southern Ruralist, Woman's World, American Poultry Journal. You should receive these papers in the next fifteen days. This offer will be withdrawn soon if you wish to take advantage of it NOW is the time.

In a multitude of counselors there is safety.

The Work in Atlanta.

S. H. Hall.

We give to our readers an inside view of the third house of worship built in this city. We also give the audience addressed Sept. 29, 1912 in this building. This is a most commodious and durably constructed building, size forty by seventy feet,



Third House Built by the Church of Christ—Atlanta.

with baptistry, four recitation rooms, and the auditorium that you see. It has never been my pleasure to speak in a house the acoustics of which were better than this building. We are all thankful, and especially the brethren of the congregation. The building cost \$3,000, the brethren owing about half of this amount for it.

The new congregation numbers above one hundred and fifty members and is less than one year old. Twelve months ago, we had but two members in this section of the city, viz: Bro. Hugh E. Gardett and his wife, the faithfulness of which two was the cause of this congregation's being es-

tablished. I am sure that I am correct when I say that two thirds of the male members will lead in prayer, pre- side at the Lord's table or do any other duty that they are able when called upon. Some two or three additions they have had recently when neither Dr. Horton nor I were with them. They have talent and it is being developed. Bro. Flavil Hall taught them a singing school in the early spring, and I

must say that they can put to shame in the song service entirely too many congregations that I have seen that were forty years old. They have two services on each Lord's day, the afternoons of which are spent in seeing after their sick and members who may be absent! besides this, they hold one prayer meeting at their house of worship and at least one cottage prayer meeting during the week. Recently one of the members was dangerously sick, it was necessary for him to go to the hospital; they sent him there and paid his bills. They seem delighted to bear each other's burdens. It is a pleasure to be with these brethren and see them grow.

This is written that the brethren who are interested in the Atlanta work may know what is being done. Many have helped us bear the financial obligations incident to such work, some are now doing so, and we want them to know that *real, apostolic Christianity* is the order of the day here. Pray for us, brethren.



The Congregation addressed by S. H. Hall in the new house of worship, September 29, 1912

CONTRIBUTIONAL

RIGHTLY DIVIDING THE WORD,
AND THE BEGINNING OF THE
CHURCH OF CHRIST.

J. W. Atkisson.

"Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." (II. Tim. 2:15, 16). "And as I began to speak (to Cornelius' household) the Holy Spirit fell on them (Gentiles) as on us (Jews) at the beginning (on the day of Pentecost) Read Acts 2nd, 10th and 11th chapters.

The first page editor of the E. O. recently said in part:

If there is one good thing the disciples of Christ in the restoration movement have done and have insisted on doing, it is to rightly divide the word of truth.

"You never hear anything said about the Bible having any divisions by the denominational preachers. They never preach upon this important subject as far as I know. If they ever thought of this matter, they never let anybody know much about it. But our preachers preach a discourse upon it in almost every meeting and keep the importance of it prominently before the people continually.

"The reason why the modern preachers do not preach upon the subject is either they do not understand the matter or cannot do so because of doctrine that they hold adverse to the subject. A right division of the word of God requires a recognition of the fact the church had its beginning on the first Pentecost after the resurrection of Christ. Every denomination in Christendom denies this and holds that the church had its origin at some other time. Yet we could quote from several of the best histories and encyclopedias to show that it is almost an universal conceded fact that the church

began on Pentecost. The New Schaff-Herzog Religious Encyclopaedia under the head of 'Church History,' says: 'In the narrower sense, it is confined to a history of Christianity and the Christian church from the birth of Christ and the Day of Pentecost, when Christianity made its first appearance in an organized form as distinct from Jewish religion,' Smith's 'Dictionary of the Bible' says: 'The Day of Pentecost is the birthday of the Christian church.' 'The fact that the day of Pentecost is the birthday of the church, has always been recognized.' Lechler, in Lang's Commetary on Acts 2:4 page 53. 'The history of the distinctively Christian church commences with the first great act of the risen and glorified Redeemer, the outpouring of the Holy Ghost on the day of Pentecost,' Gue- rick's Church History, page 43.

"The first Christian church was that of Jerusalem, the model of those which were afterwards erected during the first century.' Mosholm (McLean), page 12.

"The Christian Assembly, as it was the first so it is the mother church in the Christian dispensation, Orchard's History of the Baptist. Vol. 1, pp. 6, 7.

"There is no doubt that Pentecost is the beginning day and Jerusalem the beginning place of the church of Christ in its completed sense. The place is the proper place, as the prophecies so foretold. (See Zach. 1:16; Isa. 2: 1-3; Luke 16:47; the time is all right; see Isa 2:1; Luke 16:47; Joel 2:28-32; Acts 2:17-21; and all the events point to this as the beginning of the church). This being true, no one is qualified to preach or teach who does not so recognize this one very important fact. No one who holds otherwise is in position to properly present the claims of Christ to a lost world; for they do not rightly divide the word of truth, as the preacher is required to do, 2 Tim. 2:15; they cannot intelligently inform men what to do to be

saved, as Peter did on Pentecost, Acts 2:37-38; neither have they proper relationship with Christ or authority from him to preach and administer his ordinances. That the people so recognize such as preachers of the gospel is because they themselves have no proper understanding of the matter and are led astray through these false teachers.

"There is a need of a general awakening to an appreciation of what Paul said to Timothy: 'Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needed not to be ashamed, handling aright the word of truth.' II. Tim. 2:14-15. If there is anything that is now done among the people that they need to be warned against, it is against the men, occupying high positions as religious teachers, who have not enough common sense, or common honesty; or who are biased by denominational teaching and influence as not to preach aright the word of God by dividing it according to its necessary proportions, dispensations and contextual

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CHARLES F. LADD.

Publisher of Gospel Literature
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relationship to other passages. Timothy was a young man instructed of Paul to preach the word and to apportion it to the people as their needs required; or to rightly divide the word of truth. Now men preach every kind of theory and doctrine imaginable and claim to prove it by the Bible until much of the respect due to it is lost; they have formulated all kinds of sects, creeds, doctrines, hobbies, and claim that the Bible upholds them. It is no wonder that Christianity is not held up to that degree of respect and approbation that true religion deserves.

"A failure to rightly divide and apply the teaching of the Bible is the cause of all the denominations, all sectarianism, and all the creeds and hobbies of Christendom. This failure is due, in part no doubt, to ignorance; but to prejudice we may attribute much of it; and to deliberate dogmatism and willful rebellion against the light of advancing knowledge we may reckon some of it. Whatever the cause may be, it is a matter of great regret to all lovers of truth and fallen humanity, as it is detrimental to the Christian religion as taught in the Bible. Let us ever insist upon a due respect for the religion of the Bible and for a proper understanding of its teaching by regarding its divisions and apportioning its teachings as they apply to all to whom it is addressed.

And "One thing should govern and guide us here through life and console us in death and that is a conscience void of offense toward God and attuned to the symphonies of heaven's eternal truth, springing from love toward God and for man, as God has revealed it to us in the Bible. Let us so live in this world that when on our dying bed and pressing our dying pillow, and our weeping relations and friends gather around us to bid us a last farewell, we can truly say, "all is well with my soul, and I am going to my home in heaven. I am going to enjoy the glory which awaits all the faithful, in the Home of the soul."

"I will sing you a song of the beautiful land,
The faraway home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll.

"There the fair tree of life in its beauty doth grow,
And the river of life floweth by,
For no death ever enters that city you know,
And nothing that maketh a lie.

"O how sweet it will be in that beautiful land,
So free from all sorrow and care!
With songs on our lips and harps in our hands,
To meet one another again!
Amen!

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DENOMINATIONAL FORUM

FARLEY-AUSTIN DEBATE.

PROPOSITION:—The Lord's Supper, as observed by Baptists (in "close communion") is Scriptural.

First Affirmative—W. A. Farley.

Definitions can hardly simplify this proposition, yet a brief explanation of its terms is necessary. The Lord's Supper is the use of bread and wine, as symbols, in the church, to commemorate His death. Observe is to celebrate religiously. Baptists are professed Christians of the church of that name. Scriptural means according to the Bible.

It is also necessary to outline the belief of "close communion" Baptists concerning this supper. 1. It was instituted by Jesus, as a church ordinance, to show forth his death till He comes. 2. It should be observed in the church by those who have been duly baptized and are agreed in doctrine. 3. Divisions and heresies destroy unity, and hence communion.

"Close communion" is a popular (rather unpopular) term limiting the supper to those of like faith and order. Paul refers to the supper as the "communion of the blood and the body of Christ." I. Cor. 10:16. "Communion" means "with union," "Common faith and discipline." "union in worship."—Webster.

This makes the issue between unity of doctrine and many doctrines. Division into orders is disunion. Baptists love all of God's children, but can

not admit by word or act that a satisfied conscience is as good as God's revealed will. We lament these divisions, and pray with our Leader that His followers may be one.

This would settle the communion question. If Jesus was right in praying that His followers be one. Baptists are right in preaching and practicing the same things. We stand or fall on His prayer for the unity of the faith once delivered to the saints. We still contend for a united brotherhood, and can not endorse division by partaking of the supper as a divided house. John still commands: "If there come any unto you and bring not this doctrine, receive him not into your house." II. John 10, 11.

What is more positive? "If he bring not this doctrine, receive him not into your house." Is this your command to eat the bread of discord? Baptists are commanded to "stand fast in one spirit with one mind striving together for one faith of the gospel." Phil 1:27.

Since there is one cup and one bread, partakers thereof should be one body, having one Lord, one faith and one baptism. "For we, being many are one bread and one body, for we are all partakers of the one bread." "Many" refers to persons, not denominations. These scriptures limit the supper to a oneness of body (church) and a unity of faith. Baptists exemplify this doctrine in communion. It is "close communion." This is the proposition.

Rules for observing the supper are found only in the Bible. The only thing left "open" is the time. "As of-

ten as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

The first supper was served only to the apostles, with the possible exception of Judas, and exemplifies close communion. Many Christians were then doubtless in Jerusalem, but there is no record of their invitation to the supper.

"Open" communion is inter-denominational. It feeds on division and grows on heresy. "Close" communion applies to one faith and order. All agree that the supper is for professed Christians. For eighteen centuries it was confined to "baptized" Christians. Baptists are not alone in limiting the supper that far. If the Bible records where any one was admitted to the supper before baptism, Dr. Austin will please give citation. If there is no record, why ridicule Baptists for teaching that the supper is a church ordinance intended for baptized believers? Or why force unscriptural baptism upon them? The proposition lies just here. Either teach us to accept your faith and baptism—all faiths and baptisms, or allow us to eat alone in the unity of the faith of God.

Doesn't the Bible show that baptism always preceded the supper? Where is it said that the unbaptized ate at the Lord's table? Or they that gladly received the word took the communion? Or repent and eat the Lord's supper? Or who can forbid bread and wine that these should not eat?

As hearing, repentance and faith precede baptism, so must baptism precede the supper. Regeneration is death to sin and life unto God. Baptism is a figure of this process. "Buried with him in baptism wherein ye are also raised with him." Now, since life must exist before it is nourished, the baptismal picture of burial and resurrection to new life must precede the communion picture of the Bread of Life broken to nourish the new born soul.

This harmonizes with John's order of the three witnesses. (John 5:8) The Spirit testifies of regeneration, water in baptism, and blood in communion. The practice of the apostles show that this order is not accidental. Those who

gladly received Peter's word were baptized and continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread and in prayers. This order was followed in the case of Paul, Cornelius, Lydia, the jailer, Crispus, the Ethiopian, the Samaritans, and the Corinthians. What fine precedents!

But precedent is not our only guide. Paul gives positive directions for eating. "First of all when ye come together in the church, I hear there be divisions among you and I partly believe it, for there must also be heresies among you." When ye come together therefore (with divisions and heresies), this is not (possible—R. V.) to eat the Lord's supper. What? "Impossible to eat the Lord's supper with heresies and divisions among you?" "Yes." Then how will the Dunkard with trine immersion and the Quaker with none, the Methodist with a few drops of water and the Campbellite dipped for remission of sins, the Mormon with many wives and the priest with none, the Episcopalian with hierarchy and the Congregationalist without, the Adventist under law and the Baptist under grace—I ask how can these partake of the communion, "with union," in sincerity and truth?

How different Paul's command to purge out the old leaven and keep the feast with the unleavened bread of sincerity and truth. He directs a withdrawal from every brother who walks disorderly or contrary to the doctrine he had formerly preached. He would reject a heretic after the second admonition. Having mentioned fornicators and extortioners called brothers, he

adds, "with such an one no not to eat."

In this day of division some are walking contrary to instructions. There are but three alternations. 1. Eat not. 2. "Close" communion. 3. Communion with heretics. But Paul thought it impossible to eat with heretics. Therefore close communion is the only scriptural observance of the Lord's supper.

Next to eating with heretics is eating greedily. Paul rebuked the Corinthians for this. He said, in substance, "your coming together into one place is not to eat up (gluttonize) the Lord's supper. For if one before another begins to eat his separate supper, one is hungry and another is drunken." (I. Cor. 11:29). "Wherefore, my brethren," he continues, "when ye come together to eat, tarry one for another. And if any man be hungry, let him eat at home."

Eating greedily or before the brethren do is eating "unworthily." Therefore he says, "Let a man examine himself and so let him eat." This examination is to prove himself that he shall not eat greedily, not respecting the body. It is not an invitation to sinners nor unbaptized believers, but simply directs his Corinthian brethren how to observe the supper. As an adverb "unworthily" refers not to impiety, but to the manner of eating.

The churches should see that the supper is not desecrated. Eating unworthily incurs the judgment of the Lord. For that cause many of the Corinthians were "weak and sickly." This proves the churches' authority to control the ordinance.

(Continued on page 13.)

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CHURCHES AT WORK

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Wanderings in Decapolis.

Lesson for Oct. 27.

Mark 7:31-8:10. G. T. 7:37.

INTRODUCTION.

Not the least significant event in Jesus' ministry was the visit, though brief, to the borders of Tyre and Sidon. In disregarding the geographical border between Jew and Gentile, passing back and forth across it, he gave expression to the all-inclusive sweep of the gospel. His deeds, as well as His words, proclaimed the fact that He was for all, His blessings unto all. No Christian truly follows Jesus who limits the sphere of his evangelistic work by having respect to borders of country, creed, race or station.

JESUS' COMPASSION FOR AN INDIVIDUAL.

In the borders of Decapolis an incident occurs weighted with comfort for every disciple of Christ. "They bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him." No greater service could they have rendered to the afflicted one than to bring him to Jesus. No greater service can we render to others than to do the same. Jesus took the man "aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue." As yet no healing power has gone forth. Then, "looking up to heaven," to indicate the source of healing power, "he sighed." Oh the meaning of comfort those two short words convey! They mean that Jesus can be "touched by the feeling of our infirmities"—that he sympathizes. What he was to one he is to all for, being one with the Father, he is

"no respecter of persons." We learn too, that for Jesus to sympathize is to act. In Aramaic he utters the words: "Be opened." Wonderful result! At once the afflicted man both hears distinctly and speaks plainly. Then Jesus charges them to "tell no man." They did directly the opposite, however, telling it everywhere. The reason they could not keep silent was because they had something to tell. The present-day lack of personal testimony for Christ is because there is no story to tell. Jesus' love, sympathy and power are just as great and wonderful to-day as ever, but few have experienced these things. If there be no experience there can be no testimony.

JESUS' COMPASSION FOR A MULTITUDE.

Jesus' compassion is such as to cover the whole range of human need. It prompts him to feed as well as to heal. "In those days," while still in Decapolis, another occasion for the revealing of his compassion arises. A multitude of four thousand who had followed him about for three days have need of food. Jesus said in so many words, "I have compassion on the multitude." He then added, "If I send them away fasting to their home, they will faint on the way; and some of them have come from far." Jesus took thought for both their present and future need. The disciples asked "from whence" the ability to feed all these men in that "desert place" should come. Jesus proceeded to show them. He asked, "How many loaves have ye?" That was in part, the answer to their question. It was equivalent to saying, "from you." When they answer, "seven," he proceeds to give the remainder of the answer to their question, by deed. After bidding the multitude to be seated, "he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them." A few small fishes he also blessed and "commanded to set these before them." "And they ate, and were filled: and they took up,

of broken pieces that remained over, seven baskets." Jesus' solution of the disciples' problem then, is the solution of many of our problems now. If we ask, "From whence shall we be able to supply the needs of our windows, orphanages and missionaries?" Jesus' answer is, "How many loaves have ye?" "Bring them to me that I may bless them and they will be sufficient." This is the most practical lesson for us in this miracle. We need not the miracle to prove his compassion for us for greater proof have we in the cross. Neither do we need it to prove his Messiahship for that we do not question. We do need it, however, to teach us to consecrate our all to him. Have we learned that lesson?

FISHING FOR MEN.

LESSON FIVE.

DEALING WITH THOSE WHO MAKE EXCUSES—Continued.

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"I don't think it is necessary to be baptized."

It may be well to remind him that it is not what he thinks, but what God says, that is of most importance. Isa. 55:8 will be useful here. Tell him that he cannot afford to permit prejudice to keep him out of the kingdom of God, and call his attention to

John 3:5. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Show him

1. That baptism is a part of the gospel, and is commanded by Jesus Christ.

Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost."

Also Acts 10:48 and Heb. 5:9.

2. That baptism is for the remission of sins.

Acts 2:38. "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."

Also Acts 22:16.

3. That baptism has to do with our salvation.

Mark 16:16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Also I. Pet. 3:21.

Emphasize that baptism is an act of faith which places us "in Christ," that we might "obtain the salvation which is in Christ Jesus." For this use Gal. 3:26, 27; II. Tim. 2:10; Col. 1:14; II. Cor. 5:17. Show that while it is the blood of Christ that cleanses us from sin, the blood is in his death, and in order to reach the blood, "we are baptized into his death," that we might receive remission of sins, and be saved. Use I. John 1:7; Rom. 3:17, 18. Follow this with Heb. 5:9 and call attention to the fact that Jesus Christ becomes the author of eternal salvation unto those who obey Him.

"I am not especially interested in the subject."

Ask: "And why not? Do you not consider the subject of sufficient importance?" "Oh, well, I am not so bad. I am a good deal better than a lot of people. You had better get after them." Now use

Rom. 14:4 "Who art thou that judgest another man's servants? to his own master he standeth or falleth."

Matt. 5:20. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Rom. 3:22, 23. "For there is no difference: For all have sinned, and come short of the glory of God."

Remind him that out of Christ "there is no difference;" that even if he is better than some people, that does not make him what he ought be; that as God views the matter he is a sinner, and in need of a Savior.

Another useful passage in dealing with this class is

Matt. 22:37, 38. "Jesus said unto

him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment."

When the passage has been read, ask him if he has done this, and when he admits that he has not, remind him that he has broken God's first and great commandment, and is, therefore, a great sinner in His sight. Then use John 3:36. (Note the A. R. V.)

Ask him if he understands the plan of salvation, i. e.,—what he must do to be saved. If necessary, instruct him. Then show what the result will be if he persists in his impenitence and disobedience. For this use Rom. 2:4-6 and II Thess. 1:7-9.

"I am not good enough to be a Christian."

If he adds that the reason he thinks so is because he is a sinner, show him that instead of that being a barrier, it makes a proper subject for salvation. Use

Rom. 5:6, 8. "For when we were yet without strength, in due time Christ died for the ungodly.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Also I. Pet. 3:18; Matt. 9:12, 13.

Remind him that we do not receive heaven's blessings because we are worthy of them, but because of what Christ has done for us. Show him that when on earth, Christ received sinners, that He is the same today, and will receive all who will come to Him. For this use Luke 15:2; Heb. 13:8; John 6:37—last portion. Ask if he really wants to be a Christian. Then explain the necessary steps, and invite him to take them at once.

"My business will not permit me to be a Christian."

Emphasize that if such is really the case he had better get out of it at once—that he cannot afford to jeopardize his eternal future for a little money. Then use.

Mark 8:36. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Follow this with

Prov. 22:1. "A good name is rather

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to be chosen than great riches, and loving favour rather than silver and gold." Show that what God requires is in strict accord with sound business principles. For this use

Micah 6:8. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The following will be useful, also. Eccl. 5:10; Jer. 9:23; 24; 17:11; Matt. 6:33; Mark 10:29, 30.

"The Bible is a lot of foolishness. I cannot understand it."

Say: "I think I can show you why you do not understand it," and turn to

Dan. 12:10. "Many shall be purified (see I. Pet. 1:22), and made white, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

Then call attention to

Prov. 12:15. "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise."

Also I. Cor. 1:18; II. Cor. 4:3, 4.

Remind him that while there may be much in the Bible that he does not understand, the way of salvation is made so plain that he need not go astray. Turn to Acts 10:43; 2:88; Heb. 5:9. After he has read these, ask if he understands them. He will doubtless reply that he does; then ask if he is willing to obey them. Show him that if

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A STATEMENT.

John E. Dunn.

Mention has been made, both in the Word and Work and The Firm Foundation, of a trouble existing between the Highland Park and the Catoma St. churches in Montgomery, Alabama. Also my name has been used in connection with this trouble. THE WORD AND WORK exists for the purpose of "Holding forth the word of life" and not for the purpose of airing local church troubles and personal grievances.

Common decency and N. T. teaching both demand that such matters be kept out of the religious press. This matter has no place in the ears, upon the tongues of the public or in the pages of The Word and Work. The N. T.

teaches plainly how to proceed in all such matters and any other is wicked.

If any one wishes to act as a peace-maker, or a spiritual adviser let him proceed according to N. T. teaching. I have no inclination to vindicate my reputation. I shall stand or fall upon my daily life which is an open book. So far as the above mentioned matter is concerned when it came up I endeavored to keep control of myself and on all points act in the light of New Testament teaching as I understood it. Knowing the weakness of man and fearing my own weakness I sought the advice of some of the ablest and best brethren in the brotherhood. So far as I am personally concerned the matter is dismissed. Those who surmise evil and draw conclusions in the absence of all the facts in the case are no better off when they know the facts. "So then let us follow after the things which make for peace and the things whereby we may edify one another."

(Local church troubles should be settled by the congregation or members themselves. Our Savior himself gave specific instructions for the settlement of all difficulties. When such difficulties are not settled sin lieth at the door.

We heartily endorse Bro. Dunn's second paragraph especially and all that he has said. Word and Work will not publish such troubles.)

Eldership.

D. L. Watson.

God has made two institutions, the home and the church. He set the father to rule over the one and the elders to rule over the other. The relation of these two institutions is very intimate, the success of the one depending upon the manner in which all duties are performed in the other. The love and good-will which exist in the home should be exemplified in the church, only, upon a larger scale. The elders should have the same anxiety, concern and watchcare for each member of the church that a father has for each child

of the family. As the child should love, honor and obey the father in all things, so should each member of the church love, honor and obey the elders. All Christian fathers should be able to bring up their children in the nurture and admonition of the Lord, and all elders should be able to hold all members of the church in active work, love and fellowship.

Bringing up a family of children so that when they reach maturity they are God honoring and God fearing men and women with supreme love one for another is one of man's greatest privileges; to train a church so that each member has the same love one for another that brothers and sisters have is a still greater privilege.

If this comparison of the father with an elder serves to heighten the perspective of the eldership then we are ready to discuss the qualifications and duties of the elders.

1. Elder means older. All things being equal only a man of mature years should be chosen as an elder. This is borne out by example and by other qualifications which an elder must possess.

2. An elder must be a man of good report; well spoken of; of high standing in the community. There is scarcely any one so good, but that there are those who speak evil of him. Some times those whom we take to be our best friends divert themselves of their timidity and tell us all our faults and short-comings and when they have finished we are ready to exclaim with Bobbie Burns:

"O would the gods, some gift to ge'us
To see our selves as others see us."

He must not be a brawler, nor covetous, nor a lover of strong drink, nor encumbered with the cares of this world.

3. He must be one who is able to rule well, and as a test of this point, he must have his own house under subjection.

4. He must be the husband of one wife. I have often tried to make this mean that (a) for a man to be an elder he must not have a plurality of wives, as is and was common in eastern countries, or (b) he must not believe

that for a man to be an elder he must be a celibate, for example the Catholic priests. But, "he must have his own household under subjection" means something. I now believe, that the simplest meaning we can gather out of any passage of scripture is the best. The *husband of one wife* is easily understood, unless we want to twist it to fit some particular individual.

5. He must be apt to teach. The quintessence of a good teacher is a good student, but with diligent study some men can not become apt teachers. This point should be carefully observed as we will see later.

6. He should be an example to the flock. This is the best qualification—lead and teach by example—"known and read of all men." His very presence is an inspiration to better lives, harder work, more diligent study. The church grows under his influence. The word is taught from house to house, the sick are visited and the poor are cared for. Such an elder leads the way and his example is followed by all. He must possess the qualification of leadership. He must be able to lead men.

7. He must desire to become an elder. How? All of these qualifications are not gathered in or bestowed by an election by the church, but after years of faithful service, he has brought himself, in a manner, to perfection and is able to help direct the affairs of God's house. Only in a manner, I say, can a man hope to possess the qualifications of an elder and become a father, as it were, to the children in the church of God.

Who must not be an elder? This is as important a question as, "Whom among us possess the qualifications to be an elder?" The wrong man, as an elder of a church will do the cause more harm than good. It is safe to say that ninety per cent of all church disturbances originate among the leaders of the church. If this estimate be true, then we have many unruly rulers in the church.

An arbitrary, dictatorial man should not become an elder. A church represents a community of interests, and in many matters the feelings and wishes

of the congregation should be consulted and followed. In matters pertaining to discipline, where much precaution should be observed, an unyielding, sanctified elder will prove to be the greatest offender. Many times an elderly man comes into the church. He may possess all qualifications, except he is a novice in church work, and the Bible says he must not be appointed. We frequently find in the church young men who are true Christians, who have admirable characters and are enthusiastic church workers; we frequently find them serving as an elder; it is always a mistake to appoint such. The Bible is the book to follow and we should let nothing tempt us to vary from its rules and regulations.

SOUNDING OUT THE WORD.

L. L. Brigance.

The increased missionary activity among the churches for the past few years is a source of genuine delight and satisfaction to all earnest followers of Christ. The churches seem to be waking up to this all important duty throughout the length and breadth of the land. From Maine to California and from Florida to Canada faithful men and churches are planting the Gospel in new fields, and while there have been some disappointments, the interest in foreign missions is greater to-day than ever it was before. We rejoice to see the borders of Zion extending in every direction and long to see the day when "His knowledge shall cover the earth as the waters cover the sea."

"Sounding out the Word" is, in our judgment, the most important duty before the churches at the present time. Not only will it bless and save those communities in which the Gospel is preached, but nothing will more certainly or surely bring life and vigor into indifferent congregations and Christians.

With the hope that it may stimulate and encourage some other to go and do likewise, we give a brief sketch of the work of the Church at Henderson, Tenn, during this year.

In the early part of the year, plans

were made to hold several meetings during the summer. Several members of the faculty and students of the school at Henderson were engaged to do the work. Four meetings and one debate have already been held at this writing and two or three more meetings are to be held in the near future. All of the efforts have been successful beyond our greatest expectations. At every place, without exceptions, large crowds, intense interest and a number of additions have been the immediate results. Bro. T. M. Carney, at Lulu, preached nearly two weeks, had a debate one night with a Baptist preacher, baptized five or six and set in order a congregation of some twenty

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members. N. B. Hardeman at Sardis, a little town in Henderson Co. and a great sectarian stronghold, had the largest crowds ever assembled in that place, baptized seven and opened the way for a good congregation there in the near future. At Jack's Creek, a little village eight miles from Henderson, L. L. Brigance held a meeting with great interest and nine additions. The following week J. P. Lowrey preached at Enville, another town in this county, with immense audiences and fifteen baptisms. During the last week of Aug. Bro. Freed met "Wild Bill" Evans in a debate at the Methodist Tabernacle in the west end of the county and preached the Gospel to a thousand people for six days. This was a debate in name only, as "Wild Bill" is the weakest man that we have ever heard, but everything went off "decently and in order" and it gave us one of the finest opportunities to preach the Gospel we have ever had in this country. We are sure great good was accomplished. Bro. Hardeman preached one night during the debate and had four additions. We expect to build a house and plant the cause permanently in that community in a short time. At least two more meetings will be held beginning at once. W. H. Owen and the writer, who are teaching in the college, will drive to the country at night and conduct them.

The church at Henderson has stood behind all this work and has amply supported it. We are out of debt and there is still some money in the treasury. In addition to all of this, we have had preaching every Sunday in the home congregation and have contributed to foreign missions and to some special appeals for help. It is the intention of the church to look after all these places until permanent congregations are established.

We are also making an effort to convert the colored people of our town and have Bro. Alexander Campbell (Col.) here now ready to begin a meeting among them.

What we are doing here can be done by hundreds of other congregations if they will get busy and make the effort. In order to do great things for the

Lord, a church doesn't have to be strong numerically nor financially, but it does have to be "strong in the faith."

Your renewal, if you are delinquent, would be appreciated. So would also a new subscription.

THINGS CURRENT

Rained in New Orleans all day last Lord's Day.

Send in news items as soon as the meeting begins. And keep them coming all the time.

We are late in publishing some of Things Current. We will endeavor to keep up with them in the future.

Bro. W. J. Brown recently closed an interesting meeting at Linton, Ind. during which three confessed Christ and three others put in membership. Bro. Jas. Gunn of that place is fast developing into an influential minister of the word.

I recently baptized one at Utica, Ind. one restored also. Brother Boll had 17 added at Lynnville, Tenn. Bro. H. N. Rutherford 19 at Shiloh, near Shelbyville, Ky. Bro. Shanks one at Portland Avenue.

E. L. Jorgenson.

We want agents everywhere to represent Christian Word and Work. Will you be one to solicit subscriptions in your community. Liberal commission paid.

Detroit, Mich. Oct. 7.—Fine meeting at Plum street yesterday. One added and one promised for to-night when we meet to baptize. Excellent meetings reported from Vine Wood Avenue, three added. Also good report from Cameron Ave. We hope to open our new mission in a few days.

Claud F. Witty.

Montgomery, Ala. Oct. 6.—Had another fine meeting to day at Church of Christ, Highland Park. Organized another Bible Class which consists of

the eldest members. Bro. Talley will lead the class. As long as we serve the Lord aright this congregation is bound to grow, one of the features of this congregation worthy of note is the love for one another. We kindly extend to brethren who might be passing through Montgomery an invitation to get acquainted with us and see what we are doing.

E. S. Parrish.

Watch your wrapper, if your time has expired we will appreciate your prompt renewal. If your wrappers show you to be as much as six months behind, send us two dollars to put you ahead.

We have received so many letters asking about Word and Work's failure to arrive on time that it is impossible to answer them. We are flooded with them. We hope that the explanation in last week's paper has satisfied everyone. We thank you for the interest manifested.

Trenton, Tenn. Oct. 10.—We are greatly rejoiced to know all is well at New Orleans. Just closed fine tent meeting three miles west of Rutherford. Baptized some fine characters. Began last night—good beginning.

J. W. Dunn.

Allow me to say through the columns of Word and Work, that the cause of Christ at Berry, Ala., is in a prosperous condition.

Yesterday was a "Rally Day." We invited our brethren from other congregations to come, and they came and had a good time. The house could not accomodate the people by quite a few. Bro. G. A. Dunn preached for us at noon and at night, and also lectured

us on school in the afternoon. Everybody seemed to enjoy the splendid sermons and refreshments. School will open up to-morrow. Several students are here and others are coming. The new college building isn't complete yet, but a crew of hands are daily pushing the work.

The building will be a magnificent one. It will be furnished with modern equipments and well qualified teachers. We will teach or use the church for a study hall, and some private rooms for recitations. The school owns a nice 8 room house near the college that will be used until we can complete the college buildings.

Boys and girls should not hesitate to come right on, and enter. Don't allow the unfinished conditions of things to keep you away. Come and be with us and help fight the battle. Come and be in the beginning. Get on the ground floor. School is going to be grand.

O. C. Dobbs.

ABILENE CHRISTIAN COLLEGE NOTES.

Jesse P. Sewell.

We have just closed the first month of the 1912-13 session, and it has been an exceedingly good and pleasant month. On the first day we enrolled eighty-five pupils. We now have one hundred and thirty. They are a fine lot, too; a vast majority of them here for real, genuine work.

Our students, under the influence of the school, are making and enforcing their own rules and regulations. No faculty could do it better than they are so far. As an illustration of how well young people will do, when properly influenced and trusted, I mention one instance. We had a great circus here last Saturday. The students of their own accord and without a word from the faculty decided to stay at school and do their work. They further decided that if there were any who desired to go to the circus, whose parents were willing, they might go at night, but that they would give a program at the College chapel at night for those who did not go. Not a half dozen went at all.

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On account of sickness in his family Bro. Whiteside has been hindered in his preaching, but he has preached two Sundays since school opened at the Chestnut St. Church.

Bro. Arthur R. Curry, another member of our faculty, and a fine young preacher, preached on the second Sunday in Sept. at Sandbur School house, out from Merkel, and on the third Sunday at Anson.

Bro. John M. Rice was at Baird on the third Sunday. At Putnam on the fourth Sunday, he baptized a very influential Methodist lady, and her husband, who had wandered into the Methodist fold with her, returned. On the fifth Sunday Bro. Rice was at Truby.

Bro. W. M. Speck preached at Chestnut St. on the second Sunday at Merkel the third, with one baptism.

Bro. D. L. Petty, one of our "boys" preached at Trent on the second Sunday, Chestnut St., at night on the third, Sweetwater on the fourth, and at Chestnut St., church in the morning of the fifth; on North Pine St. at night.

Bro. O. M. Reynolds, another one of the "boys" was at Hamlin on the second, preaching at Carlton in the afternoon, and at Tuxedo on the fourth.

I have preached at the college Chapel each Sunday morning and night.

There are here a number of preachers, among our students and faculty, who can do good strong preaching; and they would be glad to go anywhere within reach of Abilene and help in our Lord's work. My father, W. A. Sewell, also lives here and would like to be busy each Lord's day. If you are

within reach of Abilene, you don't have to do without preaching. Write to me and I'll put you in correspondence with a good preacher, who will gladly help you. No difference how poor you are, if you love the Lord and desire to build up His church, let us know and we will help you all we can.

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We wish we could write a personal letter to each and every one who has helped us. Many have told us of their own burdens notwithstanding which, however, they sent to this need. We are not unmindful of these sacrifices for real sacrifices they are. All we can now do is to thank you and pray our Father to bless and repay you. We certainly do this.

Stanford Chambers.

FISHING FOR MEN.

Continued from page 7

he would understand more, he must live up to the light he already has. John 7:17.

If he still hesitates, shows unwillingness to obey the truth, and offers some other excuse for delaying the matter, suggest to him that, after all, the reason he has given for not becoming a Christian is not the true one. Before leaving him call attention to Isa. 5:24.

TEST QUESTIONS.

Outline a method of dealing with those who say:

"I don't think it necessary to be baptized."

"I am not especially interested in the subject."

"I am not good enough to be a Christian."

"My business will not permit me to be a Christian."

"The Bible is a lot of foolishness. I cannot understand it."

Repeat from memory the following passages: Acts 10:48; I. Pet. 3:21; II. Thess. 1:7-9; Matt. 9:12, 13; 6:33; John 7:17.

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.

FARLEY-AUSTIN DEBATE.

Continued from page 5

These Scriptures teach that the supper is a church ordinance, and that the church is responsible for its scriptural observance. If not, why does God chastise for its neglect? Who would deny, in the face of the scriptures, the relation of church discipline and communion? Inter-denominational discipline is impossible, therefore such communion is unscriptural.

1. What authority does your "church" exercise over the communicants of other denominations?

2. If none, how do you obey the command to withdraw from all who walk not after the tradition (doctrine)

of the gospel?—if you commune with them.

3. Is baptism by sprinkling according to the tradition of the apostles? If not, why should you commune with such?

4. Do you indorse their baptism and doctrine when you commune with other denominations?

First Negative, by C. S. Austin.

I accept the definition of terms given by my opponent. I think, however that he has not been explicit enough in his explanation of the "close communionist's belief. For instance, he says it (the Lord's supper) should be observed by those who have been duly baptized and are agreed in doctrine. Wonder what he calls "duly baptized." Does he mean that one must be baptized by a Missionary Baptist preacher before he can commune at the Lord's table? This is the way "the Lord's Supper as observed by Baptists (in close communion)" is taken. This is the reason that this proposition is UN-scriptural instead of Scriptural. And they must be agreed in "doctrines." What *doctrines?* BAPTIST DOCTRINE, of course. Unscriptural again.

He gives us a nice little paragraph on the subject of Christian union. He preaches union, but practices division. By his actions he says "We want union but that union must be in the Missionary Baptist church. We will not admit you to the Lord's table unless one of our preachers has baptized you, unless you are a member of the Baptist church, unless you believe Baptist doc-

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Francis M. Turner,

Nashville, Tenn.

trine—unless you are a Missionary Baptist. Farley, did you not really mean “Baptist union” instead of “Christian Union?” Do you mean to teach that none but Missionary Baptists are Christians? If there are others that are Christians, why do you seek to divide God’s people by “close communion?” You are the last man of all that ought to talk Christian union. “Sanctify them through thy truth, thy word is truth.” The word of God is the standard by which Christians are to be separated from the world and thereby united. As the word of God nowhere binds Missionary Baptist restrictions on the participants at the Lord’s Supper, I conclude that that is not the way to unity in Christ.

His first proof-text is 2 Jno. 10,11. “If he bring not this doctrine receive him not into your house” Does “this doctrine” mean “Baptist doctrine?” And does “your house” mean “close communion.” Such assumptions! The passage has no reference whatever to close communion nor any other communion.

He says further: “Baptists are commanded to ‘stand fast in one Spirit and with one mind striving together for one faith of the gospel.’” Yes, Baptists are commanded to do many things that they are not doing. They certainly are making slow progress in obeying this command. Some Baptists believe in open communion, others in restricted communion. Some believe in local restricted communion, others in denominational restricted communion. Some believe in alien baptism, others do not; some believe church succession can be shown, others do not; some believe in Missionary societies, others do not; some believe in the mourner’s bench, others no not; some believe baptism is a condition of pardon, others do not; some believe the regenerate soul can sin, others do not, etc, etc. Does this sound like *one faith*?

He next quotes 1 Cor. 10: 17, “For we, being many are one bread and one body: for we are all partakers of that one bread.” He then says Baptists “exemplify this doctrine.” He is wrong again. There are something more than a dozen different kinds of Baptists.

Many of these “kinds” will not commune with each other; so, instead of ONE BODY and ONE BREAD, Baptists have MANY BODIES AND MANY BREADS.

He then proceeds to quote and misapply 1 Cor. 11: 26. This does not concern the subject in any way; but since he has introduced it, I will say that if he regards the precedent of the church at Troas he will conclude that

the time is restricted. (See Acts 20: 7.) In the scripture he quoted, Paul told them WHAT they were to do, and not when they were to do this.

He thinks that close communion is proven because only the apostles were present when it was instituted. He had just as well try to prove that the song service is restricted or “close” for on the same occasion “they sang a hymn and went out to the mount of olives”

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Do you instruct your members not to SING with other Christians? If not, why not?

The supper, he argues, was limited to baptized believers for eighteen centuries. Suppose it was, and is now; is this all the restriction of "close communion"? Mr. Farley, will you commune with any baptized believer? Would you commune with a baptized believer who differed from you on the Society question? Are they not baptized believers?

His passage in 1 Jno. 5: 8 has no reference to the subject, and besides he is trying to prove a thing by it that needs no proof. He says that baptism precedes the supper. Who denies it? But who is to be the judge about who has been baptized. I can find hundreds of men and women that have been baptized according to the teaching of the apostles, that our opponent would not think of communing with. I seriously doubt if he would commune with any of those he named as "precedents." Why? Because they did not belong to the Missionary Baptist church, and had not been baptized by a Missionary Baptist preacher. neither churches nor preachers of this kind were ever heard of for hundreds of years after all his "precedents" were dead.

Farley would have you believe that 1 Cor. 11: 18-19 is a warning against open communion when really it is a censure for division and "close communion." The church at Corinth had divided over the preachers. One sect called themselves after Paul, another after Apolos, etc. Now these sects began to practice close communion. "For before eating every one taketh before other his own supper, etc." 1 Cor. 11: 27. Paul says: "now in this I declare unto you I praise you not." 1 Cor. 11: 17. With reference to this passage there is one very noticeable difference between our opponent and the apostle Paul. Paul says: "Let a man examine HIMSELF and so let him eat." Farley says: "Let the Missionary Baptist church examine a man and so let him eat."

He quotes part of 1 Cor. 5: 11 where Paul commands them not to eat with extortioners and fornicators. Sure:

but what about Christians, baptized by other Christians and refusing to be called Missionary Baptist. Would he commune with them? What about the church of Christ at Campbell, Mo. They are not fornicators: would you commune with them?

He finally concludes that we have choice of three ways; 1. Eat not, 2. Close communion, 3. Eat with heretics. I think there is more danger of eating with heretics in "close communion" that in eating the Lord's way. Heretics will not cut much figure with us, if we do Paul's way. "Let a man examine himself."

He says the church has authority to control the supper. Let him show that the Missionary Baptist church has such authority and where did such authority come from?

I shall now answer his questions: (1) I have no church. The members of the church of God exercise no authority over any but Christians. (2) I com-

mune with Jesus the head of the body (See Matt. 26:29). Persons who walk not after the tradition of the gospel do not commune with Christ, and therefore not with me. (3) I think not. I do not commune with such, unless these men show that you think they answer to No. 3.

1. Would you commune with W. Wilmarth, thus endorsing his position on the design of baptism?

2. Would you commune with John V. Kirkland, thus endorsing alien baptism?

3. Would you commune with I. N. Penick, thus endorsing Missionary Societies?

4. Would you commune with T. F. Moore, thus endorsing his contention that the regenerate soul CAN SIN?

5. According to your arguments in above article, would not your refusal to commune with any or all of these men show that you think they are heretics?

TO THE CZAR—A PROPHECY.

By the Late Mrs. Isidor Straus.

(Published anonymously in the New York Times of September 11th, 1910.)

How canst thou face thy Maker, how canst thou ever dare
With all the guilt upon thy head to turn to Him in prayer?
Thou rearest thy religion to cloak thy evil deeds;
The tortures thou inflicted on those of other creeds,
The exiling, the pogroms, the persecutions all,
Thou plannest with thy minions, within thy palace wall.

To thy corrupt officialdom thou givest a free rein
To murder, pillage, harass thy subjects for its gain.
With olden time barbarity, with cruelty unsurpassed,
Thou rulest o'er an Empire, so wonderful, so vast,
Whose boundless wealth lies buried for ages, 'neath the soil,
Whose undeveloped resources wait but for honest toil,
While sore distress and famine go stalking in the land
All enterprise, initiative, stayed by a tyrant's hand.

Bright shines the torch of progress in every land but thine,
Illuminating every pathway that leads to Freedom's shrine;
In thy realm superstition and ignorance hold sway,
Grim allies of oppression that darken every way;
That foster crime and vices of all the vilest sort
And make of human beings a beastly dangerous horde.
Thou art a shame, a byword among the nations all,
The subjects' execrations hang o'er thee like a pall!

How long wilt thou, O Russia, thy cruel burdens bear?
How long wilt thou meekly succumb to dull despair?
Rise up, throw off thy shackles, strike for the right to live!
For freedom, justice, tolerance, thy people's wrongs retrieve!
And thou wilt surely triumph, for tyrants cowards are,
They shrink beneath the radiance of Liberty's bright star.
For thee will dawn an era of brighter happier days,
And all thy lamentations will change to songs of praise;
The present chaos, misrule, which now so hopeless seem,
Will then be but a memory, a nightmare in a dream,
Once more among the nations thou wilt then take thy place,
And with their march toward progress and culture keep apace.
Thy people will be blessed o'er all thy broad domain,
When Law and Order shall prevail, and Peace supreme shall reign!

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