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HE WENT AWAY SORROWFUL.

E. L. Jorgenson.

In a previous article we saw that the rich young ruler (Mk. 10) had taken every step necessary to his salvation but one. He came, came running, came kneeling, came asking the right question of Him who of all on earth, above or below it, could answer it correctly. His question was; "What shall I do that I may inherit eternal life?" Jesus was a Jew, lived under the Jewish law, kept it himself and taught others to do so. Therefore he answered the young man from the law, quoting six commandments.

These the ruler had kept, he said, and yet was conscious of inward lack. So Jesus laid his hand on the sore spot, gently pressed the ulcer and said: "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." But the young man *went away sorrowful*. Where did he go? Those in the sixth chapter of John who "went back" at Capernaum, where did they go? We have seen that in going away from Jesus they went away from the Bible for Jesus is its Alpha and Omega; that in going away from the Bible they left all revealed religion for after the Bible nothing is worth consideration. Where then did the young man go for that his soul

hungered after? To the Law? He had kept it (though not perfectly. Rom. 3: 23) and had not found life. Besides, he was under its condemnation (Jno. 5:45) for the curse of the law hangs over every man under the law (Gal. 3:10). Did he go to John the Baptizer who in his own memory had baptized Jerusalem, Judea, and the region round about? No, he was only "a voice;" only a sign board at the cross roads of Judaism and Christianity, pointing the way to Him who should increase. Did he go to the philosophers of his own day, or to the teachings of Socrates for instance? No, it is absurd to think it. Saved by Socrates! We have heard of him as a great teacher but who ever heard of him as a Savior? Did the young inquirer go to Buddha who taught that Nirvana, or the state in which the thinking principle is destroyed is happiness? Or to Bramah, or Zoroaster, or Confucius? No, after one has met with Jesus as Saul did on the way to Damascus after one has had a serious interview with Christ and has heard the answer fall full from His lips, somehow he can never be satisfied more with any other. Where then did the young man go? To his friends? You can go to them for money; they can help you much in many ways, but you know as much as they, and they as little as you about the question "What must I do to inherit eternal life?" Did he go to his

parents? You remember how you used to come with your childish troubles, lay your head on mother's bosom making a pillow of her breast, and open your heart to her. She could do so many things, but not this. She could only point you to Jesus in whom she had found life. Did the young ruler go back to his possessions? Yes, but they could never satisfy. That is why he came to Jesus. Some of the rich are the most miserable. Did he throw himself into the pleasures of the world, pleasures that money can get. Ah! they are but for a season. Every man who has gone far down that road must come back and say with Solomon, "vanity and vexation of spirit," "striving after wind." I was recently attracted by the headline in the evening Post, "Dead of old age at twenty-six." The story was that of a young man in New York who had inherited a large fortune. Money slipped through his fingers like water. He lived high and fast and sin found him out in his body. Gray-haired and sin-scarred, he gave up his losing fight at twenty-six. No, the pleasures of the world could not satisfy the rich ruler. Where then did he go? To heaven? No, there is no entrance but by Jesus. The gates are barred to all without that pass-word. He was not saved. He *could* not be, because he *would* not be. Surely, when men leave Jesus they leave all hope of heaven. And men go away from Christ, not because it

is unreasonable to accept him, but because *they will not pay the price*. They are not willing to give up sin.

O, there are mysteries about Christ, but where are there not? He is himself the explanation of a million mysteries. Let us grip more firmly Peter's thought: "Lord, to whom shall we go? thou hast the words of eternal life."

If you, reader, are hungry for something you have not; if law and philosophy, possessions and pleasures have failed to satisfy, there stands one in the midst of this chaos with his crucified hand outstretched, who is calling—"Come unto me—and I will give you rest."

CONTRIBUTIONAL

"I SENT HIM OFF TO COLLEGE."

Flavil Hall.

I was made glad last Saturday evening, September the 7th, to see bright, intelligent young men coming to Holland, Ga., from their homes many miles away to enter the Emmersoon Bible School. I regretted having to leave at that time for a meeting, for the interest manifested in behalf of the school was such as to cause me to want to stay and be at the opening on Monday morning following. With the many splendid Bible schools among the disciples of Christ, where the students are to be taught daily the Bible (as well as the secular branches) and thus schooled and trained for service in the kingdom of Christ and fitted and prepared for eternal honors, it is passing strange and inexpressibly sad that Christian parents can find it in their hearts to send their children to schools and colleges where scarcely a scripturally spiritual lesson falls upon their ears and where the influences are so wordly and corrupting. The following story is told and, it seems, it well authenticated:—

A dozen ladies were sitting in a parlor. The conversation for a few minutes turned on trouble. Each one voluntarily related some of her experience on this subject except one, whose face was pale and bore marks of deepest care and sorrow. One said to her, "You have not told your trouble," "Oh!" she said, "Ladies, I have been listening to your troubles, but have

thought your troubles are merely bubbles on life's current. They are

'Like snowflakes on the river,
A moment white, then melt forever.'

But I have had trouble. I was raised in affluence and wealth and never knew a want. My husband was also wealthy, and we married and united our fortunes. We settled on our beautiful plantation on the banks of the Savannah river; we lived there happily and peacefully for a number of years, and God blessed us with five sweet children. One night I awoke and my hand dropped out of the side of the bed and touched a current of water in my room. I called my husband and upon his awakening we found the water eighteen inches deep in the room. He rushed for the children and took them and myself out of the house and placed us on a little knoll near by. We stood there only a moment and we saw the water coming higher and higher. My husband then said, 'wife, I will take you and the babes to the hillside and get you where you will be safe.' He carried me and my children to the hillside and as he went back through the valley between two mounds one of those fearful spouts came sweeping down and carried my husband and swept him out of sight and I have seen his face no more. But that was not trouble. I stood there under the pale light of the moon and saw the turbid waters rise to my child next to the baby and after a few moments sweep him out of sight and I have seen his face no more. I stood there until the waters rose above the head of the next and carried him out of sight. I stood

there until the waters stood up to the very neck and mouth of my oldest child. He struggled and went out of sight. I have seen my husband and those children no more. But that was not trouble. I thought it was. That left me with the precious little babe in my arms—all that I had left. I trained and nurtured that child until he was seventeen years old, and then, a pure and good boy, I sent him off to college. When he came back he was dissipated, wicked, unruly, and godless in all his ways. I did my best and lavished every kindness and all the generosity of my wealth upon that boy, but he went from bad to worse and from that to the worst and at last I received a newspaper that gave an account of my boy's being hanged in a distant state. He died a felon's death, on a felon's gallows, and has gone to a felon's hell. Oh, here is trouble! Here is trouble!! Here is trouble!!!

Parents should be concerned above all earthly interests, about the eternal well-being of their children. If that mother was like many other mothers she would have been satisfied had her son graduated with honor and filled high positions in secular matters of general interest to the country, even though he might have been a spiritual pauper in the kingdom of darkness and of eternal condemnation. Better live and die in what the world would call obscurity, ignorance, and poverty, with Christ as one's friend and Savior, than to secure all the degrees of honor in a Christless college and attain to worldly aggrandizement "without God and without hope" of anything good beyond the fleeting days of this present life. May Christian parents everywhere awake to their privileges and responsibilities regarding the spiritual education and training of their sons and daughters.

THE PLACE OF SALVATION.

W. L. Reeves.

In the economy of grace we learn that Christ is the author of eternal salvation, not to a person, not to flesh and

blood, not to a nation; but to a character. The character is designated in the following scriptures: "He became the author of eternal salvation unto all them that obey him." (Heb. 5:9). "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21). When Christ said: "He shall be saved," Did he not restrict salvation to a certain character? He most certainly did, for here is his language in full. "He that believeth and is baptized shall be saved." (Mark 16:16).

From a Bible view point as the above passages show, we learn that salvation is promised to those who obey the will of the Lord.

Now let us proceed to find the place where one is saved.

I here assert that one is saved when reconciled to God. To this I am sure all will agree. When we find where one is reconciled to God, we find the place where he is saved. Paul says: "To wit, that God was in Christ reconciling the word unto himself." (II. Cor. 5:19.) "And that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16). These scriptures make it clear that reconciliation is in the body. Query. What is the body? Let the book of God answer. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all things." (Eph. 1:22, 23.) "And he is the head of the body of the church." (Col. 1:18.)

Since the body is the church, and reconciliation is brought about in the one body, it logically follows, that reconciliation or salvation is in the church.

If any friendly reader is of the opinion that one can be saved from sin outside of the church of God (Mark you, I am not talking about human institutions at all) will you please tell us why God adds some of the saved to the church and lets some stay out of it?

"And the Lord added to the church daily such as should be saved." (Acts 2:47). "But now hath God set the mem-

bers, every one of them in the body, as it hath pleased him." (I. Cor. 12:18.) Paul further says, "That there should be no schism in the body." Vs. 25.

To those who are saved, to the sanctified, "With all that in every place call upon the name of Jesus Christ our Lord." (I. Cor. 1:1, 2).

Paul says: "Ye are God's building." (I. Cor. 3:9). Again he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I. Cor. 3:16).

No successful refutation can be brought to bear upon the fact that all who are saved and sanctified in Christ Jesus are in the building of God. Thus it is true that "Christ is a Son over his house, whose house are we." (Heb. 3:6).

Christ is great High Priest over the house of God (Heb. 10:21). What else is He High Priest over? Nothing whatever so far as we know. Man can not be saved without the shedding of blood, without the offering which the High Priest makes. Christ as High Priest offered himself upon the sacrificial altar. In the words of the Spirit: He loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:26.)

If a man claims salvation from sin outside of the church of God he most certainly claims salvation without the High Priest. He claims salvation where there is none, for all those who constitute the purchased possession are in the church, for He hath purchased the church with his own blood. (Acts 20:28). "He is the Savior of the body." (Eph. 5:23). Man can not be saved without being born again. If born again he is in the family of God. (Eph. 3:15) the family of God is the house of God. Paul says "The house of God which is the church of the living God." (I. Tim. 3:15). Then that which makes a man a child of God constitutes him a member of the church of God. He is then in a saved state, which means he is in the place of salvation.

That the above is correct I am fully convinced.
Paragould, Ark.

TO INCREASE INTEREST IN MISSIONARY WORK.

J. W. Atkisson.

In writing on the above theme in the G. A. Bro. M. C. Kurfees among other things said:

"1. "Preach the word." Since we are distinctly commanded to preach the work of God on all matters of Christian life and duty, why not preach it, and preach it frequently and positively, on the matter of spreading the gospel over the earth? This is precisely the thing that should be done and in our effort to create fresh interest in the subject among the churches, this is certainly the first and the main step that should be taken. The book of Acts is largely a missionary document, and the matters contained in it distinctly on this subject are sufficient to engage the attention of the churches for an indefinite length of time. Then, much material of the same kind is contained in the Epistles; while the life of our Savior as portrayed by Matthew, Mark, Luke, and John teems with interesting and inspiring instruction on the subject. Even the book of Revelation is rich in some of its parts on the same subject. Thus the whole New Testament is a great missionary document awaiting the perusal and thoughtful consideration of the churches.

"2. Now, one of the best ways to preach the word to the churches on this subject is to make it, for a time, the subject of the weekly Lord's day lesson. Let the overseers of the churches see that this is done. Let them call attention to the many wide-open doors now waiting for the gospel in many parts of the United States and in foreign lands, and let them, at the same time, call attention to God's call upon the churches to enter these doors. It is not an exaggeration to say that there are hundreds of such places all over the sunny Southland, as well as in many other parts of our country. Then, the missionaries already in Japan and in other foreign fields need constant support, and the churches should see to it that this support is forthcoming. Let the elders and the preachers every-

DENOMINATIONAL FORUM

where call the attention of the churches to these things, and let there be a general awakening all along the line. Will they do it? In this case, as in all others, the churches will not act intelligently and properly without leadership. Then, let those in position to do so take hold of the matter vigorously and lead the churches in a glorious campaign for spreading the gospel in the destitute parts of the earth.

"3. Let there be frequent and stirring sermons on the subject. *Let the preachers themselves wake up to the demands of the situation*, and let them preach sermon after sermon until they arouse the churches to action. Never before, perhaps, was the need more imperative, and never before perhaps, was our responsibility greater than it is now. We cannot afford to keep silent on the subject. Let us preach, write and talk on the theme in public and in private until the churches are roused to vigorous action. May the Lord help us to feel the weight of our responsibility."

We do not need any missionary societies, but we do need to be actively and zealously engaged in the work of the Lord and we ought to adhere closely to the way and word of the Lord in all religious work and worship.

"Here rest my soul
No further seek to go;
What God has revealed,
Is quite enough to know."—Amen.

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CHRISTIAN WORD & WORK

906 Julia St. NEW ORLEANS, LA.

FARLEY-AUSTIN DEBATE.

PROPOSITION:—The Scriptures teach that a child of God can so apostatize as to be finally lost in hell.

First Affirmative By C. S. Austin.

My opponent says that I have made a "paper man" to whom I am administering the medicine. When I diagnosed his case he had the symptoms of a "paper man," and he ought not to think strange if I prescribe for one. I see some new symptoms developing. He talks of the "Campbellites" and "Old Father Campbell." I think he might be profited by the use of some kind of mouth-wash. A man frequently resorts to the above when he has nothing better. This has nothing to do with the proposition and is a plain violation of the rules of honorable controversy.

He continues to accuse me of misrepresentation. I copy his statements from his own manuscript. The readers can see that I do not misrepresent him. All I ask of the reader is to examine the statements I quoted and see if I did not quote him correctly.

Now, for the definition of the terms of this proposition. I have already defined the terms of *Scriptures* and *Teach*, so it will not be necessary to do so now. A CHILD OF GOD is one that has been forgiven of past sins, one that has been translated into the kingdom of Christ TO APOSTATIZE means to forsake the right way, fall away. etc. FINALLY LOST IN HELL means to be lost, or separated from God in punishment just as the alien that never repents.

In beginning the discussion of this proposition, I suggest that man is a free moral agent. He has the power of choice between good and evil. He has this power after conversion just as he has it before conversion. This being true, man CAN COMMIT SIN after he is a child of God. Does God promise to bless man with eternal salvation while man is committing sin against Him? It has always been a

principle of God's law that sinners are made righteous by obedience. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." Ezek. 18:21, 22. "It has likewise been a principle of God's law that the righteous are made sinners by disobedience. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" Ezek. 18:24, 25. When the wicked turn to God, they shall live. When the righteous turn away from God, they shall die. Will Mr. Farley tell us what kind of death is meant here. Again: "And the Spirit of God came upon Azariah the son of Obed: and he went to meet Asa, and said unto him, Hear ye me, Asa and all Judah and Benjamin; the Lord is with you while ye be with him; and if ye seek him he will be found of you; BUT IF YE FORSAKE HIM, HE WILL FORSAKE YOU." II. Chr. 15:1, 2. If a man is forsaken of God, is he not lost? Again, "And you, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; BUT IF THOU FORSAKE HIM, HE WILL CAST THEE OFF FOREVER." I. Chr. 28:9. One that is cast off forever is lost. Now, if I find where persons have forsaken God, I know they were lost. Peter describes just such persons. "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous prac-

tices; *cursed children; which have forsaken the right way*, and are gone astray, following the way of Balaam the son of Besor, who loved the wages of unrighteousness" II. Pet. 2:14, 15. Here is the way this argument stands.

1. These persons were children of God. They were bought of the Lord. (See Vs. 1) A man can not "forsake" a way unless he has been in that way. A man can not "forsake" a wife if he never has had a wife. 2. They apostatized—*forsook the right way*. 3. "If thou forsake him, he will cast thee off forever." This proves the proposition.

Again, "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Jno. 15:5, 6. This is simple. The disciples of Christ are the branches. On conditions they are CAST FORTH. Then they are gathered and burned.

Why is Christ so careful to do all this teaching if it is absolutely impossible to be *cast forth*?

My argument is found in James 5:19. "Brethren, if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This epistle is written to Christians. James seems to think it quite likely that some of them would err from the truth. He teaches also that one may be converted back to the truth. And that one that converted him (the erring brother) saved a soul from death. No one will imagine that these persons could prevent one from dying a physical death, so the second death must have been meant. How can man save a soul of an erring Christian from the second death (or eternal punishment) if it is not possible for the child of God to so apostatize as to be lost in Hell?

We go next to Heb. 6:4-6 "For us touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted of the good word of

God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Rev. Ver.) 1. These persons were certainly children of God. 2. They fell away. 3 It is impossible to renew them to repentance. What are you going to do about it Farley? Were they lost? If not, what kind of folks are going to fill Heaven? If they were lost, is not my proposition proved? If they fell away they could not be renewed to repentance, IT IS POSSIBLE. All kinds of theory are capsized by a few facts like this.

Now, I hope that my opponent will try his hand on these arguments. He is obligated to first show that they do not sustain the positions that I introduced them to sustain. I hope he will see fit to spend his time on these things instead of talking of "Campbellites" and things of that kind.

1. Is man a free moral agent after his conversion?
2. If so, can he not commit sin?
3. If he commits sin and continues to do so, will he not die as a result of sin? Ezk. 18:20 and Rom. 6:23.
4. What kind of death is this?
5. If Satan has not succeeded in getting one of God's children in the 6000 years of the world's history; why does he continue to try?
6. In II. Pet. 1:10, why are the BRETHREN exhorted to make their calling and election sure, if they could not possibly be lost?
7. Is God a respecter of persons? (See Acts 10:34, 35).
8. Did He not cast down those angels that sinned? (See II. Pet. 2:4).
9. Will he not then cast us down to hell if we sin?
10. If it is not possible for the child of God to so apostatize as to be finally lost in hell, will you kindly explain: I. Cor. 10:12; Heb. 10:26; Heb. 10:29; II. Pet. 2:20, 21; I. Tim. 4:1, 2 and Gal. 5:4.

First Negative—W. A. Farley.

Dr. Austin thinks I objected to his prescribing for his paper man. I did

not object to this, but to the mistakes his man made in quoting me. I agree that a mouth-wash should follow the word "Campbellite," for it stands for so much heresy that it can hardly be spoken without defilement. I therefore apologize to the public.

After Austin had called me methodist, Primitive, and Unitarian, I thought it consistent to refer to him by the name he is universally called. He recently used "Campbellite" in a quotation from Wilmarth, which he endorsed for its scholarship. Does he wish to be called apostle, disciple, or saint? Does he still appreciate the title of *doctor*?

Apart from his introductory, his article shows his original skill in debating. His definitions are good. I heartily endorse the following: "A child of God is forgiven of past sins and translated into the Kingdom." This is the very thing for which I have contended all along. I congratulate him on his change of heart.

He quotes Ez. 18: 21-25 that the righteous man dies if he turns from his righteousness. I accept this scripture, but must examine its meaning. The Isrealites had charged God with injustice. Now, to prove Himself just, He said that if the righteous turneth away from his (man's) righteousness, all his righteousness should not be mentioned. I admit that Dr. Austin may apostatize from his own righteousness which is an abomination before God. Jesus told the Pharisees, with all their boasted obedience to God's literal commands that their hearts were far from him. Can the doctor find no better example than self-righteous Jews to prove his precious doctrine of apostasy? They were never God's children for, being ignorant of God's righteousness and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." (Rom. 10:3-)

Children of God become partakers of the divine nature—God's righteousness—by birth of the Spirit. The self-righteous consider this birth "laughable," and seek to establish their own righteousness by obedience to what they call baptism." Of course, such

(Continued on page 13.)

CHURCHES AT WORK

SOME THINGS WHICH MAY SETTLE THE LITERATURE CONTROVERSY.

J. W. Atkisson.

1. The Apostles taught both faith and baptism. All our preachers who now teach both faith and baptism, as the apostles did, are to that extent apostolic in teaching. Why? Because such teaching is to that extent precisely in harmony with the teaching of the apostles.

2. The apostles spoke the truth. They also wrote the truth. All our preachers who speak and write the truth now are to that extent apostolic in practice. Why? Because such practice is to that extent precisely in harmony with the practice of the apostles.

3. But the "sects" admit that both faith and baptism was taught by the apostles. They all say that faith is essential to salvation, but that baptism is not essential. Now where did they learn that one command of the gospel is more essential than another? Where did they learn that one command is of more importance than another? They certainly did not learn it from the Scriptures.

4. Some admit that the apostles spoke the truth. Also that they wrote the truth. They also admit that our preachers who now speak the truth are to that extent apostolic in practice. But they will not admit that our preachers who now write the truth are to that extent apostolic. Why is this?

5. Again, if a preacher speaks the truth they receive it gladly. If he writes the truth (on a lesson leaf) they reject it scornfully. Why is this? The apostles spoke the truth. They also wrote the truth. May not those of our preachers who are capable, do as the apostles did? (Phil. 4:9.) Must they follow the apostles in whole or in part only? Must they abound in the work

of the Lord in whole or in part only? Must they speak oracles of God in whole or in part only? Must they abound in the work of the Lord in whole or in part only? But perhaps you receive the truth when spoken and reject it when written because you think truth is of more importance when spoken than when written. But where did you learn that? You certainly did not learn it from the Scriptures.

Who is on the Lord's side ever true? There's a right and wrong side. Where stand you?

BIBLE SCHOOL.

Augustus Shanks.

—REVIEW—

Golden Text.—"The words that I have spoken unto you are spirit, and are life" (John 6:63).

THE WORD OF GOD.

Our text is so appropriate, and the time so opportune, that we will call attention to one unique characteristic of Revelation. When Jesus claimed for his own utterances, the apostles and prophets could have claimed for theirs, for they all "spoke from God, being moved by the Holy Spirit" (II. Pet. 1:21). Jesus' words were "spirit" and were "life" only because they were God's words. All Revelation is spirit, as to essence or substance, and is the direct opposite of matter, in that it is not subject to the ravages of time, or the elements or any of the things which effect material or physical objects it endures.

Revelation is "life," because it is the life-giving word of God, with power of reproduction, by means of which men who were, "dead in trespasses and sins" are "made alive" (Eph. 2:1). The Word of God is the "incorruptible seed" that begets men again (Pet. 1:23), makes them new creatures in Christ (II. Cor. 5:17), and changes

them from children of the Devil into children of God (I. Jno. 3:2).

From an article by Philip Mauro, we quote this excellent paragraph: "It is clear, then, that when we read, 'The Word of God is living,' we are to understand thereby that it lives with a spiritual, an inexhaustible, an inextinguishable, in a word a divine, life. If the Word of God be indeed living in this sense, then we have here a fact of the most tremendous significance. In the world around us the beings and things which we call "living" may just as appropriately be spoken of as 'dying.' What we call 'the land of the living' might better be described as the land of the dying. Wherever we look we see that death is in possession, and is working according to its invariable method of corruption and decay. Death is the real monarch of this world, and we meet at every turn the gruesome evidence and results of the universal sway of him who has 'the power of death, that is, the devil' (Heb. 2:14). 'Death reigned' (Rom. 5:17), and still reigns over everything. The mighty and awful power of death has made this earth of ours a great burying ground—a gigantic cemetery." Mr. Mauro then proceeds to show that the Bible is an exception to this apparently universal rule; that it is a fountain of perennial freshness. Bible School workers generally, need more knowledge of God's word than is commonly held for their work to be effective. They should see in it something infinitely more than a spiritual yardstick, or code of ethics. We need loftier conceptions of its origin, nature and power. When once we fully realize its heavenly origin, its divine nature, and living power, then will we cease to spin out shallow points on the scripture, and teach the Bible itself. We need, too, to realize the greatness of the privilege that is ours to teach the Bible. When engaged in the work we influence those whom we teach for their eternal weal or woe. It is the most honorable work in which man could possibly engage for, it is the work in which God himself, Christ, the Holy Spirit and the greatest and best of men have had, and have a part. It is a

work in which the humblest saint may engage with every assurance of success for, its power does not depend upon his logic, or his erudition, because God's Word itself is a Revealer—"quick to discern the thoughts and intents of the heart" (Heb. 4:12). Much time and effort is expended in "explaining" God's Word when, to simply declare what God has said would be very far better. In fact, the varied hues and stripes of religion we have today sprang from men's explanations of scripture—not from the Scripture. But faithful teaching of God's Word, without addition or subtraction, is certain to have an effect. Sooner would the ebb and flow of the tides or the movements of the planets, fail to have effect than that the Word of God should exercise no power. Has not Jehovah said, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?" (Isa. 55:10, 11). Then, in the light of what God has said concerning his Word, let us go forth buoyant with hope into the field of labor, knowing that God's word is able to transform the most arid plain into a fertile field of abundant fruit. It may not have this effect in every case for, God's messengers are "to the one a sever from death unto death; to the other a savor from life unto life" (II. Cor. 2:16). But whether or not God's

message be received, the faithful messenger is sure of his reward for no true labor is "vain in the Lord" (I. Cor. 15:58).

FISHING FOR MEN.

LESSON TWO.

SOME CONDITIONS OF SUCCESS.

The Ladd Course of Home Study in Personal Evangelism.

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

LESSON THREE.

Texts for the Worker.

Encouragement, I. Cor. 15:58.

Comfort, Jas. 5:20.

Reward, Dan. 12:3 ("wise"—Prov. 11:30, A. R. V.)

Remember—Isa. 55:10, 11.

Also Jer. 23:29.

Luke 8:11-last clause.

Rom. 10:17.

Eph. 6:17.

II. Tim. 3:16, 17.

Jas. 1:5.

Study the Acts of the Apostles, and note, carefully, the cases of Conversion there recorded. Remember that this Book of the New Testament shows the Church at work preaching the gospel, and contains the Divine Pattern for the making of Christians. (Note Ex. 25:40—margin.)

SUGGESTIONS FOR THE PERSONAL WORKER.

Be in earnest.

Take time to do thorough work.

Always carry a Bible or Testament with you.

A single passage of Scripture is sometimes sufficient.

Emphasize the importance of accepting Jesus Christ, then and there.

It is a good plan to mark the passages in the Bible that you use in your personal work.

Usually, it is best to deal with those of your own sex, and with those of about your own age.

Be courteous. Beware of a heated argument. You cannot save souls by losing your temper.

If possible, have the one with whom you are dealing read the passages you wish to use. This is important.

Always endeavor to deal with the person alone, and, if you can help it, do not allow yourself to be interrupted. Never interrupt another worker.

Do not consider your work finished, and your responsibility ended, when you have led a soul to the Savior. If possible, keep in touch with, and help him in the development of the Christian life.

DEALING WITH THOSE WHO WISH TO POSTPONE THE MATTER.

We will now consider suggestions for dealing with various classes. One of the largest of these with which the Personal Worker has to deal, are Procrastinators—those who wish to delay. In dealing with this class the following passages will be useful.

2 Cor. 6:2. "Behold, now is the accepted time, behold, now is the day of salvation."

Call attention to the word "NOW," and emphasize the importance of present opportunities. Remind him that while "now" is the accepted time—the day of salvation, tomorrow it may be too late.

If this is not sufficient, turn to

Prov. 29:1. "He, that being often reproved hardeneth his neck, shall sud-

Continued on page 13

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THE CARE OF THE CHILDREN.
D. L. Watson.

The home is indissolubly connected with the child. Every child should be born healthy, that is, have healthy parentage. Every child should live in a salubrious environment. It's food should be simple and wholesome in order that it may grow to be a strong man, physically. The State has recognized these facts and is giving much instruction in the schools, through boards of health and the press pertaining to the basic principles of right living. As a result of this teaching infant mortality has been greatly reduced and the average span of life has been materially increased. Every person should avail himself of the many opportunities which are offered to increase his knowledge of the laws governing health. It is the duty of parents

to thoroughly inform themselves on this important subject, in order that they may teach and protect their offsprings against the inroads of disease.

All will agree, too, that the moral surroundings of the child should be pure. While the State recognizes this fact, it gives but little teaching along this line, except where a violation of the moral law is detrimental to health; for instance the State teaches that the use of tobacco and drinking alcoholics are injurious to health, and should not, therefore be used. At the same time the State is inconsistent in this teaching in that it protects the sale of these products and encourages their growth and manufacture. The State looks to the health of its subjects and does all in its power to increase their earning capacity, but, except for the punishment of the criminal it does but little to increase the moral standard of the children.

In fact the State gives no encouragement to Christianity in any form. It does not help to build or maintain churches. It does not encourage or support religious teachers of any kind. It discourages the study of the Bible, in many places has prohibited its use.

If we admit that morality and the Bible are two separate entities, which we do not, then we ask what method does the State use to teach morality to the pupils. It has no code of ethics or text book on which it can base its culture. We can not, therefore, look to the State Schools for the proper moral training and religious culture of our children. What must be done? *This is an ominous question.*

No community is better than the best families in it. No State can grow great, except it be done through the influence of the one Book and the one institution (Christianity) which makes men better and wiser. The integrity of that Book and that institution must be kept intact, and its influence must not be destroyed. For the sake of the homes which make the State, we must go back to the one way which God has ordained shall make people great and happy.

Steady obedience to the commands and precepts of the Bible places one

above the moral law—even unto the golden rule—the law of love—the law of Christ.

As we dealt with the influence of the life of the child in a former article we wish to say something of the duty of the church towards the child.

1. The church should so conduct itself that the child will see that the church is a place where God is to be worshipped in spirit and truth, that it is a place where devotion and prayer is to be made and that it is not a place of entertainment and amusement.

2. A person can not serve God acceptably or grow in the spirit of God except through a knowledge of God's word. The teaching by the church should be thorough and complete that its influence will be felt back through the home, into the business and with associates. A child should be so thoroughly taught the word of God that it becomes a part of its being. He grows up with it and by constant study it grows into him. Diligence in teaching the word of God to the child, on the part of the home and the church will make a useful citizen and faithful Christian of him.

Next week—The work of the eldership.

SPUED OUT.

Chas. Neal.

“So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Rev. 3:16.

Every Bible reader will recognize the above passage as a quotation from the letter dictated to John by our loving, exalted Lord to the church at Laodicea. It reveals a sad condition. Lamentable, indeed, is the fact that a congregation of the Lord's people should fall so low and withstand so resistingly all the Master's tender mercies, bringing upon themselves the fires of His judgment. A study of the context reveals the fact that this letter is the last of the seven letters to “the seven churches which are in Asia.” Its numerical position is significant. It could not well occupy a different place and set forth

the truth of God with such amazing exactness.

The writer shares with thousands of devout Christians the firm belief that aside from historical truths these letters are prophetic; that in them the fortunes of the church are briefly portrayed. They set forth with accuracy seven great periods of the church in its course from the first century to its rapture. These periods are not separated by sharply drawn lines, but shade into each other in a general way. It is not our purpose in this discussion to enumerate the many good reasons for believing these letters prophetic, but to call attention to the general drift of affairs in the present dispensation as evinced by these letters and other passages from the Word of God. A conviction of the writer that this portion of the Bible contains much needed instruction to Christians may yet lead him to give the readers of Word and Work the benefit of a more extended examination of these epistles.

In the letter to Ephesus, which stands first, as viewed externally, we have a glorious church set forth. Perhaps no human eye was keen enough to detect the one grievous wrong with which the Lord changes them—the *loss of first love*. With the first love gone it is only a matter of time until she proves untrue to Him. His call to come back seems unheeded downward, step by step, with now and then a brief revival by the pouring in of more grace, and the sad condition of Laodicea is reached—a condition in which the church as a whole is bad—so bad, indeed, that the longing, piercing eye of a loving Lord can discern no commendable trait. As the stench from the camp of Israel revealed the corrupted condition, so the nausea produced by the luke-warm, worldlyized state of the Laodicea church speaks plainly to our souls of the awful condition of the church at the end of this age.

These letters do not stand alone in this sad proclamation. The four parables in Matt. 13:3-43 declare with no uncertain sound the continuous growth of evil. Take notice to the fact that in the parable of the Sower only a part of the good seed is successful. The

destructive, obstructive and hindering forces prevent a large harvest. In the second parable the good seed is not only hindered but we have here the addition of bad seed introduced into the same field with the good, yet both are as yet seen separately. In the third parable, the fusion of good and bad has been so thoroughly accomplished that it is expressed as having, as it were, a fresh start from a single seed, the result being a very quick but unsubstantial growth of the kingdom. The evil and destructive powers of the first parable—the birds of heaven—now find lodgment in the branches or protection under the shadow. Such condition as set forth by the mustard parable is verified in the history of the kingdom during Constantine's time and the immediate centuries following. The persecuting powers then joined the church and found protection for the prosecution of their evils under its protecting shadow. The letter to Pergamum indicates the settlement of the church under imperial power. The unsubstantial growth of the kingdom at that time is revealed in a careful study of secular history which instances cases where whole nations become baptized professors simply for Christianized (?) Rome's protection.

The fourth parable—that of the Leaven indicates a further increase of evil. The level that the Lord sees her as an apostate church—a woman—the Jezebel of Thyatira—busily engaged in putting the leaven (evil doctrine) into the meal (the food of the priests) and corrupting the whole. This period may be thought of as having its beginning in the sixth century and continuing to the sixteenth—the devil's millinenum—In the midst of darkness we catch the cheering ray—Christ sees in this body a remnant (Rev. 2:24) who is not of it. This remnant continues to the end of the age and is heir to the promises of God.—It is truly the body of the mystical Christ—the bride of the second man—the last Adam.—The Great Body of Christendom proves to be the false bride—“Mystery Babylon the great, the mother of harlots and abominations of the

earth.” Truly, “Except the Lord of the sabbath had left us a seed, we had been as Sodom and been made like unto Gomorrha”—The kingdom of heaven in this age embraces both of the above classes. For this reason it is said to be like a fish net—the net is in the sea and in the net are good and bad at the end of the age. No amount of warping can make this parable meet the pleasing picture of the pre-millennialist—Should it be made so it would disagree with the trend of all the Bible—The five foolish virgins; the guest without a wedding garment; the separated, sensual, ungodly, filthy dreamers of Jude; the presumptuous, self-willed, Baalamites of Peter; the

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But all this does not frustrate the plans of the Almighty—The dispensation of grace has been no failure. Israel failed as a nation and God removed them but the remnant received

the promises. With the same consistency will he "spue out" the godless church and save his faithful.—When the church as a body fails to heed; our Lord in mercy addresses the individual and to the faithful overcomer He promises a place on the throne and power over the nations. The worldly-wise, pleasure-loving, God-dishonoring church will a holy Master spue out of his mouth as wholly unfit for the Master's use.

— Dugger, Ind.

La.—after his good meeting at Homer, and that he had a large audience. The brethren at Haynesville have laid the foundation of a new house of worship.

Monroe, La. Sept 13.

Closed last night the 11th, at Eaton, Tenn. Very fine crowds and good interest. 19 baptisms and 3 from other sources. Some from Primitive Missionary and General Baptist. Brethren rejoicing: "Me too." I will begin mission at Brozie, Tenn., the 15th. instant.

J. W. Dunn.

Montgomery, Ala.

Had a fine Bible School at church of Christ Highland Home Park. Bro. Talley preached at the 11 o'clock services to-day, full house collections good. While there were several members absent who are liberal givers the members who were present raised in pledges five hundred and five dollars. This congregation has also developed (within one year's time) three good song leaders and a number of brethren who can make excellent talks. Our working force is increasing rapidly—for which we are thankful.

Unsigned.

THINGS CURRENT

MOVING DAY.

We are this weeking moving our office from Julia street to 1037 Camp St., on this account the paper is delayed, and in all probability it will require two weeks to get things straightened out again. We will ask our readers to pardon this delay and remember our new address.

ON GOING TO PRESS.

Down to the \$1,000 mark. Donations on the increase. 96.50 came today (Sept. 23rd.) With seven more days before us with an increase in the donations and a collection of the pledges we will be able to announce the passing of the mortgage.

Stanford Chambers.

Pages six and seven "churches at work" cover the Bible School lessons.

Had four good meetings with the little band at Ellis, La. the 3rd Lord's day and Saturday night before. The people hear us gladly there.

Just from Baskin, preached five times, baptized three, one lady fifty-six years old. Will send you something on the New Orleans debt before October first.

W. F. Freeman.

"The place of salvation," by W. L. Reeves, undef contributonal, is interesting and instructive reading.

W. J. Brown is in a meeting at Linton, Ind.

On Sept. 9th. W. J. Johnson closed a good meeting at Ard School house. There were no additions, but the seed of the kingdom was planted and at some future time the harvest will be.

The meeting at Evergreen closed last night with the largest audience we had. The only addition had been a Baptist.

Guy Renfro.

Highland Home, Sept. 9.

H. C. Hinton writes that Chas. Neal is in a good meeting at New Union, Owen Co., Ind. having already baptized several.

Morrison, Ark.

22 baptisms at Amos; 7 baptisms at Ash Flat; 7 baptisms at Morrison. Many restored, large audiences. Am now in a good meeting at French, Ark. Berks Chapel. We are having large crowds and good interest.

O. E. B.

Four Papers for \$1.00

Miss Flora Travis writes that Bro. Hall spent one night at Haynesville,

Page Ten

GOSPEL FISHING.

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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.

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KELLOGG, IOWA.

The Pleasant Home congregation of the Church of Christ near Devall Bluff is in good working order. We have Bible School every Sunday, a member of the advanced Class acts as teacher and leader in his turn each Sunday, this is practice we need. We have preaching every second and fourth Sundays. We intend to have a meeting before Jan. 1st. by a preacher. Will faithfully declare the whole council of God. We have only \$35.00 promised for the meeting. Perhaps a reader of Word and Work will refer us to one who will make this a joint in a tour through Arkansas, or one who lives near us.

Hubert Alexander.
Duvall Bluff, Ark. Box 259.

Another fine meeting at Plum St. yesterday, one added to the congregation at the evening services. We are having additions every Lord's day. Last Friday the church came together for a social evening, which I think was profitable. Cameron Ave., reports good meeting yesterday but received no report from Vinewood Ave.

C. F. Witty.

During the meeting at Berea conducted by Bros. Frank Morrow and W. J. Johnson there were two confessions and three baptisms—one formerly from the Baptist being dissatisfied with his Baptist baptism. On 4th Lord's day in last month the writer preached and had one more addition from the Baptist—a man seventy-three years old. These should have been reported sooner. But I depended on Bro. Morrow or Johnson to make the report. I am busy preparing for my debate with a Methodist.

J. F. Thompson.

THE HENDERSON SCHOOL.

The N. T. and B. College has a great opening,—near three hundred enrolled from thirteen states the first week. Students are still coming on every train. The friends and faculty confidently expect the greatest session in the history of the school. Both students and teachers are happy.

We have a few of the illustrated

catalogue of the school. If you are interested, write for one.

A. G. Freed.

Henderson, Tenn. Sept. 9.

A communication from Bro. W. K. Norton, B. C. H. Mission, Bahraich, u. p., India, says: "We are faith missionaries in a lonely and neglected part of North India. The good papers we get are few and far between," Word and Work will be sent him in the near future and we ask the brotherhood to remember Bro. Norton in their prayers and send him a contribution occasionally. Address as above.

One from the Baptist came out and united with our little band who worship from house to house "as it is written" on Lord's day. We all rejoice to see an intelligent woman cast away the man-made creeds and unscriptural doctrines and take her stand with the faithful few on the rock of God's eternal truth.

Hardin, Ky.

**WORK IN, AND AROUND
RUSSELLVILLE, ALA.**

On Sunday Sept. 8th. I preached twice for the congregation at Mount Hope, Ala., where we had one addi-

tion to the Body from the freewill Baptist.

Dinner was served on the grounds, and in every way my visit was a very pleasant one.

On last Saturday (Sept. 14th) it was my pleasure to baptize Mr. M. C. Sandlin a splendid young man who is a graduate from the high school at this place, and was on his way to the N. T. N. & B. C. at Henderson, Tenn.

It is encouraging to see them start in the right direction, and I predict for Bro. Sandlin a bright future.

Our attendance here Sunday (Sept. 15th) was better than usual, and interest was fine.

After preaching here at eleven a. m. I drove to Rockwood, Ala., one of our mission points, and preached to a good audience at 3:30 p. m.

Bro. T. H. Roberson accompanied me to Rockwood, and looked after the song service, as he always does here at home. He is one of our very best men, and is a great help to the Master's cause in this part of the country.

L. S. Lancaster.

Sept. 17.

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Home possesses that faith that enables him to trust and rest upon the promises of One who will not fail him. His life is wholly and affectionately devoted to the service of Jehovah and to the spread of His kingdom. His sacrifices is behalf of the comfort, happiness, and salvation of his fellow mortals have seldom been surpassed by a disciple of Christ since the dawn of Christianity. He has done all in his power in the establishment of the School and Home. The building is soon to be occupied by the students of the next session. Present obligations and obligations soon to be due are heavy. A good brother—Dr. B. F. Shamblin went on a note with Brother Moon a few days ago for lumber, flooring, and ceiling, and another account is now due without funds to meet it. We know this work is one of the greatest boons to our state that could have been put into effect. Thirty or more were enrolled as students in the first session. The most of them were persons already in the church and small children, but there were ten, not Christians, who were old enough to obey the Lord. Seven out of this number were baptized before the session closed. This session was held in the small house of worship at Holland. With the large building for the students and the sheltering of orphans in the second session a for greater work, of course, should be accomplished. Brethren and Sisters, will it not make you glad in this present life, in the hour of death, and in the great eternity to help this work? Will you not look in sympathy upon this struggling and most worthy effort put forth in our state, so long neglected by loyal disciples of Christ? Will you not manifest your sympathy and faith by providing an offering for the school and thus have a blessed part in the righteous training of boys and girls, and in the sheltering, feeding, and clothing of orphan children? If you say to the orphans, "Be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit." (Jas. 2:16). By means of your offerings in behalf of the School and Home

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M. H. Northcross says: "This Gospel Message in Song excels all." M. C. Kurfees, Ira C. Moore, Jesse P. Sewell, J. M. McCaleb, and many others have also been quoted in attestation of all that we claim for the book. Published in both notation.

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you will not only help the orphans and have a part in the Godly training of the students, but you will relieve the burdens of a devoted disciple, who would sacrifice all of this world that he possesses to see others blessed and made eminently useful in the service of Jehovah.

Would your congregation not be pleased to make a special contribution the fourth Lord's day in October, or any Lord's day convenient to you, for this work. It will be a blessing to you while you journey here and you will remember it in gladness after you shall have crossed the Jordan billows. There will be redeemed ones these to tell you they were led to Christ by means of the Emmersoon Bible School and Orphans' Home that you helped. May we not confidently expect to hear favorably from you? Send your offerings to Mrs. E. W. Moon, Treasurer, Holland, Ga.

Flavil Hall.

FISHING FOR MEN

Continued from page 7

denly be destroyed, and that without remedy."

This verse shows the folly, and danger, of procrastination. Remind him that life is uncertain; of the sudden deaths about which he hears almost daily; that he, too, may die "suddenly"—unexpectedly, and that a Christless death is a hopeless one—"without remedy."

If he still hesitates use

Isa. 55:6. "Seek ye the Lord while he may be found, call ye upon him while he is near."

Show him that while the Lord may be found *now*, this verse suggests the thought that the time will come when He cannot be found. That unless he seeks Him now, he may wait too long, and be lost eternally.

Other useful passages are Matt. 6:33; Luke 12:16-21 and Jas. 4:13-17.

TEST QUESTIONS.

Repeat from memory the following passages: I. Cor. 15:58; Prov. 11:30, A. R. V.; Isa. 55:10, 11; Rom. 10:17; II. Tim. 3:16, 17.

How many cases of Conversion are recorded in the Acts of the Apostles? Name them.

What "Suggestions for the Personal Worker" are given in this Lesson?

Outline a method of dealing with those who wish to postpone the matter of their salvation, giving useful Scripture references.

Repeat from memory Jas. 4:13-17.

NOTICE—The Special Test Questions for Review of Lessons 1, 2 and 3 are now ready for students of record, who should send to Mr. Ladd for same, enclosing a self-addressed, stamped envelope.

NOTE—Students of record i. e. those who send the special Tuition Fee of \$1.00, and are regularly enrolled in the Course of Study, will receive individual attention and assistance.

Denominational Forum.

Continued from page 5

will finally be lost, but the proposition limits our discussion to *the children of God*.

Again he quotes two texts in Chronicles, but the persons addressed had not then found the Lord. Listen: "If thou

seek him, he will be found of thee"—"will be found," future. But if they sought not the Lord, they, like Paul, should die when the commandment came and sin revived: that is, when they became accountable. But the moment one becomes accountable he is condemned because he believes not on the Son of God.

Peter calls them "cursed children," for they have not been translated (not baptized) into the kingdom of God. If they had been in Christ they would have kept His words, and borne fruit; for every branch that abideth in him bringeth forth fruit, Hence Jesus said: "If a man love me he will keep my words." His words are, "Continue ye in my love." He that loves Christ continues therein, Jesus being the witness. This is death to the proposition.

Next he tries James: "He which converteth a sinner from the error of his way shall save a soul from death." Is *saving a soul from death* apostasy? No; it is death to apostasy. Their text ruins Austin. He thinks this saved soul is an apostate brother, but in his very next paragraph he proves that it is impossible to renew him to repentance. Here is Austin against Austin.

His questions: 1. He is free from sin. Is your morality and religion identi-

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cal? 2. He can not sin because he is born of God. I John 3: 9. (This answer relates to the hidden man of the heart frequently at war with the outward man Rom. 7: 23). 3. Your supposition contradicts I John 3: 9. However, if you distinguish between the outer and the inner man, I answer that the inner sins not; the outer, unto stripes. "If his children forsake my law * * * I will visit their transgression with the rod * * * Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail." 4. If unconverted, both. 5. Satan is not all-wise. He is after your influence. 6. That they may rejoice in the day of Christ. 7. No. 8. Yes. 9. Yes; if your sin is not covered. You should therefore trust in the blood instead of water. 10. (1) Explained in next verse—"God makes a way for our escape—a dead shot for apostacy. (2) This text admonishes such as Simon the sorcerer to believe to the saving of the soul, instead of to baptism. You should take warning. (3) and (4) Ans. in (2) The dog and the sow were never converted. Washing (baptism) prevents not their return to the vomit and the mire. (5) These were never in the faith. You can depart from a rock without being in it. You can depart *from* the Rock of Ages without ever being *in* Him. 6. Paul teaches that they, being under grace, need not observe the old ceremonies.

I have answered all his arguments and questions, departing from his death-like silence in meeting twenty-one of my arguments on the first proposition and the nineteen points he so studiously "forgot" to mention in his last article on baptism. But his readers are not so forgetful.

"The Lord knoweth them that are his" Tim. 2:19, yet he commands the lost, *Depart*, "I never knew you." Austin thinks the Lord's memory as bad as his own, to tell the apostate "I never knew you." How do you fix this, doctor? You say the Christian can sin and go to hell. Stop just here. God's children know him. I. John 2:13, but "whosoever sins has not known God."

I. John 3:6. Here is Austin against God again.

What is salvation? What is it worth today if lost tomorrow? How could angels rejoice over it? It seems to be of two grades. One is a partnership work; the other is the work of God. One is of the enticing wisdom of man; the other is of the power and wisdom of God. One endures only for a time; the other is eternal and will stand the test of fire. One is in the head; the other is Christ in the heart, the hope of glory. And being made perfect he became the author of eternal salvation unto all that obey him." Heb. 5:9. *A perfect Author! Eternal salvation! Do you have this kind?*

By one offering he has perfected forever them that are sanctified." Being perfect Himself, salvation is perfect, for it is the work of God. "I know that whatsoever God doeth, it shall be forever." Ec. 3:14. If His work stands forever, when will salvation end? The Book answers: Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Is. 45:17. Such promises are numbered by the hundreds. They are positive and true.

"He that believeth on me hath eternal life? It is the righteousness of Christ imputed to believers, and is eternal. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3:4. This

plainly says that Christ is our life and we shall be with him in glory. No wonder that it is eternal and hid with God! He gives it in the new birth. His children are born of the Spirit, having been begotten by the word of God which liveth and abideth forever. Being the progeny of eternal parentage and partakes of the divine nature, such children shall likewise live and abide forever.

Being the purchase of His own blood, Christ claims us as His own. "Ye are not your own." "Ye are Christ's and Christ is God's." "He is a son over his own house whose house ye are." Who shall bind Christ, spoil his house, and steal his jewels! How Satan would boast at the great day over the capture of a single jewel! If Austin should apostatize, would he join Satan in this oration: "Yes; I have at last robbed you of one you promised to keep. He trusted in your promise that you would in no wise cast him out, but you broke your promise. You gave him eternal life, but he is mine in eternal death. You said he should never perish nor come into condemnation, but I have plucked him from your hand and cast him into hell. You sealed him with the Holy Spirit, but I broke his seal. You washed him in your own blood, but your bloodstains shall burn in unquenchable fire. Look well to these at your right. Strengthen your walls, re-bar your gate, or I shall yet capture the Holy

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City, dethrone your Father and reign of kings eternal."

God says "Whosoever is born of God—Cannot sin." I. John 3:9. If you believe Austin and Satan, you make God a liar and the truth is not in you. You are of your father, the devil, for there is no truth in him either.

Why conclude that the falls of the righteous are unto death?" Though he fall, he shall not be utterly cast down, for the Lord upholds ("is upholding"—original, denoting continuous keeping) him with his hand." "He will not suffer thy foot to be moved. He that keepeth thee will not slumber." "The Lord shall preserve thee from all evil: he shall preserve thy soul. Ps. 121:7. His children are kept by the power of God through faith unto salvation ready (prepared) to be revealed in the last day. One such positive statement from God is worth more than all the "if's and may-be-so's" of Austin and the devil combined.

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C. D. Crouch..

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In His name,

Stanford Chambers.

Sept 20.

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