

Christian World and Work

Stanford Chh'
1426 Eighth St.

Volume 5

NEW ORLEANS, APRIL 16, 1912.

Number 16

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.
One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and
smooth,
Another must pray for aid.
It costs so little, I wonder why
We give it so little thought;
A smile—kind words—a glance—a
touch—
What magic with them is wrought!

IN HIS STEPS.

E. L. Jorgenson.

GODLESS SOCIALISM.

Mr. R. G. Campbell, a leader among the critical and liberal preachers of England, who has just visited the United States remarks upon the irreligious nature of Socialism. Indeed, Socialism has found in the godless attitude of its professors, its most notable barrier. It commends a system that stands for the reconstruction of society upon a "golden rule" basis that its adherents make such general repudiation of The Book of the golden rule. Now, to offset this condition, this people who are against those who hold the gold (often, evidently, for love and lack of it themselves) conduct in Chicago the "Christian Socialist." This paper, which brings together in its title two words that are in many cases little short of a contradiction in terms, lays violent hold either sincerely, or for political purposes only, on scripture passages here and there; poses and passes as a Christian paper, and so conducts its poisonous propaganda. The reasons for the wide-spread success of the Socialistic doctrine are certainly not founded in its appeal, either to reason or scripture, but, (1) The class embracing

it are largely men whose minds are bent to believe because they think individual gain will come to them with Socialism, and (2) who, for lack of school opportunities can not, and do not, read and judge critically. Now, it is not surprising to find that the paper here adversely criticized is not Christian at all, except so far as an isolated passage here and there can be made to serve its Socialistic purpose.

"There is only one religion and that is man's expression of his humanity. Religion is not a piece of infallible revelation handed down from heaven; it is anything that sets forth the feeling that at bottom this humanity of ours is a triumphant mystery." "No one ever believed in man, in his possibilities for better living, as Jesus did." These are sample quotations. There is just one thing wrong with them; they are not true. Contrary to what this writer says no one ever disbelieved in man quite so thoroughly as did Jesus.

It has been the unsuccessful effort of society for thousands of years to "Lift itself by its own boot-straps." One reform after another has come and gone leaving the same weary void. Jesus and Paul had their confidence, not in man's humanity but in God's divinity. Not in unregenerate man but in the Spirit led sons of God. We read again:

"The apostles thought that they were living in a time of profound social reconstruction. They called the then existing system "the present evil world." The Greek word translated "world" does not mean this *life* as opposed to the life after death, nor the material, created world as opposed to the spiritual and absolute, but it means "age," or "epoch," or "order," "le mond"—society or "social system." The Early Church also showed its revolutionary tendencies in its belief that the Christ would return from Heaven and establish, with the faithful ones, the ideal society, the

Kingdom of God on earth, and do so possibly within their own life-time. They thought that the new order was to be instituted by means of a mighty miracle. The Socialist expects it to come as the outgrowth of known laws of economic evolution."

The Apostles and early Christians seem to have had just such an idea, to be sure. But the implication here is, that though they were not in error as to the *nature* of the Kingdom, they were mistaken as to the manner of its introduction. Why do Socialists resort for proof, to a book (The Bible) which they at the same time discount and charge with error? If the Bible is correct in its description of the *nature* of the Kingdom, it must be also correct in what it has to say with reference to the introduction of that Kingdom. And if the Scriptures *are* correct, Utopia will never come through social reform of any kind, but through the power and presence of Jesus himself. The same writer goes on to say of Socialism:

"It is the Twentieth century counterpart of the Old Christian idea of the Kingdom. The early Christians used the word Kingdom for the new order, for they lived in the day of monarchy; we would say "the Democracy of God," In the Kingdom the ideals of brotherhood and justice were to be realized. It is useless to point out how strongly Jesus impressed this upon His disciples. They carried the principal of brotherhood so far that they attempted during the first and second centuries to establish a communistic colony while waiting for the time when in the Day of the Lord Christ should put an end to the present evil order and make the principles of their organization the basis of all society.

The Church is to this very day a Socialistic institution. Its goods are held in common by all its members. Its is supported by voluntary contributions

and service. It expects the most from the most able and gives most to the most needy. Thus the Church is Prophetic; it has simply anticipated the evolution of society. This is the principle of Socialism, "from each according to his ability, to each according to his needs." We pray that the Kingdom may come when the Church shall triumph in the world. That prayer means that the principles upon which

the Church is founded are to become the basic principles of all social organizations."

Very well. But if the Church and Socialism are thus identical, the former has the ground by priority of existence and what need is there of the latter? Which brings me to where I can now say with emphasis, choosing the words of Paul, "Unto him (God) be

glory *in the church* and in Christ Jesus unto all generations for ever and ever. Amen." Let your activities *be in the church*. Whatever there may be of good in the various social reforms before us, be sure there is no system whose success will mean as much to lost and oppressed men of every class, as will be gained by the success of God's gospel alone.

GOSPEL MESSAGE DEPARTMENT

EDITOR:

S. H. HALL. FLAVIL HALL

OFFERINGS FOR BRO. HORI.

S. H. Hall.

This is to let the brethren know that the offerings for Bro. Hori, Bro. Klingman's Helper in Japan, are falling far short of his actual needs. We simply cannot afford to let this be done. We succeeded in sending him about \$15.00 each month for 1911. Bro. Klingman has opened a new station, and he needs at least \$25.00 each month to meet Bro. Hori's needs and the extra expense of the new station. Thus far for 1912, we have averaged only \$10.00 a month. We need \$15.00 more. Who will, at once, come to our assistance in raising this much needed balance? Are there not fifteen individuals who read this that will come to the rescue of this good work? Fifteen congregations donating \$1 each a month will make it. Can we not find them? Brethren, remember we *must* have this or the work will be greatly crippled. Don't one wait for another to answer this appeal, but send what you feel able to give to Sister Ethel Finley, 102 Ashby St., Atlanta, Ga.; and she will forward it, with what she is receiving already, to Japan. Do not be afraid of sending too much. Bro. McCaleb is to enlarge his school building soon, and whatever we receive be-

yond a sufficiency for Bro. Hori will go to the school fund.

Do not forget the condition of Sister Klingman. It is so sad that he is forced to quit the field for awhile on account of the condition of his wife's health. But sickness will come to us at home and abroad. Remember, however, that Christ can cure us of our physical infirmities, if we earnestly ask him and he sees that it is best for us and his cause. Go to God in prayer each day for these dear people who have done so much for Foreign Missions. If you are skeptical on the importance of our praying for each other, read carefully the following Scriptures: "Pray for us—I exhort you the more exceedingly to do this, that I may be restored to you the sooner." (Heb. 13:18, 19.) Paul was in prison at this writing, and expected to be delivered through the prayer of the saints. Why not? But let us read more: "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me." "Ye also helping together on our behalf by your supplication." "For I know that this shall turn out to my salvation, through your prayer and a supply of the Spirit of Jesus Christ."

(Rom. 15:30; II. Cor. 1: 11: Phil 1: 19.)

Remember to send your offerings to Sister Ethel Finley, 102 Ashby St., Atlanta, Ga.

WHO CAN NEGLECT THE GREAT SALVATION?

S. H. Hall.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience receive a just recompense of reward; how shall *we* escape, if *we* neglect *so great salvation*?" (Heb. 2:1-2.)

It is evident from the above reading, that the ones to whom Paul was writing, were in danger of neglecting the great salvation. Notice the first verse of third chapter: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus." Don't you see, kind reader, that "holy brethren," "partakers of the heavenly calling," "are the ones who can *neglect* the great salvation? Alien sinners can *reject* the great salvation, but remember, my brother, it is you and I who are in danger of *neglecting*

it. How often, doubtless, brethren have read the above scripture and thought it applied to the alien, while *he* (the brother) is the man the Great Physician had in mind when this prescription was written.

Neglect, how sad to think of the souls thou hast carried down to eternal damnation, the churches you have caused to die, the widows and orphans you have caused to go in sadness. The foolish virgins started but *neglected* the oil, hence were shut out. (Matt. 25:31-46.)

Through *negligence*, brethren fail to pray, to read their Bibles, to attend the Lord's day meetings, to speak to sinners about their salvation. No wonder some congregations die. What is it that can live if *neglected*? If a groceryman *neglects* his business, what will become of it? It certainly will fail. What business would not do so? Neglect the interest of the congregation here or anywhere else, how long can it live? Oh! *neglect*, thou soul destroying monster, thou that doth clothe the brethren with the garments of ease and drowse them into spiritual slumber. When wilt thou cease thy destructive work?

Brethren, why are you so *neglectful*? Take whatever congregation you may, and you will find it lives simply because of the diligence and thoughtfulness of the few, which living is hard because of the *negligence* of the many. Remember Christ said, "He that shall endure unto the end, the same shall be saved." (Matt. 24:13) The promise is to those "who by *patient continuance*, in *well doing* seek for glory and and honor and immortality, eternal life." (Rom. 2: 7.) "But Christ as a son over his own house; whose house are we, if we *hold fast* the confidence and the rejoicing of the hope firm unto the end * * * For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:6, 14.) "Charge them that are rich in this world; that they be not high minded; not trust in uncertain riches, but in the living God, who giveth us

richly all things to enjoy; that they do good, that they be rich in *good works*, ready to distribute, *willing* to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I. Tim. 6:17-19.) "*Be thou faithful unto death*, and I will give thee a crown of life." (Rev. 2:10.)

Certainly the above scriptures are sufficient to warn us of the danger of neglect. God well knew our proneness to neglect, hence he wrote: "And let us not be *weary* in *well doing*: for in due season we shall reap, if we faint not."

(Gal. 5:9.) So many of us grow weary. We will set out to do our best, to read the Bible, to pray daily, to attend every meeting of the church, and the first thing we know, we are growing tired and neglectful. Why do we so act? John says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I. John. 5:9.) Certainly our hearts are not well filled with the love we so much owe God when we so act. We need to think seriously of how much Christ has done for us, that we may become more diligent.

DENOMINATIONAL FORUM

MOORE—AUSTIN DEBATE.

THE DESIGN OF BAPTISM.

First Affirmative—By C. S. Austin.

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

C. S. AUSTIN, affirms.

T. F. MOORE, Denies.

We begin with this article a discussion of the design of baptism as embodied and set forth in the above statement. I take pleasure in affirming the above proposition in discussion with a man whom I have reason to believe will be fair and gentlemanly in handling the matter which I submit. I am glad also to have an opponent that stands in the front rank of his people, one experienced in discussion, both oral and written, and one who now occupies the editorial chair of one of the leading Baptist papers in the South. All these things being true, we shall expect the above proposition to be plainly disproved, if it be false or erroneous. On the other hand, if the arguments introduced in its favor

are not overthrown, we will yet more confidently believe the statement to be true.

Now I shall define the terms used—at least those about which there might arise disagreement. **THE SCRIPTURES** mean the Old and the New Testaments. **TEACH** means to give us the testimony necessary to make us reasonably sure, either by expressions that are equivalent in meaning to the statement of the proposition above, or by examples that show that persons under divine teaching, were baptized for the purpose stated in the proposition. By **BAPTISM**, I mean immersion of a proper subject in water. A **PENITENT BELIEVER** is one that has faith in Jesus Christ, and is sorry enough for past sins to turn away from them. **REMISSION** means forgiveness, or blotting out; so **REMISSION OF PAST SINS** is a blotting out, or a washing away, or a separation from the sins committed in the past.

In this discussion, I shall undertake to prove that baptism, as a command of God is one of the conditions upon which God promises to pardon the alien sinner. This baptism, of course, must be preceded by faith and repentance, otherwise it is not only unmeaning but is mockery and sin against Jehovah. If it is proved by me that baptism is one condition of pardon,

then it follows that remission of sins comes after, and is the design in the mind of God for baptism.

(1) I base my first argument on the commission as given by Mark: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) From these words of Jesus we see what the apostles were to do. They were to go into all the world and preach the gospel. We also learn what was to be done by those to whom the apostles preached. They were to believe and be baptized. Then we learn what God promised to do for those to whom the apostles were to go. He was to save or pardon them. Now, I suggest, that the order as given here is (1) believe, (2) be baptized, (3) shall be saved. In other words, two conditions are mentioned as precedents to salvation, and before we can expect the salvation, we must comply with both conditions. In order to make the matter plain, I submit here a parallel sentence: "He that loves and is married shall be a husband." Now if these two conditions are true to facts (and I judge no one will question them) one can not expect to be a husband without being married. He first loves, then is married, then he is a husband. So we, according to the quotation submitted, must first believe, then be baptized, then we are saved. To get at this from a strictly grammatical standpoint, in the expression "he that believeth and is baptized shall be saved," we have a complex declarative sentence. The principal clause is "he shall be saved." The meaning of this assertion is limited by the relative clause "that believeth and is baptized." The predicate if this relative clause is compound, that is, it is composed of two co-ordinate elements, connected by the co-ordinate conjunction, "and." Whatever the "believing" is for, the "being baptized" is for. If the one is before salvation and is obeyed by the sinner in order that he may be saved, the other is also. From this argument then, I conclude

that baptism comes before salvation or remission of past sins.

2. My second argument is from the language of the Apostle Peter: "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." (Acts 2:38.)

This language was addressed to individuals that had just previously cried out: "Men and brethren, what shall we do?" Peter had preached to them. They believed what he had told them; and being sorry for sins, they say: "What shall be do?" In the answer the apostle places two conditions between them and their remission—"Repent and be baptized." These two verbs are connected by the co-ordinate conjunction "and" and are of equal rank. So we must come to the conclusion that they both bear the same relation to remission or forgiveness.

If the sinner is saved before baptism, he is also saved before repentance, because they are joined together as co-ordinate elements. Mr. Hovey, a Baptist scholar, in his Commentary on John, Appendix p. 420, says: "Repent and be baptized every one of you in (or upon) the name of Jesus Christ, unto the remission of (or forgiveness of) your sins." (Acts 2: 38; Rev. Ver.) "Here repentance and baptism are represented as leading to the forgiveness

of sins." Mr. Hackett, another eminent Baptist scholar, in his Commentary on Acts 2: 38, p. 53, says: "In order to the forgiveness of sins (Matt. 26:28; Luke 3:3). We naturally connect with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." Now we have the argument as made by the apostle Peter and explained by these eminent scholars. It is this: Do two things, repent and be baptized. What for? "For the remission of sins," They were penitent believers, and they were baptized for (Rev. Ver., "unto") the remission of sins." This begins to sound considerably like the proposition to me. My opponent may say and doubtless will say, that "for" does not mean "in order to" but that it means "because of." Then he is forced to say that repentance also is "because of" and not "in order to." Will he say this?

The best way to get the meaning of the word "for" is to consult the best Greek scholars, and see what they think it means. Mr. J. W. Wilmarth, an eminent Baptist scholar, in the Baptist Quarterly, July, 1877, pp. 305 says: "The truth will suffer nothing by giving to 'eis' its true signification. When the Cambellites translate IN ORDER TO in Acts 2:38 they translate correct-

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ly. Is a translation false because Campbellites endorse it?" This is the reasoning of an eminent man. On his scholarship and not his theology he makes the statement that the "for" means "in order to." From this quotation I conclude that persons were required, in apostolic times, to repent and be baptized for (in order to) the remission of sins.

3. My next argument is on the case of Saul of Tarsus (see Acts 9, 22 and 26th chapters.) He was on his way to Damascus, with letters of authority to bind and persecute those that he might find worshipping the Christ. Suddenly a great light shined around him, and when he is convinced that it is Jesus of Nazareth he says, "Lord, what wilt thou have me to do?" Saul is already now a believer in the Christ. Although he had been a bitter persecutor of Christ and a great sinner, he now makes the surrender, and asks the Savior what he is to do. Notice the answer: "Arise, and go into the city, and it shall be told thee what thou MUST DO." Now, whatever is told him in Damascus, by way of commandment, Jesus says he MUST DO IT. He is blind when he begins to continue his journey—so blind that he has to be led by his attendants. He goes to Damascus to the appointed street and is without food for three days, and prays continuously.

Now we can readily see that he is a "penitent believer," and if any man could be pardoned, under the last will and testament of Christ, without baptism, he would undoubtedly have been the man.

However, he has not yet done what Jesus says he MUST do. When Ananias comes to him, he lays his hands on him, and Saul receives the Holy Spirit, but just now we are especially interested in what he told him to do, because Jesus says HE MUST do this! "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Ananias told him to be baptized. The Lord said he must do what was told him. His sins had not

been forgiven before this time, for Ananias says, "wash away your sins." To wash away means to SEPARATE FROM, so he was not separated from his sins until he was baptized. If Saul's sins were pardoned when he believed, why was it necessary that he remain in ignorance of the fact and continue to fast for three days? If his pardon was complete at faith without baptism, why not let him go on rejoicing and then the church down at Damascus could attend to his baptism as a matter of fact at some more convenient season. I conclude from this conversion that baptism is one condition of pardon, and as Saul was to wash away his sins in the act of baptism, his sins must have been remitted until after it was done.

4. This argument is intended to call attention to the fact that all the blessings of the gospel are in Christ. "If any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." (II. Cor. 5:17.) "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (II. Cor. 5:19.) "In whom we have re-

demption through his blood, even the forgiveness of sins." (Col. 1:14.) "Who hath blessed us with all spiritual blessings in heavenly places in Christ. (Eph. 1: 3.) Our redemption is in Christ. (Rom. 3:24.)

Now if I can show that baptism comes before we are in Christ, my proposition is proved. "Know ye not, that so many of us as were baptized into Christ were baptized into his death?" (Rom. 6:3.) "For as many of you as have been baptized into Christ have put on Christ."—(Gal. 3:27.) Forgiveness of sins is in Christ. We are baptized INTO Christ. Therefore the baptism must come before the salvation, remission or forgiveness of sins. Some of the definitions of "INTO" as given by Webster, are: "To the inside of," entrance or passing in," "a passing from one form, condition or state to another." Unless my opponent is able to prove that these definitions are incorrect, the argument stands.

To make this doubly plain, we might illustrate it in this way: A man decides that he wants to be a Mason. He may believe in it ever so much and love

Continued on page 12



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CHURCHES AT WORK

Note—Doubt was left in the minds of our readers, in last issue, concerning the Sabbath. The ten commandments are not in force, Christ fulfilled the law and took it out of the way, nailing it to his cross. The substance of each commandment except the fourth is in force, being repeated in the New Testament. The fourth is nowhere repeated. Christians are given a new day—The Lord's Day—for worship.

THE APPOINTMENT OF THE TWELVE.

Lesson: Mark 3:7-19.

Golden Text:—"Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide."

After the events of last lesson, Jesus withdrew to the sea. This was the sea of Galilee. A great deal of Christ's ministry was in Galilee, his first miracle being performed at Cana. He often resorted to the seaside, it was attractive to him, and he chose several apostles from among the fishermen.

Great multitudes followed him. They had need of him. The sick sought him that they might be healed, the thoughtful to learn from this master-teacher, the idle and curious to see what things would happen, and the scribes and Pharisees to find fault. So great was the crowd that he entered into a ship to escape being pressed upon and to better teach the people. Can you picture this great throng standing on the shore listening to Jesus?

Jesus healed many. They had shown their faith by coming to him, so he blessed them. He cast out demons, suffering them not to speak. He did not need their recognition for he had better witness to his Sonship.

He went into a mountain. The Son of Man spent the night in meditation and prayer before choosing his apos-

les. A night in prayer was helpful to Jesus, how much more should we meditate and pray before entering upon any good work. There is always a blessing in the prayer of faith. Out on the mountain was a fitting place to pray. Did you ever retire from the busy world for a few hours' meditation and self-examination?

He chose twelve. Why? That they might be with him and become his apostles. The number twelve is used often and signifies completeness. Mention other examples of its use. These twelve men were to go with him during his personal ministry that they might be able to testify to those things which they had both seen and heard. Why was Judas Iscariot among them?

The twelve. Simon Peter is named first by each writer. He was a bold man, and was given pre-eminence among the apostles. Impulsive, he denied his Lord. Impassionate, he wept for his weakness. "It is not the fact that you fall that counts, but how did you fall and why?" Peter is mentioned in Acts of Apostles and by Paul. He wrote two letters to the church. James and John were fishermen, and with Peter they seemed to receive special honor. Name three occasions when they alone were permitted to go with Jesus. What books did they write?

Andrew and Philip were of Bethsaida. What do you know of Andrew as a missionary? See John 1:40-42.

Because Thomas was absent the first time the Lord appeared to his apostles, he has received the appellation "doubting Thomas." Any other one of the twelve might have been a doubter, had he been absent. "Forsake not the assembling of yourselves together." We do not want to be absent when he comes again. Bartholemew is said to

be Nathanael, an Israelite indeed in whom was no guile. We studied the call of Matthew last quarter. He was only a taxgatherer. Little is said of James, Thaddeus, and Simon the Canaanite. What other names had they? The twelfth is Judas who betrayed his Lord for thirty pieces of silver. In his place was chosen Matthias. With these twelve men from the common ranks, Jesus started a work that is even yet only begun: the salvation of the human race. Twelve earnest disciples today can accomplish wonders. Are you a worker?

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R. E. Wright.

The following donations have been received toward the buying of a lot and the building of a house of worship in this city, to date (Feb. 27th), for which we are exceedingly thankful to God and renew our courage to press on in the work of the Lord. We want to thank each donor again, in the name of the blessed Redeemer, for their expression of Christ like love which they have shown toward this work. We trust that others will yet take courage and follow the noble example that these dear brethren and sisters have set before them. We are yet in need of funds and we have failed to hear from many to whom we have written.

The donations received to date are as follows:—

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H. H. Montgomery, La. \$1.00; Church at Arbor Hill, Tenn. \$5.00; G. W. Beasley, Tenn. \$1.00; Church at Thenton, Fla. \$5.00; A. Ellmore and wife, Texas. \$2.00; M. E. Gibbs, Tenn. \$1.00; J. R. Stubblefield, Tenn. \$1.00; Price Billingsley, Tex. \$1.00; Church at Eagleville, Tenn. \$5.00; G. W. Graves, Tenn. \$1.00; W. A. Cameron, Fla. \$1.00; W. H. Allen, Ky. \$1.25; Jas. F. Hurst, Ala. \$1.00; W. Ramsey, Tenn. \$1.00; Jno. T. Lewis, Ala. \$5.00; A. J. Nance and wife, Ill. \$1.00; J. M. Manning, Tenn. \$1.00; D. G. Handcock, Tenn. \$1.00; A. Jennings, Texas. \$1.00; Wm. J. Campbell, Ia. \$1.00; A. R. Lawrence, Texas. \$1.00; A. Phillips, Tex. \$1.00; R. V. Robinson, Tex. \$1.00; Church at Connersville, Tenn. \$25.00.

John T. Glenn, Tenn. \$1.00; D. J. Poynter, Neb. \$1.00; Mrs. C. McDaniel, Tenn. \$1.00; Joe Harding, Tex. \$1.00; Samuel Nicholas, Ind. \$1.00; J. W. Henley, Ark. \$1.00; P. G. Potter, Tenn. \$1.00; W. W. D. Taylor, Ind. \$1.00; D. F. Draper, Texas. \$1.60; W. H. Trice, Tenn. \$5.00; D. H. Friend, Ky. \$1.00; Church at Midway, Fla. \$8.50; Geo. Douglas, Tex. \$2.00; T. B. Larimore and wife, Tenn. 2.00; H. H. Hawley, Ont. \$1.00; J. T. Hinds, Ark. \$1.00; Church at Dade City, Fla. \$4.99; W. P. Skaags, Tex. \$1.00; O. H. Tallman, N. S. Canada, \$1.00; L. D. Perkins, Cal. \$1.00; Church at Holland, Ga. \$1.50; Guldmar Harn, Fla. \$1.00; J. Paul Hanlin, Ala. \$1.00; W. B. McQuiddy, Tenn. \$5.00; Mrs. B. S. Cort-

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J. H. Drummond, Ohio. \$1.00; Ch.

Continued on page 9

Christian Word and Work

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

MAIN OFFICE
 107 A STREET NEW ORLEANS, LA
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 107 Ashby Street, Atlanta, Ga.

RECTOR OFFICE
 Rector, Ark.

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SUBSCRIPTIONS:

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

RATES:

In the United States and all countries within the postal union, per year\$1.00
 In Canada and all countries not in the postal union, per year\$1.50
 Subscriptions may be sent by draft, registered letter, bank, express or post office money order.
 DO NOT send personal check and DO NOT send coin or currency without registering same.

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

THE OPPORTUNITY OF OUR LIVES.

D. L. Watson.

\$5,000.00 FOR NEW ORLEANS.

Dr. D. L. Watson.

Editor Christian Word and Work,
 New Orleans, La.

Dead brother:—

I have noticed with much interest the work you brethren are doing in New Orleans. For some time I have been studying the location and importance of your city as a commercial center. I believe it to be of equal importance as a central location for the work of the churches in the south, and in fact all the country tributary to that great city.

From several sources I have been lead to believe that if the debt there

could be entirely wiped out, you brethren would make a success of the work. I will therefore, contribute \$5000.00 to that work, provided you can raise the balance of the indebtedness by July 1, 1912.

I will ask you to kindly withhold my name.

FINANCIAL STATEMENT.

Jan. 1, 1912 Balance on note	\$13,375.00
Ints. to July 1, 1912	468.12
April 15, 1912 Cash	
in banks	\$450.00
Various pledges	1500.00
Anonymous pledge	5000.00
Amount to be pledged by July 1,	
1912	\$6,893.125
Amount to be collected by July 1,	
1912	8,393.00

TIME —TEN WEEKS.

Besides the above Bro. G. Dallas Smith of Fayetteville, Tenn., is trying to raise \$1000.00 this year; \$300.00 of this amount has been paid. Bro. John E. Dunn of Rector, Ark., is endeavoring to raise \$1000.00 by having ten preachers raise \$100.00 each.

Bro. J. D. Tant recently visited us. He writes the following from Alamogorda, N. M. He did not know of the conditional pledge, hence his plan.

THEY CAN'T TURN LOOSE.

I recently held a short meeting in New Orleans, and learned much of their work while there. They have a substantial stone church and school house with a \$14,000.00 debt hanging over the same. For this debt, the church is not to blame, as it was Digressive when the debt was made.

If the churches and preachers will come to their help this year and pay \$4,000 of this debt, they can then no doubt, borrow the amount on long time and less interest, which will not rush them as it is doing now. Would to God that 100 of our preachers and churches would take this matter up this year and raise \$100.00 each thereby paying this debt. Those members are doing all they can and if they don't get help they will loose all they have this fall. The loss would cause the church to drift, the school to fail and

put many children in the public and Catholic schools where they would learn nothing about the Bible. It would certainly take 25 years to put them back where they are now.

J. D. Tant.

The above pledge is self-explanatory. The endorsement of the strongest preachers in the brotherhood is sufficient. It is not necessary to repeat the condition of the work here, for it is well known by every reader of any of our papers. The success of the work depends on the individual,— each individual. We know that each reader of this paper will help to the extent of his ability—from 25 cents up to large amounts. We know that you will ask each member of the church to contribute something to this great work, for it is a great work. When the fight is over, the victory won, may you be able to say, "I did what I could." There is a time when it is one's duty to act promptly. This is the time. Whatsoever thou doest; do quickly:

We have a restrictive clause in our deed.

TIME TEN WEEKS.

April 15 to July 1.

Send contributions to Stanford Chambers, care Christian Word and Work, New Orleans, La.

HOW GOD ANSWERS PRAYER.

D. L. Watson

Perhaps there is no subject in the Bible which is less understood than, that of, How does God answer prayer? With a large proportion of people who pray, the leading idea with them, is, that in some mysterious manner, God, by divine intervention, over-rides natural laws and grants unto preferred servants their requests. There are others, who repeat prayers in a mechanical manner, with no idea of how God will answer them.

There are many Bible students who do not believe in prayer because they do not understand it. Those who try

**ARE THERE OTHER HEARTS
THAT CAN BE OPENED?**

S. H. Hall.

Doubtless all of our readers have noticed the announcement that a good brother in Tennessee proposes to give \$5,000.00 toward eliminating, entirely the New Orleans church debt, if others will come forward, by July the first, with the balance. Brethren, we cannot afford to let this opportunity pass unheeded. It means too much to flying souls in that great city. No body of brethren have made greater sacrifices than the New Orleans brethren. They are still doing their best. Let every reader of Word and Work send a donation at once. Put this matter before your home congregation at your next meeting and have a special work taken for this work. If we will all do our part, by July the first, 12, these brethren will have the needed amount, the debt will be paid, and they will be free. Don't throw this appeal aside. It means too much to the cause of Christ. Kind reader let me insist that you make one special petition for the New Orleans work and remember them with a donation. *Do*

Long view, Texas.
April 19

I rejoice with you in the bright prospect of paying off all that debt on the church property in New Orleans. Surely God will greatly bless him who offers to assume the payment of \$5,000. of the amount. We ought to raise the balance—one half. Possibly there are others who may want to send on to the Bank of Heaven a few hundred, or thousands, to await their own home coming up there. We can not take a farthing with us, but by helping the cause of Christ here, we can send it on, to await our coming. How much better this, than to leave it behind to fill the pockets of hungry lawyers, or possibly debauch, and ruin our own children. I wish I could pay the balance of that debt. I will do what I can for you.

John T. Poe

Dear Bro. Chambers: your card received. Count on me. I am with you till every dollar of the New Orleans church debt is paid, the Lord willing, I will plan, pray, preach write, talk and work for you, and will give five dollars more. Let me know how I can help you. Don't let up. Push the work and pray. Fight to the end.

Charles Holder

**HOW THE PLEDGES ARE
COMING.**

The Latest News concerning the \$5000.00 has scarcely reached the people as yet but there have already come in pledges to the amount of \$121.00

This indicates that responses are going to be prompt all along the line.

GOOD WORDS.

Bro. W. H. Crain, sending a contribution from Houston, added, "Now don't thank us Bro. Chambers, for we thank our Father in Heaven for the privilege of helping."

DO IT NOW.

That procrastination is the thief of time has been said more than once. The habit of doing things promptly is a good habit. Some things can better be taken care of now than later. A decayed tooth, like a hole in a mill-dam doesn't get better as it gets older. Early attention is advisable. "A stitch in time saves nine."

While I write the interest on the New Orleans debt continues to increase. While men sleep it gets bigger. Now is a good time to pay the principal and stop the interest. Brethren, the call has been made. Let us turn loose the shekels and remove this debt. *Do it now.*

"The effort to liquidate the debt on our property in New Orleans must not fail."—C. E. Holt.

"We all rejoice at the prospect of clearing the debt. We are praying that this load may be taken off so that your energies may be directed toward evangelizing Louisiana and the South."—E. E. Beck.

Don't forget, it is NOW. They need your help. Not tomorrow—Eight weeks closes the glorious opportunity.

—HELP NEW ORLEANS—

Cut out the following convenient form properly filled out and signed and mail as soon as you can. It is almost equivalent to cash now and you have till October 1st to make, save and pay it.

Latest Word,—“Cover balance lacking with pledges payable by Oct. 1st and I will send you my \$5000.00 forthwith.” So writes our good brother. We rejoice all over and have caught fire again. **THE DEBT MUST GO.** Help us make it go. Sign pledge below and mail to Stanford Chambers. 1218 6th Street.

To The Church of Christ,
New Orleans, La.

Dear Brethren,—Count on me by Oct. 1st for \$..... on the balance (\$1,700) yet needed to lift your mortgage.

Name
Address.....

KILL IT.

That New Orleans debt has a big appetite. It is fond of interest and is eating up more than \$70 of it a month. Think of a church of about 75 faithful members paying \$70 a month interest

Page Eleven

W. I besides the support of an evangelist and other expenses!

Ch That debt ought to be killed and that interest stopped. Prompt action will soon put it out of the way. New Orleans could do a lot of good with this money they now spend for interest. Come along and help them. They have helped themselves. **DO IT NOW.**

Don Carlos Janes.

I am sending another dollar—my all, do wish I could make it more. I have been doing my own washing, so as to get a little money for the Lord's work, and this is all up to now, but I am so thankful that I am permitted to do this much.

I do hope and pray that I can soon hear that the debt is paid. Would give anything for a good live loyal church of Christ to be in our midst.

May you all be richly rewarded for the mighty effort you are making for New Orleans.

Your Sister in Christ,
Mrs. I. N. Browning.

THINGS CURRENT

HELP NEW ORLEANS.

Stanford Chambers, 1218 6th St.

Since last report the following amounts have been received. We pray for the Lord to bless the donors.

Orville Livingstone, Ind (penny-a-day)—	4.00
Anonymous, Ill	34.00
J. Y. McQuigg, Tex.	5.00
	43.00

Begging Bro. McQuiggs pardon for publishing a private letter I give our readers the benefit of his good warm words.

San Angelo, Texas.

April 8, 1912

My dear Brother:—

Want to be a partner in the great work in which you and other faithful ones are laboring so earnestly and lovingly for the Master. May he bless and spare you all for long lives of faithful service in His cause, and may he bless your labors abundantly, and may he in his own good way, influence a faithful and loving brotherhood to give of their means, he so lovingly trusts to their keeping while he leaves them here below, cheerfully till the last dollar of indebtedness is paid, and the cause of our Dear Savior; that cause we all should love so well, is finally and permanently established in that great wicked city is your brother's prayer.

Jesse Y. McQuigg.

My home congregation is Denton, Texas. Had a pleasant home there till Nov. 12, 1912 when death claimed and took my Dear Companion from me, and we have no home now for *mother's gone*. But she's safe in that land be-

yond that brighter and better land than this while I'm left sorrowing and lonely here. Duty bids me labor on to the end for it will not be long "only a little longer." Just a little longer to labor, love and wait. Again God bless you. I am sending five dollars.

Bro. John A. Klingman of Detroit, Michigan, has accepted the presidency of Potter Bible College, Bowling Green, Ky. Bro. J. A. Harding, who has been serving in that capacity for a number of years has resigned.

April 8, 1912—Preached the first Lord's day in April at William's Chapel. Attention fine. Have sold one hundred copies Gospel Proclaimer since the first of January. It is the best selling book I ever sold. Am now in We. Tennessee publishing the Word.

Renew your subscription. Send us your address on a card. Push Word and ~~Word~~ while our special offer lasts.

Do not send personal checks, send P. O. Money Order or stamps.

Bro. Alfred Ellmore has accepted the presidency of Gunther Bible College. Gunther, Texas. He will begin work there next fall. At this time Bro. Ellmore is busily engaged in writing a new book, which we are sure will be hailed with delight by his many friends.

Notice your label. If your subscription has expired, please renew at once.

Dennis, Miss.—Had a fine meeting at Mt. Vernon, Miss., Sunday Apr. 7. Bro. Kay a young Methodist preacher at Maud, was immersed by Bro. J. T. Harris of Florence, Ala. He had writ-

ten me but as I was not at home he wrote to Bro. Harris to come and immerse him. He is a young man of sterling worth and should be kept at work. Five years ago I held a meeting which this young man bitterly opposed, but he was honest, therefore "searched the scriptures to see if those things were so," and being thoroughly convinced that the doctrine he was preaching was false, and that we have the whole truth; from an honest heart, he accepted it. It is highly probable that if I had have denounced Bro. Key, saying all sorts of hard things about him and his doctrine, (as I have known brethren to do,) he never would have accepted the truth. My idea is "treat those that oppose you kindly, speaking the truth in love."

W. H. Sandy.

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

A better paper is our aim each week.

\$5,000.00 pledge for New Orleans
Read our editorials.

Born to Sister Stanford Chambers,
a boy. She prefers boys, that she may
make preachers out of them.

We need the assistance of our friends
to come to the top. Will you send us
a list of subscriptions at once.

Sister Jennie Spikes of 635 Pine
St. Paris, Texas would like for some
of the preachers to write her a letter
about wearing gold and costly apparel.

Bro. C. C. Klingman's present ad-
dress is 467 Twelfth St., Riverside,
Cal. His children have the measles
and his wife needs his attention. He
will answer all letters soon.

We shall begin a series of meetings
at Highland Ave., Montgomery, Ala.,
the second Sunday. Bro. Talley will
do the preaching in this meeting. Hope
to give you encouraging reports of the
meeting.—E. S. Parrish.

Bridgeport, Ala., April 4, 1912—In
your recent issue of March 25, is an
article from Brother Flavil Hall of
Holland, Ga., concerning the Bible
School and Orphans Home at that
place, I want to fully endorse and
heartily commend all Brother Hall
said. The effort is worthy and should
have the sincere sympathy, earnest
prayers and liberal fellowship of all
faithful disciples of the Master.

I know the Board of Trustees of the
School and Home, they are all mem-
bers of the church of Christ and faith-
ful Christian men. The disciples at
Holland are loyal to God and true to
his work, and earnest and zealous in
his service. They are the most liberal
givers I have ever known.

I am laboring with them and ear-
nestly desire their success. Bro. Hall
also labors with them and in a great
help because he is one of the truest,
purest and best of men.

ATTENTION, BRETHREN!

**Our Song Books
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Gospel As Fully In
Song as our Preachers
Do in Sermon**



THE GOSPEL MESSAGE IN SONG.

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M. H. Northcross says: "This Gospel Message in Song excels all." M. C. Kurfes, 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.

Your orders will be appreciated at the following reasonable prices:— 30 cents per copy, prepaid; \$3.00 per Doz., not prepaid; \$3.50 per Doz., prepaid; \$20.00 per hundred, not prepaid; 50 at hundred rate.

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J. W. Dunn says: "It is the best book for any and all purposes with which I am acquainted."

J. A. Warlick says: "I pronounce it the best I have seen yet." Published in both notations. Prices in reach of all: 15 cents per copy, prepaid; \$1.40 per doz., not prepaid; 1.60 per doz., prepaid; \$10.00 per hundred, not prepaid; 50 at the hundred rate.

VOCAL MUSIC LESSONS,

By Flavil Hall.

This book has 26 pages of plain practical rudiments, and 28 pages of soul-stirring music. These songs are selected with a view to having practice material. Teachers of Vocal Music should, by all means, have this book for their classes. Besides theory, it contains some very important lessons for the the church regarding Vocal Music. Prices: 10 cents per copy; \$1.00 per dozen.

Send all orders for the above books to

**S. H. HALL,
Atlanta, Ga**

81 Ashby St

Georgia is a great mission field. There is a great need of a good school in the state where the boys and girls of that great field can be trained for lives of usefulness in the service of the Lord. Let us all pray more, work harder and give more liberally to advance the cause of Him who died to save us all.—Chas. Holder.

MOORE-AUSTIN DEBATE.

Continued from page 5

it ever so well, but he is not a Mason until he is initiated INTO MASONRY. All the benefits of Masonry come to a man after he is in the order and he gets into the order by initiation. (1) All spiritual blessings are in Christ. (2) We are baptized into Christ. (3) Therefore baptism to the penitent believer is for (in order to) the remission of past sins.

Now I will briefly review the arguments I have made.

1. He that believeth and is baptized shall be saved. Mark 16:16. Here two conditions (faith and baptism) are placed by the Savior before salvation. As salvation comes after these two acts of obedience, I am willing to ascribe to them equal importance and let them come in the order Jesus left them—both before salvation.

2. Repent and be baptized * * * for the remission of sins, Acts 2: 38. Here are two co-ordinate verbs. They must bear the same relation to remission of sins. If we repent in order to the demission of sins, we are also baptized in order to get remission of sins.

3. Arise and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22:16. This was what Saul must do. It was before his sins were remitted; for he was to wash away his sins in doing this.

4. Forgiveness of sins is in Christ. Col. 1:14: We are baptized INTO Christ. Ro. 6:3. Therefore we must be baptized before we get forgiveness of sins unless we expect it out of Christ.

First Negative—By T. F. Moore.

Prof. Austin has made good on letting the readers know that he is a legalist, and believes that baptism is a condition of pardon of past sins. Therefore, his proposition needs no further explanation on that one point.

I am glad, for truth's sake, that I have the pleasant task of denying such a proposition. Just before he announces his first argument he says: "This baptism, of course, is preceded by faith and repentance," etc. All Bible students know his order of mention of these two doctrines, is reversed by him in his statement. Jesus says, "Repent ye, and believe the gospel." (Mark 1:15.) My friend has three more articles on this proposition and if he will find it on record in the Book in the order that he and his people teach it, I promise him to yield to this contention when it is produced. Now, Friend Austin, it is up to you to make good in this and show your people and mine that you "speak where the Bible speaks and are silent where it is silent." But I know he can not do it. He knows he can't, and all his people ought to know it, and if he fails to make good his order of statement, they will know it. If my friend starts wrong, he cannot expect to get right, till he rubs out and begins anew.

Prof. A. bases his first argument on Mk. 16:15, 16, on a doubtful scripture. Dr. J. B. Briney, in debate with the lamented Billy Taylor, at Newbern, Tenn., was the first man I ever heard say that Mark did not write from the 9th verse to the close of the 16th chapter of his gospel, but believe that it was genuine scripture. Since that time I have examined some others who were ripe scholars and they say it was entirely wanting in our two most ancient manuscripts, the Tichendorff and the Vatican. Every Bible reader can see that from the 9th verse it stands apart from the rest of the gospel by paragraph in King James Version and considerable space in all late revisions. I am not competent to judge myself and don't know, but these manuscripts

The Gospel Proclaimer

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New Orleans, La.

above named and scholarship have given me considerable doubt of its genuineness. Prof. A. is not a stranger to this, I am sure, but he needed any how, this one scripture because of its order of mention. Faith, baptism, salvation, here he has his proposition proven by his first scripture, if order of mention is considered. But you read his explanation in his next speech of faith and repentance in the order they occur and hear his explanation. That is, if he notices it at all.

But order of mention here must be just as it occurs, or he has not a single other verse to prove his proposition. This order of mention is violated in every other place mentioned in the New Testament scriptures. Yes this is the only verse in the New Testament that puts salvation after baptism.

If Austin's reasoning is sound, we can apply it to his first condition, faith, with ten to one in its favor. Salvation is as certainly ascribed to faith as it is to baptism. 1. John 5:1 says: "Whosoever believeth that Jesus is the Christ is born of God, etc." Austin himself said in the article above that this faith must precede baptism, and if it does, then born of God, or the new birth, precedes baptism, Austin himself being the judge.

Austin also teaches that the sinner must love God before he is baptized. Hear John 4:7 again: "Every one that loveth is born of God, and knoweth God."

And again, "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.) He is not only born of God, God's child, but he has eternal life. I challenge Austin to name more, following baptism.

Again, Austin will not baptize a sinner until he confesses that Jesus is the Christ. Hear I. John 4:15: "Whosoever shall confess that Jesus is the son of God, God dwelleth in him and he in God." To make doubly sure, I will give Paul's testimony as to the condition of the man who is in God. II. Cor. 10:19 says: "That God was in Christ reconciling the world unto him-

self, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

If God was in Christ while the work of reconciliation was going on, and the confessor was in God, therefore this believer, lover and confessor was in Christ. Once more, "If any man be in Christ he is a new creature, etc." My case is made out, and that, too, on scriptures not questioned by any scholar that believes the Bible. In addition to these, allow for a few conversions right under the personal ministry of Jesus Christ. No one can accuse him of sin, or of a single violation of a divine law, for he kept every precept and example and thus became man's surety. Mark 9: 2 says: "And behold they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of palsy, Son, be of good cheer: thy sins be forgiven thee." Forgiveness of sins is the same as the remission of sin, so says my opponent. Then I have a case here of salvation under the personal ministry of Jesus Christ. Mind you, now, that baptism had already been inaugurated and numbers had already been baptized. Did Jesus Christ in-

stitute an ordinance which was a condition of pardon of sins, and then the first man to violate his own law? To be sure, he did not, but he did forgive this man's sins then and there, and did it as soon as he saw their faith, not their baptism.

Again, Luke 19:8, 9, says: "And Zacheus stool and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I had anything from any man, by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham." All who believe in Jesus are children of Abraham. Zaccheus believed in Jesus, hence was a child of Abraham spiritually and possessed of salvation right there and then. Luke 18:42, 43. "And Jesus said unto him, Receive thy sight, thy faith hath saved thee; and immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God." This is a true record of just how the work was conducted during Christ's personal ministry. Did Jesus Christ do one way and then prescribe new terms of salvation when he left the world? If

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so, it devolves upon my opponent to show it.

Acts 2:38 is Prof. Austin's second argument, and like the rest of his sect, he defines "eis" "in order to," despite the fact that the King James Version defined it over 1600 times and not one time by "in order to," and our new version the same. In ten translations it is translated "in order to" 29 times, and 26 of the 29 times, it is men of his own faith that did the translating—Campbell, 4 times; Anderson, 20 times and Wilson twice. Wilson doesn't belong to the same communion but believes baptism necessary to salvation, so these are not competent witnesses, as they are interested in said belief. So that only leaves "in order to" three times against one thousand six hundred and ninety-seven. I will give a few instances where "eis" occurs with baptism as it does in Acts 2:38.

Acts 8:16, "Only they were baptized EIS the name of the Lord Jesus." Acts 19:9, "When they heard this, they were baptized EIS the Lord Jesus." I. Cor. 1:13, "Or were ye baptized EIS the name of Paul?" There are other like scriptures, but this will show that "in order to" as a translation of eis would not make good nonsense, let alone good sense and logic. In fact, I doubt whether Prof. Austin can find another passage with eis connected with baptism that he could define it as he does in Acts 2:38, and make good sense out of it. Then to admit his claim, how does he know but that it would then be in order to declare, rather than to secure, as all ordinances, and baptism especially, are declarative ordinances? Rom. 6:5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." I can accept this way, because this is scriptural and right. And had you never considered that all these Pentecostians gave in their experiences before they were baptized? They surely did, and not one of them was baptized until he in some way made known his acceptance of the Lord.

Acts 9 and 22 chapters is a base on

which he builds his third argument. Especially on 22:16, where Saul is asked to arise and be baptized and wash away his sins.

I wish to examine this conversion. Three times Paul tells his Christian experience, and each time he names "on the way to Damascus," and names his baptism only in this chapter. In the other two chapters he leaves out his baptism. Paul is certainly the one to tell WHERE he was converted, as he was there and experienced the change.

He first met the Lord Jesus on the way and was asked why he persecuted him. Paul asked his name, and Jesus replied, "I am Jesus whom thou persecutest." Paul, on hearing it was the Lord, said, "What wilt thou have me to do?" Here Saul gives up his own will and accepts the will of his new-found Lord. Two things occur here: Saul changes wills, and Saul changes Lords. He was led by his companions, but it was according to the will of his new Lord. "For as many as are led by the Spirit, they are the sons of God." (Rom. 8:14). "Now if any man have not the Spirit of Christ, he is none of his," etc. (Romans 8:9.) Paul also had got his commission to go to the Gentiles to turn them from darkness to light, and from the power of Satan unto God. Now review him: new Lord, new will, Spirit of Christ, and then a son of God. Then he gets his commission to preach, and now hear him tell it to King Agrippa: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision," and on another occasion he says: "I could not see for the glory of that light." "When I was willing to do my Lord's will, and claimed him as my Lord, I had passed from death unto life and rejoiced in hope of the glory of God." But why was Paul still blind and praying? "If I had seen as bright and glorious a light as Paul had and had been perfectly blind as was he, not knowing that I should ever again see the light of day I guess I would have felt as gloomy as did Paul.

It was natural, not spiritual blindness, that effected Paul. No one would

feel like rejoicing under such circumstances. So when Ananias came and laid his hands on him and said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) Scales, as it had been, fell from his eyes, and he received sight, then did he arise, and was baptized and washed away his sins. We know his sins were not literally washed away, for the book says: "The blood Christ cleanseth us from all sin. Water baptism then must

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have washed them away only in emblem. This is the only way that water can wash away sins, as it does not come in contact with the soul or sins. Anybody can see that, but a man who is spiritually blind.

Prof. Austin's fourth and last argument is based on the fact that all blessings are in Christ, and of course the Professor knows but one way to get said blessings, and that is to be baptized eis Christ. Well, if your reasoning is sound, I can put in "by faith" ten to your one. "Believe eis Christ" goes as far into Christ as "baptized eis Christ." So, if you go in by baptism I will go in by faith, and then I will go in likewise in my baptism. I challenge you to attempt to prove that believe eis him is not as much a going into him as baptized eis him. But my space is up.

Prof. Austin seems to be as ignorant of Masonry as he is of a genuine case of old fashioned religion. Wonder WHERE he was first made a Mason?

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