

Christian Word and Work

Volume 5

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Number 18

ECHO OF MARCH 25.

E. L. Jorgenson.

The surprising number of commendations and "Amens" that came from brethren over the country, upon the publication, on this page, (March 25) of a few notes on James 5:13-18 indicate wide-spread gospel faith among us. The writer was not then, and is not now, defending "Divine Healing," "Modern Miracles" or any thing of that sort. However, he claims the right, and thanks God for the privilege, of pleading for a belief in, and obedience to, *all* that God has spoken to us in these last days.

Along with these appreciative letters came two expressing doubt or asking more light. One question, twice asked is: "What kind of oil does Jas. 5:14 require? There are many kinds." Use just "oil." God has not limited us as to kind by specifying. Yet no one would use a filthy product any more than he would baptize in boiling, or filthy water. In baptism, "Water" fills the bill; in communion, "Fruit of the vine;" in anointing, "oil." But "Let *all* things be done decently and in order." Moreover, if any one insists upon knowing the kind (though kind is not embraced in the command) let him recall that olive was in common use among the people to whom James addresses his epistle (Jas. 1:1) These remarks I felt were required in justice to inquirers, and not because discussion is invited. I should not consider one who disbelieves and rejects the passage under consideration disobedient so much as I should think him slow to lay hold on his privileges. The following from an Indiana preacher is subjoined because of its general gospel pitch:

"While looking over a sample copy of Word and Work (March 25) I was pleased to read your article. It was

truly refreshing to me. In our efforts to reach primitive Christianity, it is barely possible that some of us have landed wide of the mark;—somewhat like the alleged discovery of the North pole by Dr. Cooke. Instead of speaking where God in Christ has spoken, many seem inclined to set up their own standard (and refer to it as "Our position") in daring opposition to the expressed declarations of the Holy Spirit; so as to speak where the Spirit has not spoken, and decline to speak where he has spoken. Yea, and then they are slow to *believe what* he has spoken. Because we believe in the essential elements of faith, repentance and baptism, should we therefore ignore or discard the essentials of a spiritual and gospel-guided life? Surely not. Again, is it not a mock prayer, a Babylonish effusion, to ask God to heal the sick, and at the same time in our presumption, aver that he cannot, or will not, because forsooth, the Apostles are dead!

Has God no special power to bless,—to answer prayer? Has the day of his special power passed away? Or, is it not rather the simple faith of the gospel that is passing?

I beg to commend your boldness. It is refreshing to the hearts of the faithful in Christ to have their faith publicly encouraged in the power of God to answer prayer."

May God deliver us from bondage to creeds, written or unwritten, swing us far past the restoration, back to the paths that are old and good indeed, and give us the boldness to "Speak where the Bible speaks and to be silent where the Bible is silent." How many of us, consciously or unconsciously, prefer what "Campbell has said;" the general position or what "The Brotherhood holds" to our detriment in ascertaining what God has said. Let me be true to "The Brotherhood" if possible; but let me first of all be true to Christ, And if one is absolutely

true to Christ he can not be absolutely true to the brotherhood as a whole; for this would require perfection of The Brotherhood. Such perfection it can perhaps never have while I, and other weak mortals like me, are a part of it. But it shall be shown finally, that in being true to Christ, we were also true to the best interests of the Brotherhood. Hence, whether opposition be from within or without put me down as one who wishes to stand for all the Word, *everywhere always*.

In closing this discussion I submit the following compendium:

1. The instructions in James 5:14 lie in a context intended for the entire reach of the Christian age even "unto the coming of the Lord."

2. The instructions there given are readily and easily followed, hence practicable.

3. God took sickness from Israel. (Deut. 23:25) Israel is typical.

4. Jesus "took our infirmities and bore our diseases" Matt. 8:17. That is, healing is included in the atonement.

5. James 5:14 was literally and generally practiced for two hundred years according to church history. That is, far beyond the age of miracles proper.

6. Many Christians testify in favor of James 5:14 from having had dealings with God along this line. God, and God alone, can raise up the sick. There are no divine "Healers" on earth. What God may do in such cases is no more miraculous than what He does along any other line. All His doings are miraculous, hence none are especially so. The use of oil does not invest this matter with the miraculous.

7. Not oil, but *prayer* saves according to the reading. That is, God who answers prayer saves the sick, as he also saves the sinner when he meets the conditions, of which baptism in water is one. The sick person prays for himself (V. 13). The Elders pray

for him (V. 14.) Private Christians pray for him (V. 16). God in his tender providence heals when it is His will to do so. It is plain that He can do many things through prayer and obedience that cannot without these be accomplished. Because the Romans have made more of this passage than

it contains, and consign to purgatory all who have not been thus anointed, so bringing its correct practice into disrepute, shall we swing entirely free from it? It is distressing to hear the rattle of retreat on the part of those who make much of the precious slogan, "speak where the Bible speaks"

when they are pressed. May God make every scripture profitable to us. Let me not forget to say that the true Christian is always glad to leave with God the privilege of answering all prayer in his own way and time.

Read our back page "ad."

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

CHRISTIAN UNION.

C. E. Holt.

What has become of the once soul-inspiring subject, Christian Union? Practicing division while preaching union has doubtless cooled the ardor of many who once urged the warring sects to Lay aside their human names and creeds, And take the Bible for their guide, In all their spiritual needs. It is a fact, deplore it as we may, that the spirit of division is ripe among those whose very existence as a people distinct, in a sense, from other religionists, began in an honest effort on the part of many who had become tired of human dogmas, to answer the Savior's prayer for the unity of his people. This great work was begun a little more than a hundred years ago, by some of the greatest and best men in the ranks of Protestantism. These men saw clearly that one of the weakest links in the chain with which to bind the mother of harlots was the divisions among Protestants. Thousands were anxious to throw off the shackles of sectarianism and be one in Christ Jesus but just how to do this they did not know. But the light began to shine, first dimly, of course and then fuller and brighter until the minds and hearts of thousands were illuminated and enlisted in the greatest work since the apostolic age. About three hundred years of church-building and creed-making based upon some opinion to

get back to Jerusalem by living in the suburbs and vicinity of Rome. The road back to Jerusalem—to Christ and the apostles—was open to them, but they were in need of leaders. They needed a Moses and an Aaron; a Nehemiah and an Ezra to lead them out of captivity. God, in due time, raised up men to do this work. Christ was accepted for supreme authority, the Bible for the supreme guide, Human creeds wilted before the advancing hosts, and went down in inglorious defeat.

Men and women, thousands of them, awoke to a realization of the truth, that the creed which is nearest like the Bible is the nearest right. Recognizing this truth it was easy for them to take the next step which brought them up to the "mountain of God's house established in the top of the mountains," and where they could stand upon that strong, safe and indestructible platform" where the Bible speaks we will speak; and where the Bible is silent we will be silent."

Reasoning upon the subject of Christian union strong men would insist that the church which is nearest like the church of the New Testament is the nearest right; therefore the church which is exactly like the church of the New Testament is right. Again, the creed that contained more than the Bible contained too much, and the creed that contained less than the Bible contained too little, and the creeds that contain-

ed just what the Bible contains—no more and no less, is the Bible itself. It was seen, therefore, that the church had absolutely no use for human creeds or systems of faith; that all such things were necessarily schismatical and heretical, and subversive of the best interests of the church of God.

People of various denominations came together upon this solid and scriptural platform. Upon this platform all Christians can stand in the strength of the Lord and in the power of his might. Here we all can meet around one common board, in the name of our common Lord, and, in the faith which was once for all delivered unto the saints. We can drill and march and fight as true soldiers of the cross until Jesus comes.—Montgomery, Ala.

WHO SACRIFICES MOST.

W. H. Sandy.

In as much as many others have written about preachers, and preaching, it seems good to me to write a few things along that line. (1) What is the preachers duty? Should he "go everywhere preaching the word" as some seem to think? If yes, who will teach the congregations established? "The elders" some are ready to say. But, where do we get the elders? Do they become elders at once? Is it not frequently the case, that the "elders?" need to be taught? If yes, who is to do the teaching? We need many more

evangelists, but all preachers are not suited to that class of work; at the same time, they are good teachers, and can accomplish great good by locating in some community; spending all the time they can teaching the congregation. As a general thing, such men are not appreciated as they should be; do not receive that encouragement that is justly due them, to say nothing of the support they should receive. Especially is this true of young preachers. They must go away from home "to make their start." I want all the young preachers (and old ones too, for they were young once), that have received encouragement from their home church, to write a short letter to Word and Work. I mean if they received encouragement at the time they began to preach; if so, what kind of encouragement was it? Also tell us about the sacrifices you made. I preached six years near where I was reared in Tenn., would have many additions in meetings; sometimes 40 to 60. But "it is just Bro. Billie, he is one of us, works for his living just as we do." Therefore they thought nothing about "making up a purse" for me. I think I would be safe in saying I did not receive \$300. for the six years preaching. And when I wanted to go to school to better prepare myself for the great work I had undertaken, it was necessary for me to sell my little farm to enable me to go. I spent one year in the high school at Jacinto, Miss. The President giving me my tuition. I then spent a part of two years at Henderson, Tenn. And can never say too much for that school, and the kind treatment I received there. The summer following the last days spent in the G. R. C. College at Henderson, I preached so continuously, that my health gave way. Then it was that the brethren saw their duty, and came to my relief. Bro. Freed, Bro. Harde- man and the other teachers gave me my tuition, and sent a nice contribu- tion in addition thereto. All the churches that I was preaching for at that time, sent liberal contributions. I shall never forget the encouraging let- ters and the good gifts of the brethren

and sisters at Salem, Wendsoga, Cor- inth, Jacinto, Miss. and Chewalla, Tenn. May God bless them all. But, enough along this line. Now a few words about who sacrifices most. Is it the brother who gives \$1.00 of per- haps \$5.00 or it is the preacher who laid all he had on the altar to prepare himself for the Lord's work, and after being prepared, leaving loved ones for days, weeks, and sometimes months, to do the work of an evangelist? Spend- ing his time preaching the Word, he cannot possibly lay up anything at home. Corn, hay, meat, in fact every- thing is to buy, and if those who stay at home with loved ones, providing all these things, don't help the man who spends his time preaching, how is he to get it? God certainly does not ex- pect less of us than he did of the Jews. They were to give a tenth of all their income to the Lord, and were abun- dantly blessed in doing it. (Gen. 28: 22; Lev. 27:30-34. Prov. 3:9, 10). Were likewise cursed in not doing it. "Will a man rob God? yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings ye are cursed with the curse; for ye rob me." (Mal. 3:8, 9.) In the verses following, the Lord tells them to prove him by giving of tithes, and see if He will not so abundantly bless them, that they will not have room for the blessings, and adds: "then shall ye return and discern be- tween the righteous, and the wicked, between him that serveth the Lord, and him that serveth him not." (Vs. 18). Paul in the first letter to the Corin- thians calls attention to this very thing as will be found in the 8th and 9th chapters, and says: "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall also reap bountifully." (I. Cor. 9:6.) Adding "for God loveth a cheerful giver." Is not God able to bless those He loves? Don't you believe He will do it? I have been trying to preach 27 years, and have observed that those who were on hand at every service, contributing liberally, were the most prosperous in the church, if not in the community. But, sometimes good brethren stay away from the services

because "they haven't anything to give." Brethren, did you forget the Lord when you cribbed the corn, and sold the cotton? If yes, He may for- get you this year. A man in Tennes- see, (had nothing, in fact had less than nothing, for he was in debt), purpos- ed in his heart to give a tenth of all he made to the Lord. I lived near by him for several years; when I left Tennessee he was worth several thou- sand dollars, and made it honestly too. I will give his name if any one wants to know it. Its a blessed thing for all to have willing hearts; see Ex. 25 ch. The preacher willing, yea anxious to preach, and the brethren willing, and ready to hold up his hands with their means. If all would do that, the work of the Lord would move on gloriously. —Dennis, Miss.

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

Read our back page "ad."

DENOMINATIONAL FORUM

MOORE—AUSTIN DEBATE.

THE DESIGN OF BAPTISM.

Third Affirmative—By C. S. Austin.

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

C. S. AUSTIN, Affirms.

T. F. MOORE, Denies.

Another remarkable effort has been made by Editor Moore to overthrow the arguments I produced in support of the proposition now under consideration. He does not like for me to say that he is dodging the issue; but I cannot think of a more appropriate name for his literary performance of last week. Why does he not come up and grapple with the arguments that I have submitted? It makes no difference what he tries to lead off into, these five arguments are going to ring into his ears until this debate closes.

Before reviewing his scriptures which he uses as rebuttal, I will answer the 11 questions which he submits in the last part of his article. The reader will please refer to the questions in last week's issue.

1. I baptize one in the process of changing from a sinner to a saint.

2. He is learning of Jesus and is doing those things commanded by him; but he is not out of the kingdom of Satan until baptized. "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." John 3:5.

3. I did not answer the way you had fixed for me; but I can cite you to a number of Bible characters representing the person that I baptize. Saul, the three thousand on Pentecost, the eunuch, the jailor, in fact all the characters converted by the teaching of the apostles.

4. But you see I found them. See answer to No. 3.

5. No. My proposition says "in order to." "In order to obtain remission of sins" is a phrase of your own make. We will stand 3 to 0 in my favor on this point.

6. Your language is very indefinite. When you say, "Both parties were changed, however, before they were baptized," if you mean a change of will, this happened in the case before the command to believe, and in the other before being told to repent. If, in this expression, you mean that their sins were pardoned, before baptism, I certainly do deny it.

7. Luke 7:30. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Is a man saved while rejecting the counsel of God?

8. In questions 8, 9, 10 the editor imagines he is going to rule out baptism as an essential to salvation. In order that this trap may be thoroughly exposed, so that all may see it in its absurdity, let us substitute "repentance" for "baptism" in his questions: (8) Is to fail to repent an unpardonable sin? (9) If it is an unpardonable sin to omit repentance, then is it not the sin against the Holy Spirit to fail to repent? (10) If a man can get forgiveness for his failure to repent, then is repentance essential to his salvation? A man cannot be forgiven for refusing to obey God in any command until he obeys that command. No, a man cannot be forgiven for a failure to be baptized until he is baptized? Forgiveness of sins is in Christ! and we are baptized into Christ.

11. The character described in this question is the production of an imagination unfettered by either facts or scriptural authority. If the editor could induce me to take God's place a little while and pass judgment on this poor fellow, would that prove anything about our proposition, which begins: "THE BIBLE TEACHES," etc. What does it matter what I would

think about it? We are after WHAT THE BIBLE TEACHES. I am not in the least responsible for the consequences of God's plan; He is abundantly able to take care of that part. It is my part to find what he commands, and then teach people to do these things.

Our friend is a wonderful interpreter of James. He restricts the statement of this apostle to the persons already justified. James undoubtedly could see that such a position would be taken to support an unscriptural position, so he says in verse 25, "Likewise also was not Rahab, the harlot, justified by works, when she had received the messengers, and had sent them out another way?" So you see that James not only has righteous people under consideration, but the harlot as well. James' application of the principle expressed in James 2:24 is about twice as broad as our opponent's theory.

I had hoped that he would come back in line on Mark 16:15, 16, but he says he will not, so I will now consider his objections to the passage. The historical correctness or accuracy of the passage is not questioned by scholarship; however, a few critics think that Mark is not the author of it. If the contention of these men should be granted, and we should admit that Mark is not the author, the same men do not question the truth of the historical statements in it. I will here give a quotation from Prof. Stowe, a scholar who has made a special study of the authenticity of the books of the Bible, and who wrote a notice of Tischendorf's New Testament which was published in the "Christian Union."

"The New Testament in English, edited by Tischendorf and published by Tauchnitz, is a work of great merit, in a scholarly point of view; but to those not fully acquainted with the subject, altogether deceptive, though not intentionally so. Such are apt to think that the three oldest manuscripts must be the best authority for the original text and that what cannot be found in them could not have been a part of the New Testament as it came from the

hands of the apostles. This is a great and mischievous mistake. The three oldest manuscripts used by Tischendorf date from the first quarter of the fourth to the middle of the fifth century; that is, some two hundred and twenty-five years, at least, after the New Testament had been written, read in the churches, and scattered all over the Christian world—liable to all the accidents incident to frequent transcription. * * * The last chapter of Mark's gospel, from the 8th verse onward, is omitted, in the Sinaitic or Vatican manuscripts, but is contained in the Alexandrian. It is in all the Syrian, Egyptian and other translations of the second and third centuries, and it is quoted as the last part of Mark's gospel by Irrenaeus, the most learned Christian writer of the second century, and the student of Polycarp, who had studied with John the apostle. * * * This chapter of Mark is also found in more than five hundred Greek manuscripts, and also in the Latin and Gothic."

To this might be added the testimony of multiplied numbers of scholars. Schaff, Plumtre, Onshausen and Lochman all consider the passage genuine. I have before me a copy of Westcott and Hort's Greek New Testament which is the standard Greek text used in the different schools of the country. It retains the passage. The wisest men of England, who gave us the King James translation, sanction the passage by inserting it in the common version. A little over thirty years ago this question came up before 79 of the ripest scholars in Europe and America. They were to give us a revision of the Bible. They knew Greek better than Editor Moore and I know English. They had access to all the manuscripts, translations and criticisms of all the scholars of the past. When they considered a passage to be an interpolation, they left it out. These men—52 Englishmen, and 27 Americans, the very highest scholars of both continents—retained the passage. So I appeal to Editor Moore's boasted 60,000 Baptist readers: Are you willing to turn down the combined scholarship of the past and

present, and go with your editor to the position of the Higher Critic? Can you afford to cull out this passage of God's word in order to sustain a position that is not only opposite to this but to the whole tenor of the Testament and of Christ? Do as you please; as for me I will stand with the Book and with the scholars. Mark 16: 15, 16, still stands. "He that believeth and is baptized shall be saved."

Our opponent impeaches the sincerity and consistency of Wilmarth. Now, just a word or two in defense of Mr. Wilmarth. He has stood for a third of a century among the best Baptist scholars in America. He holds two degrees from Baptist colleges in Tennessee—Carson College and the Southwestern Baptist University (now Union University). He has held some of the most responsible places among his brethren, preaching in Roxborough, Philadelphia, more than a dozen years, in succession, and he says IN ORDER TO is a correct translation of EIS in Acts 2:38. Our opponent claims that I did not give Hackett's meaning in my quotation. I gave his language, and presumed that he meant what he said. I quoted these Baptist scholars to show that Editor Moore, on this argument at least, was out of line with the scholarship of his own brethren.

He makes a wild thrust at my quotation from James in regard to a dead faith. He says I baptize a person that has no faith and never will have any faith. Such statements! I baptize a man not only with faith but a living faith—a faith being made perfect in works.

He makes a feeble effort on the will of Christ and when it was effective. I did not say that Jesus MADE a will after his death. No informed responsible man would ever make such a statement as that. Paul said: A testament (or will) is OF FORCE after men are dead. Of course no man can make a will after his death, but it is equally true that no will can go into effect while the testator lives. He says: "Jesus Christ not only made the will, but put it in force while here." This statement being true, then Paul

undoubtedly made a wild shot when he said a testament is of force after men are dead, and is of no strength at all while the testator liveth. See Heb. 9:17.

Please turn to Matt. 9:2 and see his predicament on the paralytic. "And behold, they (does this they include the paralytic?) brought to him a man sick of palsy, lying on a bed: and Jesus seeing their (the same persons as THEY above) faith." The context shows clearly that the faith spoken of by the Savior was shown by those that bore the bed. So there is Editor Moore's universal condition with personal faith left out. Because Jesus pardoned sins during his life time in one or many ways, and now has other terms of pardon, as expressed in his last will or testament, does not imply that he has changed. God's laws to the Jews were very different to those he requires us to obey, but this does not mean that he has changed. He simply has different conditions with which man must comply.

The editor says that I am a better grammarian than a scripturian. I am unable to tell in which I am strongest in this discussion, for I can't get him to try my grammar or my scriptures either. Grammar, logic, scholarship and scripture are all against him in his contention that man is pardoned before baptism.

Yes, I am still wanting information about Masonry. My first illustration was that believing in Masonry alone would not make a Mason of a man without initiation. CAN A MAN BELIEVE INTO MASONRY WITHOUT BEING INITIATED?

No. 1. Mark 16:15, 16: "He that believeth and is baptized shall be saved." Two conditions before salvation. We must comply with both before we expect God to save us. He that loves and is married shall be a husband. Two conditions before being a husband. We can't love into a state of matrimony, but must be married.

No. 2. Acts 2:38. "Repent and be baptized * * * for the remission of sins." The co-ordinate conjunction

Continued on page 12

CHURCHES AT WORK

THE LAW OF LOVE.

Augustus Shanks.

Lesson 5

May 5.

Golden Text:—"But love your enemies, and do them good." Lev. 6: 38.

INTRODUCTION.

Jesus is now popular. His audience is so large that it is classified as "a great multitude of his disciples and, "a great number of the people" (Luke 6:17). It will be different when he comes to Gethsemane; then, he will be forsaken by all (Matt. 26:56; Zach. 13: 7). Jesus never sought popularity. On the contrary, when crowds began to throng him he always, as on this occasion, taught them such things as only lovers of truth would accept. The invariable result of this custom was a thinning of the crowd. The faithful preacher today who dares follow his Lord's example is seldom popular. See John 15:17-21; and Tim. 4: 1-4.

EXPOSITION.

In this lesson Jesus teaches strange things. They were very strange to his hearers then and strange to most persons today. He tells us to love our enemies, to do good to them that hate us, to give blessing for cursing and to pray for them that mistreat us. The carnal heart does not say "Amen" to such teaching. Men can teach splendid precepts but can not give the power to do them. With Jesus it is different. When he speaks the word, power to do goes with it. Peter could walk on water at Jesus' word. (Matt. 14:29.) The paralytic could arise from his bed by the same word. (Mark 2:11, 12). Some seem to think loving our enemies a natural impossibility. But

Peter's walking on the water, the paralytic's walking at all, were both natural impossibilities. Jesus' word can make the impossible, possible. In this lesson we are not told to do one thing but what Jesus in principle, has done himself. He loved his enemies to the extent of dying for them. While suffering the humiliation and pain of the cross he prayed for them who had nailed him there. If we follow his teaching we will only do in smaller measure what he himself has done. It is not hard to obey Jesus if instead of imitating him, we appropriate him. Christ's own life will be reproduced in us if we will but appropriate it. He expects us to draw our spiritual life direct from him, just as the branch draws its life from the vine. (See John 15:1-8). We can improve our conduct by taking Christ for our model but, only by having him in us, reproducing his own life in us, can we hope to be really Christ-like. (Col. 1: 27; Gal. 2:20; Rom. 8: 9, 10).

SPECIAL POINTS.

Loving Enemies, V. 27. Loving is not the same as liking. We are not told to like our enemies. Love is a principle; not necessarily a sentiment or feeling. There are different kinds of love! for instance, love for God is different from paternal, maternal, or any other love. Love for an enemy is in a class to itself. It consists in doing from the heart, what Jesus here enjoins.

Turning the other cheek, V. 29. As to the principle, we may have occasion to do this many times. But, if like the Pharisee we stick to the literal commandment, we may never have it to do at all.

Giving up the coat; giving to every one that asks, (vv. 29, 30.) These, too, should be taken as principles of conduct.

Note the question, "what thank have ye?" in verses 32, 33 and 34. Profuse thanks perhaps, from the beneficiaries, but none from God. But if to those who are unthankful we do good, to those who are unable to repay we lend, we yet have our reward and that, from the Lord. "Your reward shall be great" (verse 35).

Being merciful V. 36. It will be easy for us to be merciful if we remember that, "Judgment is without mercy to him that hath showed no mercy." Ja. 2:13.

Judging V. 37. We have no other way of judging others than by ourselves. If then, we impugn their motives, it is proof that ours are wrong. Ro. 2:1. Judging is a prerogative belonging only to God. Jas. 4:11, 12; 5:9.

Giving V. 38. Here is the principle of sowing and reaping. The reward may not come in this life but, as certainly as Jesus' word is true, it will come either here, or, hereafter.

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"You may depend on me for the balance of my hundred dollars and will do all I can to enlist other help." —J. D. Tant.

"I wish I could pay the balance of that debt. I will do what I can for you."—John T. Poe.

Every preacher I know seems to be doing all in his power for you and others. May the Lord prosper the work there and elsewhere.—E. W. Moon.

Push, push hard and keep pushing. Give this matter prominence now and when you get clear, show the brethren

great work down there. I will mention it in next issue of Encouragement Magazine.—D. C. Janes.

I rejoice with you, and trust you will be able to remove the whole debt at a sweep. I enclose check.—W. J. Johnson.

I am sending in the name of the church of Christ at Plain Dealing, La. five dollars to be used in paying off the indebtedness on the church house in N. O.

As time rolls on we may be able to help a little more, and we pray our Heavenly Father's blessings upon all who are making sacrifices for the cause of Christ in your city, and in all other places. Your brother in hope,
H. H. Montgomery.

MISSIONARY WORK NEEDED IN FLORIDA.

Stanford Chambers.

Brother Jno. F. Brill formerly of Texas but now at Lynn Haven, Fla., writes that N. W. Florida is sadly in need of missionary work and that he has made an effort to find the missionary and thinks Bro. M. E. Pennell will be the man. Bro. Brill is now trying to provide for the support of the meetings and wishes to give Word and Work readers an opportunity to share in the effort. Contributions may be sent to Jno. F. Brill, Lynn Haven, Fla.

North West Florida is one of many destitute fields to be found in this Gulf section. It is important that primitive Christianity be planted in all these fields. Emigration is moving in this direction at a rapid rate. That religion which is first on the ground has a decided advantage. This is a point we have ever endeavored to keep before our readers.

The responses to the calls that have been made, especially those by Jacksonville, Fla., and by New Orleans indicate that some of our brethren and churches are waking up to this fact. A great awakening will insure a great

future church throughout the South.
PLAN TO STRIKE CENTER.

Isolated disciples should strive to spread the truth and build up the cause in their own communities. A congregation should make itself the center of active evangelistic work and extend its light and influence in every direction.

An evangelist going into a new field should make a study of the same, physically and commercially, and, other things being equal or made equal, he should lay siege to the commercial and industrial center of this field.

Take note of Peter and the rest of the apostles at Jerusalem, Philip at Samaria, Paul at Antioch, Corinth, Ephesus and Rome.

Observe Lipscomb, Sewell, et. al. at Nashville; Kurfees, Boll et. al. at Louisville; White, Warlick et. al. at Dallas; McCaleb, Bishop et. al. at Tokio. Space forbids going over the whole list but the great good being done by such churches as we have at Fayetteville, Sparta, Lewisburg, Columbia, Sellersburg, Detroit, Montgomery, Atlanta and many other commercial, industrial educational and religious centers demonstrates the wisdom of establishing the cause permanently in those centers.

Every state capital, every state metropolis and every county-seat should be looked after and evangelized. The church of Christ should by all means be in every one of them.

From these points it will be easy to work to towns, villages and rural districts.

Is the city of more importance than the country? By no means. But country is continually moving to town—Pike roads, interurbans, Telephones, Free Mail delivery, etc., put the rural communities in direct touch with the city so that the gospel forcefully proclaimed in the city will be heard in the country. Many other good reasons could be given but enough at this writing. As a people we have given the country more attention than the city,—a mistake to be sure.

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JAMES 5:13-18.

D. L. Watson.

If we make perfect Christians and build model churches of Christ we must have correct interpretations of scripture. The doctrines of the Bible must be correctly interpreted, taught and applied, else we will make ship-wreck of faith. For one to teach that God will accomplish certain purposes and answer certain prayers will certainly lead to disappointment, doubt and infidelity. If we assure people that God will do a certain thing, even in an indefinite time and God does something exactly the opposite in a definite time, it naturally causes them to either doubt God or the person who does the teaching. Fortunately, it is the reputation

of the teacher which generally suffers most.

We feel that our first page editor has not made himself clear on Prayer and anointing with oil for the cure of disease.

We feel certain that there is no class of preachers in the world who has more faith in the effectiveness of prayer than does "The Brotherhood" of whom he is a part. There are none who have more effectively shown their faith by their works than has the humble preachers of the church of Christ who have gone forth to preach the unsearchable riches of the kingdom, trusting fully in God and His promises that He will provide. I am certain that there is not one member among us who does not believe in prayer for the sick and the afflicted. In fact I am certain that every one of us pray continually for those who are sick.

The newness of his doctrine then, does not consist in more faith and prayer but in his advocating the religious ordinance of "anointing with oil and praying for the sick that they may be cured."

True, James 5:13-18 admits of such interpretations, but, it must be taken out of its setting to do so, and it is the only passage of scripture in the Bible that will permit of such interpretation. In this sense it means to make holy or to consecrate to God. The Catholics anoint the sick in preparing them for death, implying thereby that the ordinance of anointing remits sins. Bro. Jorgenson has not made himself clear on this point.

The other interpretation is far more acceptable and is in conformity with the science of medicine which the Bible sustains. Moses perfected laws on sanitation which are models unto this day and Luke the "beloved physician" was one of the most important characters of apostolic times. So we can not ignore remedial agencies in the cure of the sick.

To anoint means to rub with oil. Olive oil has been used as a medicine from the earliest days even until now. In the days of the apostles it was quite generally used. It was the curative

agent for most diseases. When James said anoint with oil he therefore recommended the use of the most potent remedy of his time. Since that time God has used men through the science of medicine to find some very valuable curative agencies. Take for instance, vaccine in small pox, antitoxine in diphtheria, anesthesia and antiseptics in surgery, and other remedies too numerous to mention. We can not ignore the influence that medicine has on the cure of disease. In the days of the apostles to anoint with oil meant to use the recognized remedial agent. It should mean the same thing today. The elders were to pray for the sick. All those who could be would be cured. There were no miraculous manifestations in those days, there are none now. The passage in James 5:13-18 means, that all known remedies are to be used and that the elders are to pray for the sick and God will raise him up. I am certain that the majority of commentators will agree with the above interpretation. Besides this interpretation coincides with other teaching in the Bible on this subject. It brings no conflict with the science of medicine and supports the view that God is directing the great advances which are made in medicine for the amelioration of sickness and suffering.

Bro. Jorgenson seems to boast of a stronger faith, a broader view and a better appreciation of God and his word than do those who accept and teach a different interpretation of James 5:13-18. But can there be a stronger faith or more abiding trust in God than that of a man who *knows that God is directing the skill of the physicaian or surgeon, and that God is directing the researches of the pathologist in his laboratory as he delves into the hidden mysteries of disease.*

Come out Bro. Jorgenson with all those who have praised you for your boldness, from "the mist of the miraculous and the special power of God" to a "higher plain" a "better interpretation" a "surer way." God abides in His promises. I, with the great majority of "The Brotherhood" believe that

God answers those prayers which are fitting and good for His faithful servants and if not, he strengthens those whom he refuses that they may bear with patience and fortitude the trials and disappointments of life. You teach and believe that we must "leave with God the privilege of answering all prayer in his own way and time." Surely all can see the difference. *Come up on higher ground!* Back to the early days of the reformation, then it will be, almost but not quite, a complete restoration.

ACROSS THE SEAS.

John Straiton.

Sister Bishop writes, "Brother Hiratsuka, our Japanese evangelist, has a way of making everybody feel welcome and at home when he comes to the meetings. He shows an interest in each individual and is kind and helpful to all." Not only preachers but every brother and sister should imitate this excellent example.

* * * *

Dr. E. W. Blyden, late Liberian Ambassador in London, died last month in Sierra Leone, Africa. He went to Liberia as a Presbyterian preacher, but afterwards accepted Mohammedism and taught it to the natives. In 1901, Joseph Chamberlain, acting for the British Government, appointed him Director of Mohammedan Education. This may serve to remind us that the struggle in Africa will not be between Christianity and Paganism but between Christianity and Mohammedism. We, who live in nominally Christian countries, do not realize what adverse influences our missionaries have to contend.

* * * *

The opium trade is even a greater curse than the liquor trade. England fought two wars to force it on China, but is now prepared to discontinue its production and export from India where it is a great source of national revenue.

China is assured of an early abolition of the Indo-Chinese opium traffic

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and the prohibition of the importation of morphine or cocaine, except for medicinal use, by the terms of the convention between the powers represented at the international opium conference at the Hague.

The United States, China, France,

Germany, Great Britain, Holland, Italy, Japan, Persia, Russia and Siam have signed the convention and all other civilized powers not represented at the conference will be urged to do so.

THINGS CURRENT

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Amite, La.
April 22 1912

I have received from the brethren at Paris Texas \$5.00 for work in the destitute fields of La.

W. J. Johnson.

We are planning several other discussions to be conducted in the same manner as the Moore—Austin debate now running. Do not miss these good things.

Bro. J. D. Tant closed a good meeting at Alamogodo, New Mexico with four baptisms. He is now in a good meeting at Hope New Mexico.

Monea College, Rector, Arkansas has enrolled 202 students. Their next session will begin September 10th. with a strong faculty of thirteen teachers.

Montgomery, Ala.
April 22 1912.

Our audiences were very fine yesterday. One baptism at the West End Church where Bro. J. M. Barnes preached. Bro. Poe will be with them in a protracted meeting during the month of May.

C. E. Holt.

I am now at Haynesville, La. trying to assist in the meeting being conducted here by Bro. S. H. Hall. His work moves grandly on. All seem to be delighted with his sermons. He is a plain, forcible preacher of the word. The crowds and attention were never better in this town. Prospects are fine.—O. E. Billingsly.

Nashville, Tenn.
April 22 1912

Preached the third Lord's day in April at New Bethel to a good sized congregation, considering the muddy roads. Have preached for this congregation occasionally for more than twenty years. Another church house will soon be built a few miles away.

E. S. B. Waldron.

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Read our back page "ad."

Bro S. H. Hall is in a good meeting at Haynesville, La.

Bro C. C. Klingman's address is Riverside Calif. His wife is still quite sick and he needs the fellowship of the brotherhood.

Holland, Ga. 4-22-12—The work here does well—The closing exercises on April. 5th and 6th. were great.—A number of fine young brethren made talks for and in behalf of the school and home. During last week of school two bright orphan boys and one girl made the confession and put on Christ in baptism. Wherein they were raised to walk in a new life—a different life—We press onward and upward.—E. W. Moon.

Farmersville Tex.
April 22 1912

I preached at Tyler, Tex. last Lord's day. A husband and wife made the good confession and obeyed their Lord in baptism. I spent two days in Long View, this week enjoying the hospitality of Bro. J. T. Poe and J. W. Chism. Bro. Chism is in a meeting there.

I am now near Birrins Texas, we hope to do some good for Christ while here.

J. M. Ussery.

WANTED.

I have just closed a fine meeting at Alamogordo, New Mexico, four baptized, voted out of Christian church house and church is now meeting in their own hired house.

Alamogordo is 86 miles north of El Paso, west of the Sacramento mountains, in a beautiful valley 60 miles wide, 320 days of sunshine, one of the most ideal climates, especially for tuberculosis, on earth. I have bought 160 acres of land joining the town and contracted for a school building there. If we can get the teacher and expect in a few years to move out and make that my permanent home.

We have fine property offers in Alamogordo for a school. We need a

man with a *first class* collegiate education, who can put from \$1,000.00 to \$2,000.00 in the school and own the building. I can guarantee 250 students and property to be worth \$10,000.00 in five years. What Bro. do we have that can help me take this work? Please write me at Macon, Tenn. at once. We must open school with 100 students there in Sept., a great demand for the school, with old Mexico, California, Arizona and New Mexico all to draw from. Also we need a good Doctor, Dentist, a man who understands the well business to locate there this fall and a real estate man. We have some fine bargains near there for brethren wanting homes. I am not dealing in real estate, but am in touch with those who are and brethren who can go there with \$2,000.00 to \$4,000.00 can realize \$10,000.00 in five years. We need 20 christians families to settle in that new country and help us build a school and church.

Write me. Also we need 20 to 40 young men and women who are christians and teachers and preachers to go to New Mexico and help build up this new country. I am sure that state has a great future and on account of its health, most all are benefited by going there.

J. D. Tant

Moore-Austin Debate.

Continued from page 5

AND connects the two verbs as elements of equal rank, and Mr. Wilmarth says FOR means IN ORDER TO.

No. 3. Acts 22:16: "Arise and be baptized and wash away thy sins calling on the name of the Lord." WASH AWAY means to SEPARATE FROM. There is no such thing as emblematic forgiveness. So his sins were forgiven after he was baptized.

No. 4. Forgiveness of sins is in Christ. Col. 1: 14.

We are baptized into Christ. Romans 6:3 and Gal. 3:27.

Therefore our sins are not forgiven until after baptism.

No. 5. John 3: 5, "Except a man be born of water and of the Spirit he

CAN NOT ENTER INTO THE KINGDOM OF GOD." Our opponent says this means baptism. So the case is made out according to two good witnesses.

There are the arguments yet intact! however, I hope our friend will see fit to at least come up and form their acquaintance before the debate closes.

What is that act that puts you out of Christ between faith and baptism? And where is that scripture you quoted in your first negative and forgot to give citation? What about Wilmarth now?

Third Negative by T. F. Moore.

Prof. Austin says: "These five arguments are going to ring in his ears until this debate ends." If recapitulation will make them ring, I guess so. If the Professor was satisfied with these five arguments I think he would let them stand. If these are all he has, he could have quit with his first speech.

The questions were virtually answered as I knew he would answer. He baptizes a man in process of a change. He has ceased to be a sinner but he is not yet a Christian, hence neither. The same on his Lord; he has none. He has forsaken the devil and has not yet accepted Christ, hence neither devil nor Lord will own him, for he claims neither. I would still like some scripture citation for a man, neither saint nor sinner, claims neither devil nor Christ for his Lord. You just as well deal plainly with the question and tell the people that you baptize a sinner, for they know that is your faith.

Prof. Austin thinks he finds his candidate in Nicodemus. Well, all of us know that he was an alien and entirely ignorant of the new birth, hence a sinner. All right, now we are both agreed, that you baptize a sinner.

Professor, you fudge on me a little here. I did not say the Pentecostians were saved before they were commanded to repent, neither did I intimate such. I said they changed wills before they were baptized. Yes, they "gladly received his word and were baptized."

If you will give us a verbatim translation of Acts 2:38 you will see some things you don't now see. I guess though, he won't do it. You make "counsel of God" and baptism one and the same. You can not prove that in Luke 7:30. For Jesus said these rejected the counsel of God against themselves, having rejected the baptism of John, or John's teaching, and therefore they were ripe to continue their rejection of teaching, the counsel he was then and there giving them.

Prof. A. lumps 8, 9 and 10 into one heap and makes him a new question, one that he can answer, you see. Yes, the book says: "Except ye repent ye shall all likewise perish." Will you read me such a scripture putting baptism where you put repentance? He knew he could not, and hence he must place one essential so he can make out his point. See? He tells us plainly that a "man cannot be forgiven until he is baptized." Of course when he is baptized, it is no longer a failure to be baptized. But he says the sins can't be pardoned as long as it exists. Then if it exists until death it cannot ever be pardoned in this world, neither in the world to come. All sins are pardonable but one, and that is the sin against the Spirit, therefore a failure to be baptized is the sin against the Holy Spirit. Thank you for a settlement of this mooted question that has disturbed Christendom for all these past centuries,—the sin against the Holy Spirit.

I knew he would have to leave that poor, dying man without hope, as it takes enough water to immerse a man to make his gospel effective or able to save. Paul would have said to him that he was not sent to baptize but to preach the gospel, and then no doubt would have said: "Now is the accepted time; now is the day of salvation." Yes, sir, Professor, you are responsible in claiming to have the gospel of Jesus Christ and then saying that you are not responsible for these conditions. Christ's gospel will save one anywhere, at any time they call.

Yes, I still insist that James was talking justification to the saved. Read

Joshua 2:11, "For the Lord, your God, he is God in heaven above, and in earth beneath." Don't you think this a good confession? I do. Now read why she did not perish with them that believe not. Heb. 11:31. "By faith the harlot Rahab perished not with them that believed not." So she had faith and confessed, but as you think baptism was not then a condition of pardon, she must have been a saved woman.

Professor, A. now attempts to meet my negative to Mark 16:15, 16. He says the scholarship think it good. Some may, but more scholars doubt it. Codet on Luke, p. 513, says: "Mark's account is original as far as verse 8. At verse 9 we find (1) an entirely new beginning; (2) from verse 8 a clearly marked dependence on Luke. After that there occur from verse 15, and especially in verse 17 some very original sayings, which indicate an independent source. The composition of the work seems to have been interrupted at verse 8." There are many others, but space forbids me quoting them in this article. Clark, Smith, Meyer, Wescott & Hort, Clark's Commentary, etc. Your 52 English and 27 American scholars did place apart from where King

James version had it. If they all believed it genuine, why did they leave such a gap between it and the close of verse 8?

Wilmarth, Hovey and Hackett when rightly represented will still be on the Baptist side. Let Hackett speak for himself on his "in order to." "This clause states a result of the baptism derived from the nature of that ordinance. It answers to Acts 2:38—i. e., submit to the rite in order to be forgiven. In both passages baptism is represented as having this importance, of efficacy, because it is the SIGN OF THE REPENTANCE AND FAITH WHICH ARE THE CONDITIONS of salvation." In other words, the nature of the ordinance is to declare what repentance and faith had procured. This will give our readers an insight as to how near Prof. Austin comes to representing Baptist scholars on his side.

"I baptize a man not only with faith, but a living faith, being made perfect in works." says the Professor. This is the best confession I have yet had from him. A man having a living faith evidently has life, as no living thing can survive in a dead trunk or stalk. I think the Professor is rapidly ap-

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proaching the truth. To admit life before baptism is sure strange faith for one of Prof. Austin's following.

I gave Matt. 24:14 as my proof for Christ's will and this same gospel is in force today as it was then, unless some additions have been made to it since the death of Christ. Then I called on Prof. A. to tell me whose will was in force during Christ's personal ministry and he has not yet answered. So I will leave my proofs till he attempts a refutation, at least. The paralytic's faith was in evidence, or else Christ violated his own will, and I do not believe he did this.

Prof. A. yields to me the scriptural order of repentance and faith, and instead of converting the 60,000 Baptists reading The Flag, he joins with them in the order of mention. This we take for granted as he did not so much as name it in his last article. Well, now we are agreed on one thing that we were apart and both of us can point chapter and verse for our faith. Mark 1:15, "Repent ye and believe the gospel."

Questions.

1. You teach two laws of pardon, one for the alien the other for the citizen of the kingdom. What conditions binding in the former not found in the latter?
2. What were the conditions of pardon in the old dispensation?
3. You say your candidate for baptism has a living faith, do you mean that faith mentioned in Gal. 5:22?
4. If so, this same verse says, "love, joy, peace," precede it. (Is this love, joy, and peace) really enjoyed by your candidate before you baptize him?
5. If so, does your candidate get another love, joy and peace, or just an increase of this love, joy and peace after his baptism?
6. Is baptism a part of the gospel? If so, why did Paul say, "I was not sent to baptize, but to preach the gospel?"
7. If baptism completes the process of being saved, is not a man's submission to it a proof, or evidence of his salvation? If you answer yes, give

chapter and verse referring men to their baptism as proof of their salvation. If you answer no, you surrender your doctrine that baptism is a condition of pardon, since whatever is related to the procuring of pardon is evidence of its possession.

8. Did you receive Christ by faith or by baptism? If you reply by both, give chapter and verse. If by faith, did you not receive him before baptism, as faith in Christ precedes baptism?

9. Paul says: "Whatsoever is not of faith is sin." Romans 14:23. Why will you accept our baptism which was performed on those who did not at the time they were baptized believe in the true design of baptism (as you think)? Was it not a sinful act, being without faith in said design?

10. Paul says: "Followers of the churches of God which in Judea are in Christ Jesus." I. Thess. 2: 14. How can one get into the church before entering Christ, if as Paul says, churches are in Christ?

11. If baptism is a condition of pardon, and the minister makes the announcement that at 5 o'clock p. m. I will baptize this brother into Christ,

at Bro. Jones' pond, just three miles west, can't the candidate tell just how far away his salvation and the exact time he will receive it? But God's salvation is "Now is the accepted time, now is the day of salvation." II. Cor. 6:2.

12. Is a man with a pure heart condemned? If you answer yes, you contradict Matt. 5:8, "Blessed are the pure in heart, for they shall see God." You teach that men should be right at heart before baptism, and if you say no, why do you teach that men are condemned until baptized?

13. Do men really receive salvation in this life, or only the promise of it? If you say yes, tell us whether any change in the inner man and what that change is? If you answer only in promise, tell us what baptism has to do with receiving a promise.

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SABINAL NOTES.

Several months have passed since I have seen any news items from this place. This silence has not been due to indifference on our part. Neither are we doing nothing. We have simply been very busy, and our time has been completely consumed in our work. Our school work has been very pleasant. We all pronounce this by far the best session of the school we have had.

Since our last report a number of events worthy of note have transpired. Our students as a rule have taken special interest in their Bible work. Nearly all that were not Christians when they came have obeyed the Gospel. Early in November we were made happy, when three of our boarding girls made the confession at a Sunday night service, and the following afternoon the writer had the pleasure of baptizing them. The following Sunday night three of our boarding boys made the confession, and were baptized the next day. This increased our joys, for we felt that our school was having the proper influence over the student body. Since then, more than a dozen other students have been baptized. Several young men, realizing they had not been living up to their duty as Christians, have made their statements and asked forgiveness, promising to live better and be more useful in the future. It is a great pleasure to engage in such work as this, where one has the opportunity of teaching young people in spiritual as well as literary affairs. How can any sane Christian oppose such work?

After observing the usual Christmas holidays—a custom not born of any religious duty; a custom that the writer conceives to be one of the greatest curses to our present Christian civilization, and one that is very destructive to school work, but a custom thrust upon us by common consent and demand of the masses—we resumed our work and soon had everything in work-

ing order. We had a number of new enrollments. It was announced some months ago that Bro. R. L. Whiteside would be with us following the holidays to assist in some special courses. It was also arranged to have him conduct a series of meetings while with us. Accordingly, he began preaching at the Church the last Sunday in December. These meetings continued at nights almost uninterruptedly for eight weeks. The attendance was large and the interest intense. Many listened to Bro. Whiteside's powerful sermons. About thirty-five were baptized and reclaimed, a good portion of whom were College students. Bro. Whiteside is a great man. We all believe his sermons to have edified and strengthened the Church more than any other preaching we have yet had, and we had some of the best. We wish to commend Bro. Whiteside to the churches at large as a faithful, fearless defender and teacher of the Gospel. His life and character are beyond reproach. Any church will be greatly benefitted by his services.

We have also had the pleasure of having both Bros. McCaleb and Janes with us during the past month. McCaleb was on his way to Japan. He spent nearly twenty-four hours with us, making two interesting and instructive speeches during the time. His speeches were both made at the college. We were greatly benefitted by his visit. We consider Bro. McCaleb a great man and that he is doing a great work. We are hopeful that the brotherhood of the United States will come freely to his assistance in building the additional room for his school in Tokyo. Bro. Janes delivered his series of five lectures at the College. The students and all others that attended enjoyed his lectures. He had a good hearing. Bro. Janes has traveled in the Old Country, and he speaks from actual experience. His lectures are illustrated by stereopticon views. His work was highly beneficial to the students. We wish to commend his lectures to the brotherhood as a feature

of education. Besides these lectures at night Bro. Janes made interesting speeches to the school in daytime.

Bro. J. Will Henley, one of our best evangelists of Arkansas, has recently moved his family to Sabinal. He contemplates locating here permanently. He has placed two children in college. Bro. Hanley is now in a very interesting meeting at Uvald. It has been in progress about five weeks and is to continue indefinitely. The church there is being greatly strengthened by his preaching. The trouble that has existed among the brethren there seems to be entirely settled as a result of his labors. Bro. L. A. Moody, formerly of Bluff City, Arkansas, but now of Thorp Springs, Texas, has recently visited us. Bro. Moody will move to Sabinal in the near future. Bro. Whiteside is holding a meeting at Fulfurrias since closing his work with us.

We have completed our school arrangements for the next session. At a recent meeting of the Board of Trustees the writer was selected as president of the college for a period of three years. Arrangements are about made for all the other teachers and the work will soon assume a definite shape. I have been serving as president of this school for the past three years, and have labored so incessantly that I have had serious apprehensions of taking a rest after this session. These people have been good to me and I appreciate their favors. They insist on my continuing with the work. I want to do what is best for the school. I have agreed to stay with the work at least until some one else can be secured for this position who can do the work better than I.

A good many brethren have taken interest in the education of our Mexican boy. Announcements concerning him have been made heretofore. Quite a number have contributed to his expenses. These have been acknowledged privately. I thank all of those who have assisted for the interest they have manifested. Some have volunteered to do more if neces-

sary. I lack about \$50.00 having received enough to pay his expenses for the session. It is now costing me \$15.00 a month to give him proper instructions. As he expects to preach to the Mexicans, we are having to teach him the Bible, as well as literary subjects, in the Spanish. I am paying our Spanish teacher this amount to give him proper attention. We are translating all of his sermon outlines into Spanish, and are assisting him in the proper arrangements of his sermons in his outline book. He is a fine boy. He is preaching weekly at a Mexican church here. In intelligence, consecration, and energy he is above the average American student. If he can be properly educated and directed for a few years, he will be a power for good among his people. I am anxious for our brethren to establish a permanent mission in Old Mexico. Bro. E. Milwee has been doing active work in this line in that country for about four years. I want us to get something permanent in shape and assist him. This Mexican boy will be a fine piece of material to use in such a work. I will appreciate any further contributions any brother may see proper to give to assist in the defraying of the balance of his expenses.

Isaac E. Tackett.

Read our back page "ad."

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