

Christian Word and Work

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A Prayer.

O Thou great Jehovah God, from whom all blessings come; the great Bestower of health, strength, and comfort; the Creator of friends and loved ones; we come to thank Thee for Thy gifts—bounty from the hands of our brethren upon Thy humble servants, that they may be enabled to carry Thy gospel of love and truth to the people of this great and wicked city. We thank thee most righteous Father that Thou hast heard our cry of distress and hast answered it. We know that Thou hast said:

"Commit thy way unto Jehovah, trust also in him, and he shall bring it to pass.

"In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

"And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

Bless Thou those who have been our succorers

in this our time of need; multiply to them the gifts which they have made to us that they may have an abundance to give unto others.

Bless Thou us who have been the recipients of the bounty of our brethren; help us to fully appreciate the responsibility which those gifts place upon us in teaching Thy word, in preaching Thy gospel and in establishing Thy church in this city and surrounding country. O God, if Thou hast judged us to be faithful servants of Thine multiply unto us Thy store that we may be enabled to go forward with Thy work here; help Thou us in sowing the seed of Thy Kingdom and give us souls for our hire; keep us humble and upright in thy sight and in the estimation of our fellowmen.

Sanctify every gift and every giver who has had a part and lot in this matter. Finally let faith and patience and every Christian virtue have their perfect work.

Grant these, and all other blessings to those for whom it is our duty to pray. We ask it all in the name of our adorable Redeemer. Amen.

Small Things That Determine.

E. L. Jorgenson.

The smallest circumstance will sometimes change the course of one's entire life. Which of the two extremes of destiny a man shall inherit, often hinges on the slightest matter.

The family of Terah; for illustration went two ways because the herdsmen of Abraham and of Lot quarreled. Lot moved to Sodom and became the father of the wicked Moabites. Abraham became the father of the faithful.

A pebble in the course of the rill may determine the trend of a river. The direction of a noble stream may be defeated by the fingers of a child playing at its source.

Rousseau, the French philosopher

and father of the public-school system once picked up a rock to throw at a tree. "If it strikes there's a God; if not there is none" said he. The rock struck square. The foolish incident is said to have determined the course of his life. Goethe, Germany's greatest literary genius and next to Shakespeare, the world's greatest poet, had a talent for art, as well as literature. He was walking by the river with a knife in his hand, "I will throw this knife into the water," said he, "If I see it when it strikes I shall be a painter; if not, I shall be a poet." The result determined his life-work for he held to his foolish and hasty proposition and became a poet.

Dr. Blackwell (University of Louisville), relates the following:

"I read, many years ago, where Rabbi Kise of Cincinnati stated that no one in America but a Jew could write a Hebrew letter. I knew I could and sent one to him. I afterward showed it, with the Rabbi's comments to the

editor of the "Observer" who published it in that paper. The result was an invitation to the chair of Hebrew in the University of Missouri. I accepted and remained there 18 years. The last three I was head of that splendid institution handling \$800,000 yearly. All because a notion led me to answer Rabbi Wise."

Perhaps you can yourself remember incidents that proved to be crises in your life. The decisive moment comes not once, but many times and that is why believers wish God to hold the reigns. The men of this world foolishly hinge weighty matters on the flip of a coin, the long straw in a draw, a game of cards or the whirl of the chance wheel. Not so with the sons of God. With everlasting life as the stake, is it not important that an intelligence greater than man's should shape our destiny and determine every detail thereof? "It is not in man that walketh to direct his steps" (Jer. 10: 23). Therefore, "In all thy ways ac-

knowledge him, and he will direct thy paths" (Ps. 3:6).

It is well that God is willing to make all our plans for us. Faith has no eyes but his; it has no judgment but him. It follows blind, yet never goes astray, for He who leads has been

over every step of the road. Have not the thorns been brushed as is by the hand of the dear crucified one? Are not these His footprints in the sand?

Yea, they are His: I follow.

to be members of nothing in religion smaller than the church of Christ in its entirety, do not willingly and enthusiastically enter into these meetings. "Christian union" being one of our chief tenets and one of our favorite themes, why should we refuse to unite when others are willing? A failure on their part to distinguish between union and unity is why they in such surprise ask this question.

Such a union as is contemplated by the people who work together in "union revivals," so called, is mere jumbling together of incoguous elements with no possible plan of adhesion or cohesion, and in which the unity for which Christ prayed is openly opposed and positively rejected. Such a union is the greatest barrier which exists today against the union for which Christ prayed. The people are deceived into the belief that there is real union effected by these meetings, such a union as the Lord requires, and that those who refuse to go into such a confederation are narrow sectarians of the worst type. Viewed from a Bible standpoint, the modern union revival is a farce and a failure so far as accomplishing the work of uniting the

CONTRIBUTIONAL

MODERN EVANGELISM.

J. W. Atkisson.

A Brother said: The "union meeting" is the most popular thing in modern evangelism. Evangelist who are everything in general and nothing in particular are the man selected to conduct such meetings. One of the features made prominent in such meetings is that denominational lines and peculiarities must not be interfered with, but must be preserved intact. Of course it is understood, and at least tacitly agreed upon, by those who work together in these meetings, that doctrinal differences and things which are distinctively denominational must not be discussed or referred to while the union meetings are in progress.

Ostensibly these meetings have for their chief object the conversion of sinners, especially those who are impervious to the ordinary efforts and agencies of the denominations separately. It is thought that a spirit of friendliness and a willingness to relegate favorite doctrines and customs to the background for a few days will make a favorable impression upon the world, and convince them that such differences are no barriers to a free and full cooperation of forces for the salvation of the world. They insist that sinners give themselves to Christ; that they accept Christ as their personal Savior, and then join the church which suits them.

There are two things which are clearly recognized and freely admitted by those who participate in such work. First, the fact that in union there is

strength; second, that the things which are distinctively denominational, and without which denominations could not possibly exist as such, are not in the remotest sense essential to salvation.

The interested observers from the outside look on and wonder why sensible and well-meaning people are not able to see the awkward attitude in which they place themselves and the many glaring inconsistencies in which they are involved. Why should they cast those denominational doctrines and customs into the kitchen cellars and lock the doors upon them while the union revival is in operation bringing people to Christ, and afterwards, when the great revival is closed and the silver-tongued, sweet-spirited evangelist is gone to other fields far away, bring them out, place them on exhibition, and ask the people to choose the kind which they wish to wear through life as badges to distinguish themselves from each other in their denominational or sectarian folds? Why this? Why not let those people remain united, if, indeed, they are in Christ united?

But they cannot have a church home without accepting something which is not essential to salvation. When people become Christians, they are then eligible to membership in some denomination so we are informed. When people accept Christ, they are saved, can they go a step higher (?)—join some church. They either go a step higher or lower, for it is without question a different step from any which they have previously taken.

The world, both secular and religious, wonders why we who claim to be nothing in religion but Christians, and

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people upon a basis of true Christian fellowship and cooperation is concerned. Instead of destroying the walls of sectarianism, it makes them stronger. Instead of doing away with the things which make divisions, it gives them respectability and greater influence with the world. It makes it more difficult for the masses to distinguish between that genuine Christian union which is taught in the New Testament and the spuriousness of that which is substituted therefor.

God will not share the allegiance of man's heart with any other object. He must have the whole heart, the entire service. He must be loved with all the heart, mind, soul, and strength. This is the first and great commandment. Idolatry in any form is sinful, and it is among God's people now in this Christian country. Covetousness is idolatry (Col. 3:5); hence every covetous person is an idolater. "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (I. Tim. 6:10). When one sets his heart on becoming rich, he should remember that at the same time he is becoming an idolater. Not that every rich man or every one who makes money is an idolater; "but they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." (I. Tim. 6:9.) Give thoughtful attention to this: "They that are minded to be rich" soon yield to temptation and are ensnared. When ensnared, they are deceived and blinded; hence, Jesus speaks of "the deceitfulness of riches," and states that this chokes the word of God out of the heart. When the heart is set on making money, there is no place in it for the word of God and no time left for studying the Bible and practicing its commands. Those who set their minds on getting rich fall into not only one or two, but also "many foolish and hurtful lusts," and in the end are drowned in "destruction and perdition." That those who are "minded to be rich" think they are in no danger

and are doing nothing wrong shows that they are deceived by the love of money. Whether one succeeds in becoming rich or not, he may be covetous. When one violates willfully one principle of Christianity—does that which God forbids, or does not do what God commands—for the sake of money, he loves money rather than God, is covetous, and is an idolater. Jesus exhorts his disciples to keep themselves from all covetousness, and shows that the rich fool in the parable was covetous, not in that he had gotten something for nothing, or possessed something unlawful for him to have, but in that he had laid up treasures for himself and was not rich toward God. (Luke 12:13-21.) So, says Jesus, is every one covetous and foolish "that layeth up treasure for himself, and is not rich toward God." A good brother said to me once: "You have been preaching against covetousness. I am not covetous; I have nothing for which I have not given value received, and do not want anything I should not have." But there is one other consideration: Was this same brother rich toward God by laying up treasures in heaven, or had he robbed God by not giving cheerfully, freely, and regularly to God's cause? Leaving God out of the consideration and not being rich toward him was the covetousness and sin of the rich fool. Brethren may be honest, truthful, industrious, and economical, having nothing which does not rightly belong to them, so far as their fellow-men are concerned, and wanting nothing they should not have; and yet, if they withhold from God that which is due him, and are, therefore, not rich toward him, they are covetous and idolatrous. Thousands of people are in the struggle for money, not simply that they may have it to buy the necessities and comforts of life, but for the sake of money itself, to have it and to hold it. There are other phases of idolatry. Serving the flesh—living to gratify its appetites and satisfy its pride—its idolatry. Claiming to be Christians, some "serve not our Lord Christ, but their own belly" (Rom. 16:18), and there are some "whose end is perdition, whose god is

the belly" (Phil. 3:19). Some, having a form of godliness, but having denied the power thereof, are "lovers of pleasure rather than lovers of God." (II. Tim. 3:1-7.) Whatsoever one loves and serves is virtually an idol to him. He that gathers not with Jesus scatters abroad; he that is not actively engaged in the service is against him. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory

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of life, is not of the Father, but is of the world." One should not love the world, because he cannot love it and God, too, and because "the world passeth away." (See I. John 2:15-17.) God is "a jealous God."

DENOMINATIONAL FORUM

FARLEY-AUSTIN DISCUSSION.

Proposition: The scriptures teach that a child of God can so apostatize as to be finally lost in hell.

Last Affirmative, by C. S. Austin.

My opponent agrees that a "mouth-wash" should follow the word "Campbellite." The word itself is not the disease; it is only a symptom of a disease—a very loathsome one. The man that makes a practice of calling other people by offensive nick-names betrays either ignorance on the subject, or a very uncultured mind. So far as that is concerned, I would as soon be a Campbellite (if there are such) as a Missionary Baptist. Neither one is known in the Bible, and was not heard of for hundreds of years after the last apostle died. But why does Mr. Farley keep bringing this into the discussion? Is this his stock in trade? He even gets rough in his last week's article and classes me with the Devil. I am glad he is not the judge. I wish to say that Farley has failed to locate the Devil. He has been on Farley's side of this proposition ever since creation. God said when you eat of the forbidden fruit (disobey) ye shall die. Satan said "Ye shall not surely die." Gen 3:4. Farley, he is your man.

He boasts that he answered ALL my arguments and questions. In the face of this bold assertion, the readers know that he never touched two of my main arguments not even so much as mentioning one of them. John 15:1-7. On Heb. 6:4-8, he simply referred to it. In addition to all this, he ignored many questions all along through my article. Farley says he answered ALL my arguments and questions. The readers know he did not. What do you call that, Farley? Is that sin? May the Lord have mercy on you. I am afraid the impossibil-

ity of apostacy is about your only dependence.

On Ezek. 18:24-28, he undertakes to get out on the word "his" but we will have to head him off at this point. He says that "his righteousness" means man's righteousnes, and is spoken of by Paul in Rom. 10:1-3. To show you how far he is wrong, I quote the 21st and 22nd verses. "But if the wicked will turn away 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 **WE SHALL LIVE.**" The prophet says that LIFE is the result of "his righteousness," notwithstanding the fact that Farley says it is "self-righteousness" and "an abomination in the sight of God." You see his predicament. He says those persons mentioned in I. Chron. 15:1, 2 had not found the Lord; and thus leaves the impression that they are not "children of God" according to this proposition. So Solomon, Asa, and all the tribes of Judah and Benjamin were sinners, so says Farley. Farley, that will be a serious charge to come against you in judgment. Was that you inner man or your outer man that made this unwarranted charge against God's people?

II. Pet. 2:, he says does not refer to the children of God. 1. They escaped the pollutions of this world, (2s 20) 2. They were bought by the Lord, (vs 1) 3. They were overcome and worse than in the beginning (vs. 20) 4. They are "cursed children" (vs. 14) and therefore lost. Farley, how could these "FORSAKE" the right way, if they had never been in it? Could you forsake your wife if you never had a wife?

On James 5:19, 20, he says that "saving a soul from death" is not apostacy.

I answer by saying, You cannot SAVE A SOUL FROM A PLACE WHERE IT CAN NOT POSSIBLY GO. If Farley's doctrine is true, this scripture is senseless. Wonder why he did not mention my question on this.

Did you notice how he came up to my questions on the fallen angels. A wonderful dodge. 1. God cast the angels that sinned into hell. II. Peter 2:4. 2. He is no respecter of persons. Acts 10:34. 3. Therefore, children of God who sin may be cast into hell.

Our opponent put in a great deal of his time making rebuttal argument. Why did he not answer my arguments first? Why did he not try his hand on John 15:1-7, and Heb. 6:4-6? In fear that he might forget (?) again, let me review a little: Christ is the vine. His disciples (children of God) are the branches. On certain conditions, they are cast forth. Then they are burned. What about Farley? Also, Heb. 6:4-6. These persons were enlightened; they tasted the heavenly gift; were made partakers of the Holy Spirit; they tasted the good word of God and the powers of the age to come: then they **FELL AWAY**: last it is impossible to renew them to repentance.

He quotes a number of passages, none of which contradict these scriptures I have introduced. "The Lord knoweth them that are his" yes. "Depart, I never knew you" He of course has never known the alien sinner, the

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class of the wicked under consideration here. More than the alien sinner will be lost in judgment. See I. Pet. 4:18. God's children know him. I. Jno. 2:13. Yes, and "Hereby we do know that we know him, IF WE KEEP HIS COMMANDMENTS" I. Jno. 2:3. When man disobeys God, he does not know him. Farley, he knows God in spite of everything. "And being made perfect he became the author of eternal salvation unto all that obey him" He quoted this. It is a splendid passage to support this proposition. He is the author of eternal salvation to ALL THAT OBEY HIM. "If you forsake him he will cast you off forever." We do not have eternal life now only in promise. See Luke 18; 28-30. and I. Jno. 2:25. The very fact that God mentions an everlasting salvation shows that there is a temporal salvation. He quotes Eccl. 3:14 to prove that if man is once pardoned, he is pardoned forever. Farley teaches that all accountable people that have not accepted Christ, are condemned of God. How is man ever forgiven if his standing with God can never be changed? If a man dies in sin, his condemnation is everlasting; if he dies in obedience his justification is everlasting. He quotes Col. 3:4. He is our life. If we sin against him, and against God; we do "not abide in him" and are "cast off" He relies greatly on I. Jno. 3:9; will he tell us what the seed of God is, and what it means for this to remain in him?

He makes the statement that God keeps us from falling. I wonder how he does this. Do you say God keeps us by his grace? Paul says grace reigns through righteousness. Rom. 5:21 and David says "All thy commandments are righteousness. So we must obey God's commands if he keeps us by his grace.

Suppose he keeps us by his love. "For this is the love of God that we keep his commandments" I. Jno. 5:3. Suppose he keeps us by his power. "For I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation, to every one that believeth" Rom. 1:16, 17. The gospel must be obeyed. See II. Thes. 1. 7-9.

Suppose he keeps us by his truth. The truth must be obeyed. I. Pet. 1:22.

Suppose he keeps us by his will. His will must be obeyed. Matt. 7:21. Not every 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." There is absolutely no promise to the man that lives in disobedience to God.

In his last argument, Farley makes a long speech and puts it in the mouth of the Devil. From his constant contact with this old thread-bare speech, our friend seems to have absorbed at least some of his boasting disposition. Farley has no use for all the admonitions and warnings God has given to his children. He is absolutely safe, world without end. Angels may fail, but Farley never. God says "Take heed, lest you fall" Farley says "No use to take heed I absolutely cannot fall, it is impossible." The man that firmly believes that he does not have the power to act in such a way that he will finally be cast off and rejected of God, is in a dangerous way. May we all seriously consider this matter.

He says that the devil is not "all-wise," really, Farley don't you think he is about "all-fool" to continue his efforts to get a child of God after 6,000 years of repeated failures?

I wonder how Mr. Farley stands on the ability of the regenerate soul to sin. He has some kind of man that can't sin. Is it the soul, Farley? "The soul that sinneth it shall die."

—
Last Negative—W. A. Farley.
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Dr. Austin's admission that "Campbellite" is a symptom of disease strengthens my statement that it symbolizes heresy. He thinks nick-naming betrays one's ignorance. Does calling me Primitive, Methodist, and Unitarian, to dodge my argument, betray Austin's ignorance? If "Campbellite" betrays ignorance, what about its use by *scholars* he recently quoted? It is amusing to see him try to dodge this name, but it clings to him. Besides, it is appropriate for those who, like the cam-

els, take the water before beginning a journey.

Austin says I never touched two of his arguments, hinting that I have contracted his malady of "forgetting," giving as an instance the vine and its branches (John 15) Replying to that argument, I said "If they had been in Christ, they would have kept his words and borne fruit, for every branch that abideth in him brings forth much 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 will continue therein. Jesus being the witness."

Did Austin read that, or did his memory fail again? Why did he not try his hand in reply, instead of saying that I did not even mention it? How forgetful he is!

He knew I made an argument on the branches abiding in Christ (John 15:5). I also proved that his interpretation of Heb. 6:4-6 puts Austin against himself in "saving a soul from death." James 5:20. I answered his questions by number. His readers may say whether his statement that I never even mentioned these arguments is true. Let them say who made the false statement. I regret that his memory is so bad, for it takes unnecessary time to make these corrections. Would it not be better to argue the proposition like a man? If he is unable to do so, he should call his brethren. Let them hasten to his rescue. Or do they indorse his methods in debate? Many of them are honorable debaters.

He calls my argument thread-bare. I make no claim of originality, but admit that it is old. But it is not thread-bare of Austin's contact with it. He got only close enough to discover its age, calls it thread-bare and asks how I stand on the question of the regenerate soul sinning.

Why does he not discuss our proposition? It is not whether God's children sin, but whether they are lost in hell. Baptists admit man's imperfection in the flesh; also that Christians fall into temptation, but they agree with David that though one falls, he shall not be utterly cast down

Continued on page 13

CHURCHES AT WORK

BIBLE SCHOOL.

Augustus Shanks.

Jesus Walking on the Sea.

Lesson for Oct. 6.

Mark 6:45-56 G. T. Matt. 14:27.

The events of this lesson come a few hours after the miraculous feeding of the five thousand, which was done near the sea of Galilee. We noticed in that lesson how weary Jesus and his tired disciples vainly sought to obtain a much needed rest, away from the multitude that hung upon their heels. Late in the day, on top of a hard day's work already done, Jesus taught and fed that great crowd and then, "straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away." This action was made necessary for the reason given in John 6:14, 15. The people were convinced that Jesus was the Messiah, whom they hoped would break the yoke of the Roman oppressor. Jesus perceiving that they were about to come and take him by force to make him king, withdrew into the mountain alone. Thus were the disciples put out of the range of temptation to join hands with the multitude in their wrong purpose, while Jesus seizes the opportunity for communion with God.

"He departed into the mountain to pray." Not to rest, but to pray. Preachers of giant physique, who had not labored one half so hard, would have felt amply justified in resting at such a time. But like as Jesus had "meat to eat" of which his disciples "knew not" (John 4:32), so had he a way of resting all his own. He refreshed himself by communion with the Father. Perhaps there was special need for him to pray at this time, for the Tempter,

who had only left Jesus "for a season," (Lu. 4:13) had returned with an old temptation in disguise. This time Satan does not present the temptation in person, but through the multitude. Through them he appeals to Jesus to forsake God's appointed way to kingly rule, the way of the cross, and allow himself to be borne to the throne on the wave of popularity. Through nine long hours Jesus prayed in the lonely mountain. Let us not suppose that all that time was spent in battling with the temptation that had just been presented: that would have been out of keeping with Jesus' character. He who in one breath refused Satan's offer of "all the kingdoms of the world," could not be won by the offer of one petty kingdom (Lu. 4:5-8). The need for prayer lay in the disciple's weakness, rather than in himself. They were not above worldly ambition, but on the contrary, loved and desired preeminence and power (Mk. 9:33, 34). They were in sympathy with the multitude's way of having Jesus become their king. When Jesus had foretold how he must first suffer the thorns, humiliation and death, before his exaltation, Peter voiced the sentiments of the twelve when he exclaimed, "Be it far from thee, Lord: this shall never be unto thee" (Matt. 16:22). Thus we see how great was the disciples' need of Jesus' intercession. Then too, it was in keeping with Jesus' character to remember, in prayer, the needy multitudes to which he had ministered. "Out of sight out of mind" could not be said of Jesus. Their need and burdens were not forgotten in their absence, but weighed heavily upon his compassionate heart. These were possibly among the things which lengthened the Savior's prayer.

While Jesus prays, the disciples are having a hard time on the sea, for "the wind was contrary unto them." Hour after hour passes, while the disciples with their oars, in about nine hours having covered only near nine miles.

Two battles are being waged; Jesus is wrestling in prayer, while the disciples battle with the waves. "And seeing them distressed in rowing,—about the fourth watch of the night cometh unto them, walking on the sea." They cry out in fear, thinking him a ghost; but "he straightway spake with them" saying, "It is I; be not afraid." Winds or waves, whether physical or spiritual, need not alarm the Christian if Jesus be present. Why did Jesus delay his coming? It was necessary in order that the disciples might realize their helplessness. The divine order is: first, the realization of helplessness; then, the revelation of omnipotence. Jesus' coming made everything right. He entered the boat, and "the wind ceased." That the disciples needed this new view of Jesus' power is evident from the statement, "For they understood not concerning the loaves, but their heart was hardened." Criticize them not, oh Christian, for both we and they are all of a piece—slow of heart to believe and trust, the same mighty Jesus. When they are crossed over, the sick from all that region are brought upon their beds, who eagerly seek to touch "but the border of his garment." And, praise God for the encouragement to us in the fact, "As many as touched him were made whole!" What a text for a sermon! In a spiritual sense he heals all who reach out their hands to him to-day. No more would he withhold his healing power from the sin-sick now, than he would the physically afflictew then. "Jesus Christ is the same yesterday and to-day, yea and forever." (Heb. 13:8).

BIBLE SCHOOL.

Augustus Shanks.

Mission to the Gentiles.

Lesson for Oct. 20.

Mark 7:24-30; Matt. 8: 5-13 G. T. John 6:37.

A GLANCE BACKWARD.

After Jesus had fed the five thousand and He and his apostles crossed the

Sea of Galilee and entering the synagogue at Capernaum He discoursed on the bread of life (John 6:22-59). His teaching was so sharp that the fickle multitude, who but a few hours prior to this desired to make him king, forsook him. Even many of the disciples went back; only the twelve remained and one of them was a devil. (60-71). How quickly did the wave of popularity recede! John records, "after these things Jesus walked into Galilee: for He would not walk in Judea, because the Jews sought to kill him" (Jno. 7: 1). At about this time Jesus widened the breach between himself and the religious leaders, by exposing the hypocrisy of their ceremonial orthodoxy, in his discourse or ceremonial versus real defilement. These two discourses were as oil poured upon the flame of bigotry and prejudice that burned in the hearts of the Jewish leaders.

JESUS' PRUDENCE.

Their attitude became so hostile that prudence dictated his withdrawing from Galilee for a time. In Jesus are united the most sublime courage with the wisest prudence. He cringed not before the mighty or the multitude, but boldly declared the whole truth concerning them; yet, He never needlessly exposed himself to their malice. Although He trusted the Father to protect him from the lion he would not thrust his head in the lion's mouth. So, "from thence He arose, and went away into the borders of Tyre and Sidon." Here in Gentile country, far removed from the volcano of Jewish prejudice and hatred, Jesus will especially train the disciples for about six months. Special training they sorely need for the cross, but a year distant, is already casting its shadow athwart Jesus' path.

THE GOSPEL FORE-CASTED.

The two miracles of our lesson hint at the universality of the gospel blessing and of Jesus' world-wide reign. They were calculated to break down race prejudice in the disciples and thus prepare them for their post-pentecost work. Years later Peter's vision on the house-top (Acts 10) was necessary to complete the teaching here begun. And after he had carried the gospel to Cornelius and his house he

had to justify his conduct before the other apostles (Acts 11:1-8).

HEALING OF THE GRECIAN WOMAN'S DAUGHTER.

No sooner had Jesus arrived in His new field when a Grecian woman appeals to Jesus to "cast forth the demon out of her daughter." "But He answered not a word" (Matt. 15:23). It seems that she then appealed to the disciples for they besought the Lord saying, "Send her away; for she crieth after us" (same verse). Jesus' apparent reluctance He presently explains, saying, "I was not sent but unto the lost sheep of the house of Israel." But she persisted saying, "Lord help me" (Matt. 15:24, 25). Jesus tests her faith severely saying, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." The woman's humility is as great as her faith. She gladly assumes the place of a dog that she may obtain the Master's crumbs and quickly responds, "Yea, Lord; even the dogs under the table eat of the children's crumbs." Such faith, coupled with so great humility prevailed and, will ever prevail with the Lord. He grants her petition, and she returns home to find "the child laid upon the bed, and the demon gone out." Jesus' apparent indifference is now explained. It was in order that this woman's great faith should be exhibited, and recorded, as an example for disciples of all time to imitate.

THE CENTURIAN'S FAITH.

From another Gentile source we obtain a lesson in faith and humility unsurpassed, and unequalled even, ex-

cept by a few. A Roman soldier, a man with authority, makes request of Jesus in behalf of his servant who is "at the point of death" (Lu. 7:2). This time Jesus uses different tactics. He promptly said, "I will come and heal him." Then the centurion expressed his feeling of unworthiness: "Lord, I am not worthy that thou shouldest come under my roof." Humility is ever a rare quality; from men of authority, very rare indeed. But here is humility of the highest order coming from one used to being obeyed. His faith is of the same high order for he adds: "only say the word, and my servant shall be healed." He reasoned thus: as his soldiers came and went at the command of such as he, all Jesus need do was to speak the word and it would be done. Jesus marvelled at that faith and declared that in all Israel there was no parallel. Then Jesus predicted the gathering into the kingdom of the Gentiles and the casting out of favored ones, concluding his speech with the welcome words, "Go thy way; as thou hast believed, so be it done unto thee: and the servant was healed in that hour."

SPIRITUAL LESSONS.

Our Golden Text reads, "Him that cometh to me I will in no wise cast out." Jesus verified these words in his response to the Greek and the Roman. No one race ever had exclusive claim upon him. His gracious ministry was never limited to race, creed or station—only to those who come to him. No gift or bribe procures aught from him; but faith, and humility, are certain to be rewarded.

WRITE FOR

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A. G. FREED, President.

Christian Word and Work

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

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Growth.

"By our work

We prove our worth—

It is of ourselves

We rise or fall on its testimony."

In March 1908 we began the publication of Christian Word and Work, as a monthly. In November 1909 we began publishing it as a weekly. February 23, 1910, we established a printing plant at 906 Julia Street. October the first 1912 we moved into our own property, at 1037 Camp St. Such is the brief history of the growth of Word and Work.

While the above paragraph is briefly written, and concisely stated, words can not express the immense amount of work and energy it has taken to develop the paper.

When we first began our work in New Orleans, it was not an uncommon thing to hear discouraging remarks concerning the work. Said the prophets of ill omen—"You are too far South to accomplish anything," "You have undertaken tasks too heavy for your force," "Your work will be a failure." The history of the past proves them to be false prophets. Our work from the beginning has grown steadily. Friends and supporters have sprung from every quarter and it is through them, mainly, that we have been able to succeed so well. We shall, at all times try to merit their continued esteem and good will by producing an ever increasing and better paper which rings true to every part of the *Word and Work* of the church. Owing our property will give us many advantages which we have not formerly possessed, namely, that the improvements we make will be permanent and our profits will not be eaten up in large and ever increasing rents.

Added to the above improvements, we have made Bro. A. K. Ramsey office editor of Word and Work. He has been in our employ for about sixteen months and besides a newspaper man by trade, knows every detail of the work. Owing to press of other duties, the details of the office work has not been done satisfactorily for several months. We now feel that we can prosecute this phase of the work to the satisfaction of all. Leaving the responsibility of the business on my brother's shoulders and with Bro. Ramsey watching the details of the paper, I can devote my attention to building a strong and active paper—one that will be not only readable but, one that is full of "meat to the core."

It is not necessary for us to outline our future policy, nor to make promises of what we will do in the future. That we stand for the unity of God's people everywhere, that we feel and realize that we, as Christians, should do all in our power to carry the Gospel into every home, that we hope to enthuse and arouse all Christians to a full realization of these facts is demonstrated by our past and present work.

To make the paper do that for which it was designed, and to put out helpful literature, we must have directly connected with us, in fact a part of us, men in the field that are familiar with the various conditions to be met, that know the obstacles to be overcome, and that are willing to act.

Our object in erecting a printing plant, in its own property is not filled in merely putting out a weekly paper. We are equipped to do a much greater work than that. We have determined to print a large number of tracts, leaflets and booklets and send them out where they will be used to good advantage.

The denominational world is constantly flooding the country with literature teaching their respective doctrines, Why not we?

That the field is ripe unto the harvest no one doubts. That the people are growing tired of Babylon and are crying out for unity is acknowledged by the officials of the denominational bodies.

That no man can ever construct a platform upon which the religious world can stand and be satisfied is certain. Then if unity is ever obtained and the people are ever reconciled to Christ, they must throw away the canons and creeds, and take in their stead the Bible as their only rule of faith and practice. So it behooves us as His disciples to do all in our power to extend the borders of Zion.

We want therefore good literature, we want a good live paper filled brimful of truths—GRAND SUBLIME. We want good, earnest, sincere men everywhere to help us provide these.

Now that you have had an opportunity to become acquainted with the work that we are endeavoring to do, we believe that you will want to have a bigger part in this work. If so, send us news items and other good copy. Try to get all of the members of the church to subscribe. Do your part. We will do ours. All together.

Of all sad words of tongue or pen The saddest are these, "It might have been."

Collecting.

On the evening of Oct. 1st. we lacked \$248 having, in cash and pledges, the amount needed to lift the mortgage. At a specially called meeting individuals here pledged to make good the deficiency and so the whole thing was closed out and word sent to all who had pledged that we could now claim the amounts subscribed. These amounts are now coming in and unless some should fail to keep their promise we shall in a few days have the pleasure of seeing cancelled a \$14,500 mortgage. In case of no falling down in the collecting of pledges we have received the amount of the deficit or thereabouts in cash since Oct. 1st.

TO OUR DEAR BRETHERN.

You have done nobly by us. We do thank you one and all. Who among God's people have been treated so well, so patiently, so kindly as we. You have helped us, you have encouraged us, you have prayed for us; we feel very unworthy. We pray for you and we urge you all to pray that we may be able to make this your investment a profitable one for Christ's sake.

We are just beginning to realize this to be the big end of our work. Are we sufficient for these things? Not without your continued prayers and God's continued favor. God bless you.

Stanford Chambers.

FISHING FOR MEN.

LESSON FOUR.

Dealing With Those Who Make Excuses.

The Personal Worker will constantly meet with those who give various reasons for not entering the Christian life. They should be dealt with kindly, but firmly, and their excuses brought to the test of the word of God.

This Lesson will be devoted to the consideration of some of these excuses, and how to deal with them.

"It is useless for me to try to live a

Christian life. I have tried and failed.

In dealing with this class the worker should, first of all, endeavor to learn why they failed. Careful inquiry will usually locate the trouble in the neglect of one, or more, of the means of growth in grace i. e., daily prayer and Bible study, Church attendance, open and constant confession of Christ or failure to engage in some definite form of Christian service. Most cases of backsliding have their beginning here.

Emphasize the importance of faithfulness in these things in order to live the Christian life successfully. Say: "You cannot expect to grow in grace, and make a success of the Christian life, while neglecting the appointed means of grace."

The following passages will be useful:—

I. Thess. 5:17. "Pray without ceasing."

Heb. 4:16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

I. Pet. 2:2. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Acts 2: 41, 42. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Matt. 10:32. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Jas. 1:22. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Luke 18:1; Acts 20:32; Ps. 119:11; Heb. 10:24, 25; Rom. 10:9, 10 and Matt. 4:19 may also be used.

Call especial attention to the following:

Heb. 7:25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

II. Cor. 9:8. "And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."

Jude 24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Remind him that Christ is able to do this for him, and ask if he is willing to trust Him to do it. If he hesitates, encourage him with

Phil. 3:13, 14. "Brethren, I count not myself to have apprehended: but

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this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Urge him to make a new start in the Christian life, then and there.

"I don't feel like it."

While this is sometimes a real difficulty, it is more often a mere excuse. Ask: "Well, what if you never do feel like it?" Follow this with: "What kind of feeling do you think necessary?" Remind him that we cannot dictate to God; that He has made known the conditions upon which we may be saved, and that we have neither the power nor authority to change, or set aside, these conditions. Explain that a desire for salvation, a determination to forsake sin and a willingness to obey the truth, is the kind of "feeling" that is required. Then ask: "Do you really want to be saved?" If he says that he does, ask: "Well, are you ready to be saved right now?"

Show him that what God demands is Faith, Repentance and Baptism. For this use

Acts 10:43. "To him all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Acts 2:38. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Next call his attention to

Heb. 5:9. "And being made perfect, he became the author of eternal salvation unto all them that obey Him."

It may be well to show him that "feeling" is a result of, not a condition of, salvation. For this use I. Pet. 1: 8 and Gal. 5: 22-23. Remind him that he cannot expect to have "the fruit of the Spirit," before he has received the Spirit, and then turn to Acts 5: 32 and show that God gives the Spirit to them that obey Him.

"I guess I am a hopeless case."

You can meet this with the statement: "Well, my friend, if you want to be saved there is hope for you. Do you realize that you are a sinner—lost,

and in need of a Saviour?" If he replies that he does, use the following:

I. Tim. 1:15. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Luke 19: 10. "The Son of man is come to seek and to save that which was lost."

If necessary, follow this with John 6: 37—last portion.

"The Church is full of hypocrites."

Turn to John 21: 22—last portion. Call attention to the fact that while there may be hypocrites in the Church, he is invited to *follow Christ*—not the hypocrites. Suggest that his complaint of hypocrites in the Church, is really not the true reason for his refusal to become a Christian. Remind him that he is surrounded by these hypocrites, every day, and that he willingly enters into fraternal, commercial and social relations with them; that to be consistent he should discontinue this at once.

Ask him if he does not honestly believe that he ought to be a Christian—that he would be a better man as a follower of Jesus Christ. If he admits that this is so, ask him why he hesitates; if it is because he lacks the courage of his convictions. Then remind him that his failure to do what he knows he ought to do, is the very thing that he is condemning in others. Now use Rom. 2: 1. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest

another, thou condemnest thyself; for thou that judgest doest the same things."

Other useful passages are Matt. 7: 1-5; Rom. 14: 4, 10, 12; Luke 12: 47. Urge him to drop the hypocrites and take his stand with Jesus Christ.

"I am trying to do the best I can."

To this you can say: "Are you quite sure of that? Can you do better than become a Christian—a follower of Jesus Christ?" If he persists in saying that he thinks he is all right, use Prov. 14: 12. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Remind him that thinking he is all right does not make him so; that he is not really doing his best unless he is making an honest effort to please God. Now use

Heb. 11:6. "Without faith it is impossible to please him."

Emphasize that works without faith are of no avail; warn him that he is deceiving himself by thinking that he is doing the best he can while rejecting Jesus Christ; that being without Christ he is without hope for eternity. Show him the utter folly of expecting to be saved while he persists in such a course. Use the following: Matt. 12: 30; I. Cor. 6:9; Matt. 18:3; John 3:5.

TEST QUESTIONS.

State the causes of most cases of backsliding.

Outline a method of dealing with

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those who say, "I don't feel like it." Repeat from memory Acts 2:41, 42; I. Tim. 1:15; Luke 19:10. Outline a method of dealing with

those who say, "The Church is full of hypocrites." Repeat from memory Prov. 14:12; I. Cor. 6:9; John 3:5.

THINGS CURRENT

TO OUR READERS.

In moving our office, machinery and mailing list, it is not only possible but probable that errors will occur in our mail. Some names may have been lost from the list or misplaced. We have made a very careful check of all our papers and should a mistake occur we ask you to notify us at once that same may be corrected.

News items are always appreciated. Send them in while they are fresh.

Write up your meetings and send it to us for publication.

Louisville, Ky.—Bro. Dougherty has just closed a meeting at Oak Grove, near here, 6 baptized, one by membership and 22 confessions of sin.

WANTED—A preacher to locate at Holcomb, Mo., to preach for four congregations. Address J. E. Land, Holcomb, Mo.

Detroit, Mich.—Heavy rain most all day yesterday but fine crowds and interest at Plum Street Church. We have about seven public meetings per week and additions to the congregation practically every Sunday. We rejoice to see the work prosper.

Claude F. Witty.

Rossville, Ga.—After closing a tent meeting of two months and two days duration at this place, I returned three weeks later and preached last Lord's day (Sept. 22nd) and at night on the same lot the tent was on. Attendance good, notwithstanding the down-pouring rain. Bro. G. C. Bower and I began a meeting Monday night at

Ridgedale, Tenn. We are to preach alternately. The tent is furnished by the Central Congregation of Chattanooga.

Flavil Hall.

Renewals and new subscriptions will help us defray the expense of moving our office. Be a friend to us in the time of need.

Word and Work is the friend of the Missionary.

Clifton, Texas.—Meeting at Center Ridge, Ark. resulted in 15 confessions. The 25th thousand of Nichol's booklet is just from the press, 25 cents the copy.

C. R. Nichol.

Bro. Coon of Venice, La., was in the city several days last week. While here paid this office an appreciated visit. Bro. Coon's seventeen year old son accompanied him and was at the hospital for treatment.

Corinth, Miss.—Bro. T. H. Ethridge, of Frintsvale, Tenn., is conducting a good meeting 2 1-2 miles northeast of this place under a brush-arbor in a sectarian neighborhood. Interest good, four additions to date. Bro. Ethridge is a young man of wonderful ability. He will go from here to Kilmicheal, Miss., for a meeting. Any congregation wanting a preacher for evangelistic work could make no better selection than Bro. Ethridge.

C. M. Puckett.

On account of delay in getting our machinery set up it was impossible to issue Word and Work last Tuesday.

Our private correspondence has been neglected for several weeks owing to moving our office. Any one failing to receive an answer to letters within the next few days should write us again as some of our papers are misplaced.

Truth crushed to earth shall rise again.

Montgomery, Ala.—To-day (Sept. 22nd, 1912) was a banner day for the congregation worshiping at Highland Park, after a talk by the minister, and some suggestions relative to the taking up of a \$500.00 note that is due the 1st. of December. We secured cash and pledges to the amount of \$535. this we think wonderfully good when we consider that owing to some sickness quite a few of our little band were absent. We have a mind to work. Come and see.

This evening we start another tent meeting. This one will be on Columbus St., and will continue as long as we think the interest will demand. Our audiences are fine, and the interest keeps up to the high standard we set some time ago.

There was one added to the forces at Greenville, Ala., at our last trip there. (3rd Sunday), plans are going on for the completion of the new house of worship at that place.

Chas. L. Talley.

Where Word and Work circulates the work of the evangelist is easy.

We are in our new building this week, 1037 Camp Street. The move, aside from the financial expense has occasioned considerable delay in pub-

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lishing our paper, but we hope to have things in ship-shape again soon and Word and Work going to the mails regularly.

—x—

In writing us remember our new address, 1037 Camp Street. This will insure prompt delivery of our mail.

—x—

News items have been lost or misplaced. In the future we will endeavor to give all communications closer attention.

—x—

"Church and State" is a new publication which found its way to our desk this week. It is published at Boston, Mass., in the interest of American institutions. Its plea is for separation of church and State.

We have on our desk a copy of the Lofton-Smith Discussion, "Why the Baptist Name," published by the McQuiddy Printing Company, Nashville, Tenn. The gentlemen engaged in the discussion are men of recognized ability and their bearing toward each other is dignified and courteous. Bro. Smith defended Primitive Christianity in a masterful way while Dr. Lofton is an able exponent of the Baptist doctrine, but the entire Baptist force could not handle Brother Smith.

—x—

Bro. Claude Neal of Linton, Ind., has come to New Orleans to take up his position in the Christian High School.

Bro. Neal came a few days previous to the opening that he might acquaint himself with conditions here.

Considering how little drumming was done for the school during vacation (our time being absorbed on the debt) we were encouraged at our opening. Bro. Neal is proving the right man in the right place.

—x—

We wish you could all read the many, many good letters accompanying the donations sent the church here but there are too many to attempt to publish them.

S. C.

—x—

Chas. Neal's meeting at New Union,

Owen Co., Ind., resulted in five baptisms and the restoration of a few from the sects.

Bro. Neal is soon to begin a mission meeting at Vandalia, Ind.

—x—

Word and Work is dedicated to the work of the Master.

—x—

A. P. McCravy Is Gone.

Bro. A. P. McCravy was born in South Carolina, Jan. 9, 1836, lived the greater number of his days in Georgia, and died Sept. 30, 1912, at 10 A. M. He had lived to see another Lord's Day, had eaten breakfast, walked about the place, was sitting in his room talking to Bro. Valentine who had stopped in to see him, and had remarked that he was feeling so well, that there was no pain about him. His wife was busy with the morning duties, and he had asked her to sit down and rest, that there was no need of doing so much. She told him that she would in a few minutes. She walked out to the front veranda when she heard Bro. Valentine call her to come quickly. But when she returned Bro. McCravy had gone. His head simply dropped back to the rocker in which he was sitting, and with a slight groan and

not a struggle, God took him away as he was nearing his seventy-eighth birthday.

He was married to Louisa Jane Barfield, Aug. 6, 1861. He served four years in the Civil war as a Confederate soldier in Co. B. Ninth Georgia Britallion under Major A. Layden. He obeyed the Gospel under the preaching of F. B. Perdue, May 6, 1866. His wife obeyed the Gospel under the same preacher's ministry at the age of seventeen. They never had any children, hence Sister McCravy is left with no children to comfort her. Some two nieces and a grand nephew and nieces whom they reared with a host of friends to comfort her in her last days. Two loved ones, who had journeyed life's weary road together for about fifty-two years, have been severed by death. Such scenes are so sad. But it is only that God has told us: "Arise ye, and depart: for this is not your rest." On the earth, we are "strangers and pilgrims." We should all learn to look at things as did the ancient worthies. It is said of them: "They desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a country." (Heb. 11:16) Bro. McCravy is at

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rest and, in obedience to the Scriptures, we should not sorrow for him as others who have no hope.

Bro. McCravy had been a servant of Christ for nearly fifty years. During all these years he was loyal to the truth and rejoiced in the growth and extension of the church of Christ. After Bro. F. W. Smith had come to Atlanta and gotten together a few disciples, they needed a house of worship. Bro. McCravy bought them a nice corner lot and deeded it to them; and, in addition to this let them have the money with which to build and their own time to refund it. It was also the desire of this good man to establish what was to be known as "The McCravy Orphan's Home" near this city. To this end he bargained for a two hundred acre farm but on account of his inability to dispose of other property at the prices he had expected, this desire had to be abandoned. However, as a result of this desire of his, an orphan's home was established in this city, under the supervision of one of our best Sisters, Mrs. A. C. Morris, and the funds raised for the McCravy Orphan's Home put, temporarily, in a building for another congregation and in which a splendid Night School for working boys and girls has been conducted for the past two winters. This good brother was planning to buy a lot and construct a house of worship for the faithful at Smyrna, Ga., where he was living at the time of his death, but death hindered him in this.

We hate so much to see the place made vacant in his home and at our services. No two souls have felt so nearly like that of father and mother to the writer, since his coming to this state, than "Aunt Jane and Uncle Perry" as they were familiarly called. May God bless the dear one left with us and help us to take the place of Bro. McCravy, as far as we are able, in comforting her the few days she has to be with us, is the prayer of one who loves her.

S. H. Hall.

"The success of yesterday is not sufficient for to-day. Whoever succeeds plods and keeps an open mind."

Harley-Austin Debate.

Continued from page five.

for the Lord is upholding him with his the Lord is upholding him with his hand. This is God's keeping power. "He will not suffer thy foot to be moved. He that keepeth the will not slumber." "The Lord will preserve thy going out and thy coming in, from this time forth and forevermore." Ps. 121. Man's righteousness will fail, but God's faithfulness shall not fail. Though his children forsake his law, He will visit them with stripes, yet His loving kindness is not utterly taken from them. Ps. 89.

Moreover, whom the Lord loveth he chasteneth, but such chastisement is for our profit that we may be partakers of his holiness. Heb. 12:10. This is God's method and purpose of punishing erring children. It is for our profit and prompted by his love. There is not a single text that teaches apostasy but scores of positive declarations to the contrary.

On Heb. 6:4-6 Austin concludes "Then they fell away." The same reasoning on I. Cor. 15:13 should lead him to conclude "Then is Christ not risen." In both cases he exhorted them to perfection; and used their own argument to show its fallacy. He shows their inconsistency (and Austin's too) in assuming that all their falls are unto death; for if such be true, erring children would be unpardonable, thus upsetting Austin's law of pardon based on Acts 8:22.

He tries "man's righteousness" again. Here he confesses his creed that "life results from man's righteousness." He frequently hides this, but when hemmed he blurts it out like a school-boy, that he expects salvation from his own righteous works, instead of God's mercy. How he contradicts Paul. "Not by works of righteousness which we have done, but according to his mercy he saved us." Austin appeals to the law of Moses, "that the man which doeth those things shall live by them." Paul preached the righteousness of God which is by faith. See Rom. 10:5, 6. Belief—heart obedience—is necessary,

but it is distinguished from works of the flesh. It is not a work of righteousness, but simply imputed for righteousness. Our proposition deals with the children of God by faith, and not those who try to become such by obedience to what they call baptism. Austin forgets that if righteousness come by man's obedience, Christ died in vain (Gal. 2:2). Hence no law could be given whereby man could live by his own righteousness, or righteousness would have been by the law. Therefore by the obedience of Christ many shall be made righteous—even all who believe in him, and are thus made alive unto God. And, having

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this life unto God, they live forevermore.

Eternal salvation—the Bible kind—is by grace. “And if by grace, then it is no more of works.” Rom. 11:6. Here Paul explodes Austin’s combination of works and grace. Self-righteous people fall, but they are not the children of God. They have Austin’s “temporal” salvation which is not once mentioned nor recognized by the Lord. It is only a dilusion. It is professed by sinners, while eternal salvation is possessed by the children of God. Austin admits that he does not have eternal life, hence he is conscious of his danger of falling. He should not be greatly surprised at the words “Depart, I never knew you.”

Referring to Solomon and Asa, he omitted part of my language. I said they had not *then* found the Lord; for the prophet continued: “If thou seek him, he will be found of thee”—“will be found” is future. I did not intimate that they never sought the Lord. Your “predicament” comes from garbling my words. Yet it is best the poor man can do.

He mentions II. Peter 2. But notice those who had “forsaken” (left behind—original) the right way. They were not of, but among, those who had obtained like precious faith through the righteousness of God—not man’s righteousness. Being adulterers they had never ceased from sin—verse 14. They denied the Lord, had not His Spirit, and are compared to the dog and the sow, who were never God’s children, but “cursed children” following the faithful to feast with them—verse 13. They were not the Lamb’s wife. Christ’s bride is pure and spotless. Wicked men may forsake pure wives, but Austin should not charge Christ with such.

Jesus said, “If a man love me he will keep my words.” How does the man (the inner man at whom Austin sneers) disobey if he keeps God’s words? Austin says when a man disobeys God, he does not know him. Therefore those who disobey have not known God. He says you can not save a soul from a place where it can not go, but James says the converted soul is saved from

death. Austin vs. James. Austin says children of God sin; John says those born of God (His children) can not sin. Austin vs. John. Austin thinks sin separates us from the love of God; Paul thought nothing can separate us from His love. Austin vs. Paul. Jesus says his sheep shall never perish; Austin says some will go to hell. Austin vs. Jesus. God says he hath given us eternal life in his son; Austin says it is only promised. Austin vs. God. Since he is against James, John Paul, Jesus, and God, he should not object to being classed with the devil.

Jesus said believers should not come into condemnation; Austin says some shall be cast into hell. Jesus said they have passed from death into life; Austin says they may pass into hell. Jesus said if a man eat of the true bread he should live forever. Austin thinks “forever” ends at sin. Jesus said his sheep follow not strangers. Austin thinks some follow Satan. Jesus says no man could pluck them from his Father’s hand; Austin thinks Satan plucks some out. Jesus gave his life for the sheep; Austin thinks this is not enough to save them. Jesus found the one lost sheep; Austin thinks others are yet lost.

No; Satan is neither all-wise nor all-fool. Neither is he yet in hell, but in the earth. I have never read of any provision for the redemption of fallen angels. Man fell also, but God has provided for his return by faith in the blood of Christ. He is thus born again and becomes God’s child with His divine nature, having His assurance of inheritance. Crowns of righteousness—God’s righteousness—are laid up for them where there is no theft nor corruption. God hath sworn it with an oath, and He will not lie unto David. “His seed shall endure forever and his throne as the sun before me.”

Ye shall know the truth and the truth shall make you free.

“A man’s success depends not only on how he works but what he works with.”

IN HIS PRESENCE.

C. F. Ladd.

“The eyes of the Lord are upon the righteous, and his ears are open unto their cry.”—Ps. 34:15.

Do you ever stop to think that God is looking at you? That He sees your life in all its lights and shadows? That He knows all about your struggles, trials and disappointments? And that He does not view them with indifference, but is touched and moved by what He sees? That God cares?

And not only does he see, but He hears us when from the depths of our distress, our cry for help goes up to Him. The cry may be weak and faint—in audible to human ears, but God who is watching, waiting, listening, hears and answers, too.

He sees and knows our enemies. If there be false brethren, He knows them, too. Their plans to work us injury will come to naught, for God will deliver us, and in His own good time punish these workers of iniquity. He is our Friend, our Defender and Deliverer. We live, move and have our being in Him. He is an ever present help in every time of need. He will never fail us, and He delights to honor those who trust Him.

Is He real to you? Do you not sometimes seem to hear His voice, feel His touch and know that He is near?

CALL BACK

If YOU have gone a little way ahead of me call back—
 ’Twill cheer my heart and help my feet along the stony track;
 And if, perchance, Faith’s light is dim because the oil is low
 Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;
 Call back, and say He kept you when the forest’s roots were torn;
 That, when the heavens thundered and the earthquake shook the hill,
 He bore you up and held you where the very air was still.

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I cannot see your face;
They say it glows with triumph, and
your feet bound in the race
But there are mists between us and
my spirit eyes are dim,
And I cannot see the glory, though I
long for word of Him.

But if you'll say He heard you when
your prayer was but a cry,
And if you'll say He saw you through
the night's sin-darkened sky—
If you have gone a little way ahead,
oh, friend, call back—
'Twill cheer my heart and help my
feet along the track.

PRAY ONE FOR ANOTHER.

I cannot tell why there should come to
me
A thought of some one miles and
miles away,
In swift insistence on the memory,
Unless a need there be that I should
pray.
Too hurried oft are we to spare the
thought,
For days together, of some friends
away—
Perhaps God does it for us, and we
ought
To read His signal as a call to pray.
Perhaps, just then, my friend has fier-
er fight,
And more appalling weakness, and
decay
Of course, darkness, some lost sense of
right—
And so, in case he needs my prayer,
I pray.
Friend, do the same for me. If I in-
trude
Unmasked upon you, on some crowded
day,
Give me a moment's prayer as inter-
lude—
Be very sure I need it, therefore
pray.
And when you pray, dear friend, I ask
of thee,
That you will seek of God not mine
own way—
Not what I want, but His blest thought
of me,
Do thou through Jesus Christ im-
plore, I pray.
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