Volume 5 NEW ORLEANS, NOVEMBER 12, 1912. Number 46

Influence.

Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

—Longfellow.

The Value of Meditation.

Chas. Neal.

"Mine eyes anticipated the night watches, that I might meditate in thy word" Ps. 119:148.

The religion of to-day is superficial. There is too much dependence put upon form and ceremony—"The joy of salvation" does not strike deep enough nor last long enough. Henry Drummond says, "Christianity possesses the noblest words in the language; its literature overflows with terms expressive of the greatest and happiest moods which can fill the soul of man. Rest, joy, peace, faith, love, light—these words occur with such persistency in hymns and prayers than an observer might think they formed the staple of Christian experience. But on coming to close quarters with the actual life of most of us, how surely would he be disenchanted! I do not think we ourselves are aware how much our religious life is made up of phrases. How much of what we call Christian experience is only a dialect of churches, a mere religious phraseology with almost nothing behind it in what we really feel and know." Is this not too true? Has not every soul that is exercised with God felt the need of a deeper and more lasting joy in religion?—It has been my observation that the very idea of a real, deep and lasting joy in salvation is a stranger to the multitudes who profess religion—I draw my conclusions from the fact that there is so little expression that would indicate it. Indeed, "an open confession is good for the soul," so I will truly confess that the above presents a very fair picture of myself until, my seeking has led me into a measure of greater joy which I hope to be able to increase day by day until "in His presence" I shall find the "fulness of joy."

Paul says "ignorance" alienates from the life of God (Eph. 4:18) hence there is, and always will be, the need of a constant and systematic study of God's word regarding, consolation in sorrow, wisdom in times of uncertainty and many of the enjoyments of life, "we have not because we ask not." But were these means carried to fulness by a humble, faithful compliance there would yet be a void in the "joy of salvation."

There is nothing that enriches the Christian so much as meditation.—In fact it must be there to give the Christian's joy its greatest bounds—Proper meditation must be preceded by knowledge of God's book and will surely be followed by prayer—Perhaps not by formal conscious prayer but most certainly by the unconscious prayer,—which like the sweet incense, may float through the thin vail into the Presence of God. In the rush of life we may pray while about our toil, or at times fall before the throne of Grace and pour out our prayers, but meditation requires a time which all belongs to it. The busy toil of the day will often crowd it out. In such instance we may have recourse to David's plan.—"Anticipate the night watches that we might meditate upon God's word"—With how many of us is there a welling up of the heart to God, as we think of a time when we may lock out the affairs of this world and joyfully meditate in the precious words of God.—Do we long for such a time? Do we find it hard to keep the mind centered? Is it very hard to bolt the door? This is because you are a novice—Frequency will lessen the difficulty—To those who may be "trembling on the brink" or having beheld the open door have passed it by I would suggest the following as a trial;—Take your Bible and locate

all the passages dealing with man in his ungrateful and sinful condition—Then read and study all the things which God has done for his salvation concluding with the sufferings of Christ. If you feel yourself estranged from God by unforgiven sins make it right. Then study the precious promises to and the final reward of the saints—learn the lesson well and you have an abundance of material for meditation which should have as immediate results a rejoicing "with joy unspeakable and full of glory." Repeat this process just as often as possible in full or in part, learn to occupy all otherwise unoccupied time thus and a new sweetness of religion will fill your heart, a new joy of salvation will be manifest on your countenance and a glad new song of praise on your lips—Truly you shall have seasons of rejoicing from the presence of the Lord—Praise His Holy name for such glorious privileges and blessings.—Dugger, Ind.

The "trouble factory" is still doing a rushing business at the same old stand.

Why not invite the preacher's wife to accompany him on some of his appointments? Too little attention is given these noble sisters.

GOSPEL MESSAGE DEPARTMENT

EDITORS:

S. H. HALL. FLAVIL HALL

"Reflecting Upon Other Persons."

S. H. Hall.

We ask our readers to note carefully the following timely warning that we clip from the pen of F. P. Fonner, in the "Gospel Proclaimer" of Oct. 1912.

"It is entirely too common for persons who are engaged in some calling to reflect upon others, who are engaged in the same business. Such persons seem to think that they can not succeed, unless they do this. This may give one a little temporary advantage at first, but can not last, because the reaction is sure to come. And when it does come, those, who have been unfair, will be the losers. This is most certain, because the most casual observer can see how it is. There is an abiding sense of justice in the minds of many, which some do not take into the account in business, but they must finally reckon with it. It is certainly true, that editors of religious papers sometimes attempt to keep up their circulation by belittling other editors and other papers; and here again the good sense of the reading public will finally decide against them. An educated public conscience will finally decide all such questins in favor of the right. Then it does no one any good to be continually reflecting upon others. Christians of all others should not pursue such a course. All persons engaged in this "restorative movement" should stand shoulder to stoulder in this great work. If by adopting such methods as the above we should succeed in destroying a brother or a publication, it would certainly do us no good. Properly considered in all its bearings this is an important matter. Then let no one reflect upon another without just cause."

We should ever strive to see the good in others and not be forever playing the roll of critic. Recently a friend of mine wrote me about the impression he had received during his labors with another. Here are his words:

"I have the impression that there are very few preachers comparatively, that Bro. ——— would comment on very favorably. With him, I think, most of preachers would have poor delivery, wrong ideas about the Scriptures, or something else that if they did not have, they would be very good preachers."

When I read these words, a feeling of pity crept over me. The brother that made the above remark is a man who usually sees all the good there is in others, and seldom their faults. He would not have so written had not the impression been unusually great. Perhaps this young preacher has taken a course in elocution and has been studying more the "wrist movement," position of his feet during the delivery of a sermon, etc., than he has the gospel of Christ. Nothing helps in the delivery of a sermon more than to be "Gospel-filled." And the preacher who listens with his heart full of love for God and man will see too many good things even in the average Gospel preacher to make room in his heart for criticisms. We need more consecration, more love for God, more love for man these days. The greatest preparation for the effective delivery of a sermon, is preparation of heart. A man who had been very successful, indeed, in his work as an evangelist was once approached by a student and asked the secret of his well-prepared discourses. The reply was that he did not prepare his discourses, that it took him all his time preparing himself in heart. The man who is truly prepared at heart for effective preaching, certainly has studied his subject and filled himself with the spirit of the same; this is all the preparation that is needed. If Christ were to re-visit the earth in person and thus speak to the preachers of this age, he certainly would carry his share of criticism from those who pay more attention to the mannerisms of the preacher than they do to the message.

May God help us all to drink deeply of the following thoughts: "Finally, be ye all of one mind, having compas-

sion one of another, love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, end ensue it." (I. Pet. 3:8-11.) "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so ye have tasted that the Lord is gracious." (I. Pet. 2:1-3.) "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." (Titus 3: 2.) "In lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." (Phil. 3:5.) "Now if any man have not the spirit of Christ, he is none of his." (Rom. 8:9.)

SALT AND PEPPER.

C. F. Ladd.

Keep sweet—don't be a pickle.

Man proposes and woman disposes.

A fool is always right in his own eyes.

Happiness depends on what you are rather than on what you have.

Some social functions might well be called "un"-dress occasions.

If a thing is wrong all the money in the world cannot make it right.

If we would have a successful future, we must live a faithful present.

If you are really sorry for the needy, you will do your best to help them.

CONTRIBUTIONAL

THE LAST PART OF THE GREAT COMMISSION.

These words of Christ, known as "the great commission" call for three things: (1) "Go," (2) "make disciples of all the nations," (3) "teaching them to observe all things whatsoever I commanded you."

Weekly communion and voluntary contributions for church finances are two Scriptural things we practice well. The coming of the Lord and missionary work are two things upon which the Scriptures are not at all silent, but we are not giving them as much attention as we should.

Why do not the "loyal" disciples do more mission work? Well we have gained some, two families have been driven off the foreign field on account of poor health, but Bro. and Sister Hopkins are soon to sail and there are some other volunteers. But—but, brethren, we are not doing all we can and it may be that the preachers are greatly responsible. Is the last part of the commission heeded sufficiently. Are the disciples here taught to have as much care for other peoples as they should have? Bro. Preacher, how much do you preach on missions? Is it enough? Kindly look for my next article.

Don Carlos Janes.

NEW ORLEANS NOTES.

Claude Neal.

New Orleans, a great territory, needs to be reclaimed for Christ—reclaimed from Catholicism, Superstition, Ignorance, and Vice, and irrigated by the waters of the River of Life that flow from the throne of God.

November the first was All Saints' Day. Thousands of dollars were spent to decorate the storage houses of mouldering tabernacles of clay.

Let not tokens of memory be reserved for the spectacle of special days or the unappreciative dead alone, but let them often beautify and make gay living human hearts.

"Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."—Paul.

A converted Jew is here from Saint Louis endeavoring to preach Jesus, as he has learned him, to his own people.

Cottage prayer meetings are very beneficial.

Have you studied Isaiah? If not, then there is still opportunity for you to make use of spare moments.

"Life lengthens and joy deepens" only when we trust, obey, and rejoice in the Lord.

3302 Chestnut St.

REFORM.

J. W. Atkisson.

"Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit." ("Living Oracles.")

Conversion to God requires earnest faith in Christ, sincere repentance that leads to a reformation of life, and a confession to Jesus Christ as God's only Son and submission to the will of God by being baptized into the name of the Father and of the Son and of the Holy Spirit. The person so converted is regenerated, born again, born of water and of the Spirit, and a child of God.

The Christian religion differs from the religion of heathendom; and the mysteries of heathen oracles and occultism are in no wise akin in their nature to the oracles of divine revelation. One is the outgrowth of falsehood and deception; the other of truth and divine revelation. One pertains to the unintelligible and rests upon superstition, and is debasing in its nature; the other pertains to that which enlightens the intellect and ennobles character.

The progress of science and an open Bible have done much to dispel religious mysticism and the fanaticism of religious enthusiasts blinded by dogmatism and infatuated by denominational emulation and bigotry. The efforts to reform abuses and amend existing evils in society have doubtless done much good in the world; but the effort to restore the primitive order of apostolic doctrine has been the only true conception of the matter of procedure, and is doing much more to revolutionize society and set it upon its proper platform, and place men and women in right relationship with God. As there must be a regeneration of the individual before there can be a reformation of life, so there must be a proper conception of the right kind of work before there can be wrought in society the work of bringing it back in relationship to God. It is quite often the case that when work is to be done, people do not stop to consider how the work should be done. So with the reformers that preceded the Campbells. They saw the need of reform and went to work to remove the existing evils as they saw them without looking at the cause of those evils and what led up to them. But the Campbells saw the need of reform, and, looking about for the cause, found it to have originated in a departure from the primitive order of things; and they set to work, not only to reform the existing evils, but to restore the church to its primitive order in doctrine and worship and in organization. So, in so far as we now follow the primitive order, the primitive work and worship, holding to the teaching of the apostles, we are apostolic in doctrine and practice, and possess the Bible characteristics which entitles us to be regarded as the church of Jesus Christ.

For if we believe just what the inspired Apostles believed, confess just what they confessed, and do just what they did—if, in other words, we *believe* what they required people to believe, *confess* what they required people to confess, and *do* what they required them to do, and are content to *be* what they required people to be—will not that reproduce Apostolic Christianity? If not, then will some one please tell us just what will reproduce it? Show us one thing we teach, practice, or advocate for which we can not read a "thus said the word of God," and we will quit it at once. Or show us one thing the Bible requires us to teach, practice or advocate that we are neglecting and we will begin it at once in the interest of the Master's cause. We went to be sure that we are right. Our motto is, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent."

But, now there are some good people who have sectized around the methods of Mr. Wesly and others who have sectized around the official title of John the Baptist, and still others who have sectized around the teaching of Joe the Mormon. But we exhort and admonish all good people everywhere to cease to sectize around anything. We want them to abandon and abolish all denominational organizations and walk with God. We want to do away with the denominational lines and let all Christians be one as Christ and the Father are one, in order that the world may accept the gospel of Christ and be save d,Read John 17:20-21; I. Cor. 1:10; Psa. 133:1; Mark 16:15-16; Rom. 1:16; 10:14-18.)

St. Louis, Mo.

WHY.

G. Dallas Smith.

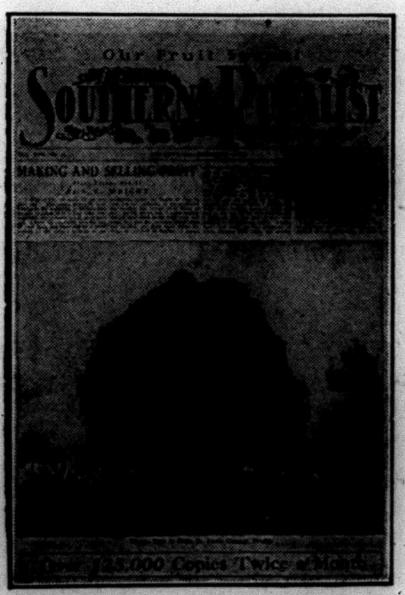
Knowing that men are given to evil surmisings, I desire to say a few words relative to my moving from Fayetteville to Murfreesboro. For two years I have labored with and for the Fayetteville church, and I can truthfully say that it is one of the very best congregations to be found anywhere. Of course, the church is not perfect, by any means, but it has in its membership many noble souls. Mrs. Smith and I count some of our best and dearest friends in this church. We feel very grateful to these good brethren and sisters for their many acts of kindness and for their continued interest in us. And we shall ever remember them with grateful hearts as we breathe a prayer for their continued happiness and prosperity.

The church has supported me well, giving me all they ever led me think I would get, and more. And they have always been prompt about it, never getting behind with my support. It is one of the few churches that raises practically all its funds through the regular Lord's day contribution. During the two years that I have labored for them there has not been a cent collected for my support outside of the regular contribution. We have made some special collections for improvements on the house, to help the New Orleans church, and a few other things. But outside from this, the church contributes about eighteen hundred dollars a year.

Hence we are not leaving Fayetteville for lack of friends, nor for the lack of support. But we feel it is to our interest, in more ways than one, to make the change. We very greatly appreciate the invitation from the church to spend two more years with them, but we have deemed it best to decline.

And now we bid you good-bye. May heaven's richest blessings ever attend you here below. May you ever be found in the path of duty, ever pressing onward and upward until we all "gather at the river."

We expect to find many good friends at Murfreesboro, of course. And we hope to live and labor among them for a number of years.



Denominational Forum.

FARLEY-AUSTIN DEBATE.

Proposition:—The Lord's Supper, as observed by Baptists in close communion, is Scriptural.

Last Affirmative—W. A. Farley.

My opponent digressed from the proposition to a lengthy criticism of Baptist history, passing as usual, some of my arguments unnoticed. He accepted my definitions including close communion as a popular term limiting the supper to those of like faith and order. It can not therefore include his "dozen kinds of Baptists," but only those of like faith and order. His contention that these dozen kinds can not jointly observe the supper is the best of evidence in support of close communion.

You demand Baptist authority, question their history, and finally reach the Church of Christ at Campbell, Mo. If you are so anxious to discuss the church question, state your proposition. I promised to take it next if you did not annihilate me. I'll be ready for it, but just now I refuse to follow you from this proposition.

You would doubtless be glad to get away from it even at the risk of exposing your Campbell-made organization. But you do not always agree with your church-head, for Campbell admits that Baptists are in line of Apostolic succession.

Wonder if your "hundreds of persons" were duly baptized by Campbell's authority. If so, their baptism is unscriptural, and their communion the same. Your boasted communion with Christ is assumption, for Jesus said he should not henceforth drink of the fruit of the vine till he drank it new in his Father's kingdom. You are not in His kingdom, for Abraham declared there is no passage—apostasy—from it to hell (Luke 16:36).

Evading my questions, you admit having no church. True indeed, for there is a vast difference between the church and Campbell's counterfeit. You can not therefore withdraw from those who walk disorderly, nor put away from you wicked persons. The church is judge of those within (I. Cor. 5:12). Its discipline and communion are coextensive. But yours have no relation whatsoever, and is therefore unscriptural.

He wants an explanation of "duly baptized." It comprehends (1) A subject who is a child of God by faith (Gal. 3:26). (2) An administrator with authority from God or His church to keep the ordinances as delivered (I. Cor. 11:2). (3) An act representing a burial and a resurrection (Col. 2:2). (4) Designed to manifest the children of God (John 1:31).

Austin's Baptism lacks three essentials hence we can not accept it. And, since baptism precedes communion, you must teach us to accept yours before we can commune together.

You overlooked this argument in my first affirmative. It is vital, for the proposition hinges on baptism as a prerequisite to communion. Alien baptism is unscriptural; therefore we can not commune with those refusing to be called Baptists. We question, not their Christianity, but their church affiliation (rather lack of affiliation). Communion is a church ordinance, hence access to it is through the church. It is for the baptized only; you admit this, and agree that only immersion is baptism. But you condemn your precept by your example of communing with the unbaptized. We practice what we preach; you do not.

He criticizes my union argument, and says I practice division. Wrong again: Baptists preach and practice union, saying "Come thou with us and we will do thee good." But you must be of us to be with us. We accept the Bible as the only basis of Christian union. God's word is our standard, Christ is our Lord, and we are His people to whom were delivered the ordinaces. To accept other creeds is to admit the scripturalness of sects and repudiate Christ's prayer for unity.

As to Wilmarth, Kirkland, Penick, and Moore, Kirkland's is alien baptism; You may have him. I know but little of some of them, but if they have been

TESTAMENTS.

Red Letter.

No. 472 Containing all our Lord said in red —— Price $1.00 Prepaid.

No. 23 French Morocco Price .35 Prepaid.

No. 30 French Morocco Price .40 Prepaid.

No. 31 French Morocco Price .45 Prepaid.

No 300 French Morocco Price .65 Prepaid.

No. 353 Egyptian Seal, American Standard Price 60 Prepaid.

Small Testaments 15 cents each prepaid. In lots 12 cents, by express not prepaid.

In ordering be careful to order by number.

If you want a better Bible than the above, we have it.

Christian Word and Work,
1037 Camp St.
New Orleans, La.

BOOKS YOU NEED.

Seventy Years in Dixie..... $1.50

Larimore and His Boys..... 1.00

Larimore's Letters and Sermons, Vols. I, II, III, each 1.50

BOOKS SENT AS PER ABOVE PREPAID

CHRISTIAN WORD & WORK

1037 Camp St. NEW ORLEANS, LA.

duly baptized and are in good standing I should receive them. Fellowship hinges on salvation and baptism as a basis of close communion. References concerning mourners, societiesfi etc. do not break our fellowship. They are merely opinions as to expediency. This answers your last question.

But when differences are radical enough to separate orders, they are too radical to be set aside in communion. God hates a truce at his table and bloody battles elsewhere. Such union is hypocrisy. We therefore observe close communion, commune not, or commune in hypocrisy.

He argues that singing is as much restricted as communion. Wrong again. Baptism is not a pre-requisite to singing. There are Bible examples of singing before baptism, but not one of communion.

Yes, "this doctrine" (II. John 10) is Bible doctrine and therefore Baptist doctrine, for Baptists accept the whole Book including this: "If any man bring not this doctrine, receive him not into your house." But "house" does not mean communion as you suppose, but the church—"whose house are we" (Heb. 3:5.) Therefore those bringing not this doctrine should not be received into the body, much less at the table. This command is a dead-shot for open-eating.

Suppose a Methodist taught that infant sprinkling is mockery and Austin that immersion is a disgrace to womanhood: how would each stand in his congregation? Yet in open communion these same teachers (in reversed order) meet these doctrines which they would hardly fellowship among their own brethren. One admits a mockery and the other a disgrace to womanhood as pre-requisites to the supper! Is it consistent? What does Paul command here, open eating or withdrawal? Having no authority over the other communicant, you can not withdraw, except from the supper. But Paul commands in the name of our Lord Jesus Christ—the most binding command that can be given—that you withdraw, not from the supper, but from the brother whose doctrine is not in accord with that once delivered.

This means a church withdrawal, otherwise we must needs go out of the world. We are to put away from among us wicked persons. "With such a one no not to eat." Eating in the orderly church is the Lord's way, not out of it with denominations, as Austin vainly assumes.

His proof-text, Acts 20:7, is against his assumption that communion is restricted to the first day of every week, for said supper was not observed till after midnight, hence on the second day. Paul preached till midnight, after which bread was broken, this proving that the time is left to the church.

He met one argument by explaining "Such assumption," and passed on. Such reply is neither logical nor scriptural .Therefore my argument stands virtually untouched. For assumptions, look at Austin's last: "I John 5:8 has no reference to the subject." "I. Cor. 11:26 does not concern the subject." "I commune with Christ not with heretics." Assumptions, pure and simple. And this, "Every one taketh before other his own supper" as an example of close communion as observed by Baptists is not only an assumption, but is in stubborn conflict with facts and the plain meaning of the text. It is a rebuke for eating before some of the brethren arrived, so that "one was hungry and another drunken," as explained in the very same text. Besides, it is not observed by the Baptists in that way, hence your argument is foreign to this discussion.

Inter-denominational communion is not once hinted in this chapter.—or any other chapter. If it is, please give citation. If you favorite text, "Let a man examine himself and so let him eat," authorizes such communion, please give the denominations, with citations. When and by whom were they founded? Is there any authority for communing with churches of human origin? If so, give citation. (Don't dodge these questions.) If you will give satisfactory answers, Baptists will accept your invitation to the supper with their compliments.

If no question of personal privilege arises, this closes our discussion. I have thoroughly enjoyed it, and hope no harm has been done. I have only the kindest feeling for my distinguished opponent and should be pleased to know him personally.

Thanking the Editors for their kindness, I submit my articles to their readers, praying that God's blessings may rest on all who read this discussion.

Last Negative—C. S. Austin.

I am glad to note the improved condition of my patient's temper. He speaks of my "dozen kinds of Baptists," and wants us to believe that the very existence of so many kinds of Baptists" proves the necessity of "close communion." He dodges on this. He (as the reader will recollect) quoted I. Cor. 10:17—"For we being many, are one bread and one body." He then said "Baptists *exemplify* this doctrine" I said and still say that Baptists *do not exemplify this*; because instead of "one body" there are a dozen kinds, and now he admits it. At one time, Farley uses this as a Baptist union text; then when his inconsistency is shown, he goes to the text again to get a sanction for a "dozen kinds of Baptists."

He considers my question concerning the church of Christ at Campbell, Mo. all out of order, and talks about our discussing the "church question." I

GOSPEL FISHING.

The Ladd Course in Personal Evangelism.

is the only Soul Winner's Course published, that is written from the standpoint of the New Testament Church. It is straight gospel, without addition or subtraction. It exposes error, and teaches truth. Every member of the Church of Christ who desires the salvation of lost men and women, and wishes to lend a hand in bringing them into the Church, should study this Course. It is a splendid Course for young people. Tuition only $2.00. A handsome Certificate is furnished those who complete the Course.

CHARLES F. LADD.

Publisher of Gospel Literature

KELLOGG, IOWA.

asked him if he would commune with the members of the church of Christ at Campbell. The question is germane to the subject. He would not commune with them nor with anyone else that refuses to be baptized by a Missionary Baptist for an unscriptural design and wear the name Missionary Baptist, an unscriptural name. He argues that the communion is restricted. Let him show that it is restricted to the Missionary Baptists of the "Land Mark" kind, or any other kind. He talks about persons being baptized by Campbell's authority. He can't find a man nor a woman in the world baptized by Campbell's authority. He simply lugs in this phantom of his fertile imagination in order to touch a little streak of prejudice and make some one think that he is debating. He tries to get off another stunt about Campbell's counterfeit church. I said I have no church. I wonder if he (Farley) has. This is the impression he leaves. Campbell had no church; and my opponent cannot begin to prove that he did. However, if Campbell did have a church; it would be just as safe and scriptural as the Missionary Baptist church and at least four years older. In his explanation of "duly baptized" he says it comprehends (1) a subject who is a child of God by faith (Gal. 3:26). These persons were the "children of God by faith" because "as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Missionary Baptist can not be the children of God by faith until they are baptized into Christ. 2. "An administrator with authority from God or his church to keep the ordinances as delivered" (I. Cor. 11:2.) A Missionary Baptist preacher, as such, has no authority from God to baptize. God never mentioned a Missionary Baptist in all his book. I. Cor. 11:2 has reference t othe brethren at Corinth and not to Missionary Baptist preachers. 3. "An act representing a burial and a resurrection" (Col. 2:2). Correct. (4) Designed to manifest the children of God (Jno. 1:31). This will not do for Farley's baptism: his baptism is "designed to manifest missionary Baptists." So you see his baptism is only right in one feature (the action) according to his own definition of "duly baptized" his proposition is unscriptural. Those persons that practice "Close Communion" have not been "duly baptized" if Farley has given us the essentials of genuine baptism. He says: "Alien baptism is unscriptural; therefore we cannot commune with those refusing to be called Baptists." Yes, and you will not commune with many that are called Baptist. But he says: "We

Continued on page 14

CHURCHES AT WORK

BIBLE LESSON.

Nov. 24, 1912.

Subject: The Transfiguration.
Texts—Mark 9:2-13 See also Luke 9: 28-36 and Matt. 17:1-8.

Golden Text: "And a voice came out of the cloud, saying, This is my son, my chosen: hear ye him, and when the voice came, Jesus was found alone." Luke 9:35, 36.

Lesson Story: Six days after the confession of Peter and the conversation of last lesson (counting the parts of the days following and preceding these things we get eight days as Luke says) Jesus took Peter, James and John, afterwards called "pillars" with him up into a mountain probably Mount Hermon, and was transfigured before them. 1. His raiment became white as snow and shining. 2. Moses and Elias came and talked with him. 3. The disciples were frightened 4. Peter suggested making three tabernacles 5. A bright cloud overshadowed them. 6. A voice said: "This is my beloved Son, Hear ye him." 7. Jesus was then alone.

Coming down from the mountain, He told the disciples to tell no man these things until after his resurrection, and they, reasoning within themselves what this meant, asked why the scribes said Elias must first come, and he said that Elias did come and they (the scribes) did unto him whatsoever they listed. Then they understood that he spake of John the Baptist.

Questions.

1. Why did Jesus take these 3 disciples?
2. On what other occasions were they present? Who records these occasions?
3. Read Gal. 2:9. How do men become pillars?
4. Mention 5 times when Jesus prayed. Did God hear him always? Will he hear us?
5. Describe the Transfiguration.
6. On what other occasion did God thus recognize his son?
7. What more did the voice say at this time than at the first time?
8. Why was it appropriate that Moses should appear? In what was he a type of Christ?
9. Explain the reason for Elijah's appearing.
10. What lesson from the transfiguration can you use for your own spiritual uplift?

THOUGHTS GLEANED FROM THE TRANSFIGURATION.

These three apostles recognized Moses and Elias. We wonder how they did it. They must have seen a picture of Moses, the meek servant of God and of Elijah the stern prophet of Israel. Where is this picture? Surely we can find it for it is a word picture and we find it in the Old Testament. Have you many pictures of Moses as he led the Israelites from Egypt to Canaan? Do you see Elijah standing on Mt. Carmel and condemning the false prophets. We wonder how many of us would recognize Moses and Elijah or even the Christ from the pictures we have of them.

Do individuals preserve their identity in the world to come? Let your life be transfigured by the brilliancy of Christ teaching that others may see your good works and glorify the giver of all good gifts.

Christian Word and Work

¶Published Weekly in the Interest of Primitive Christianity, Temperance and Education.

MAIN OFFICE

1037 CAMP ST. NEW ORLEANS, LA

ATLANTA OFFICE

81 Ashby Street, Atlanta, Ga.

RECTOR OFFICE

Rector, Ark.

EDITORS:

STANFORD CHAMBERS,
....7th & Camp Sts., New Orleans, La.
E. L. JORGENSON,
.....443 N. 26th St, Louisville, Ky.
D. L. WATSON,
1037 Camp St., New Orleans, La.
S. H. HALL, ..81 Ashby St, Atlanta, Ga.
FLAVIL HALL .....Holland, Ga.
JOHN E .DUNN ..... Rector, Ark.
CHAS. NEAL ..... Dugger, Ind
E. S. JELLEY JR, Village Kalaware Taluka Karad, Satara, Bombay Presidency, India.
JOHN STRAITON,
..1030 So. Lake St, Fort Worth, Tex.
AUGUSTUS SHANKS,
.....433 N. 26th St., Louisville, Ky

SUBSCRIPTIONS:

All subscriptions payable in advance. When subscriptions expire the paper will be discontinued unless a renewal is received previous to the publication of the next issue. Avoid delays by renewing promptly.

RATES:

In the United States and all countries with-in the postal union, per year $1.00

In Canada and all countries not in the postal union, per year $1.50

Subscriptions may be sent by draft, registered letter, bank, express or post office money order. DO NOT send personal check and DO NOT send coin or currency without registering same.

Entered as 2nd class matter at New Orleans Post Office.

Planning Work

D. L. Watson.

God has promised that wherever His Word is faithfully preached to the people, in its purity and simplicity that it will bear fruit unto righteousness.

We need not question the manner of the preaching nor the method of reaching the people if the seed be sown into hearts the result will be productive of good. The great trouble, especially in cities, is to gain the ears of the people. Not that people in cities are less religious than those in the country, but there are so many things which detract from religious duties, that we find many empty benches, and worse still, earnest efforts coming to nought.

The business life of a city is so exacting that most people feel that they must attend to business first, last and all the time. There is no doubt, but that many men are compelled to labor on the Lord's day and no time is given them that they may attend services. The wives and mothers find it necessary to remain at home to prepare meals and do other necessary service for the men. While there is a large number of such families, yet, compared to those who do not have such duties, the number is infinitesimally small. To prove this assertion, one only has to visit the various places of amusement on Sunday to learn the truth of the assertion. The parks, nickle-shows and theatres are all crowded to such an extent that we wonder where the people come from, while at the same hour all churches are practically empty. Some churches have tried various forms of worldly amusement and failed. In fact pictures which failed as a drawing card in the church, will run for successive nights to crowded houses in a theatre. The argument then is that all people are not necessarily morbid, and would attend church if as persistently solicited as to worldly amusement. One reason that the church fails to draw a crowd is because it fails to get before the people.

We will mention only a few of their methods of getting the attention of the public. First, the advance agent of a theatre company visits a city, writes up his piece for all the papers, puts his announcement in every street car, his posters on every available fence and uses many other methods to attract attention. The result is that his company plays to packed houses every night in the week. We do not endorse the methods, but the energies of these companies.

Again, business houses employ traveling salesmen to travel over the country and exploit the merits of their goods; they use immense advertising space in the papers. Cities send train loads of their best business men, known as "boosters" over the country to solicit trade and show the advantages of their particular locality. Compare the above business methods with the primitive manner of most churches in getting before the people. Generally the preacher or some one announces, "remember the announcements for the week" and at the various services are found the same faithful and familiar faces. Occasionally an extra effort is made for a protracted meeting but the effort is spasmodic and does but little good.

Without adopting any spectacular methods of advertising, can we not do something to reach more people with the word of God? Let us emphasize this fact, that no church should ever adopt the spectacular methods of the world to attract and draw a crowd. The pure word of God both in "song and story" the gospel of Jesus Christ, is the only attraction that any church should adopt.

But, our business methods, if we may term it, are practically no methods at all. We all say, let every one bring one and all hands go up, but at the next service we do not find even one who was brought. A business man would not tell his employees to work as you please, and if he did his business would soon fail. A good business man lays off his work for each man, giving to each one the amount and kind of work he can

WRITE FOR

the illustrated Catalogue of the N. T. N. and B. College, giving the particulars of the great School at Henderson, Tennessee. It is free. Address

A. G. FREED, President.

do. The church should do the same thing. The elders should plan work for every member and that work should be such that it can be done.

WE PREACH—OTHERS EXPLAIN.

Where others have so much trouble Baptists have none. When we come to Baptism, it is as plain as words can make it. We only have to read the Scriptures as they are written, and say this is the doctrine. We can preach while others explain. We find it written, believe and be baptized.—W .C. Benson in The Baptist.

The gentleman says: "We only have to read the Scriptures as they are written, and say this is the doctrine." He then adds: "We can preach while others explain." Again he says: "We find it written, believe and be baptized." Just where you find that written you do not tell. I find in the Bible it is written: "He that believeth and is baptized shall be saved" (Mk. 16:15). It is very noticeable that it reads, first, believe; second, baptize; third, saved. Christ placed salvation after baptism. Baptists declare: Believe, saved, then baptize, provided some Baptist church says you have been saved, and a "regularly ordained Baptist preacher" is to be found to baptize you. Yes, yes, they "preach while others explain." Jesus said, Believe, baptize, saved. The "Baptists" say, Believe, saved, baptize. They change the words of Christ—the order of the words, but they do not have to explain, no, no, not they.

Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Baptists have to disserate long and loud on what is meant by "for" in this passage, but they "preach while others explain."

Though the "Baptists" say you are "in Christ" before you are baptized, and Paul says we are "baptized into Christ," though they thus contradict the language of Paul, they "preach while others explain."

The evangelist Philip preached to the eunuch of Ethiopia, and baptized him on the demand of the man desiring to be baptized. "Baptists" refuse to do so. They demand that the one wishing to be baptized go before a "Baptist church," relate an experience, be "voted" on by the "Baptist church," and if they decide the man is saved, then the preacher may baptize him. True, such a procedure was never observed by inspired men, nor can anything like it be found in the Bible, but the Baptists "preach while others explain."

In the Bible we read about "Christians" and "churches of Christ." In Baptist papers we read about "Baptists" and Baptist churches," but the "Baptists" never have to explain, no, no—they "preach while others explain."

"Baptists" say the church was established when Christ ordained the twelve apostles (Mt. 10). In Mt. 16 Christ said: "I will build my church." "Baptists" declare the church was builded more than a year before Christ said, "I will build my church," but "Baptists do not have to explain, no, no, they "preach while others explain."

Jesus said his "table" would be in his "kingdom" (Lk. 23:29-30). Baptists say the "kingdom" and the "church" are different institutions, and the "table" is in the "church." The Lord said it would be in the "kingdom." Baptists say it is in the "church," an institution different from the "kingdom," but they do not have to explain, no, no, not they. C. R. NICHOL.

Clifton, Texas.

—Firm Foundation.

The Bible teaches that we should glory in our tribulations—not "growl" at them.

Some preachers seem to get their sermons from the dictionary instead of the Bible.

It isn't always the man who talks most about his good works that does the most good.

The Bible teaches that women should love their own husbands—not other women's husbands.

The only reason that some folks are not in jail is, because they haven't been found out.

If some folks would exercise their religion a little, it would look better to their neighbors.

When you hear a man scoff at Christianity, you may be sure there is someone else the most popular.

ABILENE CHRISTIAN COLLEGE

(An Institution with genuine educational value)

PRE-EMINENTLY CHRISTIAN. CO-EDUCATIONAL.

(THOROUGHLY PRACTICAL AND STRICTLY THOROUGH)

STUDENTS FINISHING OUR WORK CAN ENTER UNIVERSITY WITH TWO YEARS' CREDIT.

Strong Faculty of UNIVERSITY AND COLLEGE TRAINED men and women. Ideal location, high, dry, almost free from malaria and humidity, moral, progressive, mild winters, healthy excellent climate for work, health and pleasure, umbrellas and rubbers rarely needed during school months.

DEPARTMENTS MAINTAINED

Primary, Intermediate, High School, Junior, College, Music, Art, Oratory, Sight Singing Voice and Commercial. Bible Throughout. Strong Practical course for young preacher **Complete Laboratories and Equipment.**

Handsome Illustrated Catalog Free.

esse P. Sewell, President. R. L. Whiteside, V. Presiden

Carl A. Gardner, Dean, Abilene, Texas.

THINGS CURRENT

Subscriptions are always appreciated.

Bro. Chambers was in Mississippi last Lord's day.

I read Word and Work and then send it out again.—Mrs. J. J. Saylors, Paris, Tex.

Bro. Chas. Neal has a splendid article on "Meditation" this week which deserves your close attention.

Bro. G. Dallas Smith has changed his address from Fayetteville to Murfreesboro, Tenn.

Our back page ad has something to interest you. We want agents everywhere to solicit subscriptions.

Remember Word and Work when thinking of Christmas presents for your friends.

The Sunday morning Bible School in New Orleans is increasing in membership and interest.

Subscriptions are coming at a lively rate. We appreciate the interest shown in Word and Work and hope every one will renew.

A "converted Jew" preached at the Christian Church, Seventh and Camp Sts., at 3:30 p. m. last Lord's day. He is here trying to establish a mission for the Jews.

W. J. Johnson recently conducted a series of meetings in the M. E. Meeting house at Coffeeville, Ala. There were no additions. He preached at Jones' schoolhouse the second Lord's day inst.

Bro. Ben West writes us from Shreveport that he is just from Center, Texas where he preached two days. Is to begin a meeting to-night, Nov. 1. at Benton, La., then to Plain Dealing, La. for a few days.

Bro. C. F. Ladd recently closed a meeting at Hartwick, Iowa, with no additions but good attendance from the world and sectarians. He is to return for another meeting in the winter. He is now in a meeting in Philadelphia, Pa. They have a new house and the outlook is encouraging. Congregations desiring his services after Jan. 1, 1913, should address him at Kellogg, Iowa.

The work here is making splendid progress. One added at Plum Street, and two at Vinewood, Sunday. Bro. Brown of Toronto was at Vinewood. The three churches have just bought a $1300 lot in the east part of the city where we expect a new congregation soon.

Claud F. Witty, Detroit, Mich.

Bro. C. G. Vincent, Tokyo, Japan writes: Good meetings Sunday at our place of worship and at the park on Monday. To-night at Prayermeeting two young men were baptized. We expect others soon. I have from 8 to 14 in my English Bible Class each Sunday.

On account of not receiving the proper support brother J. F. Thompson and I had to abandon the idea of beginning the school work next year, at Carmichiel, Miss. I am evangelizing in this section and he remains there. He does not receive the proper remuneration to justify him to stay, unless he can get singing schools to teach, to help defray his expenses. He is well qualified to teach vocal music and will give satisfaction.

Sectarianism is strongly fortified and it will require some time to destroy their fortification. If the surrounding territory will employ him to teach a few singing schools for them, he will be enabled to continue evangelistic work in that field otherwise he will have to abandon it.

W. J. Johnson.

Coffeeville, Ala.

The church at Fayetteville, Tenn., wants to locate a good preacher to labor with and for them in the future.

433 N. 26th St. Louisville, Ky.

Dear Brethren: my copy will probably not reach you in time for next week's publication. The serious illness of my wife has kept me constantly at her bedside for a week.

Sincerely,

E. L. Jorgenson.

John E. Dunn was at Jonesboro, Ark., the last Lord's day in November and preached at 11 a. m. and 7:30 p. m. There was at one time a large congregation at Jonesboro. For many years this congregation was a unit and stood upon the Word of God. When the wave of innovations swept over the country this church was wrecked. There have been a few all the time who have remained faithful. They meet for worship in the A. O. U. W. hall every Lord's day. Bro. Dunn is assisting the faithful few at Jonesboro to get started on a good working basis.

INVALID MISSION NOTES.

As it has been some time since my "Notes" has appeared in Word and Work I thought I would write again and let the readers know what I am doing. I am an invalid and have been afflicted for over twenty years with an incurable disease. But I am trying to live a faithful Christian and do all the good I can, that I may gain that home in Heaven where there will be no sickness or afflictions.

When I became an invalid unable to work I began to study what I could do in the cause of Christ that I might do some good while I lived. I thought of the hundreds and thousands of invalids and shut-ins who were without God and without hope and who needed cheer and comfort and the Gospel sent to them. So I decided that I could do